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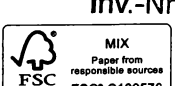

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Abraham Ibn Ezra on Nativities and Continuous Horoscopy

A Parallel Hebrew-English Critical Edition of the Book of Nativities and the Book of Revolution

Abraham Ibn Ezra's Astrological Writings, Volume 4

Edited, translated, and annotated by
Shlomo Sela

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on the basis of the natal chart, continuous horoscopy in nativities is concerned with the interval between life and death and makes predictions based mainly on anniversary horoscopes, which are juxtaposed with the natal horoscope.

Lenn Schramm revised the translations and the English sections of this book; he also made very helpful suggestions about the interpretation of the Hebrew texts. The Israel Science Foundation (Grant No. 17/12) provided a generous grant. My warmest thanks to both of them.

Sh. S.
May 2013

On the title page and the cover, the present volume is referred to as volume 4 of *Abraham Ibn Ezra's Astrological Writings*. This series is intended to offer critical editions, with an English translation and a commentary, of all of Abraham Ibn Ezra's astrological works. The first volume, published in 2007, included the two versions of *Sefer ha-Teʿamim* (Book of Reasons), which provide the "reasons," "explanations," or "meanings" of the raw astrological concepts formulated in the introduction to astrology that Ibn Ezra entitled *Reshit Ḥokhmah* (Beginning of Wisdom). The second volume, published in 2010, included the two versions of *Sefer ha-ʿOlam* (Book of the World), the first theoretical work in Hebrew to discuss the theories and techniques of historical and meteorological astrology, as they had accumulated from Antiquity to Ibn Ezra's own time. The third volume, published in 2011, offered the three versions of *Sefer ha-Miv̱ḥarim* (Book of Elections), on choosing the most auspicious moment for performing specific actions, the three versions of *Sefer ha-She'elot* (Book of Interrogations), on replying to questions addressed to the astrologer, and *Sefer ha-Me'orot* (Book of the Luminaries) on medical astrology.

The present volume offers the first critical edition, accompanied with English translation and commentary, of *Sefer ha-Moladot*, which addresses the doctrine of nativities and the system of continuous horoscopy in nativities, and of *Sefer ha-Tequfah*, which is devoted exclusively to continuous horoscopy in nativities. The fundamental principle of the doctrine of nativities, or genethlialogy, is that the destiny of the new-born is determined by the configuration of the celestial bodies at the instant of birth, and may be learned from the natal horoscopic chart. Continuous horoscopy in nativities, or anniversary horoscopy, for its part, posits that a new horoscopic chart should be cast on every anniversary or "revolution of the year"—when the Sun arrives at the same point in the zodiac where it was at the time of the native's birth—or even at the beginning of every month, week, day, or hour, and that this new chart should be compared with the natal chart. It turns out that the doctrine of nativities and the system of continuous horoscopy in nativities are closely related: they are both concerned with making predictions about the fate of individuals. However, whereas the doctrine of nativities is focused on the time of birth and makes predictions about the whole of an individual's subsequent life

'Olam I, §16:1, pp. 62–63	First version of *Sefer ha-'Olam*, ed. Sela (*'Olam* I, 2010), section 16, sentence 1 on pp. 62–63
'Olam II	Second version of *Sefer ha-'Olam*
'Olam II, §14:7, pp. 164–165	Second version of *Sefer ha-'Olam*, ed. Sela (*'Olam* II, 2010), section 14, sentence 7 on pp. 164–165
Reshit Ḥokhmah, 1939, V, li:9	Abraham Ibn Ezra, *Reshit Ḥokhmah* in *The Beginning of Wisdom*, An Astrological Treatise by Abraham Ibn Ezra, edited by Raphael Levy and Francisco Cantera, Baltimore, 1939, fifth chapter, page li, line 9.
Reshit Ḥokhmah I	First version of *Reshit Ḥokhmah*
Reshit Ḥokhmah II	Second version of *Reshit Ḥokhmah*
Seder tiqqun	*Seder tiqqun ha-tequfot min ha-luḥot ha-'eleh*
Seder tiqqun, §1:2, pp. 47, 54	*Seder tiqqun ha-tequfot min ha-luḥot ha-'eleh*, ed. Sela (Sela 2013, "Edition of the Hebrew Text and Translation"), §1, sentence 2, on pp. 47, 54
She'elot I.	First version of *Sefer ha-She'elot*
She'elot I, §7.3:15, pp. 272–273	First version of *Sefer ha-She'elot*, ed. Sela (*She'elot* I, 2011), chapter 7, section 3, sentence 15 on pp. 272–273
She'elot II.	Second version of *Sefer ha-She'elot*
She'elot II, §12.8:5, pp. 394–395	Second version of *Sefer ha-She'elot*, ed. Sela (*She'elot* II, 2011), chapter 12, section 8, sentence 5 on pp. 394–395
She'elot III.	Third version of *Sefer ha-She'elot*
She'elot III, §6.2:2, pp. 440–443	Thirs version of *Sefer ha-She'elot*, ed. Sela (*She'elot* III, 2011), chapter 6, section 2, sentence 2 on pp. 440–443
Ṭe'amim I	First version of *Sefer ha-Ṭe'amim*
Ṭe'amim I, §2.6:2, pp. 36–37	First version of *Sefer ha-Ṭe'amim*, ed. Sela (*Ṭe'amim* I, 2007), chapter 2, section 6, sentence 2 on pp. 36–37
Ṭe'amim II	Second version of *Sefer ha-Ṭe'amim*

App. 4, Q 3, §1:2, on p. 447	Appendix 4 (which assembles quotations related to the "Rectification of the Nativity"), Quotation 3, section 1, sentence 2, on p. 447
Ḥeshbon	*Ḥeshbon mahalaḳot ha-koḳavim*
IMHM	Institute for Microfilmed Hebrew Manuscripts, Jewish National and University Library, Jerusalem
Me'orot §25:4, pp. 472–473	*Sefer ha-Me'orot* ed. Sela (*Me'orot*, 2011), section 25, sentence 4 on pp. 472–473
Moladot	*Sefer ha-Moladot*
Moladot I 9, 4	*Moladot*, part I ("Introduction"), section 4, sentence 4
Moladot II 7, 8	*Moladot*, part II ("Rectification of the Nativity"), section 7, sentence 8
Moladot III vi 8, 4	*Moladot*, part III ("The Twelve horoscopic Places"), chapter 6 (addressing the sixth horoscopic place), section 8, sentence 4
Moladot IV 14, 2	*Moladot*, part IV ("Revolutions of the Years"), section 14, sentence 2
Mivḥarim I	First version of *Sefer ha-Mivḥarim*
Mivḥarim I, §5.4:2, pp. 66–67	First version of *Sefer ha-Mivḥarim*, ed. Sela (*Mivḥarim* I, 2011), chapter 5, section 4, sentence 2 on pp. 66–67
Mivḥarim II	Second version of *Sefer ha-Mivḥarim*
Mivḥarim II, §7.1:6, pp. 164–165	First version of *Sefer ha-Mivḥarim*, ed. Sela (*Mivḥarim* II, 2011), chapter 7, section 1, sentence 6 on pp. 164–165
Mivḥarim III	Third version of *Sefer ha-Mivḥarim*
Mivḥarim III, §7.2:4, pp. 218–219	Third version of *Sefer ha-Mivḥarim*, ed. Sela (*Mivḥarim* III, 2011), chapter 7, section 2, sentence 4 on pp. 218–219
Neḥoshet I	First version of *Keli ha-Neḥoshet*
Neḥoshet II	Second version of *Keli ha-Neḥoshet*
Neḥoshet III	Third version of *Keli ha-Neḥoshet*
'Olam I	First version of *Sefer ha-'Olam*

Ṭe'amim II, §5.1:11, pp. 218–219	Second version of *Sefer ha-Ṭe'amim*, ed. Sela (*Ṭe'amim* II, 2007), chapter 5, section 1, sentence 11 on pp. 218–219
Tequfah	*Sefer ha-Tequfah*
Tequfah §9:5	*Tequfah*, section 9, sentence 5

Abraham Ibn Ezra (ca. 1089–ca. 1161) was born in Muslim Spain, where he received his Jewish and scientific education,[1] but he made the bulk of his literary career in Latin Europe, after he left his homeland and arrived in Rome in 1140, when he was 50 years old. From then on he led the life of the vagabond scholar, roaming through Italy, France, and England, where he wrote profusely, almost exclusively in Hebrew, on an extremely wide variety of subjects.[2] His reputation is built on his outstanding biblical commentaries, but he also wrote religious and secular poetry, religious-theological and grammatical monographs, and a scientific corpus on mathematics, astronomy, scientific instruments, the Jewish calendar, and particularly astrology.[3] Ibn Ezra's contribution to astrology is important in two ways. From the point of view of Jewish intellectual history, Ibn Ezra incorporated a significant amount of astrology into his biblical commentaries, thereby promoting the smooth absorption of astrological content into the core of Jewish culture.[4] From the perspective of the history of astrology, his most enduring and influential contribution was the creation of the first comprehensive corpus of Hebrew astrological textbooks, which present the main systems of Greco-Arabic astrology. Although these works certainly targeted Hebrew readers, shortly after Ibn Ezra's death they began to be transmitted to non-Jewish readers, via collections of Ibn

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

[2] For Ibn Ezra's biography during his wanderings through Italy, France, and England, see: Fleischer 1930/2, pp. 69–106; Fleischer 1931, pp. 69–76, 107–111, 129–33, 160–68, 189–203; Fleischer 1932/3, pp. 97–100, 129–31, 148–50, 169–71 (1932), 134–36, 152–55 (1933); Fleischer 1934, pp. 107–24; Friedlander 1894/5, pp. 47–60; Golb 1976, pp. 45–66.

[3] For a chronological list of Ibn Ezra's scholarly writings (biblical commentaries; books on the Hebrew language or theology; scientific treatises), see Sela and Freudenthal 2006. On Ibn Ezra's exegetical work, see Simon 1983, pp. 47–60; Sarna 1993, pp. 1–27. For Ibn Ezra's religious poetry, see *Shirey ha-Qodesh*, 1980. For his secular poetry, see *Diwan*, 1886. For a general review of Ibn Ezra's poetry, see: Levin 1956; Schirmann 1997, pp. 13–92; Itzhaki 2000, pp. 53–59. For an assessment of Ibn Ezra's philosophical, religious, and theological thought, see Friedlander 1877; Rosin 1898; Greive 1973; Schwartz 2005, pp. 9–26; Langermann 2011. For a discussion of Ibn Ezra's contribution to the development of Hebrew grammar, see Charlap 1995. For a general evaluation of Ibn Ezra's scientific contribution, see Steinschneider 1880, pp. 59–128; Steinschneider 1925, pp. 327–387; Vallicrosa 1949, pp. 289–347; Baron 1958, VIII, pp. 138–220; Levey 1971, IV, pp. 502–503; Goldstein 1996, pp. 9–21, Lévy 2000, pp. 60–75; Sela 2003, pp. 17–92.

[4] See: Langermann 1993; Sela 1999; Sela 2004.

Ezra's astrological treatises that were translated in repeated waves into Latin and the emerging vernacular European languages.[5]

The list of Ibn Ezra's astrological writings has recently been expanded by several new discoveries. Today we know of nineteen works, as follows:

- (1–3) Introductions to astrology: the extant complete version of *Reshit Ḥokhmah* (Beginning of Wisdom; henceforth *Reshit Ḥokhmah* I or simply *Reshit Ḥokhmah*);[6] the recently discovered fragment of the second version of *Reshit Ḥokhmah* (henceforth *Reshit Ḥokhmah* II);[7] and *Mishpeṭei ha-Mazzalot* (Judgments of the Zodiacal Signs).[8]
- (4–5) Treatises explaining the astrological reasons behind the concepts employed in both versions of *Reshit Ḥokhmah*: the two versions of *Sefer ha-Ṭe'amim* (Book of Reasons; henceforth *Ṭe'amim* I and *Ṭe'amim* II).[9]
- (6–8) Nativities: the complete extant version of *Sefer ha-Moladot* (Book of Nativities);[10] the second version of *Sefer ha-Moladot*, which survives today in a Latin translation entitled *Liber nativitatum*;[11] a Latin treatise

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[5] Thorndike 1944; Smithuis 2004, chapter 4; Smithuis 2006, pp. 244–269.

[6] For my references to the Hebrew text of *Reshit Ḥokhmah* I, I have generally employed the edition by Raphael Levy and Francisco Cantera, in the format: *Reshit Ḥokhmah*, 1939, X, lxxv:15, 18 = *Reshit Ḥokhmah*, 1939, chapter 10, page lxxv, line 18. However, because this edition is unsatisfactory in some places, I have also used Oxford, Bodleian Library, MS Add. Qu. 160 [Neubauer 2518] (IMHM: F 22230), fols. 13a–65a (henceforth *Reshit Ḥokhmah*, MS Oxford 160). The complete Hebrew text of *Reshit Ḥokhmah* I, accompanied by a translation and commentary, will appear in the next volume of this series.

[7] For the recently discovered fragment of *Reshit Ḥokhmah* II, see Sela 2010, pp. 43–66. The Hebrew text of the fragment of *Reshit Ḥokhmah* II, accompanied by a translation and commentary, will appear in the next volume of this series.

[8] For subsequent references to the Hebrew text of *Mishpeṭei ha-Mazzalot*, I have used Philadelphia, University of Pennsylvania, Schoenberg Collection, MS Ljs 57, fols. 69–86 (henceforth *Mishpeṭei ha-Mazzalot*, MS Schoenberg 57). The complete Hebrew text of *Mishpeṭei ha-Mazzalot*, accompanied by a translation and commentary, will appear in the next volume of this series.

[9] For a critical edition, accompanied by an English translation and commentary, of *Ṭe'amim* I and *Ṭe'amim* II, see *Ṭe'amim*, 2007. This edition is used for all quotations from or references to the Hebrew text of the first and second redactions of *Sefer ha-Ṭe'amim*, in the format: (a) *Ṭe'amim* I, §3.2:1, pp. 70–71 = first version of *Sefer ha-Ṭe'amim*, ed. Sela, chapter 3, section 2, passage 1 on pp. 70–71; (b) *Ṭe'amim* II, §3.2:1, pp. 223–24 = second version of *Sefer ha-Ṭe'amim*, ed. Sela, chapter 3, section 2, passage 1, on pp. 223–24.

[10] For the method of reference used in this volume to the various parts of *Sefer ha-Moladot*, see below, "Editorial Changes with Respect to the Previous Editions," p. 80.

[11] This Latin text, which was recently identified by Renate Smithuis, survives in two manuscript copies: Erfurt, Amplon, MS O.89, fols. 53a–68b (henceforth, *Nativitatum*, MS Erfurt); Vienna, Österreichische Nationalbibliothek, MS 5442, fols. 203b–217b (henceforth, *Nativitatum*, MS Vienna). I am greatly indebted to Renate Smithuis, who provided me with a digital copy of these two manuscripts. For the discovery of *Liber nativitatum*, see Smithuis 2006, pp. 262–266.

entitled *Liber de nativitatibus*, which is probably a translation from a lost Hebrew text by Ibn Ezra.[12]

- (9) Continuous horoscopy in nativities: the recently discovered *Sefer ha-Tequfah* (Book of Revolution).[13]
- (10–12) Elections, on choosing the most auspicious moment for performing specific actions: the three versions of *Sefer ha-Miḥarim* (Book of Elections; henceforth *Miḥarim* I, *Miḥarim* II and *Miḥarim* III).[14]
- (13–15) Interrogations, on replying to questions addressed to the astrologer: the three versions of *Sefer ha-She'elot* (Book of Elections; henceforth *She'elot* I, *She'elot* II and *She'elot* III).[15]

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[12] The possibility that Ibn Ezra wrote this work in Latin on his own or with a collaborator cannot be ruled out at present (see Smithuis 2006). *Liber de nativitatibus*, which bears striking resemblances to *Sefer ha-Moladot* and *Liber nativitatum*, was published by Erhard Ratdolt at Venice in 1485 and ascribed there to "Abraham Iudeus" (see *Nativitatibus*, 1485). Critical editions of *Liber nativitatum* and *Liber de nativitatibus*, accompanied by an English translation and commentary, will be included in a future volume of this series, containing astrological writing by Ibn Ezra that survive in Latin.

[13] For this recently discovered work, see Sela 2009, pp. 241–254. For the method of reference used in this volume to *Sefer ha-Tequfah*, see below, "Editorial Changes with Respect to the Previous Editions," p. 80.

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

[15] For the recently discovered fragment of the third version of *Sefer ha-She'elot*, see Sela and Smithuis 2009, pp. 225–240. For a critical edition, accompanied by an English translation and commentary, of *She'elot* I, *She'elot* II and *She'elot* III, see *Elections, Interrogations, Medical Astrology*, 2011. This edition is used for all quotations from or references to the Hebrew text of the three versions of *Sefer ha-She'elot*, in the format: (a) *She'elot* I, §1:2, pp. 240–241 = first version of *Sefer ha-She'elot*, ed. Sela, in *She'elot* I, 2011, section 1, passage 2 on pp. 240–241; or *She'elot* I, §7.6:8, pp. 276–278 = first version of *Sefer ha-She'elot*, ed. Sela, in *She'elot* I, 2011, chapter 7, section 6, sentence 8, on 276–278; (b) *She'elot* II, §4:3, pp. 350–351 = second version of *Sefer ha-She'elot*, ed. Sela, in *She'elot* II, 2011, section 4, sentence 3, on pp. 350–351; or *She'elot* II, §12.1:1, pp. 386–387 = second version of *Sefer ha-She'elot*, ed. Sela, in *She'elot* II, 2011, chapter 12, section 1, sentence 1, on pp. 386–387; (c) *She'elot* III, §6.2:2, pp. 440–443 = third version of *Sefer ha-She'elot*, ed. Sela, in *She'elot* III, 2011, chapter 6, section 2, sentence 2, on 440–443.

- (16–17) World astrology, on historical and meteorological astrology: the two versions of *Sefer ha-'Olam* (Book of the World; henceforth *'Olam* I and *'Olam* II).[16]
- (18–19) Medical astrology, on the critical days when marked changes take place in the symptoms of a disease: *Sefer ha-Me'orot* (Book of the Luminaries, two versions).[17]

This astrological corpus has three main characteristics. First, the titles of Ibn Ezra's extant Hebrew astrological treatises indicate that they were formed in the mold of the well-established systems of Greek and Arabic astrology: introductions to astrology, nativities, continuous horoscopy in nativities, historical and meteorological astrology, elections, interrogations, and medical astrology. Second, the individual treatises were designed as chapters of "astrological encyclopedias" whose unity derives from a network of cross-references. Third, he usually wrote at least two different versions of each individual treatise, a phenomenon that is typical of Ibn Ezra's biblical commentaries as well. He would write a new version of an old work for a new patron when he arrived in a new town as he continued to stimulate the attention and curiosity of readers all along his itinerary through Latin Europe.

The present volume offers the first critical edition, accompanied with English translation and commentary, of *Sefer ha-Moladot*, which addresses the doctrine of nativities and the system of continuous horoscopy in nativities, and of *Sefer ha-Tequfah*, which is devoted exclusively to continuous horoscopy in nativities. The fundamental principle of the doctrine of nativities, or genethlialogy, is that the destiny of the new-born is determined by the configuration of the celestial bodies at the instant of birth, and may be learned from the natal horoscopic chart. Continuous

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[16] For a critical edition, accompanied by an English translation and commentary, see *'Olam*, 2010. This edition is used for all the quotations from or references to the Hebrew text of the first and the second redactions of *Sefer ha-'Olam*, in the format: (a) *'Olam* I, §2:1, pp. 52–53 = first version of *Sefer ha-'Olam*, ed. Sela, section 2, sentence 1, on pp. 52–53; (b) (a) *'Olam* II, §2:1, pp. 156–157 = second version of *Sefer ha-'Olam*, ed. Sela, section 2, sentence 1, on pp. 156–157.

[17] For a critical edition, accompanied by an English translation and commentary, of the extant version of *Sefer ha-Me'orot*, see *Elections, Interrogations, Medical Astrology*, 2011, pp. 452–524. This edition is used for all quotations from or references to the Hebrew text of the three versions of *Sefer ha-Me'orot*, in the format: (a) *Me'orot*, §25:4, pp. 472–473 = *Sefer ha-Me'orot*, ed. Sela, in *Me'orot*, 2011, section 25, passage 4 on pp. 472–473. For the second, unknown version of *Sefer ha-Me'orot*, see *Elections, Interrogations, Medical Astrology*, 2011, pp. 35–36.

horoscopy in nativities, or anniversary horoscopy, for its part, posits that a new horoscopic chart should be cast on every anniversary or "revolution of the year"—when the Sun arrives at the same point in the zodiac where it was at the time of the native's birth—or even at the beginning of every month, week, day, or hour, and that this new chart should be compared with the natal chart. It turns out that the doctrine of nativities and the system of continuous horoscopy in nativities are closely related: they are both concerned with making predictions about the fate of individuals. However, whereas the doctrine of nativities is focused on the time of birth and makes predictions about the whole of an individual's subsequent life on the basis of the natal chart, continuous horoscopy in nativities is concerned with the interval between birth and death and makes predictions based mainly on anniversary horoscopes, which are juxtaposed with the natal horoscope.

Although they are relatively close astrological doctrines, the treatment of nativities and continuous horoscopy in nativities in tandem, in a single treatise, is quite atypical in Arabic astrology, where these two branches of astrology are usually treated in separate essays.[18] Nevertheless, it is not surprising that nativities, on the one hand, and continuous horoscopy in nativities, on the other, peacefully coexist in *Sefer ha-Moladot*: to Ibn Ezra's mind, not only are these two specific doctrines the core of astrology; they also epitomize the praxis of the astrological métier. Ibn Ezra conveyed these ideas in an unexpected locus, his long commentary on Daniel (2:2), where he construes the biblical word *kasdim* as meaning "astrologers."[19] It was in this exegetical text that Ibn Ezra offer the following definition of the astrologer's art, the only one found anywhere in his oeuvre:

[18] I am referring here to classic Arabic works exclusively focused on nativities, such as 'Umar b. al-Farrukhān al-Ṭabarī's *Kitāb al-Mawālid*, Abū Bakr al-Ḥasan b. al Khaṣīb's *Kitāb al-Mawālid*, and Abū 'Alī al-Khayyāṭ's work on nativities, on the one hand, and to those concerned exclusively with continuous horoscopy in nativities, such as Abū Ma'shar's *Kitāb taḥāwīl sinī al-mawālid*. Note, however, that introductions to astrology, such as al-Qabīṣī's, introduce topics related both to nativities and continuous horoscopy in nativities. So too, *Kitāb al-Bārī' fī aḥkām an-nuğūm* by 'Alī ibn Abī r-Riğāl treats both nativities and continuous horoscopy in nativities, but in different books of this work.

[19] According to Daniel 2:2, Nebuchadnezzar, worried about the meaning of a strange dream, decided to consult a number of dream interpreters, whom the biblical text refers to as *ḥarṭumin*, *'ashafim*, *meḳashefim*, and *kasdim*. As this calls for an explanation, in his commentary Ibn Ezra glosses these four words as denoting, respectively, natural scientists (חכמי התולדת), physicians (הרופאים), magicians (המשנים דבר התולדה למראה העין), and astrologers (חכמי המזלות).

והכשדים הם חכמי המזלות... שהם יודעים העתידות כפי מלאכתם, בדעתם מולדי האדם, לנהוג המעלות על הגבולין ועל מבטי הככבים המשרתים ושני המאורות, ותקופת השנה והחדש והשבוע והיום.[20]

The *kasdim* are the astrologers.... They know future events on the basis of their craft; <this is so because> they are knowledgeable about <how to cast> natal horoscopes, <about how to> direct the degrees along the terms and along the aspects of the planets and the two luminaries, and <about how to cast the horoscope at> the revolution of the year, month, week, and day.

It comes as no surprise that Ibn Ezra identifies astrologers with the *kasdim*, a biblical word denoting the Chaldeans, because ever since Antiquity Mesopotamia was considered to be the cradle of astrology. It is of great relevance to our study, however, that all the astrological techniques and procedures Ibn Ezra mentions here to describe the astrologer's métier are germane either to the doctrine of nativities (i.e., casting natal horoscopes) or to continuous or anniversary horoscopy (i.e., directing the degrees along the terms and along the aspects of the planets and the two luminaries, and casting horoscopes at the revolution of the year, month, week, and day). In short, these are the astrological doctrines and techniques that are addressed in *Sefer ha-Moladot* and *Sefer ha-Tequfah*.[21]

What follows is a succinct account of the main features of horoscopic astrology, on which the doctrines of nativities and continuous horoscopy in nativities are grounded.[22] Horoscopic astrology was most probably invented in the late second or early first century BCE, on the basis of Aristotelian physics, Greek cosmology, and Hellenistic astronomy, although it also drew on elements from ancient Babylonia and Egypt. Astronomers of the Late Babylonian period were the first to divide the ecliptic, the apparent path of the Sun, into twelve equal zones of celestial longitude, subsequently designated the zodiacal signs, to create the first known celestial coordinate system. Aristotelian physics advanced the

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[20] *Commentary on Daniel* 2:2 (ed. 1525, p. 6).

[21] For "casting the natal horoscope," see the whole third part of *Sefer ha-Moladot*. For the procedure of "directing the degrees along the terms and along the aspects of the planets and the two luminaries," which is a reference to the so-called *garḥuhtār* in nativities, see *Moladot* III i 15, 2 and note, *Moladot* IV 9, 4–6 and note, and *Tequfah*, §11:1–2 (for this method of reference to *Sefer ha-Moladot*, see, below, "Editorial Changes with Respect to the Previous Editions," p. 80). For the "revolution of the year," see *Tequfah*, §1:7 and note; *Tequfah*, §15:1–3 and note. For the "revolution of the month," see *Tequfah*, §17:1–4 and note on *Tequfah*, §17:1–3; *Moladot* IV 21, 1–2. For the "revolution of the day," see *Moladot* IV 24, 1–5 and notes.

[22] The following sketch is based on Pingree 1990, pp. 290–300; Pingree 1997, pp. 21–29; Barton 1994, pp. 23–29.

notion of a twofold universe, in which bodies in the sublunar domain, composed of fire, air, water, and earth, move downward or upward towards their natural places, whereas those in the superlunary domain, made of a fifth element called ether, always move in a circular motion. Greek cosmology structured the universe around nested or concentric orbs and held that the stars are hierarchically superior to the matter of the objects in the sublunar domain, such that they exert an influence on them and are ultimately responsible for the motions of sublunar matter. Hellenistic astronomy propounded highly sophisticated mathematical models for calculating planetary longitudes and latitudes.

For horoscopic astrology the zodiac, the band of fixed stars divided into twelve equal segments of 30° each, through which the seven planets move, is the celestial region where most astrologically significant occurrences take place. As the zodiac moves with the daily motion, it may be seen at any given moment and from any spot on the Earth as a wheel constantly rising above the eastern horizon. For the doctrine of nativities, the rising sign of the zodiac at the moment of an individual's birth (as well as, later in the history of astrology, the rising degree of the rising sign) plays the crucial role of the starting point from which the zodiac is divided into the twelve places of the natal horoscope. These twelve horoscopic places were taken to govern the main aspects of human life: the rising sign, the first horoscopic place, was taken to signify the native's life; the next sign, the second horoscopic place, was taken to signify the native's wealth; the next sign, the third horoscopic place, the native's brothers; the next sign, the fourth horoscopic place, the native's father; the next sign, the fifth horoscopic place, the native's sons, and so on.

As the zodiac revolves steadily around the Earth with a daily westward motion, the planets revolve along the zodiac with their annual eastward motion, sometimes moving ahead, sometimes standing still, sometimes retrogressing; sometimes moving quickly and sometimes slowly. To determine the impact of some horoscopic place at the time of birth on the native's life, attention was also paid to the positions of the seven planets, which, as the zodiacal signs, were taken to have "natures," or astrological properties, that were correlated with specific aspects of human life and other phenomena on Earth. Hence the planets, after carefully calculation of their longitudes and latitudes with respect to the ecliptic at the time of birth, were located in their corresponding horoscopic places. To gauge their impact, the planets were assigned essential dignities (house, exaltation, triplicity, term, decan), depending on the zodiacal positions (a whole sign, a degree in a sign, or an interval of degrees in a sign) where a specific

planet was taken to acquire strength or weakness, for good or for evil, according to its nature.[23]

The astrologer, after being informed about the time of birth, establishes the cusps of the twelve horoscopic places, calculates the longitudes of the planets, locates them in the twelve horoscopic places, examines the angular distances between the planets, and determines whether these distances correspond to the astrological aspects (30°, 60°, 90°, 120°, 180°), which are taken to be fortunate or unfortunate in various degrees.[24] Then the astrologer can predict central aspects of the native's life by examining the complex relations between the zodiacal signs, the positions of the planets, and the horoscopic places. The analysis of any horoscopic chart yields a great number of possible predictions, sometimes of extravagant nature, sometimes mutually contradictory. Hence to qualify the predictions and make a reasonable reading of the natal chart, the astrologer must also apply non-astrological criteria, such as the native's social, religious, ethnic, geographical, and economic background.[25] After setting out the thematic organization of *Sefer ha-Moladot* and *Sefer ha-Tequfah*, we will summarize the study of the technical facets of the application of horoscopy astrology to nativities and continuous horoscopy in nativities.

Early Hebrew Works on Horoscopic Astrology and Nativities

So far as we know today, Ibn Ezra's *Sefer ha-Moladot* is the first Hebrew work devoted entirely to a systematic presentation of the rules and techniques of the doctrine of nativities in the framework of horoscopic astrology as previously developed in Greco-Arabic astrology. Ibn Ezra, however, was not the first Jewish scholar to write on these topics in Hebrew. Here we shall survey Hebrew texts, written from Antiquity through the second quarter of the twelfth century, that address various aspects of horoscopic astrology and nativities.

A keen interest in astrology in general, and in nativities in particular, although without a clear link to the technical aspects of horoscopic astrology, can be found in the Babylonian Talmud (ca. 200–ca. 500), which

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[23] For the concept of essential dignities, see notes on *Moladot* II 1, 4, s.v. "lord of the house," "lord of the exaltation," "lord of the triplicity," "lord of the term," and "lord of the decan."

[24] See note on *Moladot* III i 2, 1.

[25] This is the rationale behind Ibn Ezra's introduction to *Sefer ha-Moladot*. See *Moladot* I 1, 1–2 through I 9, 1–5, and below, "The Introduction to *Sefer ha-Moladot*," pp. 29–40.

incorporates some lively discussions of the subject.[26] B *Mo'ed Qaṭan* 28a, for example, tersely asserts that "length of life, children, and sustenance depend not on merit but on the astrological configuration (*mazzal*)."[27] This talmudic dictum is frequently cited in subsequent medieval discussions of astrology, in general, and of nativities, in particular, to highlight the fact that an authoritative Jewish text propounds a hard version of astrology.[28]

A fundamental text that molded medieval Jewish views of astrology is B *Shabbat* 156ab, which conveys two contrasting messages: on the one hand, predictions based on examination of the celestial configuration at the time of birth may be reliable; on the other hand, the decrees of the stars are not inevitable and astral influences may be counteracted by good deeds.[29] The first message is conveyed by R. Ḥanina, who states that "it is not the astrological configuration (*mazzal*) of the day but that of the hour that is the determining influence" (לא מזל יום גורם אלא מזל שעה גורם).[30] To flesh out this point, R. Ḥanina emphasizes the astrological configuration at the time of birth and refers to two astrological theories regarding the planets.[31] First, the seven planets are taken to shape the native's fate at the time of birth according to their classical astrological powers and indications.[32] The talmudic text refers to the native as being born, respectively, "under the Sun," "under Venus," "under Mercury," "under the

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[26] For discussions of astrology in the talmudic period, see: Charlesworth 1987, pp. 931–2; Ness 1990, pp. 154–6; Bar-Ilan 2004, pp. 2033–2037.

[27] This passage of B *Mo'ed Qaṭan* 28a continues as follows: "For [take] Rabbah and R. Ḥisda. Both were saintly rabbis; one master prayed for rain and it came, the other master prayed for rain and it came. R. Ḥisda lived to the age of ninety-two, Rabbah lived [only] to the age of forty. Sixty marriage feasts were held in R. Ḥisda's house; there were sixty bereavements in Rabbah's house."

[28] See, for example: a responsum by Sherira Gaon and Hai Gaon (*Responsa*, 1887, p. 206); Abraham Bar Ḥiyya's astrological history (*Megilat ha-Megaleh*, 1924, pp. 111, 115); Abraham Ibn Ezra's biblical commentaries (comm. on Eccles. 2:21 and long commentary on Ex. 20:14; 32:32); the queries on astrology sent to Maimonides in Egypt at the end of the twelfth century, which incorporates verbatim quotations from *Sefer ha-Moladot* (*Queries on Astrology*, 2004, pp. 104–105); Gersonides' biblical commentary on Lev. 26:4.

[29] B *Shabbat* 156a–b (quoted in App. 2, Q. 1, §§1–8, on pp. 424–427 [for this method of reference, see below, "Editorial Changes with Respect to the Previous Editions," p. 81]). Note that this text is written in Jewish Babylonian Aramaic, but the key sentences, conveying the main astrological ideas, are in Hebrew.

[30] B *Shabbat* 156a (quoted in App. 2, Q. 1, §1:1, on pp. 424–425).

[31] Ibid. (quoted in App. 2, Q. 1, §1:2–8, on pp. 424–425).

[32] For example, Mercury signifies that the native will have a retentive memory and be wise; Jupiter signifies that the native will be a pious man; and Mars signifies that the native will be a shedder of blood. See B *Shabbat* 156a (quoted in App. 2, Q. 1, §1:4; §1:7; §1:8, on pp. 424–425). For the planetary indications, see *Moladot* III i 7, 10–12; III ii 6, 9, and notes.

Moon," "under Saturn," "under Jupiter" and "under Mars." This precise order of presentation of the seven planets and the astrological function ascribed to them rests on the astrological theory that posits that the seven planets succeed one another as the ruling influence of the 24 hours of the day and that the planet that rules the first hour of each of the seven days of the week is the ruler of that day.[33]

The same passage in the Talmud presents the second message in the context of a dispute between two sages. On the one hand, the same R. Ḥanina, picking up the thread of his deterministic position, holds that "astrological influence (*mazzal*) gives wisdom and wealth" (מזל מחכים מזל מעשיר) and illustrates the all-encompassing power of *mazzal* by the statement that "*even* Israel stands under the sway of *mazzal*" (ויש מזל לישראל).[34] On the other hand, R. Joḥanan (ca. 180–ca. 279), the founder of the academy at Tiberias, tersely retorts that "there is no *mazzal* for Israel" (אין מזל לישראל), meaning that Israel is immune to astrological influence.[35] The question of why and how this exceptional status could come about remains open; consequently, the remainder of the talmudic discussion develops R. Joḥanan's opinion.

Two main arguments are presented to support the opinion that "there is no *mazzal* for Israel." The first, put forward by R. Joḥanan himself and by R. Judah, adduces three biblical verses.[36] The second argument is presented through three stories that demonstrate that even though "there is no *mazzal* for Israel," Jews are not automatically immune to the decrees of the stars; rather, astral influence may be counteracted by good deeds, that is, by conduct that is morally impeccable according to rabbinic standards.[37]

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[33] B *Shabbat* 156a (quoted in App. 2, Q. 1, §1:2–8, on pp. 424–425). For this astrological theory, see note on *Moladot* IV 15, 2.

[34] B *Shabbat* 156a (quoted in App. 2, Q. 1, §2:1, on pp. 424–425).

[35] Ibid. (quoted in App. 2, Q. 1, §2:2, on pp. 424–425).

[36] The first of these verses, Jeremiah 10:2, shows that while the Gentiles are dismayed by the heavenly configurations, Israel should not be. See B *Shabbat* 156a (quoted in App. 2, Q. 1, §3:1, on pp. 424–426). The second verse, Genesis 15:3–5, is read by R. Judah as conveying the idea that Abraham could beget Isaac, despite his congenital barrenness, because he could overcome the control of the stars—proof that Israel is exempt from astrological influence. See B *Shabbat* 156a (quoted in App. 2, Q. 1, §4:1, on pp. 424–426). R. Judah reads the third biblical verse, Isaiah 41:2, as referring to a divine intervention whereby the benefic planet Jupiter, which stood in the west and portended Abraham's barrenness, was relocated by God to the east. See B *Shabbat* 156b (quoted in App. 2, Q. 1, §5:1, on pp. 424–426). This is probably an allusion to the ascendant of Abraham's natal horoscope, which, according to this interpretation shifted Abraham's astrological fate.

[37] The two first stories, told by the amora Samuel (second–third centuries) and R. 'Akiba (ca. 50–ca. 135), demonstrate that righteousness and good deeds can deliver one from a certain death foretold by the astrologers. See B *Shabbat* 156b (quoted in App. 2,

Jewish medieval thought about astrology was profoundly influenced by this talmudic discussion, to such an extent that the concern with protection against the decrees of the stars became the distinctive hallmark of Jewish medieval astrology, in general, and of the Jewish treatment of the doctrine of nativities, in particular.[38]

References to the doctrine of nativities, sometimes grounded in horoscopic astrology, can be found in medieval Hebrew works written before the middle of the twelfth century, when Ibn Ezra's astrological corpus was composed. The *Baraita de-Mazzalot* is a brief Hebrew text assigned to the transitional period between Classical Antiquity and the Middle Ages, which appears to be an introduction to astrology grounded on Hellenistic science.[39] Following the six initial chapters, in which the zodiacal signs receive a predominantly non-astrological treatment, the remaining chapters shift the focus to the motions, cosmological location, and particularly the astrological characteristics of the planets, with an emphasis on four of their five customary dignities (house, exaltation, triplicity, term).[40] Of particular interest for our current discussion are the chapters on the planetary dignities of triplicity and term, where *Baraita de-Mazzalot* evinces an interest in some central aspects of the doctrine of nativities. For example, at the end of the chapter on the triplicities,[41] in the section that lists their lords, *Baraita de-Mazzalot* does not merely describe certain pairs of planets as sharing the lordship of some triplicity by day or by night, as was customary in introductions to astrology; rather, it emphasizes that their lordships correspond to natives *born by day* or *born by night*.[42]

Q. 1, §6:1, §7:1, on pp. 424–426). The third story, related by R. Nahman b. Isaac, tells how an astrological prediction that someone would become a thief came true, but only after he committed a moral lapse (not covering his head so that the fear of heaven would be on him). See B *Shabbat* 156b (quoted in App. 2, Q. 1, §8:1, on pp. 425–427).

[38] For a remarkable example in Ibn Ezra's *Sefer ha-Moladot*, see *Moladot* I 9, 1–5 and notes. See also, below, pp. 38–40.

[39] For a study of this text, see Sarfati 1965, pp. 56–82. This text, which survives without a title in a fragment of the Cairo Geniza and in a number of manuscripts, was called *Baraita de-Mazzalot* by S. A. Wertheimer, its first editor, and has been attributed by modern scholarship to Shabbetai Donnolo. See Sarfati 1965, pp. 78–82; Leicht 2006, pp. 85–88.

[40] *Baraita de-Mazzalot*, 1998, p. 6 (quoted in App. 2, Q. 2, §1:2, on p. 427). For the planetary dignities, see notes on *Moladot* II 1, 4.

[41] *Baraita de-Mazzalot*, 1998, chapter 11, pp. 11–12 (quoted in App. 2, Q. 3, §1:1–7, on pp. 427–428). For the triplicities, see note on *Moladot* II 1, 4, s.v. "Lord of the triplicity."

[42] *Baraita de-Mazzalot*, 1998, chapter 11, pp. 11–12 (quoted in App. 2, Q. 3, §1:3–7, particularly §1:3–4, on pp. 427–428). Precisely the same passage also occurs in *Baraita de-Shemu'el*. See *Baraita de-Shmu'el*, 1998, §6, p. 42. *Baraita de-Shemu'el* is an enigmatic Hebrew text from the transitional period between Antiquity and the Middle Ages, with astronomical and astrological contents that in some cases overlap the contents of *Baraita de-Mazzalot*. *Baraita de-Shemu'el* was printed in the nineteenth century from a single

Of great relevance to our current discussion is the lengthy chapter that *Baraita de-Mazzalot* devotes to the planetary terms and their sizes.[43] A peculiarity of this chapter is that the planetary terms are presented in two different formats. The first, which is typical of introductions to astrology,[44] presents the sizes of the terms of each of the five planets in each of the twelve zodiacal signs and for each sign shows that the total sum of the degrees of the planetary terms is 30°.[45] The second format, which is most unusual, lists the size of the terms of each of the five planets in each of the twelve zodiacal signs, winding up with the sum of the degrees of each of the five planets in the twelve zodiacal signs.[46] At the end of the chapter, *Baraita de-Mazzalot* reveals the rationale behind the second format: the total sum of degrees of the terms in the twelve zodiacal signs of a planet that is in a fortunate position in the natal horoscope, and whose house coincides with the ascendant sign of the natal horoscope, is equivalent to the number of years the native can be expected to live (i.e., the subject of the natal horoscope).[47] Here *Baraita de-Mazzalot* is referring to a method used in the doctrine of nativities for the prediction of the native's lifespan, a method already acknowledged in Greek astrology by Ptolemy[48]

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manuscript that now seems to be lost. It is traditionally attributed (without decisive evidence) to Samuel, the third-century Babylonian amora (one of those who agrees that "Israel does not stand under the sway of *mazzal*").

[43] *Baraita de-Mazzalot*, 1998, chapter 13, pp. 14–16 (quoted in App. 2, Q. 4, §1:1, §2:1, on pp. 428–430). For the astrological terms, see note on *Moladot* II 1, 4, s.v. "Lord of the term." Under scrutiny, it turn out that the terms in *Baraita de-Mazzalot* are arranged according to the method of the Egyptians and Babylonians, and not according to Ptolemy's method.

[44] See, for example: *Kitāb al-Tafhīm*, 1934, §453, p. 265; *Introduction*, 2004, I:19, pp. 27–29; *Reshit Ḥokhmah*, 1939, II, x:23–26.

[45] See *Baraita de-Mazzalot*, 1998, chapter 13, pp. 14–16 (quoted in App. 2, Q. 4, 1:1, on pp. 428–430).

[46] The sums are: Saturn, 57°; Jupiter 76°; Mars, 66°; Venus, 82°; Mercury, 76°. See *Baraita de-Mazzalot*, 1998, chapter 13, pp. 14–16 (quoted in App. 2, Q. 4, §2:1, on pp. 428–430).

[47] See *Baraita de-Mazzalot*, 1998, chapter 13, pp. 14–16 (quoted in App. 2, Q. 4, §3:1, on pp. 429–431). Thus if the fortunate planet is Saturn, the native will live 57 years; if Jupiter, 76 years; and so on. *Baraita de-Mazzalot* also explains that in order to be in a "fortunate position," the planet must be the lord of the zodiacal sign that coincides with the ascendant of the natal horoscope and must be located in one of the cardines of the natal horoscope or in the sign or horoscopical place where the lot of Fortune at the time of birth is located. See App. 2, Q. 4, §3:3, on pp. 429–431.

[48] Ptolemy refers to this procedure incidentally, when discussing the planetary terms: "Secondly, the number of the terms manifestly has no consistency; for the number derived for each planet from the addition of its terms in all the signs, in accordance with which they say the planets assign years of life, furnishes no suitable or acceptable argument" (*Tetrabiblos*, 1980, I:20, p. 93).

and Vettius Valens.[49] A later version of this method, refined and upgraded in Arabic astrology, is found in *Sefer ha-Moladot*.[50]

Another channel for the incorporation of astrological content into medieval Hebrew texts before the middle of the twelfth century are the commentaries on *Sefer Yeṣirah* (Book of Formation or Creation), a work that sets out, in brief and enigmatic sentences, a systematic view of the principles of the process of creation and the laws governing nature and humans.[51] One such commentary, with occasional astrological content, is *Sefer Ḥaḳmoni* by Shabbetai Donnolo (913–after 982), an Italian physician and writer on medicine and astrology, born at Oria, Apulia. In the introduction to *Sefer Ḥaḳmoni* Donnolo states that he learned how to cast horoscopes from a Babylonian scholar.[52] He goes on to offer a detailed account of the four cardines of the horoscope and their positions with respect to the rising sign.[53] It is noteworthy that, with the exception of the descendant sign, Donnolo refers to the four horoscopic cardines by the same Hebrew words as does *Baraita de-Mazzalot*,[54] which are virtually

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[49] *Anthologiae*, 1995, III, p. 68–70.

[50] *Moladot* III i 9, 4; 9. Instead of the planetary terms, Ibn Ezra employs the equivalent planetary "great years." See note on *Moladot* III i 9, 4–10.

[51] According to *Sefer Yeṣirah*, the world came to be by "thirty-two paths of wondrous wisdom," which have been interpreted as the numbers from one to ten and the twenty-two letters of the Hebrew alphabet. The impact of *Sefer Yeṣirah* was felt mainly from the tenth century, when it was "discovered" by rationalist thinkers. *Sefer Yeṣirah* is attributed to the patriarch Abraham but was probably written sometime in the transition between Antiquity and the Middle Ages.

[52] *Ḥaḳmoni*, 2010, p. 138–139 (quoted in App. 2, Q. 5, §1:1, on p. 531). Donnolo emphasizes that the astrological knowledge he received from his teacher turned out to be entirely consistent with the astrological content of Jewish books such as *Baraita de-Shemu'el*, as well as of Greek books. Here Donnolo conveys the idea, sometimes suggested by medieval Jewish intellectuals engaged in science, that learning the so-called "external sciences" (חכמות חיצוניות) from non-Jewish scholars is not a departure from Judaism but rather the recovery of a lost and forgotten Jewish scientific tradition. See Sela 2003, pp. 303–313.

[53] *Ḥaḳmoni*, 2010, p. 138–139 (quoted in App. 2, Q. 5, §1:2–5, on p. 531). In the account of the four cardines, it is specified that the "sign of the lower midheaven" is the "fourth from the rising one" and is "covered and hidden beneath the earth to the north"; that the "descendant sign" is the seventh from the rising one; and that the "sign of midheaven" is in "the middle of the vault of the firmament to the south" and is "tenth from the rising one." But the twelve horoscopic places and their significations are omitted. This is probably because what Donnolo received from his Babylonian teacher was a whole-sign-whole-place system, in which the boundaries of the signs coincide with the boundaries of the horoscopic places. This possibility is supported by the mention, immediately before the reference to the four cardines, of the "twelve zodiacal signs and the five planets in the firmament" (see App. 2, Q. 5, §1:3, on p. 431), which in this context seem to be the main protagonists of the horoscope.

[54] The Hebrew words מזל צומח (ascendant sign), מזל התחום (sign of the lower midheaven), and מזל הרום (sign of midheaven) appear in both *Baraita de-Mazzalot* (App. 2,

the same Hebrew as found in Ibn Ezra' astrological corpus in general and in *Sefer ha-Moladot* in particular.[55]

Two concise references to nativities may be found in *Sefer Ḥaḳmoni*. One of them states that God, before creating the world and after completing the combination of the letters and the turning of the words, set out to calculate the revolutions and cycles of the planets, the Dragon,[56] and the constellations, in order to see and know all the generations that were to be created. Donnolo adds that this is why God programmed the ascendants of the natal horoscopes of every human being.[57] This passage, as far as I know, is the first to employ the Hebrew word *molad* to denote the concept of natal horoscope, starting a tradition that was followed subsequently in medieval Hebrew literature, notably by Abraham Ibn Ezra.[58] In the second reference, composed of a series of parallel passages, Donnolo comments on a passage in *Sefer Yeṣirah* where the seven planets are assigned a series of attributes (day of the week, parts of the body, etc.) that are inconsistent with those assigned to them by Greco-Arabic astrology. In response, Donnolo presents an alternative list that is fully compatible with Greco-Arabic astrology and does not fail to mention that the planetary attributes he is mentioning apply to the time of birth.[59]

We turn now to the Iberian peninsula, the home of the most prominent twelfth-century Jewish writers on astrology.[60] Working in the same tradition as Donnolo, Judah b. Barzillai al-Bargeloni, the leading rabbinic authority in Barcelona in the late eleventh and early twelfth centuries, incorporated into his commentary on *Sefer Yeṣirah* three relatively long

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Q. 4, §3:3, on pp. 429–431) and *Sefer Ḥaḳmoni* (App. 2, Q. 5, §1:4, on p. 431). Regarding descendant sign, *Baraita de-Mazzalot* employs the very rare מזל טובל, but *Sefer Ḥaḳmoni* has the customary מזל שוקע.

55 For a reference to the four cardines in *Sefer ha-Moladot*, using the same four Hebrew words as *Baraita de-Mazzalot*, see Glossary, s.v. "ascendant degree" (מזל צומח); "cardine of lower midheaven" (יתד התחום); "cardine of midheaven" (יתד הרום); "descendant" (שוקע), on pp. 506, 509, 512.

56 See note on *Moladot* III i 14, 3.

57 *Ḥaḳmoni*, 2010, p. 165 (quoted in App. 2, Q. 6, §1:1–3, on p. 432).

58 See App. 2, Q. 6, §1:3, on p. 432; Cf. Glossary, s.v. "nativity," on p. 524.

59 For the passage devoted to Saturn's attributes, see App. 2, Q. 7, §1:1, on p. 432.

60 The earliest instance of a Hebrew text concerned with astrology written in the Iberian peninsula is *Keter Malḳut* (Royal Crown), by the poet and philosopher Solomon Ibn Gabirol (ca. 1021–ca. 1059). As part of his account of a nine-orb supralunar domain, Ibn Gabirol deals with the seven planets and their most common astrological properties (*Keter Malḳut*, 2005, pp. 261–271). Ibn Gabirol's account, however, relates neither to nativities nor to horoscopic astrology.

passages directly connected with horoscopic astrology and nativities.[61] The first passage offers a series of horoscopic diagrams cast at consecutive hours of the day, which include a full account of the horoscope's components, comprising a list of the planetary zodiacal positions at the time of casting the horoscope, the positions of the planets in the framework of the twelve horoscopic places, and their significations as a function of their position in the horoscopic places.[62] This passage turns out to be a fragment of a now lost Arabic-to-Hebrew translation of Saadia's commentary on *Sefer Yeṣirah* (*Tafsīr Kitāb al-Mabādi*).[63] The Hebrew astrological nomenclature of this passage is quite different from the vocabulary created later by Abraham Ibn Ezra and Abraham Bar Ḥiyya; its importance lies in that it represents the first attempt on the Iberian Peninsula to create a Hebrew terminology for describing horoscopes.[64]

Nativities are the main topic of the second passage from Judah b. Barzillai's commentary on *Sefer Yeṣirah*.[65] Here we find the Hebrew word *moladim*,[66] the masculine plural of *molad*, which we already encountered with the meaning of "nativity" in Donnolo's *Ḥakmoni*.[67] The first sentence of this passage states that the native's fate is signified by the lord of the native's hour of birth.[68] Judah b. Barzillai then states that not only the lord of the native's hour of birth, but also the zodiacal sign that coincides with the lord of the hour's planetary house, plays a role in the indication of the native's fate. This is so, Judah b. Barzillai says, because an ascending sign at the time of birth portends good fortune for the native, but a

[61] These astrological texts have received attention only recently. See Sela 2008, pp. 261–290. But Judah b. Barzillai's involvement with astrology is nothing new—not only because he was the addressee of Abraham Bar Ḥiyya's "Epistle on Astrology," but also because modern scholarship has identified him (without much substance) as the critic of Abraham Bar Ḥiyya's astrological activities who triggered the composition of this letter. See *Epistle to Judah b. Barzillai*, 1917; Sela 2006, pp. 154–157. Judah b. Barzillai followed a unique and conservative approach in the selection of his astrological sources: although from time to time he drew on Greek or Arabic astrology, as was later the rule in twelfth-century astrology, he demonstrated a preference for astrological texts written by Jews and circulating in Jewish society.

[62] See *Perush Sefer Yeṣirah*, 1885, p. 214 (quoted in App. 2, Q. 8, §1:1–10, on pp. 432–434).

[63] For the Arabic original of the passage, see *Kitāb al-Mabādi*, 1972, pp. 86–87.

[64] For an analysis of this text, see Sela 2008, pp. 265–271.

[65] *Perush Sefer Yeṣirah*, 1885, p. 248 (quoted in App. 2, Q. 9, §1:1–6, on pp. 435–436).

[66] App. 2, Q. 9, §1:1, on p. 435.

[67] Ibid., Q. 6, §1:3, on p. 432.

[68] Ibid., Q. 9, §1:1, on p. 435. This rule, as seen above, was already postulated in B *Shabbat* 156a (see App. 2, Q. 1, §1:1–8, on pp. 424–427).

descending one forebodes misfortune.[69] But a difficulty arises: it is not clear how should this rule be implemented when the lord of the hour has two planetary houses. To resolve this problem, Judah b. Barzillai begins by providing a full list of the planetary houses[70] and then states that if a planet has two planetary houses, one of them should be used for natives by day and the other for natives by night.[71] A peculiarity of this passage is that in his list of planetary houses Judah b. Barzillai employs neither the expected order of the planetary houses (Sun/Moon, Mercury, Venus, Mars, Jupiter, Saturn, or vice versa) nor the standard Ptolemaic order of the planets (Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon), but the unusual sequence Sun, Venus, Mercury, Moon, Saturn, Jupiter, Mars—which is precisely the order in which the lords of the hours affecting the native's fate are presented in B *Shabbat* 156a.[72]

The third passage is devoted to a central aspect of the doctrine of nativities: the prediction of the native's lifespan and the time of serious threats to his life.[73] Here Judah b. Barzillai begins by briefly paraphrasing a rule we have already encountered in *Baraita de-Mazzalot*: "The number of degrees of the planets' terms is equal to the number of years of the native's life."[74] Thereupon, without going into details regarding this rule, Judah b. Barzillai appears to go beyond what *Baraita de-Mazzalot* was ready to say in this regard and adds an enigmatic statement: "But if two foes enter one house, the native will be afraid."[75] This is probably a reference to the meeting of the *haylāj* and a "place of death" or "place of fear," which signifies threats to the native's life and ultimately death, in the framework of the doctrine of "direction" or "prorogation, as will be shown in due course.[76] Finally, regarding each of the seven planets, which serve as lords of the hour of the native's birth, and are presented in the same peculiar order as in the aforementioned second passage (Sun, Venus, Mercury, Moon, Saturn, Jupiter, Mars), Judah b. Barzillai provides

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[69] App. 2, Q. 9, §1:2–3, on p. 435. Here Judah b. Barzillai is in all likelihood drawing on the second chapter of *Baraita de-Mazzalot* (or its precursor), which is concerned with ascending and descending zodiacal signs. See *Baraita de-Mazzalot*, 1998, chapter 2, pp. 2–4.

[70] For this list, see note on *Moladot* I 1, 4, s.v. "Lord of the house."

[71] App. 2, Q. 9, §1:5, on pp. 435–436.

[72] See ibid., Q. 1, §1:2–8, on pp. 424–427.

[73] *Perush Sefer Yeṣirah*, 1885, p. 248 (quoted in App. 2, Q. 9, §2:1–4, on pp. 435–436).

[74] App. 2, Q. 9, §2:2, on p. 435. Cf. App. 2, Q. 4, §3:1, on pp. 429–430.

[75] Ibid., Q. 9, §2:3, on pp. 435–436.

[76] See notes on *Moladot* I 8, 4; III i 11, 1–4.

a list of the years in his life when the native will be afraid, fall ill, or (if he survives) die.[77]

At the end of this survey, we may try to take brief stock of the conclusions. The doctrine of nativities was an astrological topic about which Jews sporadically and concisely expressed their interest in Hebrew from Antiquity until the twelfth century. Their interest reflects a certain curiosity about the surrounding culture but was usually conveyed in works concerned with predominantly non-astrological topics and endowed with a distinctive Jewish character, such as commentaries on classic authoritative Jewish texts. As such, it stands in contrast with the work of intellectuals of Jewish descent, such as Māshā'allāh (d. ca. 815) or Sahl Ibn Bishr (fl. early ninth century), who were fully integrated into Arabic culture and language and wrote, in Arabic, self-contained essays on astrology, in general, and on nativities, in particular. They made a very significant contribution to the emerging Arabic astrological literature, but their work contains almost no Jewish material. From this perspective, Ibn Ezra's astrological oeuvre represents a landmark in the history of Jewish and astrological literature: for the first time, a Jew composed in Hebrew a state-of-the-art corpus covering all branches of astrology, including nativities, anchored predominantly in Arabic sources. But Ibn Ezra also picked up some Jewish traditions, particularly in his choice of Hebrew as the linguistic vehicle for his astrological work. This aspect is reflected in his astrological terminology, which often consists of borrowings from earlier Hebrew astrological literature. But there are also some ideological borrowings, such as Ibn Ezra's concern with the possibility of escaping the decrees of the stars, which goes back to the authoritative Jewish text in B *Shabbat*.

Early Hebrew Work on Continuous Horoscopy

As far as we know today, no Hebrew texts on continuous horoscopy in nativities were written between Classical Antiquity and the early Middle Ages (twelfth century). Whereas, as we have seen, there were occasional brief references to various aspects of the doctrine of nativities from Antiquity until the twelfth century, Hebrew continuous horoscopy in nativities emerges from its first steps in the first half of the twelfth century in the full-fledged form of highly specialized and self-contained

[77] App. 2, Q. 9, §2:4, on p. 435. I do not know the source of the numbers given in this list.

works. Only two works will be surveyed here. One is *Ḥeshbon mahalaḳot ha-koḳavim* (Computation of the Motions of Stars, hereafter *Ḥeshbon*), which Abraham Bar Ḥiyya (ca. 1065–ca. 1136) wrote in order to provide the astronomical basis for his astronomical tables (the so-called *Luḥot ha-nasi'*) and explain their use. This is a sometimes literal and sometimes paraphrastic rendering into Hebrew of al-Battānī's *Zīj al-Ṣābi*.[78] From this work we shall focus on chapters 18, 19 and 20, which are concerned with mathematical astrology and are of relevance to continuous horoscopy in nativities. The second work, *Seder tiqqun ha-tequfot min ha-luḥot ha-'eleh* (Method for determining the revolutions from these tables), was recently identified as an embedded self-contained treatise within the astronomical tables of Abraham Bar Ḥiyya and was in all likelihood composed by the same author.[79] In any case, this work falls within the ambit of Bar Ḥiyya's oeuvre, which has a significant astrological component.[80] Let us turn first to chapters 18, 19, and 20 of *Ḥeshbon*.

Chapter 18 of *Ḥeshbon*, based on chapter 35 of al-Battānī's *Zīj al-Ṣābi*, addresses the calculation, at any time and latitude, of the ascendant of the horoscope, as well as of the cusps of the twelve horoscopic places.[81] Although these topics are discussed in isolation from any specific astrological system, they are of fundamental importance for nativities and continuous horoscopy in nativities. This is attested by the fact that the treatment of various technical topics in the following two chapters, directly connected to continuous horoscopy in nativities, is based on discussions in chapter 18.

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[78] *Ḥeshbon*, 1959 (introduction), pp. 11–20.

[79] Sela 2013, pp. 27–76.

[80] The fifth and longest chapter of *Megillat ha-megalleh* (Scroll of the Revealer) by Abraham Bar Ḥiyya is a Jewish and universal astrological history accompanied by an astrological prognostication of the coming of the Messiah, mainly by means of a detailed analysis of horoscopes cast at the vernal equinoxes of the years in which a conjunction of Saturn and Jupiter took place (*Megilat ha-Megaleh*, 1924, pp. 111–155). This work, then, has no direct bearing on nativities but applies to historical analysis astrological techniques that are analogous to those of continuous horoscopy in nativities. See Rodríguez Arribas 2010a, pp. 11–40. Abraham Bar Ḥiyya sent Judah b. Barzillai a detailed halakhic defense of astrology, showing that it is in perfect harmony with the main tenets of Judaism. See *Epistle to Judah b. Barzillai*, 1917. This epistle, however, is non-technical in character and has no direct bearing on nativities or continuous horoscopy in nativities. On Abraham Bar Ḥiyya's astrological work, see: Baron 1958, vol. 8, pp. 182–4; Vallicrosa 1949, pp. 219–62; Sirat 1990, pp. 93–104; Langermann 1999, pp. 11–14; Sela 2003, pp. 101–4; Sela 2006, pp. 131–40.

[81] *Ḥeshbon*, 1959, chapter 18 (Hebrew section), p. 117 (quoted in App. 2, Q. 10, §1:1, on p. 436). Cf. *Zīj al-Ṣābi*, 1977, pp. 73–74.

Chapter 19 of *Ḥeshbon*, based on chapter 53 of al-Battānī's *Zīj al-Ṣābi*, is concerned with the calculation of the revolution of the years, when the Sun returns to the same point in the ecliptic where it was at the time of the nativity or of some past event.[82] This is the most important topic of continuous horoscopy in nativities, as we shall see, one which bulks large in Ibn Ezra's *Sefer ha-Moladot* and *Sefer ha-Tequfah*.[83] Bar Ḥiyya, however, does not slavishly follow chapter 53 of *Zīj al-Ṣābi*; he goes beyond what is promised in the heading and addresses two additional topics related to continuous horoscopy: (1) instructions for the calculation of the rising sign and the cusps of the twelve places of the horoscope cast at the time of the revolution of the year;[84] (2) instructions for the use of two sets of tables specially compiled for applications related to continuous horoscopy.[85] This topic occupies fully half of chapter 19.

Chapter 20 of *Ḥeshbon*, based on chapters 54 and 55 of al-Battānī's *Zīj al-Ṣābi*, deals with two topics:[86] (1) the calculation of the astrological aspects between planets and other celestial objects, particularly in the framework of the "projection of rays," which is of fundamental importance in continuous horoscopy in nativities;[87] (2) the calculation of the

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[82] *Ḥeshbon*, 1959, chapter 19 (Hebrew section), p. 106–107. The heading of this chapter is quoted in App. 2, Q. 12, §1:1, on p. 437. Cf. *Zīj al-Ṣābi*, 1977, pp. 128–129.

[83] See *Moladot* IV 1, 1–9; IV 2, 1–3; IV 3, 1–4; IV 4, 1–4; IV 5, 1–5; IV 6, 1–8; IV 7, 1–4; IV 8, 1–4; IV 18, 1; IV 19, 1; IV 20, 1; *Tequfah*, §1:1–7; §2:1–3; §3:1–4; §16:1–2.

[84] *Ḥeshbon*, 1959 (Hebrew section), p. 106:20–107:4. The treatment of this topic is grounded on the instructions furnished in the previous chapter 18.

[85] *Ḥeshbon*, 1959 (Hebrew section), p. 107 (lines 4–27). The first set consists of two tables: (a) The first is a table for 100 years of "excess of revolution." In chapter 18 of *Ḥeshbon*, this term is defined as the "excess of the real solar year over the Egyptian year." Note that whereas in chapter 18 of *Ḥeshbon* and in his astronomical tables Abraham Bar Ḥiyya employs an excess of revolution of 88° 48', which corresponds to Ptolemy's tropical year (see Kennedy 1956, p. 147), his source, al-Battānī, in chapter LIII of *Zīj al-Ṣābi*, uses an excess of revolution of 86° 36' (*Zīj al-Ṣābi*, 1977, p. 128), while Ibn Ezra in his work on continuous horoscopy uses 87° 15' (*Moladot* IV 1, 9; *Tequfah*, §2:2). (b) The second table specifies the degrees and minutes to be added to the ascensions of the ascendant sign at the time of the nativity for 100 years. The second set mentioned in chapter 19 of *Ḥeshbon* consists of a series of six tables with the mean motion of the six planets, except for the Sun. Both sets of tables are found in *Luḥot ha-nasi'*. For the first set, see, for example, MS Paris, 1045 (IMHM: F 33996), fol. 59b. For the second set, see, for example, ibid., fols. 57a–58a.

[86] *Ḥeshbon*, 1959 (Hebrew section), chapter 20, pp. 108–117; the heading of this chapter is quoted in App. 2, Q. 11, §1:1, on p. 437.

[87] For the aspects, see note on *Moladot* III i 2, 1. In continuous horoscopy in nativities, a number of indicators are launched from specific zodiacal positions and moved at various speeds along the zodiac. These indicators are continuously checked in their course through the zodiac, degree by degree, to find out whether they meet planets or other celestial astrological objects, either by conjunction or by aspect, via the so-called "projection of rays." For examples, see *Tequfah*, §6:2; §11:1–22.

distances between two planets when they are located in any of the twelve horoscopic places. At the end, Bar Ḥiyya highlights the importance of these procedures for nativities and continuous horoscopy in nativities, and acknowledges that he is applying the method used by Ptolemy in *Tetrabiblos*.[88]

Seder tiqqun ha-tequfot min ha-luḥot ha-'eleh (Method for determining the revolutions from these tables, hereafter *Seder tiqqun*), the second work to be examined in this section, is a hitherto unnoticed astrological self-contained essay that studies miscellaneous doctrines related to continuous horoscopy and gives instructions on the use of tables that facilitate their implementation.[89] From a codicological perspective, *Seder tiqqun* is a fairly uncommon work: it was identified embedded in seven manuscript copies of *Luḥot ha-nasi'*, Bar Ḥiyya's astronomical tables, which constitute a majority of the extant manuscripts of this work,[90] as well as in a thirteenth-century astrological-astronomical encyclopedia, in a section exclusively devoted to works on anniversary horoscopy by Abraham Bar Ḥiyya.[91] Medieval astronomical tables were generally accompanied by explanations of their use. However, rather than characterize it as a mere explanation of tables, *Seder tiqqun* has every appearance of being a freestanding work: (a) *Seder tiqqun* begins with a title, "Method for determining the revolutions from these tables." (b) *Seder tiqqun* ends with a coda of the sort typical of a medieval self-contained essay, summarizing the contents of the text and praising God: "I conclude my discourse in this place and praise and acclaim my God, Who assisted me, be His name praised and glorified forever."[92] (c) *Seder tiqqun* is two thousand words long, which clearly distinguish it from the other much shorter explanations of tables in *Luḥot ha-nasi'*. (d) *Seder tiqqun* includes cross-references

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[88] *Heshbon*, 1959 (Hebrew section), chapter 20, p. 117 (quoted in App. 2, Q. 11, §2:1–2, on p. 437).

[89] The following account is based on Sela 2013, which also provides a full Hebrew edition of the text, accompanied by an English translation and commentary. References to the Hebrew text of *Seder tiqqun*, or its corresponding English translation, are given here in the following format: *Seder tiqqun*, §1:2, pp. 47, 54 = Sela 2013, "Edition of the Hebrew Text and Translation," §1, sentence 2, on pp. 47, 54.

[90] MS Paris 1046 (IMHM: F 14655), fols. 36b–38a; MS Paris 1045 (IMHM: F 33996), fols. 58b–63a; Chicago, Newberry Library, MS Hebrew 2 (IMHM: F 34515), fols. 85a–87a; Berlin, Staatsbibliothek (Preußischer Kulturbesitz), MS Or. Qu. 649 (IMHM: F 1774), fols. 62a–65b; Cesena, Biblioteca Malatestiana, Pluteo sinistro XXIX 4 (IMHM: F 399), fols. 64a–66a; Parma, Biblioteca Palatina, Cod. Parm. 3821 (IMHM: F 27573), fols. 38b–40b; Oxford, Bodleian Library, MS Hunt 327 (IMHM: F 19355), fols. 74a–78a.

[91] MS Paris 1058 (IMHM: F 22230), fols. 116b–120a.

[92] *Seder tiqqun*, §21:3, pp. 53, 68.

to chapter 10 and the aforementioned chapter 18 of Abraham Bar Ḥiyya's *Ḥeshbon*.[93]

The contents of *Seder tiqqun* can be divided into four main sections. The first section deals with determining (a) the revolution of the year, that is, the time when the Sun arrives at the same point in the zodiac where it was at the moment of birth; and (b) the basic components of the horoscope that should be cast at this time, that is, the cusps of the horoscopic places, the positions of the planets, and the lunar nodes. These are to be determined by referring to two sets of tables in *Luḥot ha-nasi'*: tables of planetary motions and tables of difference in revolution of the years.[94] This section clearly overlaps the contents of the aforementioned chapter 19 of *Ḥeshbon*,[95] either paraphrasing or quoting it word for word; there are also two explicit cross-references to chapters 17 and 20 of the same work.[96]

The second and longest section of *Seder tiqqun* briefly formulates the astrological theory behind the revolution of years and months[97] and then presents a method for determining the rulership and signification of each of the years' of the native's life: the first year of the native's life is ruled and signified by the ascendant sign at the moment of the nativity. Over the course of a man's life the signification shifts from one sign to the next sign, so that in the thirteenth year the signification and rulership returns to the ascendant sign at the time of the nativity.[98] Then *Seder tiqqun* presents two different methods for determining the rulership and signification of each of the months of the year and each day of the month.

According to the first method, the year is divided into 13 months, each lasting 28 days, 2 hours, and 18 minutes. Each of these months is divided into 13 parts of 2 days and about 4 hours each. This division into 13 parts

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[93] See *Seder tiqqun*, §1:10 and §3:4, pp. 47–48, 56–59, respectively.

[94] *Seder tiqqun*, §§1–3, pp. 47–48, 56–59.

[95] Thus *Seder tiqqun* §1 corresponds closely to *Ḥeshbon*, chapter 19 (*Ḥeshbon*, 1959 [Hebrew section], p. 107, lines 14–27); *Seder tiqqun* §2 is a simplification of *Ḥeshbon*, chapter 19 (*Ḥeshbon*, 1959 [Hebrew section], p. 106, lines 1–16); and *Seder tiqqun* §3 corresponds to *Ḥeshbon*, chapter 19 (*Ḥeshbon*, 1959 [Hebrew section], pp. 106:20–107:4).

[96] See *Seder tiqqun*, §1:10 and §3:4, pp. 47–48, 56–59.

[97] See *Seder tiqqun*, §4:1–3, pp. 48, 58–59. For the revolution of the year, see notes on *Tequfah* §1:7 and *Tequfah* §15:1–3. For the revolution of the month, see notes on *Tequfah* §17:2; 4 and *Moladot* IV 21, 1.

[98] See *Seder tiqqun*, §5:1–4, pp. 48–49, 58–59. The sign that rules each year of the native's life is designated in *Seder tiqqun* as *mazzal ha-haqqafah*, the sign of the prorogation, which corresponds to the *mazzal ha-sof*, terminal sign, in *Moladot* IV 13, 1 and *Sefer ha-Tequfah*, §6:1. See note there.

allows each of the 12 signs to have a share in the rulership of months and days, so that at the beginning of any year or month the rulership returns to the sign that was next to the sign that ruled the first month of the previous year or the first day of the previous month.[99] This method, whose ultimate source is Ptolemy's *Tetrabiblos* IV:10,[100] is also mentioned in *Sefer ha-Moladot* and *Sefer ha-Tequfah*, although Ibn Ezra asserts in the latter work that he tested it "innumerable times and found it to be wrong."[101] According to the second method, the year is divided into 15 months, each of which lasts 24 days, 8 hours, and approximately ⅔ of an hour. The three additional months, which correspond to three zodiacal signs, are added to the customary 12 months because the excess of revolution is approximately 90°, equivalent to three zodiacal signs.[102] This method has no parallel in Ibn Ezra's work or in any other work on continuous horoscopy I have consulted.

At this point, breaking the text into two distinct parts, *Seder tiqqun* introduces two tables that are related to the aforementioned methods.[103] One of these tables is virtually a copy of a set of tables found in the *Kitāb al-Bāri' fī aḥkām an-nuǧūm* by 'Alī ibn Abī r-Riǧāl.[104] After the two sets of tables, *Seder tiqqun* continues with diverse methods for determining the rulership and signification of each of the months of the year and each day of the month. One of these methods sets the beginning of a month at the moment when the Sun, according to its variable motion, reaches the degree and minutes of the corresponding sign (e.g., the third month when the Sun reaches the third sign). This method is also found in 'Alī ibn Abī r-Riǧāl's *Kitāb al-Bāri'* and is Abraham Ibn Ezra's favorite in *Sefer ha-Tequfah*.[105]

Let us now turn briefly to the problem of authorship. By the mid-thirteenth century, *Seder tiqqun* was taken for an independent essay by Abraham Bar Ḥiyya. This emerges, among other things, from the fact that the anonymous scribe who compiled an astrological-astronomical

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[99] See *Seder tiqqun*, §6:1–4, §7:1–5, pp. 49, 58–61.

[100] See *Tetrabiblos*, 1980, IV:10, p. 453 (quoted in App. 12, Q. 2, §1:2, on p. 491). But a more probable and direct source is the 87th aphorism of the *Centiloquium*. See *Sefer ha-Peri*, MS Paris 1055, fol. 65a (quoted in App. 12, Q. 9, §1:1, on p. 494).

[101] See *Moladot* IV 23, 1–2 and *Tequfah*, §17:2–3. See note on *Tequfah* §17:2.

[102] See *Seder tiqqun*, §13:1–3, pp. 50–51, 62–65.

[103] See, for example, MS Paris 1058 (IMHM: F 22230), fols. 118b–119a.

[104] Cf. *Iudizios*, 2005, IV:3, pp. 164–166.

[105] See *Seder tiqqun*, §16:1–7, pp. 51–52, 64–67; *Iudizios*, 2005, pp. 845–85; *Tequfah*, §17:3.

encyclopedia, no later than 1256, inserted the entire text of *Seder tiqqun*, accompanied by its tables, in a section devoted to works on continuous horoscopy in nativities by Abraham Bar Ḥiyya.[106] But Bar Ḥiyya's authorship of *Seder tiqqun* is open to discussion, because an examination of the manuscripts of *Luḥot ha-nasi'* reveals that they contain interpolated notes and tables assigned to Abraham Ibn Ezra. This raises the possibility that *Seder tiqqun*, too, was interpolated into the original redaction of *Luḥot ha-nasi'* by an anonymous glossator or copyist. However, on top of the evidence offered by the aforementioned encyclopedia and the fact that *Seder tiqqun* survives embedded in seven manuscripts of Bar Ḥiyya's astronomical tables and includes cross-references to chapters 10 and 18 of *Ḥeshbon*, an examination of the Hebrew technical terminology used in *Seder tiqqun* leaves little doubt that Abraham Bar Ḥiyya wrote it, or at least most of it.[107]

To summarize this section, we have seen that continuous horoscopy was considered to be a highly specialized and mathematically oriented branch of astrology. This is because one of its main assignments was to determine the precise moment of the relevant chronological revolution (year, month, week, day), in order to cast the corresponding horoscope; and, in addition to stock astrological knowledge, this also required astronomical and mathematical skills. So it comes as no surprise that medieval Arabic, Hebrew, or Latin astronomical tables and their canons usually allocated a section to tables devoted to applications related to continuous horoscopy in nativities.[108] This also explains why there are no Hebrew texts related to continuous horoscopy in the period between Classical Antiquity and the first half of the twelfth century. In a nutshell, it was only after Jews

[106] This astrological-astronomical encyclopedia is conserved in MS Paris 1058 (IMHM: F 22230), fols. 116b–120a. The section of this encyclopedia devoted to works on continuous horoscopy in nativities begins with the words והנשיא כתב (fol. 113a), "the Prince wrote," and ends with the words כלל אחר לאבן עזרא (fol. 120a), "another method of Ibn Ezra's," where a new section entirely devoted to Ibn Ezra begins. The section entirely devoted to Abraham Bar Ḥiyya consists of the following elements: (1) all of the aforementioned chapter 19 of *Ḥeshbon mahalaḳot* (fols. 113a–114a); (2) tables of planetary motions and the revolution of the years, all of them excerpted from *Luḥot ha-nasi'* and referenced from within *Seder tiqqun* (fols. 114a–116a); (3) the full text of *Seder tiqqun*, starting with its title and ending with its coda, including its core two tables, whose use it explains (fols. 116b–120a).

[107] In brief, *Seder tiqqun* systematically employs Abraham Bar Ḥiyya's idiosyncratic astronomical and astrological terminology—notably *haqqafah*, which is the core of the main astrological theory applied in as well as one of the astrological doctrines he uses in the fifth chapter of *Megillat ha-megalleh*. For more examples fleshing out this argument, see Sela 2013, pp. 40–41.

[108] Kennedy 1956, pp. 144, 147, 151, 152, 156, 161, 162; Chabás and Goldstein 2012, pp. 218–223.

like Abraham Bar Ḥiyya and Abraham Ibn Ezra became fully conversant with Greco-Arabic mathematics, astronomy, and astrology and began to express their interest in these branches of science in Hebrew, that the time was ripe for specialized Hebrew treatises about continuous horoscopy in nativities. Moreover, whereas early Hebrew work on nativities contained only occasional and brief references to the subject, and there were no self-contained specialized treatises on nativities until Ibn Ezra composed his *Sefer ha-Moladot*, when it comes to Hebrew works on continuous horoscopy in nativities, we have what seems to be a freestanding and highly technical essay on continuous horoscopy that predates Ibn Ezra.

The Thematic Organization of *Sefer ha-Moladot* and *Sefer ha-Tequfah*

Sefer ha-Moladot is divided into four distinct parts, which address two related but separate branches of astrology: the doctrine of nativities and the system of continuous horoscopy in nativities. This makes *Sefer ha-Moladot* the most complex and one of the longest works in Ibn Ezra's astrological corpus. The first part, an introduction to the whole book, includes a masterly defense of the doctrine of nativities, in the form of eight ways to explain away the essential weaknesses of the doctrine of nativities.[109] Here Ibn Ezra reveals his approach to the doctrine of nativities as well as to other central concepts of his scientific, religious, philosophical, and historical world-view. An entire section below is devoted to the main ideas of this introduction.[110]

Immediately after setting out these eight ways, Ibn Ezra announces that he "will discuss what the Ancients have demonstrated empirically." However, Ibn Ezra says, since the astrologers wrote "things that rational thinking belies" and because there are disagreements among them, *Sefer ha-Moladot* is intended to contain "everything clear that is agreed upon by the Ancients" and that he himself has demonstrated empirically many times.[111] Thus, Ibn Ezra presents *Sefer ha-Moladot* as a link in the long chain of Greco-Arabic astrological literature on nativities (although he

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[109] *Moladot* I 1, 1–2 through I 9, 1–5.
[110] See, below, pp. 29–40.
[111] *Moladot* I 10, 1–2.

stresses that he intends to improve on the work of his predecessors) and refrains from mentioning his own role as a pioneer in Hebrew astrology.[112]

The second part of *Sefer ha-Moladot*, headed "Rectification of the nativity," is chiefly concerned with determining the ascendant of the natal horoscope when the time of birth is not known. This is a matter of fundamental importance because it is the situation in the vast majority of cases and it is impossible to cast the natal horoscope without knowing the ascendant at the time of birth. Here Ibn Ezra discusses two main procedures. The first is the method of rectification of the nativity developed by Ptolemy in *Tetrabiblos*, which was subsequently developed in Greek and Arabic astrology but which Ibn Ezra rejects.[113] The second method is the so-called Enoch's "balances," which Ibn Ezra praises but also criticizes by proposing corrections to improve it.[114] One section below looks at these two methods of rectification of the nativity.[115] Finally, Ibn Ezra discusses the distribution of the months of gestation among the planets in the descending order of their orbs, as found in a number of Arabic astrological sources.[116] In his treatment of these topics, Ibn Ezra time and again emphasizes his reliance on his own empirical experimentation.[117]

In the last paragraph of the second part, Ibn Ezra prepares the reader for the third part of *Sefer ha-Moladot*, which is concerned with nativities properly speaking. Ibn Ezra informs the reader that the next part will be divided into twelve chapters, corresponding to the twelve horoscopic places. Not only does he acknowledge the simple fact that in this organization of the content he is following his Arabic sources; he also informs us, as in other parts of his astrological corpus with a similar organization, that his motive is pedagogical: "to make it easier for students."[118]

[112] Actually, it is only in the introductions to the three versions of *Sefer Keli ha-Neḥoshet* (Book of the Astrolabe) that Ibn Ezra refers to his pioneering role in creating a new Hebrew scientific literature, in general, and to his efforts to create a new Hebrew scientific vocabulary for the astrolabe, in particular. See Sela 2003, pp. 104–106.

[113] *Moladot* II 1, 1–2 through II 4, 1–3.

[114] *Moladot* II 4, 5 through II 6, 1–6.

[115] See below, pp. 41–45.

[116] See *Moladot* II 7, 1–2 and note.

[117] *Moladot* I 10, 3; II 4, 1–4; II 6, 1.

[118] *Moladot* II 8, 5. All versions of *Sefer ha-Miṿḥarim* and *Sefer ha-She'elot*, Ibn Ezra's works on the doctrines of elections and interrogations, as well as of *Sefer ha-Moladot*, after their introductions, are organized in twelve chapters with the indications of the corresponding horoscopic places. See, for example, Ibn Ezra's presentation of the pedagogical reasons for this organization of the material in *She'elot* I, §11:4, pp. 246–247 (quoted in note on *Moladot* II 8, 5).

The third part is divided into twelve chapters, addressing the twelve horoscopic places; each of them is headed with a rubric carrying the name of the corresponding horoscopic place. The first chapter, by far the longest of all, is also the most interesting for the modern scholar, because it discusses the prediction of the native's lifespan, which is a theoretical topic involving the implementation of a conglomerate of astrological doctrines. A section below is devoted to Ibn Ezra's account of this central topic.[119] Here is a synopsis of the main topics treated in each of these twelve chapters:

- First place: the nature of the ascendant (III i 1–2); places of life and scales of power (III i 3); physical appearance (III i 4); testimonies (III i 5); age of weaning (III i 6); character (III i 7); prediction of the lifespan (III i 8–16).
- Second place: the lord of the triplicity (III ii 1); upper and lower planets in the nativity (III ii 2–6); Ptolemaic ages of man (III ii 7); wealth (III ii 8).
- Third place: siblings (III iii 1–3); religious belief (III iii 4).
- Fourth place: the father's lifespan (III iv 1–3); landed property (III iv 4); outcome of any undertaking (III iv 5).
- Fifth place: children (III v 1–7).
- Sixth place: diseases (III vi 1–11); slaves (III vi 12).
- Seventh place: marriage (III vii 1–2); wars and quarrels (III vii 3); the victorious planet (III vii 4); partners (III vii 5).
- Eighth place: dangers and death (III viii 1–4); inheritance (III viii 5).
- Ninth place: religious belief (III ix 1–2); travel (III ix 3); learning sciences (III ix 4).
- Tenth place: the mother's lifespan (III x 1); kingship, dominion, and honor (III x 2); crafts (III x 3).
- Eleventh place: undertakings, hope, and friends (III xi 1–2).
- Twelfth place: imprisonment (III xii 1–xii 2); enemies (III xii 3); animals (III xii 4).

The fourth part bears the title *Tequfot ha-shanim* (Revolutions of the years). In contrast with the previous parts, it addresses continuous horoscopy in nativities. Two cross-references in the third part of *Sefer ha-Moladot*

[119] See, below, pp. 45–57.

target its fourth part,[120] thereby attesting that the quadripartite structure of the work is not a copyist's artifact but the result of Ibn Ezra's deliberate design. This hybrid thematic structure of *Sefer ha-Moladot*, however, is atypical in Arabic astrology, where nativities and continuous horoscopy in nativities are usually treated in separate treatises.[121] By contrast, Ibn Ezra does address continuous horoscopy in nativities separately in *Sefer ha-Tequfah*, a recently discovered self-contained essay. But *Sefer ha-Tequfah* bears striking similarities to the fourth part of *Sefer ha-Moladot*, to such an extent that these two texts, like many others in Ibn Ezra's astrological corpus, may be considered to be alternate versions of a single work. Moreover, just as cross-references link the third and fourth parts of *Sefer ha-Moladot*, they also connect the second version of *Sefer ha-Moladot*, which survives in a Latin translation, to *Sefer ha-Tequfah*, and vice-versa.[122] It turns out, then, that just as *Tequfot ha-shanim*, which addresses continuous horoscopy alone, complements the third part of *Sefer ha-Moladot*, which treats nativities strictly speaking, so *Sefer ha-Tequfah*, which treats continuous horoscopy alone, complements the second version of *Sefer ha-Moladot*, which addresses nativities properly speaking.

Ibn Ezra gave *Sefer ha-Tequfah* and the fourth part of *Sefer ha-Moladot* the same tripartite structure, as follows.

- The first section of both dwells on the astronomical and mathematical aspects of the revolution of the year. *Tequfot ha-shanim* starts with a historical survey of the values of the length of the solar year and the excess of revolution as presented by Indian, Persian, Greek, and Arab scientists, followed by instructions for the calculation of the revolution of the year and for the calculation of the day of the lunar month and

[120] See *Moladot* III i 6, 2 and III ii 7, 12.

[121] See above, note 18. An exception to this rule is the *Epitome totius astrologiae*, a popular Latin astrological work, dated at least in part to 1142, which is considered to fall within the sphere of Ibn Ezra's works. The *Epitome totius astrologiae* consists of an introductory book, the *Ysagoge*, and the *Liber quadripartitus*, which addresses the four main subdivisions of Arabic astrology: world astrology, nativities, interrogations, and elections. Its "secunda pars," addressing the doctrine of nativities, includes a lengthy final section allotted to continuous horoscopy whose contents coincide with those of *Tequfot ha-shanim*, the final part of *Sefer ha-Moladot*. See *Epitome*, 1548, II:20–22, sig. N2v–O3v.

[122] For the cross-references from *Liber nativitatum*, the Latin translation of the second version of *Sefer ha-Moladot*, to *Liber revolucionum*, which is the Latin translation of *Sefer ha-Tequfah*, see *Nativitatum*, MS Erfurt, fols. 56b, 61a, 68a. For the corresponding cross-reference from *Sefer ha-Tequfah* to the second version of *Sefer ha-Moladot*, see *Tequfah*, §4:2 and note.

the day of the week when the revolution of the year takes place.[123] *Sefer ha-Tequfah*, for its part, sets out four alternative methods for the calculation of the revolution of the year.[124]

- The second section studies a series of astrological factors that should be included in the analysis of the anniversary horoscope. Whereas *Sefer ha-Tequfah* gives an account of these factors and enumerates them as seven "witnesses" (עדים),[125] *Tequfot ha-shanim* sets out similar factors and lists them as twelve "topics" (דברים).[126] For this approach, Ibn Ezra was probably indebted to Abū Ma'shar, who in *Taḥāwīl sinī al-mawālid* presented similar factors in terms of "significators."[127]
- Both the last section of *Sefer ha-Tequfah* and the fourth part of *Sefer ha-Moladot* examine the revolutions of the month, week, day, and hour.[128] Whereas *Sefer ha-Tequfah* ends with a discussion of the relative power of the various elements that play a role in continuous horoscopy in nativities, one with respect to one another,[129] the fourth part of *Sefer ha-Moladot* concludes with a curious discussion related to the doctrine of elections.[130]

The next four sections here are devoted to a survey of the most important and representative doctrines, theories, and sources of each of the four parts of *Sefer ha-Moladot*.[131] Regarding the first part, we will study the theories and ideas underlying the eight ways set out in the introduction to *Sefer ha-Moladot* and consider the main message it transmits. Regarding the second part, which addresses pre-natal issues, we will focus on Ibn Ezra's account of the theory of the rectification of the nativity, whose object is to determine the ascendant of the natal horoscope when the time of birth is not known. Regarding the third part, which addresses the doctrine of nativities properly speaking and is by far the largest in the work, we will focus on the prediction of the length of life, which actually involves a conglomerate of astrological doctrines and theories. Regarding the fourth part, which addresses continuous horoscopy in nativities and whose

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[123] *Moladot* IV 1, 1–9 through IV 8, 1–4.
[124] *Tequfah*, §1:1–7 through §3:1–4.
[125] Ibid., §4:1–3 through §16:1–3.
[126] *Moladot* IV 9, 1–7 through IV 20, 1–3.
[127] *Revolutionibus*, 1559, II:1, "De numero significatorum anni," p. 218.
[128] *Tequfah*, §17:1–4 through §20:1–5; cf. *Moladot* IV 21, 1–2 through IV 25, 1–3.
[129] *Tequfah*, §21:1–6.
[130] *Moladot* IV 26, 1–7.
[131] For an exhaustive account, see the notes on *Sefer ha-Moladot* and *Sefer ha-Tequfah*.

content overlaps that of *Sefer ha-Tequfah*, we will attempt to conceptualize the widely disparate periods, cycles, and indicators encompassed in Ibn Ezra's account of this branch of astrology.

THE INTRODUCTION TO *SEFER HA-MOLADOT*

Sefer ha-Moladot starts with a stunning statement that seems to disparage the doctrine of nativities: astrological judgments that include human beings in larger social and geographical units take precedence over the astrological judgments that refer to individuals in their own personal destiny.[132] Appearances notwithstanding, here Ibn Ezra neither plays down the doctrine of nativities nor proclaims the supremacy of world astrology over the doctrine of nativities. Instead he mounts, as we shall see here, a sophisticated defense of the doctrine of nativities. Since Antiquity, not only was the doctrine of nativities regarded as the nucleus of horoscopic astrology,[133] it was also its most vulnerable part. It comes as no surprise, then, that the opponents of horoscopic astrology usually aimed their shafts at the doctrine of nativities more than at any other branch of astrology.

One remarkable case, coinciding with the earlier stages of the development of horoscopic astrology and echoing down through the centuries in the work of both its opponents and advocates, is the attack on astrology unleashed by Cicero (106–43 BCE) in his *De divinatione*. Cicero demonstrates a nodding acquaintance with the essentials of horoscopic astrology and presumes a "hard version" of nativities, in which the fate of the newborn is totally sealed at the time of birth by the movements and changes in the heavens.[134] On this basis, Cicero criticizes the astrologers under the following heads: (a) Why do two natives born at the same time and in the same place (i.e., twins), and therefore sharing the same natal chart, have a different fate?[135] (b) Why do many natives, born at different times and in different places, and therefore having different natal charts, share sometimes the same fate (i.e., the sinking of a ship or a military defeat)?[136] (c) Why do astrologers focus their attention exclusively on

[132] *Moladot* I 1, 2.

[133] As Ibn Ezra does in his commentary on Daniel 2:2. See above, p. 3.

[134] *Divinatione*, 1923, XLIII:89, pp. 470–473; for an analysis of Cicero's attack on astrology, see Long 1982, pp. 168–178.

[135] *Divinatione*, 1923, XLIII:90, pp. 472–473.

[136] Ibid., XLVII:97, pp. 480–481.

the natal horoscope and ignore the geographical location of the newborn (i.e., when natives share a similar natal horoscope because they were brought into the world at the same time but have a different fate because they were born in different places)?[137] (d) Why do astrologers disregard the beneficial effect of Nature, surgery, or medicine (i.e., when natives born with a certain natural defect or chronic disease, assumed to have been caused by the celestial configuration at the time of their birth, can be healed by natural means, and in some cases by surgery or medicine)?[138] (e) Why do astrologers pay exclusive attention to the significations of the natal horoscope and ignore other factors such as wind, rain, and weather, which have also an effect on birth, or the parental seed, which is an essential element of the process of generation?[139]

Ibn Ezra, in this introduction to *Sefer ha-Moladot*, was certainly not reacting directly against Cicero. Rather, he was emulating Ptolemy's own defense of astrology in his *Tetrabiblos*, which, in its turn, was designed to repel arguments similar to those raised by Cicero.[140] In *Tetrabiblos* Ptolemy, like Ibn Ezra a thousand years later, more than once assumes that astrological judgments that affect humans in isolation are subordinate to those that affect humans collectively.[141] Ptolemy also makes substantial concessions to the detractors of astrology, departs from an utterly deterministic perspective of nativities, and asserts that the configuration of the stars at the time of birth is only one of a whole range of important influential factors, some of them not of a celestial character.[142]

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[137] Ibid., XLVI:96–97, pp. 478–481.

[138] Ibid., XLVI:96, pp. 478–479.

[139] Ibid., XLV:94, pp. 476–477.

[140] For an analysis of Ptolemy's defense of astrology in *Tetrabiblos*, see Long 1982, pp. 178–183.

[141] *Tetrabiblos*, 1980, II:1, pp. 117–119; See quote in note on *Moladot* I 1, 2: "Moreover, some things happen to mankind through more general circumstances and not as the result of an individual's own natural propensities—for example, when men perish in multitudes by conflagration or pestilence or cataclysms, through monstrous and inescapable changes in the ambient, for the lesser cause always yields to the greater and stronger" (ibid., I:3, pp. 23–25; see also ibid., IV:10, p. 439).

[142] Ibid., I:2, pp. 17–19: "But in an inquiry concerning nativities and individual temperaments in general, one can see that there are circumstances of no small importance and of no trifling character, which join to cause the special qualities of those who are born. For differences of seed exert a very great influence on the special traits of the genus.... For if the seed is generically the same, human for example, and the condition of the ambient the same, those who are born differ much, both in body and soul, with the difference of countries. In addition to this, all the aforesaid conditions being equal, rearing and customs contribute to influence the particular way in which a life is lived. Unless each one of these things is examined together with the causes that are derived from the ambient... they can

Building on these ideas, in the introduction to *Sefer ha-Moladot* Ibn Ezra sets out eight "ways" by which he will explain away the essential weaknesses of the doctrine of nativities traditionally invoked by the opponents of astrology. In the format in which he presents these eight ways, Ibn Ezra reveals his approach to the doctrine of nativities as well as to other central concepts of his scientific, religious, philosophical, and historical worldview. All eight ways follow the same pattern: first Ibn Ezra puts forwards a powerful factor that affects human beings collectively and to which the individual destiny signified by the natal horoscope is subordinate. Then, for each way, he presents one or two examples to demonstrate the trustworthiness of the introduction's main thesis.

1. *Nationality and Religious Affiliation*

In the first way, Ibn Ezra transforms the native's national or religious affiliation into a powerful principle that overrides the individual fate signified by the natal horoscope. He includes two colorful examples designed to appeal to his Jewish readers: the protagonist in both examples is a Jew and the shortcomings of the doctrine of nativities are highlighted by the ostensible outcome of the hero's natal horoscope. In the first example, a Jew's natal horoscope destines him to monarchy, but this high fate is thwarted by a great conjunction of Saturn and Jupiter,[143] which produces the prolonged exile of the Jewish people.[144] Therefore, because the Jew belongs to a nation without territory or self-government, the regal status that would be conveyed by his natal horoscope is frustrated and he will never be more than a royal minister,[145] a status that seems to evoke the role played by prominent Jews in Muslim Spain.[146]

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cause much difficulty for those who believe that in such cases everything can be understood, even things not wholly within its jurisdiction, from the motion of the heavenly bodies alone."

[143] For this doctrine of Persian origin, used for world predictions or historical analysis, see *Moladot* III iii 4, 7; III ix 1, 4 and notes. In the third way of the introduction to *Sefer ha-Moladot*, another conjunction of Saturn and Jupiter serves as the main macro-astrological factor that overrides the signification of the natal horoscope by performing the historically less important role of causing the inhabitants of a city to be collectively plunged into war. In the first way, however, the "great" conjunction of Saturn and Jupiter is merely a detail in the backdrop of the first example, but plays the momentous role of bringing about the exile of the Jewish people.

[144] This is an implicit reference to a conjunction of Saturn and Jupiter in Aquarius. See below, *Moladot* III ix 1, 4 and note.

[145] *Moladot* I 2, 1–3.

[146] See note on *Moladot* I 2, 3.

In the second example, a Jew is destined by his natal horoscope to be an apostate. Ibn Ezra conveniently places Saturn, the most malignant of the seven planets,[147] in the ninth astrological place of that individual's natal horoscope, which Ibn Ezra calls elsewhere "the place of religious belief" and is usually taken to signify the quality of the native's faith.[148] Without offering any reasonable explanation, however, Ibn Ezra concludes that the Jew will not be an apostate, although a Muslim with a similar natal horoscope will not be steadfast in his faith.[149] Why has the Jew been spared the expected negative outcome of his natal horoscope? Why does Ibn Ezra consider this case to be relevant to the main topic of the first way?

Planets in nativities are usually taken to wield their influence on individuals according to their specific natures: Saturn and Mars are malefic; Jupiter, Venus, and the Moon are benefic; and Mercury and the Sun are sometimes one and sometimes the other.[150] However, since in the first way the native's fate is supposed to be subordinated to his national or religious affiliation, it is natural to expect that the malefic Saturn, rather than acting on the Jew as an individual, will affect him as a member of a nation or a religion and exert a different type of astrological influence on him. By contrast, when Ibn Ezra says that Saturn behaves unfavorably towards the Muslim, this should be construed as meaning that Saturn exerts its standard malefic influence on him as an individual. Underlying this reasoning is the astrological doctrine that certain planets govern whole nations or religions. Thus, Venus is taken to be the planet of Islam, the Sun of the Christians, and Saturn the planet of the Jews.[151]

Saturn, from Antiquity, was linked to Saturday,[152] the holiest day of the week for the Jews, and therefore connected to the Jews. The same link between Saturn and the Jews appears in the work of prominent medieval Arab astrologers like Māshā'allāh, Abū Ma'shar, al-Qabīṣī, and al-Bīrūnī.[153] But Greek and Arab astrology considered Saturn to be the most malignant

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[147] See *Tetrabiblos*, 1980, II:8, pp. 179–180; al-Qabīṣī 2004, II:2, p. 63; *Kitāb al-Madhal*, 1996, VII:8, v, pp. 311–312; *Kitāb al-Tafhīm*, 1934, §396–401, p. 240; *Abbreviation*, 1994, V:4, p. 61.

[148] See note on *Moladot* I 2, 4, s.v. "The ninth <place>."

[149] *Moladot* I 2, 4.

[150] See note on *Moladot* III i 5, 11.

[151] See, for example, al-Bīrūnī, *Kitāb al-Tafhīm*, 1934, §433–434, p. 253 (quoted in App. 3, Q. 9, §I:1, on p. 441).

[152] Behind this connection lies the well-known astrological theory that assigns the seven planets in succession to the 24 hours of the day and to the seven days of the week. In this theory, Saturn governs Saturday. See note on *Moladot* IV 15, 1.

[153] See below, note on *Moladot* I 2, 4.

of the seven planets; so the Jews, astrologically governed by Saturn, were considered to be contaminated by the planet's malignant and wicked nature. Ibn Ezra is the first Jewish thinker to deal with the astrological elements of the problematic association between Saturn and the Jews. He removed the sting of this embarrassing linkage by stressing that Saturn is actually conducive to a Jew's religious faith.[154] Another way in which he palliated the association was to place Judaism on the same footing as the other monotheistic religions: the planet that favors the members of its assigned religious congregation bodes ill for the members of other creeds.[155]

2. *Geographical Location*

The second way in the introduction to *Sefer ha-Moladot* transforms the terrestrial climates—the seven latitudinal bands that cover the entire inhabited part of the earth—into a powerful factor that exerts a more powerful influence than the natal horoscope.[156] Here Ibn Ezra is addressing a well-known weakness of astrology, highlighted by Cicero in his attack on astrology.[157] Like the first way, the second way includes two examples; and in both the protagonist is an Ethiopian, a stereotype that was probably inspired by the description of Ethiopia in Ptolemy's *Tetrabiblos*.[158]

In the first example, Ibn Ezra places Venus and the Moon, two benefic planets, in the ascendant degree of the Ethiopian's natal horoscope, leading readers to believe that the Ethiopian, despite being born in the first and southernmost climate, should be as "handsome and white" as persons born in other climates.[159] In the second example, Ibn Ezra

[154] In his long commentary on Exodus 20:13, Ibn Ezra maintains that the nine orbs of the cosmological model in vogue in his time are correlated with commandments 2 to 10 of the Decalogue (Ex. 20:1–17). In this framework, Ibn Ezra associates Saturn with the fourth commandment, ordaining one to "remember the Sabbath day and keep it holy" (Ex. 20:8), and explains that this correspondence allows the Jews, by not occupying themselves with everyday matters but devoting themselves solely to the fear of God on this day, to protect themselves from Saturn's baneful influence and also to improve the quality of their religious belief. See Ibn Ezra's long commentary on Exodus 20:13 (quoted in App. 3, Q. 7, §1:1–6, on pp. 440–441).

[155] See *Nativitatibus*, 1485, sig. Clv (quoted in App. 3, Q. 3, §1:1–3, on pp. 438–439).

[156] See *Moladot* I 3, 1 and note.

[157] See *Divinatione*, 1923, XLVI:96, pp. 478–479: "Quid? Dissimilitudo locorum nonne dissimiles hominum procreationes habet?" = "Do not unlike places produce unlike men?"

[158] *Tetrabiblos*, 1980, I:11, pp. 120–123 (quoted in note on *Moladot* I 3, 2).

[159] *Moladot* I 3, 2.

makes Mercury, which customarily indicates wisdom,[160] the ruler of the Ethiopian's nativity,[161] inducing readers to believe that the Ethiopian should be "a great scholar in various sciences."[162] Both expected favorable outcomes, however, cannot come true, because the native was born in such an extreme geographical environment as Ethiopia—although in both cases Ibn Ezra concedes that the expected favorable outcome of the natal horoscope can be compared with natal horoscopes of other natives born in Ethiopia.[163] In the first example, Ibn Ezra does not explain why it is impossible for an Ethiopian to be as "handsome and white" as persons born in other climates. He is in all likelihood prejudiced by the stereotype of the Ethiopian in Ptolemy's *Tetrabiblos*. In the second example, though, Ibn Ezra applies the Hippocratic-Galenic theory of the four humors and states that if the Ethiopian cannot be "a great scholar in various sciences," it is because the intense heat of the Sun in Ethiopia unbalances the Ethiopian's temperament.[164]

3. & 4. *Catastrophes*

In the third and fourth ways, Ibn Ezra tackles a palpable weakness of the doctrine of nativities: why many people who have different natal charts may share the same fatal destiny, such as a military debacle or a plague.[165] In both cases Ibn Ezra illustrates the collective fate through a medieval city, and the dénouement is tragic and fatal: the natal horoscopes of the city's inhabitants are completely overridden, bringing collective death, either by war or disease. To explain how and why such a dramatic outcome may take place, Ibn Ezra brings to bear two classical astrological agents, customarily applied in world astrology, which in the third and fourth ways work as powerful principles that cancel out the outcome of the natal horoscope.

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[160] See note on *Moladot* I 3, 3.

[161] For this term, see ibid.

[162] *Moladot* I 3, 3.

[163] *Moladot* I 3, 2–4.

[164] See *Moladot* I 3, 4 and note.

[165] This topic is tellingly illustrated in Cicero's famous Cannae example: "Ego autem etiam haec requiro, omnesne, qui Cannensi pugna ceciderint, uno astro fuerint? exitus quidem omnium unus et idem fit." = "But now on my own initiative I put the following questions: Did all the Romans who fell at Cannae have the same horoscope? Yet all had one and the same end" (*Divinatione*, 1923, XLVII:97, pp. 480–481). The same point is addressed in Ptolemy's defense of astrology (*Tetrabiblos*, 1980, I:3, pp. 23–25; quoted above in note 141).

In the third way, the "great"[166] conjunction of Saturn and Jupiter is invoked as a macro-astrological principle in its own right (and not merely as an illustrative tool, as in the first way) and plays the ostensibly less spectacular role of holding power over a city (in contrast to the more stupendous task of causing the Jews' protracted exile, as in the first way). In the third way, the power of this great conjunction determines that many of those born in a city will be killed, even though their nativities do not indicate that they will die by the sword.[167]

In the fourth way, the macro-astrological principle that cancels out the outcome of the natal horoscope is embodied by the "revolution of the world," which is the celestial configuration that takes place every year when the Sun enters Aries and which is used to forecast world affairs during the next year.[168] In the example of the fourth way, the "revolution of the world" causes the residents of a city to succumb to a plague, even though the natal horoscopes of its inhabitants do not indicate that any of them will fall ill in the course of this year.[169]

Thus, the third and fourth ways, in contrast to the other ways, stand apart in the introduction to *Sefer ha-Moladot* in the sense that they allow the doctrine of nativities to survive without recourse to non-celestial factors: features of one branch of horoscopic astrology, world astrology, conveniently explain what another department of horoscopic astrology, the doctrine of nativities, fails to account for.

5. & 6. *Socio-political Status*

The fifth way subordinates the individual fate signified by the natal horoscope to the social rank of the family, a clearly non-astrological factor, thereby explaining away the "twins" case, a fundamental weakness of the doctrine of nativities: why two children, born at the same time and place,

[166] In the introduction to *Sefer ha-Moladot*, Ibn Ezra uses "great conjunction" as a generic term for all types of Saturn-Jupiter conjunctions and not as a reference to the conjunction that takes place every 960 years. See note on *Moladot* I 4, 1.

[167] *Moladot* I 4, 1–2.

[168] See note on *Moladot* I 5, 1. The astrological function of the "revolution of the world" is analogous on the personal level to that of the "revolution of the year," mentioned in *Moladot* I 9, 2 and represents the celestial configuration that takes place every year when the Sun arrives at the same point in the zodiac where it was at the native's time of birth, in order to forecast the native's fate in the next year. Just as a horoscope cast at the "revolution of the world" signifies the collective fate of the world in the next year, so a horoscope cast at the "revolution of the year" signifies the personal fate of the native in the next year. See notes on *Tequfah* §1:7 and *Tequfah* §15:1–3.

[169] *Moladot* I 5, 1–2.

and therefore having the same natal horoscope, sometimes have a different fate. In the single example of the fifth way, the role of the "twins" is played by the son of a duke, on the one hand, and the son of a baker's servant, on the other, whose natal horoscopes predict that they will both rise to higher rank and supreme power. But, taking into account the harsh realities of life, is it realistic to predict that the son of a duke and the son of a baker's servant (born at the same moment in the same city and consequently having an identical natal horoscope) will attain identical higher rank and supreme power?

To escape this awkward situation, Ibn Ezra applies the principle that the social rank of the family carries more weight than the signification of the natal horoscope; hence the duke's son will become king, whereas the servant's son will become a merchant.[170] For Ibn Ezra, evidently, being a merchant is the epitome of a successful career for a prosperous commoner. In this view, as in the case of the Jewish minister, Ibn Ezra is in all likelihood mirroring a picture of fairly extensive social mobility borne out by the historical merchants reflected in various documents of the Cairo Geniza.[171]

In the sixth way, Ibn Ezra again addresses the catastrophe pattern, already dealt with in the third and fourth ways: why people with different natal charts sometimes meet the same destiny. As in the third and fourth ways, so too in the sixth way the powerful factor that cancels out the significations of many natal horoscopes is an astrological agent, although of a peculiar nature: not the natal horoscope of a commoner but that of a king. According to the single example of the sixth way, if a king's natal horoscope determines that the king will go to war, then the king's subjects, despite the fact that their natal horoscopes do not signify that they will leave home, will be forced to go on campaign with their king. Thus, in contrast to the third and fourth ways, where world astrology explains away the weaknesses of the doctrine of nativities, in the sixth way the impact of the natal horoscope depends on the socio-political status of the native, clearly a non-celestial factor.[172]

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[170] *Moladot* I 6, 1–2.

[171] This documentary hoard, as shown by S. D. Goitein in his *A Mediterranean Society* (e.g., Goitein 1967, I, pp. 75–80, 149–161), gives a picture of fairly extensive social mobility, enabling commoners to attain economic wealth and political power in their communities via successful commercial ventures.

[172] *Moladot* I 7, 1–2.

7. *Weather*

The seventh way converts weather (the disregard of which is one of the weaknesses of nativities highlighted by Cicero)[173] into a powerful principle that cancels out the outcome of the natal horoscope. Here Ibn Ezra focuses on a classic scenario of the Mediterranean basin, where sailing in winter is an extremely dangerous venture.[174] The seventh way includes two examples, and in both of which the weather brings about a disaster at sea.

In the first example, the fury of the elements strikes a single traveler, who has tried unsuccessfully to avert disaster by determining a fortunate time for beginning his journey. It is noteworthy that in this example Ibn Ezra does not subordinate the outcome of the natal horoscope to some powerful factor, as he does in all the other examples in the introduction to *Sefer ha-Moladot*, but contrasts the sway of weather with the uselessness for averting disaster of a horoscope cast according to the doctrine of elections, which aims to find the most propitious moment for beginning a particular activity. Looking for a fortunate outcome, Ibn Ezra relates that Jupiter and Venus, two benefic planets, have been put in the ascendant degree of an electional horoscope.[175]

In the second example, Ibn Ezra theatrically proclaims that the fury of the elements has the power to doom a thousand persons, even though their natal horoscopes have reassured them that they will survive this year.[176] This example, just as the examples of the third, fourth, and sixth ways, has been designed to justify the failure of the doctrine of nativities to explain catastrophes, when many people with different natal charts sometimes meet the same fatal destiny.

In a final remark, however, Ibn Ezra seriously compromises what he had said in the two previous examples: he surprisingly asserts that the astrologer could have predicted the time of the disaster at sea had he adequately analyzed the travelers' natal horoscopes.[177] Two important points emerge from the final remark, which highlight two subtle aspects

[173] *Divinatione*, 1923, XLV:94, pp. 476–477.

[174] See *Moladot* I 8, 1.

[175] See *Moladot* I 8, 2 and note.

[176] *Moladot* I 8, 3.

[177] In this case, Ibn Ezra says, the astrologer would have found that in each of the travelers' natal horoscopes "one of the lords of life reached a dangerous place." See *Moladot* I 8, 4. This is a reference to the procedure of "direction" or "prorogation," used in the doctrine of nativities to determine the native's lifespan. In this procedure, life is represented as a continuous progression of an initial zodiacal point, until it reaches a dangerous place (מקום מסוכן) or place of death (מקום כרת), which symbolizes threats to the native's life

of Ibn Ezra's approach to the doctrine of nativities. First, to Ibn Ezra's mind, it is not so much a defect in the doctrine of nativities itself but the improper implementation of this doctrine that is responsible for the natal horoscope's failure to provide precise predictions. This is a point that recurs throughout Ibn Ezra's work.[178] Second, just as in the third and fourth ways Ibn Ezra implicitly gives world astrology supremacy over the doctrine of nativities, so in the seventh way he proclaims the supremacy of the doctrine of nativities over the doctrine of elections, an approach that is conspicuous in Ibn Ezra's works on the doctrine of elections.[179]

8. *Delivery from the Decrees of the Stars*

In stark contrast to the utter fatalism of the doctrine of nativities (and of the third, fourth, and seventh ways) the eighth way focuses on the possibility of deliverance from the influence of the stars. This idea occurs in Jewish astrology as early as talmudic times, as in the passage about astrology in B *Shabbat* 156a–b.[180] Here Ibn Ezra converts "the power of the soul, whose power resides in wisdom," into a principle that has the power to cancel out the decrees of the natal chart.[181] He is probably referring to the "supernal soul," the highest component of the tripartite soul (the vegetative or appetitive soul; the animal or locomotive soul; and the wise or supernal soul), which, for Ibn Ezra, is the most significant means by which human beings can evade the decrees of the stars.[182] Probably following in the footsteps of Sherira Gaon (d. 1006) and Hai Gaon (d. 1038), Ibn Ezra presents two different examples in which the "the power of the

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and, ultimately, death. See below, p. 29 ("Directing the *Haylāj*" and "Places of Fear or Death"). See *Moladot* III i 10, 1–4; III i 12, 1–5; III i 14, 1–7, and notes.

[178] See, for example: *Moladot* I 9, 5; comm. on Ps. 19:10.

[179] In the introductions to *Mivḥarim* I and *Mivḥarim* II, Ibn Ezra states that the astrologer should never recommend starting some undertaking at a time when the client' natal horoscope destines him to suffer grievous harm. This is so because, in this case, the election will not be able to completely annul the injury determined by the natal horoscope. A "fortunate election" may slightly reduce the injury signified by the natal horoscope, although an "unfortunate election" will augment the damage. In other words, an electional horoscope can be "fortunate" only if it is adequately coordinated with the natal horoscope, which implies again that the doctrine of nativities outranks the doctrine of elections. See: *Mivḥarim* I, §1:2–3, pp. 46–47, *Mivḥarim* II, §1:4–5, pp. 142–143, and notes.

[180] See above, pp. 9–11.

[181] *Moladot* I 9, 1.

[182] See note on *Moladot* I 9, 1.

soul, whose power resides in wisdom," can overcome the bodily injuries indicated by the individual horoscope.[183]

The protagonist of the first example is an astrologer who casts for himself a horoscope of the "revolution of the year," which is meant to predict the native's fate in the next year by means of an examination of the celestial configuration that takes place every year when the Sun arrives at the same point in the zodiac where it was at the native's time of birth.[184] From the analysis of this horoscope, the astrologer learns that he will fall seriously ill with fever the next year and determines the precise moment of its onset—a prediction that enables him to take medical precautions and saves him from certain death.[185] In other words, the protagonist of the first example combines astrology with medical knowledge and epitomizes a rational and manifestly scientific methodology that allows him to rectify some of the physical harm that the stars would otherwise inflict on him. Here Ibn Ezra was probably inspired by Ptolemy in *Tetrabiblos*, who, in his defense of astrology, acknowledges the collaboration between astrology and medicine in averting the decrees of the stars.[186]

The second example is personified by the "righteous person," whom Ibn Ezra describes as "trusting in God with all his heart"; he is better guarded than the astrologer and therefore delivered totally, thanks to divine intervention, "from any harm prognosticated in his nativity."[187] This leads us to realize that for Ibn Ezra there are in fact two ways to escape the decrees of the stars. One of them, put forth in the first example of the eighth way, as well as in Ibn Ezra's introductions to his works on the doctrine of elections,[188] allows only partial escape from the decrees of the stars. The second approach, put forth in the second example of the eighth way,

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[183] See note on *Moladot* I 9, 1–5.

[184] Discussing the astronomical and astrological technicalities of the "revolution of the year" is the main topic of *Sefer ha-Tequfah* and of *Tequfot ha-shanim*, the final section of *Sefer ha-Moladot*. See notes on *Tequfah* §1:7 and §15:1–3.

[185] *Moladot* I 9, 2–3.

[186] *Tetrabiblos*, 1980, I:3, pp. 23, 31–33: "We should not believe that separate events attend mankind as the result of the heavenly cause as if they had been originally ordained for each person by some irrevocable divine command and destined to take place by necessity without the possibility of any other cause whatever interfering.... Recognizing, apparently, that these things are so, those who have most advanced this faculty of the art, the Egyptians, have entirely united medicine with astronomical prediction. For they would never have devised certain means of averting or warding off or remedying the universal and particular conditions that come or are present by reason of the ambient, if they had had any idea that the future cannot be moved and changed."

[187] *Moladot* I 9, 4–5.

[188] See: *Mivḥarim* I, §1:1, pp. 46–47; *Mivḥarim* II, §1: 3, pp. 142–143.

embodies total liberation from the decrees of the stars. Ibn Ezra does not amplify further on the second approach in the introduction to *Sefer ha-Moladot*, but we glean useful information about it from other parts of his work.

Following (in all likelihood) Avicenna, Ibn Ezra sees reality as divided into three worlds.[189] Above the sublunar and supralunar domains is the domain of the "holy angels" or the "separate intelligences."[190] Thus, in Ibn Ezra's philosophical system, the human supernal soul, or the aforementioned "power of the soul, whose power resides in wisdom," comes neither from the sublunar nor the supralunar domains, but from the third and "uppermost" domain. This is elegantly presented in the introduction to *Mivḥarim* II, where Ibn Ezra asserts that "the soul of man has been created in a place that is higher than the stars."[191] This picture is completed in Ibn Ezra's biblical commentaries, where we learn that a man's soul derives from the light of the "holy angels," that is, from the domain of the separate intelligences, and receives a supernal power according to the configuration of the planets and the fixed stars at the time of his birth. When it grows wise, the supernal soul joins the company of the separate intelligences and enters into conjunction with the glorious God.[192] Thereafter, a man can protect himself from *any* harm decreed by the configuration of the stars at the time of his birth.[193]

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[189] This emerges from the fact that one of Ibn Ezra's earliest works is *Ḥay ben Meqiṣ* (Living, Son of Awake), a treatise in rhymed prose that relates a journey through these three worlds and closely follows a work of Avicenna's work with the equivalent title, *Ḥayy ibn Yaqẓān*. For discussions of *Ḥay ben Meqiṣ*, see: Greive 1973, pp. 104–122; *Ḥay ben Meqitz*, 1983 ("Introduction"), pp. 11–45; Hughes 2002, pp. 1–24; Hughes 2004, pp. 306–311.

[190] The separate intelligences are non-physical entities, emanating from the First Being, which consist of pure thought and correspond in number to the orbs; each of these intelligences acts as the object of the mind of an orb and is the cause of its movement. The last intelligence in the sequence of emanations, an emanation of all intelligences, called the "Active Intellect," has the sublunar world in its care. See Davidson 1992, pp. 91–94.

[191] See *Mivḥarim* II, §1.3 and note.

[192] Long comm. on Ex. 3:15: ונשמת האדם...והעולם העליון הוא עולם המלאכים הקדושים מאורם, ומקבלת כח עליון כפי מערכת המשרתים, וכל המשרת כנגד הצבא הגדול בעת הבראו. ואם תחכם הנשמה, תעמד בסוד המלאכים, ותוכל לקבל כח גדול מכח עליון שקבל על ידי אור המלאכים; אז יהי דבק בשם הנכבד. = "The uppermost world is the world of the holy angels... The soul of man <derives> from their [the holy angels'] light and receives supernal power according to the configuration of the planets, <and according to the position of> each planet in relation to the great host [the fixed stars] at the time of his birth. If the soul grows wiser, it can join the company of angels, and then it can receive a power greater than the supernal power it received from the light of the angels; then it [the wise man's soul] will be in conjunction with the glorious Name."

[193] See esp. the long comm. on Ex. 6:3: ידענו כי השם ברא השלשה עולמות שהזכרתי, והעולם השפל יקבל כח מהעולם התיכון—כל אחד מהפרטים כפי המערכת העליונה. ובעבור כי נשמת האדם גבוהה מן העולם האמצעי, אם היתה הנפש חכמה והכירה מעשה השם, שהם

The Rectification of the Nativity

The second part of *Sefer ha-Moladot* is headed "Rectification of the Nativity," a term that designates a variety of procedures used in the doctrine of nativities to determine the ascendant of the natal horoscope when the time of birth is not known (the usual situation). For this concept Ibn Ezra uses the peculiar Hebrew word *mo'znayim* (מאזנים), whose common meaning is "balance, scale." He takes this to be a translation of the Persian *nimudar*,[194] commonly used in Arabic treatises on nativities to denote the procedure for determining the ascendant of a natal horoscope. The impact of Ibn Ezra's work on nativities on the subsequent Latin and European astrological literature may be gauged, in part, by the fact that the procedure for rectification of the nativity was designated *trutina*, a literal Latin rendering of Ibn Ezra's *mo'znayim*,[195] notably in the expression *trutina Hermetis*[196] or "Hermes' balance," the Latin equivalent of Ibn Ezra's *mo'znei Ḥanoḵ* (מאזני חנוך) or "Enoch's balance,"[197] and designates the core procedure of rectification of the nativity, which Ibn Ezra examines in the second part of *Sefer ha-Moladot*. Let us turn now to the doctrines and sources Ibn Ezra includes in his account of the "Rectification of the Nativity."

בלא אמצעי ועל ידי אמצעי, והניחה תאות העולם השפל, והתבודדה לדבקה בשם הנכבד—אם יש במערכת הכוכבים בעת ההריון רעה שתבוא עליו ביום ידוע, השם, שדבק בו, יסבב סבות להצילו מרעתו. = "We know that God created the three worlds that I have mentioned [see long comm. on Ex. 3:15], and that the lower world receives power from the middle world [the superlunar domain of stars and orbs]—each part [of the lower world] according to the upper configuration <of the stars>. But since the human soul is higher than the intermediary world, if the soul becomes wise and apprehends the deeds of God, [both] those that are not through an intermediary and those that are through an intermediary, and if it renounces the desires of the lower world and secludes itself to cleave to the Glorious Name—then, if according the configuration of the stars at the moment of conception some misfortune was to occur to him at a certain time, God, to Whom he has cleaved, will effect causes to save him from his misfortune."

194 *Nativitatibus* 1485, sig. A2a. Quoted in App. 4, Q. 2, §1:1, on pp. 444–445.

195 The Latin word *trutina* with this astrological meaning is used for the first time in *Liber de nativitatibus*. See previous note.

196 For the subsequent use of *trutina Hermetis*, see, for example, the title of William Lilly's treatise on nativities, published in 1647: "An Easie and Plaine Method Teaching How to Judge upon Nativities. The Rectification of a Nativitie, Trutine of Hermes, Animodar, or by Accidents."

197 To the best of my knowledge, the Latin word *trutina*, as a direct translation of Ibn Ezra's Hebrew coinage *mo'znayim* and denoting the procedure of rectification of the nativity, appears for the first time in the aforementioned quote from Ibn Ezra's *Liber de nativitatibus*. But the expression *trutina Hermetis* occurs neither in *Liber de nativitatibus*, nor in *Liber nativitatum*, nor in *Epitome totius astrologiae*, nor in Peter d'Abano's translation of *Sefer ha-Moladot*. So, the expression *trutina Hermetis* was coined in the subsequent transmission of Ibn Ezra's Hebrew work into Latin culture.

1. *Ptolemy's Rectification of the Nativity*

The first procedure for rectification of the nativity examined in *Sefer ha-Moladot* is Ptolemy's, which, on Ibn Ezra's report, consists in (a) observing whether the birth took place between the time of the luminaries' conjunction and the time of their opposition, (b) determining the degree of the conjunction that took place before the native was born, (c) determining the planet that is ruler over this degree, and (d) taking the position of the ruler to be one of the cardines of the natal horoscope.[198] The same method of rectification occurs in the work of Arabophone scholars such as 'Umar b. al-Farrukhān al-Ṭabarī (762–812), al-Qabīṣī (fl. tenth century) and al-Bīrūnī (973–1048),[199] as well as in Ibn Ezra's *Ṭe'amim* II, *Liber de nativitatibus*, and *Liber nativitatum*.[200]

According to Ibn Ezra, the astrologers who came after Ptolemy were repeatedly confused about his method, presumably because he did not provide straightforward or unequivocal instructions. Consequently, Ibn Ezra enumerates a series of improvements to Ptolemy's procedure that help us make sense of it.[201] Finally, although he acknowledges that it was trusted by the astrologers, Ibn Ezra emphatically rejects Ptolemy's method. Playing with the double meaning of *mo'znayim* (מאזנים), Ibn Ezra states that Ptolemy's "balance" is a "false balance" (מאזני שקר); he also proclaims that this rectification is "nonsense." To support his position, he notes that he has tested Ptolemy's method "many times with an astrolabe, carefully calculating the moment of birth," but has never found that the degrees of one of the cardines was equal to the degrees of the ruler.[202]

2. *Enoch's Balance*

In sharp contrast with his dissatisfaction with Ptolemy's method, Ibn Ezra praises Enoch's[203] method of rectification, which he designates *mo'znei Ḥanoḵ* or "Enoch's balance."[204] Briefly put, Ibn Ezra writes that Enoch

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198 *Moladot* II 1, 3–6; cf. Ptolemy's *Tetrabiblos* III:2, pp. 231–235.

199 See, respectively *Nativitatibus*, 1533, III, p. 141; *Introduction*, 2004, IV:3, pp. 109–111; *Kitāb al-Tafhīm*, 1934, §525, pp. 328–329.

200 See, respectively *Ṭe'amim* II, §6.1:3, pp. 234–235 (quoted in App. 4, Q. 4, §1:3, on p. 448); *Nativitatibus*, 1485, sig. A2a (quoted in App. 4, Q. 2, §1:1, on pp. 444–445); the second version of *Sefer ha-Moladot*, *Nativitatum*, MS Erfurt, fols. 54b–55a.

201 *Moladot* II 2, 1–5; II 3, 1–6.

202 *Moladot* II 4, 1–3.

203 See note on *Moladot* II 4, 2.

204 *Moladot* II 4. 5; II 4, 1.

posited that the position of the Moon at the time of birth is the ascendant degree at the time of conception, and vice versa.[205] In this simplified form, and without mention of Enoch as its originator, this method of rectification is found in Pseudo-Ptolemy's *Centiloquium*, a short work organized in 100 aphorisms, which during the Middle Ages was considered to be an authentic work by Ptolemy.[206] Given that Ibn Ezra referred to it frequently in various parts of his astrological corpus (in *Sefer ha-Moladot* he refers to it as *Sefer ha-Peri*), it certainly could have been one of his sources for Enoch's rectification.[207] But Ibn Ezra, perhaps following other sources, such as Vettius Valens (120–ca. 175), Māshā'allāh (ca. 740–ca. 815), and Abū Bakr al-Ḥasan b. al-Khaṣib (ninth century), elaborates on the theory in a way that fleshes out the aforementioned simplification and makes possible the precise determination of the period between birth and conception.[208] According to Ibn Ezra in *Sefer ha-Moladot* and other works, Enoch posited that if the Moon is in the descendant at the time of birth, it indicates that the pregnancy lasted 259 days (37 weeks); if in the upper midheaven, 266 days (38 weeks); if in the ascendant, 273 days (39 weeks); if in the lower midheaven, 280 days (40 weeks); if close to the descendant, 287 days (41 weeks). And if the Moon was not in the cusp of any of the cardines, one day is assigned to every 13° of the angular distance between the Moon and the cusp of the following cardine.[209]

It is hard to imagine the extent to which this rule, which makes determining the time of birth dependent on knowing the time of conception, could have been used as a practical method for the rectification of the nativity, particularly since the time of conception is much more difficult to know than the time of birth. But Ibn Ezra, for his part, found an effective use for this theory, not in the field of astrology but in biblical exegesis. In his long commentary on Exodus 2:2, Ibn Ezra picks out the expression

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[205] *Moladot* II 5, 1.

[206] *Sefer ha-Peri*, MS Paris 1055, fol. 60a (quoted in App. 4, Q. 6, §1:1, on p. 449).

[207] See *Moladot* III i 7, 8 and note. See also note on *Moladot* II 1, 2. For an explicit reference to *Sefer ha-Peri*, see *Reshit Ḥokhmah*, 1939, X, bxxvi:23–24.

[208] See, respectively: *Anthologiae*, 1995, I, p. 22; *Liber Aristotilis*, 1997, III i 10, 21–24, pp. 43–44; *Nativitatibus*, 1540, III, sig. B4v. For further information about these sources, see note on *Moladot* II 5, 1–10.

[209] *Moladot* II 5, 3–10. Ibn Ezra also provides the details of Enoch's rectification in *Ṭe'amim* II, §6.1:1–5, pp. 234–235 (quoted in App. 4, Q. 4, §1:1–5, on pp. 447–448); *Mishpeṭei ha-Mazzalot*, MS Schoenberg 57, fols. 72–73 (quoted in App. 4, Q. 1, §1:1–5, §3:1–4, on pp. 442–443); *Nativitatibus*, 1485, sig. A2a–A2b (quoted in App. 4, Q. 2, §3:1–2, §5:1–7, on pp. 444–445); and in his long commentary on Exodus 2:2 (quoted in App. 4, Q. 5, §1:1–4, on pp. 448–449). See note on *Moladot* II 5, 1–10.

"three months," which is said to be the time during which Moses was hidden by his mother from the Pharaoh. He takes exception to the talmudic interpretation (B *Sotah* 12a) that Moses was born prematurely, after six full months of pregnancy, and that his mother hid him for the three months until the normal term of nine months was completed. Ibn Ezra counters that children born in the seventh month are of short stature and short-lived; Moses, then, must have been born after a normal gestation of nine months. To buttress this argument, Ibn Ezra rehearses all the technical details of Enoch's balance to show that a normal pregnancy lasts nine months. To drive home his point, Ibn Ezra emphasizes that he has "proved it empirically five times."[210]

3. *Corrections to Enoch's Balance*

In *Sefer ha-Moladot*, too, Ibn Ezra repeatedly reports that he has successfully tested Enoch's rectification and adds that this method was viewed favorably by the astrologers.[211] Praises apart, however, in this case too Ibn Ezra exercises his critical eye and informs us that his empirical experimentation has found that Enoch's method requires two corrections. Both predict that the native can be expected to be born before term when, in the days close to the delivery, Venus and Mercury, on the one hand, or Mars, on the other, enter the position where the Moon will be at the time of birth.[212] The two corrections are briefly mentioned in Ibn Ezra's *Liber de nativitatibus*,[213] too; but as far as I could find they do not occur in medieval or ancient astrological sources, which corroborates Ibn Ezra's assertion that they were the result of his own empirical experimentation.

Ibn Ezra also reports that the astrologers distributed the months of gestation among the planets, according to the Ptolemaic descending order of the planets' orbs, and took the planets to exert their influence on their respective months according to their typical astrological qualities.[214] *Mishpeṭei ha-Mazzalot* and *Liber de nativitatibus* offer almost identical accounts of this theory, which may be found in the works on nativities by Arabic astrologers such as 'Umar b. al-Farrukhān al-Ṭabarī, Abū Bakr al-Ḥasan B. al Khaṣīb, and al-Bīrūnī.[215]

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[210] See long comm. on Ex. 2:2 (quoted in App. 4, Q. 5, §1:1–4, on pp. 448–449).
[211] *Moladot* II 4, 5; II 6, 1.
[212] *Moladot* II 6, 3–6.
[213] *Nativitatibus*, 1485, sig. A2a (quoted in App. 4, Q. 2, §5:7; on pp. 445–446).
[214] *Moladot* II 7, 1–12.
[215] See, respectively: *Nativitatibus*, 1533, III, p. 14; *Nativitatibus*, 1540, I, sig. B3r–B3v; *Kitāb al-Tafhīm*, 1934, §526, p. 330.

In the last paragraph of the second part, Ibn Ezra examines what Ptolemy and Enoch, the originators of the two main methods for rectification of the nativity, said about the relative significance for the native's life of the time of birth vis-à-vis the time of conception. From Ptolemy, Ibn Ezra learns that although the root is the ascendant degree at the moment of conception, the ascendant degree at the moment of birth must be taken into account as well. From Enoch he learns that there is a clear division of labor between these two times: whereas the ascendant degree at the moment of conception signifies what will occur to the fetus until it is delivered, the ascendant degree at the moment of birth signifies everything that will occur to the native while he is in the world.[216] Finally, Ibn Ezra expresses explicit and full consent with Enoch and concludes that "we do not need the ascendant degree at the moment of the descent of the drop of semen."[217]

The Prediction of the Length of Life

The sole topic of the third part of *Sefer ha-Moladot*, to which Ibn Ezra devoted the longest and most detailed treatment in the entire treatise, is the prediction of the native's lifespan, a commonplace issue in astrological writings on nativities, from Antiquity on. In medieval Arabic treatises on nativities earlier than Ibn Ezra, and in *Sefer ha-Moladot* as well, this topic is addressed in the section or chapter devoted to the significations of the first horoscopic place. But the treatment of this topic is a composite of interrelated doctrines resting on a number of essential astrological theories. As such, the treatment of the prediction of the native's lifespan is perhaps the best example in *Sefer ha-Moladot* of how Ibn Ezra develops some issue of the doctrine of nativities as compared to his treatment of other branches of astrology. Ibn Ezra treatment of this topic, however, is at times fairly untidy, intermittently addressing its main procedures[218] and focusing on a legion of petty details, to such an extent that the modern reader, bewildered by the apparent complexity and disconnection of the procedures, sometimes cannot see the forest for the trees. We turn

[216] *Moladot* II 8, 2–3.

[217] *Moladot* II 8, 4.

[218] For example, Ibn Ezra begins at *Moladot* III i 3, 1–5, where he lists the five places of life and furnishes scales of powers for choosing the ruler of the nativity. Then he jumps a number of sections, where he treats a number of unrelated subjects, and returns to the topic at *Moladot* III i 8, 1–21, where he gives instructions for choosing the *hayláj*.

now to a survey of the main components of this topic, analyzing the main underlying theories and attempting to discover Ibn Ezra's sources.

1. *The Five Places of Life*

The process of predicting the native's lifespan starts with the identification of the five "prorogative places":[219] (1–2) the positions of the two luminaries, (3) the position of the conjunction or opposition of the luminaries, whichever occurs last before the native's birth, (4) the degree of the ascendant, and (5) the lot of Fortune.[220] Ibn Ezra, for his part, merely lists these zodiacal positions in just this order,[221] with no further explanation; he gives them the suggestive designation "places of life" (מקומות החיים),[222] thereby suggesting that they play a key role in the prediction of the native's lifespan. Actually, as will be shown below, the "places of life" fulfill two main functions in this prediction: on the one hand, one of the five, after a complicated process of checking and selection, is chosen to be directed along the zodiac to a "place of death" (מקום כרת), describing an arc that serves to calculate the native's lifespan;[223] on the other, the planet that is considered to be the strongest in the chosen "place of life," the so-called "ruler of the native" (שליט על הנולד), will ultimately give "its years" to gauge the native's lifespan.[224] Ibn Ezra introduces identical lists in other parts of his astrological corpus, although elsewhere he employs different terms to designate the five "prorogative places."[225]

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[219] So called because they participate in a procedure denominated "prorogation" or direction; See note on *Tequfah* §11:1.

[220] For the concepts of astrological lot in general and the lot of Fortune in particular, see notes on *Moladot* III i 3, 2 and *Tequfah* §16:3.

[221] *Moladot* III i 3, 2.

[222] This term occurs not only in *Sefer ha-Moladot* (see Glossary), but also in *She'elot* I, §1.2:1, pp. 248–249; *Ṭe'amim* II, §8.5:6, pp. 252–253; *She'elot* II, §9:1, pp. 354–355; the second version of *Sefer Keli ha-Neḥoshet*, *Neḥoshet* II, MS Mantua 10, fol. 48a; *Mivḥarim* II, §4:1, pp. 146–147.

[223] See, below, "Directing the *haylāj*," on pp. 52–53.

[224] See, below, "The Years of the *Kadhkhudāh*," on pp. 51–52.

[225] See: *Ṭe'amim* II, §6.2:1–11, pp. 236–239 (quoted in App. 5, Q. 1, §1:1, on p. 450), where the five prorogative places are termed המושלים, "the rulers"; *Mishpeṭei ha-Mazzalot*, MS Schoenberg 57, fol. 80 (quoted in App. 5, Q. 2, §1:1–5, on pp. 451–452), where they are designated מקומות השררה, "places of domination"; the second version of *Sefer Keli ha-Neḥoshet*, *Neḥoshet* II, MS Mantua 10, fols. 48a–48b (quoted in App. 5, Q. 3, §1:1–3, on p. 452), where they are designated השרים, "the rulers." See also *Natívitatibus*, 1485, sig. A2a–A2b (quoted in App. 5, Q. 4, §1:1; on p. 452); *Nativitatum*, MS Erfurt, fol. 58b (quoted in App. 5, Q. 5, §1:1; on p. 453).

Ibn Ezra explicitly cites Ptolemy and Dorotheus as the ultimate sources of this doctrine.[226] Indeed, Dorotheus' prorogative places in the third part of *Pentabiblos* are identical with Ibn Ezra's "places of life," although they do not occur in the same order.[227] The main difficulty with gauging Ptolemy's contribution is that his reference to the *aphetikoi topoi* or *aphetes*, the Greek name for Ibn Ezra's "places of life," is found in two different contexts. (1) *Tetrabiblos* IV:10 enumerates the ascendant, Sun, Moon, lot of Fortune, and midheaven (almost identical with Ibn Ezra's "places of life"), which are directed to make predictions not with regard to the native's lifespan but in relation to other domains, such as his body, journeys, property, soul, marriage, dignities, glory, etc.[228] (2) *Tetrabiblos* III:10 deals with the prediction of the native's lifespan, as Ibn Ezra's "places of life" do, but mentions, first, the first, eleventh, tenth, ninth, and seventh horoscopic places, and then the Sun, the Moon, the ascendant degree, and the lot of Fortune.[229]

Similar though not identical lists occur in subsequent works on nativities or introductions to astrology by medieval Arabophone scholars. The main difference between these accounts and Ibn Ezra's is that Ibn Ezra always presents the "prorogative places" in a list of five items, whereas the other accounts never offer a separate list but integrate the places into the instructions for choosing one of them as the "ruler of the nativity."[230] A notable exception is the *Epitome totius astrologiae*, a twelfth-century Latin work that may be considered to fall within the ambit of Ibn Ezra's astrological works, where the five "places of life" are set out in a list of five items that are identical with Ibn Ezra's.[231]

[226] *Moladot* III i 3, 1.

[227] Dorotheus mentions the Sun by day and the Moon by night, then the degrees of the ascendant and of the lot of Fortune, and, finally, the degree the conjunction or opposition of the luminaries, whichever occurs last before the birth of the native. See *Carmen astrologicum*, 1976, III 2, p. 242 (quoted in App. 5, Q. 9, §1:1–2, on p. 455).

[228] See *Tetrabiblos* IV:10, 1980, p. 449 (quoted in App. 12, Q. 1, §1:1–3, on p. 491).

[229] See ibid., III:10, pp. 273–279 (quoted in App. 5, Q. 6, §1:1–10, on pp. 453–454).

[230] See: *Māshā'allāh's Kitāb al-Mawālid* (*Liber Mesellae de nativitatibus*, 1971, p. 148); Abū 'Alī al-Khayyāṭ's work on nativities (*Liber Albohali de iudiciis nativitatum*, 1549, II, sig. B3r–B4r); 'Umar b. al-Farrukhān al-Ṭabarī's *Kitāb al-Mawālid* (*Nativitatibus*, 1533, I, p. 120); Abū Bakr al-Ḥasan b. al-Khaṣīb's *Kitāb al-Mawālid* (*Nativitatibus*, 1540, XII, sig. E1r–E34); 'Alī ibn Abī r-Riǧāl's *Kitāb al-Bāri'* (*Iudizios*, 2005, IV:3, pp. 164–166); al-Bīrūnī's *Kitāb al-Tafhīm* (1934, §522, p. 324); and al-Qabīṣī, *Introduction to Astrology* (2004, IV:4, pp. 111–113; quoted in App. 5, Q. 7, §1:1–8, on p. 454–455).

[231] *Epitome*, 1548, sig. H4v (quoted in App. 5, Q. 8, §1:1, on p. 455).

2. *Scales of Power*

Next comes the discussion about how to choose the ruler of the "places of life," particularly when there is more than one candidate to rule over a single such place. This choice is important, because the planet selected may eventually serve as the "ruler of the nativity" (שליט על הנולד), and "its years" will ultimately be used to gauge the native's lifespan. With this purpose, *Sefer ha-Moladot* introduces two scales of power, whereby the candidates' relative strength is measured by assigning them "portions of power" according to their position in the zodiac and a variety of criteria at the time the horoscope is cast.

The first scale of powers takes into account the precedence of the planets' essential dignities, a fundamental astrological theory that posits five distinct zodiacal positions—house, exaltation, triplicity, term, and decan—in which a planet is taken to acquire special strength, for good or for evil, according to its nature, and where it is said to be the "ruler" or the "lord."[232] A planet in its house (e.g., the Sun in Leo) is assigned five portions of power; in its exaltation (the Moon in Taurus), four portions; in the sign of its triplicity (the Sun and Jupiter in Aries), three portions; in its term (e.g., Mercury in the first seven degrees of Aquarius), two portions; and in its decan (the Moon in the first 10 degrees of Libra), it is assigned one portion of power.[233] The doctrine of the precedence of the planets' essential dignities, though without the assignment of them "powers," goes back to Ptolemy's *Tetrabiblos*[234] and reached its fully developed quantifiable shape in the work of medieval Arabophone scholars.[235] Ibn Ezra, drawing on the most recent developments of Arabic astrology, enumerates the same scale of powers in many of his astrological works.[236]

The second scale of powers assigns them to planets as a function of their location in the twelve horoscopic places.[237] Ibn Ezra offers such lists

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[232] See notes on *Moladot* II 1, 4.

[233] *Moladot* III i 3, 3.

[234] *Tetrabiblos*, 1980, III:2, pp. 232–233 (quoted in App. 6, Q. 1, §1:2, on p. 458).

[235] See: Abū Bakr, *Kitāb al-Mawālid* (*Nativitatibus*, 1540, CLXII, sig. Q1r; quoted in App. 6, Q. 2, §1:2, on p. 458); 'Alī ibn Abī r-Riǧāl, *Kitāb al-Bāri'* (*Iudizios*, 1954, I:8, p. 26; quoted in App. 6, Q. 3, §1:2, on pp. 458–459); al-Qabīsī, *Introduction to Astrology* (2004, I:22, p. 33; quoted in App. 6, Q. 4, §1:1–4, on p. 459).

[236] *Reshit Ḥokhmah* I (1939, I, viii:12–15 [quoted in App. 6, Q. 5, §1:1–3, on p. 459]); *'Olam* II, §16:3, pp. 166–167 (quoted in App. 6, Q. 6, §1:2, on pp. 459–460); *Mishpetei ha-Mazzalot* (MS Schoenberg 57, fol. 80 [quoted in App. 6, Q. 7, §1:2, on p. 460]); *Nativitatibus*, 1485, sig. A2a–A2b (quoted in App. 6, Q. 8, §1:2, on pp. 460–461).

[237] *Moladot* III i 3, 5.

in many parts of his astrological corpus;[238] a similar list is found in the *Epitome totius astrologiae*.[239] As far as I know, however, this particular type of power scale, based on the planet's location in the twelve horoscopic places, is absent from the work of Arabophone scholars before Ibn Ezra.

3. *Choosing One of the Places of Life*

The next stage is the process of choosing which of the five "places of life" will be directed to a "place of death," such that its "ruler" or "lord" will in due course be taken for the "ruler of the nativity" and give "its years" for the prediction of the native's lifespan. In brief, the procedure runs as follows: the five "places of life" are checked one after another using a variety of criteria and in approximately their traditional order (Sun, Moon, conjunction/opposition of the luminaries, ascendant, lot of Fortune). The process is carefully continued as long as a "place of life" with a higher priority does not meet the necessary criteria and is completed only when one of them does satisfy the necessary criteria. These criteria depend on a bewildering variety of factors, such as whether the horoscopic place where the "place of life" is located coincides with the first, seventh, tenth, or eleventh horoscopic place; whether this horoscopic place is also the place of joy[240] of the ruler of the "place of life"; whether the zodiacal sign where the "place of life" is located coincides with a masculine or feminine sign;[241] whether the "place of life" forms an aspect with its ruler; whether the "place of life" or its ruler is above or below the horizon; etc.[242] Ibn Ezra left similar accounts of this process in his other works on nativities and in one of his introductions to astrology.[243]

Early accounts of this complex process of selection are found in Antiquity, in the work of Ptolemy, Dorotheus, and Vettius Valens.[244]

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[238] *Mishpeṭei ha-Mazzalot*, MS Schoenberg 57, fol. 80 (quoted in App. 6, Q. 7, §1:3, on p. 460); *Nativitatibus*, 1485, sig. A2b (quoted in App. 6, Q. 8, §1:3, on pp. 460–461); *'Olam* II, §16:4, pp. 166–167 (quoted in App. 6, Q. 6, §1:3, on pp. 459–460).

[239] *Epitome*, 1548, I:2, sig. F2r: (quoted in App. 6, Q. 9, §1:3, on p. 461).

[240] See note on *Moladot* III xii 4, 4.

[241] See note on *Moladot* III i 8, 2.

[242] *Moladot* III i 8, 1–22.

[243] See *Nativitatibus*, 1485, sig. A7r–A7v; *Nativitatum*, MS Erfurt, fols. 58a–59b; *Ṭe'amim* II, §6.2:1–11, pp. 236–239 (quoted in App. 5, Q. 1, §1:1–11, on pp. 450–451); *Epitome*, 1548, Lib. II:5, sig. I2v–I4r.

[244] *Tetrabiblos*, 1980, III:10, pp. 273–279 (quoted in App. 5, Q. 6, §1:1–10, on pp. 453–454); *Carmen astrologicum*, 1976, III:2, pp. 242–245; *Anthologiae*, 1995, III, pp. 56–61.

Later on, medieval Arabophone astrologers, such as Māshā'allāh, Abū 'Alī al-Khayyāṭ, 'Umar b. al-Farrukhān al-Ṭabarī, Abū Bakr al-Ḥasan B. al Khaṣib, 'Alī ibn Abī r-Riğāl, al-Bīrūnī, and al-Qabīṣī,[245] building on the work of the ancients, elaborated and refined this complex process. Ibn Ezra was no doubt working in these scholars' tradition, although on the whole his account is quite idiosyncratic, to the extent that it is difficult to single out a specific source that inspired him.

4. *The* Haylāj *and the* Kadhkhudāh

The selection of one of the "places of life," as described in the previous section, completes the preliminary phase of the prediction of the native's lifespan. The two main actors in the second phase of the process have been identified: (1) the "place of life" selected from the five places, and (2) its corresponding ruler, the so-called "ruler of the nativity."

Before he embarks on the second phase of the lifespan prognostication, Ibn Ezra pauses and, as is his wont in other parts of his oeuvre, particularly in his biblical commentaries, interpolates a brief philological digression about two Persian words used to denote these two elements in the process: the *haylāj* and the *kadhkhudāh*. Ibn Ezra tells readers that *haylāj* stands for the five "places of life," that *kadhkhudāh* stands for the ruler, that these two Persian words mean "female" and "male," respectively, and they are used in this sense because they are "like a father and a mother that the astrologer tries to find for the native in the zodiac."[246]

Haylāj and *kadhkhudāh* are conspicuous technical terms in Arabic treatises on nativities and introductions to astrology, although as a rule neither their foreign origin is mentioned nor their meaning is discussed.[247] A remarkable exception is 'Umar b. al-Farrukhān al-Ṭabarī's *Kitāb al-Mawālid*, according to which *haylāj* and *kadhkhudāh* mean "wife" and "husband,"[248] which is close to Ibn Ezra's "female" and "male." Moreover, in Ibn Ezra's other works on nativities, where a similar philological curiosity about *haylāj* and *kadhkhudāh* may be noticed, he usually translates

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[245] Relevant excerpts of the work of these Arabic scholars may be found in App. 5 (pp. 454–457).

[246] *Moladot* III i 9, 3. Here the "father" corresponds to the "male and the *kadhkhudāh*; the "mother" corresponds to the "female" and the *haylāj*.

[247] See, for example, *Introduction*, 2004, IV:4–5, pp. 111–117; *Kitāb al-Tafhīm*, 1934, §522, p. 324; *Liber Mesellae de nativitatibus*, 1971, pp. 148–152.

[248] *Nativitatibus*, 1533, I, p. 120 (quoted in App. 5, Q. 12, §1:3, on pp. 456–457).

haylāj and *kadhkhudāh* as "wife" and "husband,"[249] just as al-Ṭabarī does, although he does not disclose his source. This suggests that al-Ṭabarī was one of Ibn Ezra's most important sources on nativities, an assumption that is supported (as we shall see below) by evidence provided by the examination of other aspects of Ibn Ezra's account of the prediction of the native's lifespan. It is also noteworthy that Ibn Ezra mentions 'Umar b. al-Farrukhān al-Ṭabarī as a source in the third version of *Sefer ha-She'elot*, which is preserved in a Latin translation.[250] As we shall see here, the *haylāj* and the *kadhkhudāh* are the main players in the two methods that Ibn Ezra proposes in the second part of his account of the prediction of the native's lifespan.

5. *The Years of the* Kadhkhudāh

The first method focuses on the *kadhkhudāh*, the "ruler of the nativity," and invokes an astrological doctrine in which each of the planets is assigned at least three types of years: least, middle, and great.[251] Applying this common notion, the first method posits, in rough lines, that, taking into account the findings of some specific natal chart, the native's lifespan is considered to be equivalent to the years of the corresponding *kadhkhudāh*, with the relevant type of years (least, middle, or great) determined by a series of additional factors. The practical implementation of this seemingly simple principle, however, is far from straightforward, because it depends on the fulfillment of a series of concomitant factors. For example, Ibn Ezra states that if the "ruler of the nativity" is in one of the cardines (the first, fourth, seventh, and tenth places of the natal horoscope), the native's life will coincide with the planet's great years; if it is in one of the succedent places (the second, fifth, eighth, and eleventh), the native's life will equal the planet's middle years; and if it is in one of the cadent places (the third, sixth, ninth, and twelfth), the native's life will correspond to its least years. However, in Ibn Ezra's account this simple rule applies to the upper planets (Saturn, Jupiter, and Mars) only if they

[249] *Ṭe'amim* II, §6.2:5, pp. 236–237 (quoted in App. 5, Q. 1, §1:5, on pp. 450–451); *Nativitatibus*, 1485, sig. A7r (quoted in App. 5, Q. 10, §1:3–4, on p. 456). The same translation of *haylāj* and *kadhkhudāh* is found in *Epitome*, 1548, II:5. sig. I3r (quoted in App. 5, Q. 11, §1:1, on p. 456).

[250] *Interrogacionum*, MS Erfurt, fol. 19b.

[251] Thus, for example, Saturn is assigned 30 least years, 43½ middle years, and 57 great years; Jupiter is assigned 12 least years, 45½ middle years, and 79 great years, etc. Lists of the planetary years are commonplace in medieval Arabic and Ibn Ezra's introductions to astrology. See note on *Moladot* III i 9, 4.

are oriental of the Sun, and to the lower planets (Venus and Mercury) on condition that they are occidental of the Sun.[252]

The first method appears, but only faintly, in *Tetrabiblos*[253] and is used in Vettius Valens' *Anthologiae*.[254] Ibn Ezra's account of this method, echoed in his *Liber de nativitatibus* and *Liber nativitatum*, as well as in the *Epitome totius astrologiae*,[255] rests mainly on subsequent Arabic elaborations and works on nativities, such as Māshā'allāh's *Kitāb al-Mawālid*,[256] Abū 'Alī al-Khayyāṭ's work on nativities,[257] 'Umar b. al-Farrukhān al-Ṭabarī's *Kitāb al-Mawālid*,[258] Abū Bakr al- Ḥasan B. al Khaṣīb's *Kitāb al-Mawālid*,[259] 'Alī ibn Abī r-Riǧāl's *Kitāb al-Bārī'*,[260] and al-Bīrūnī's *Kitāb al-Tafhīm*.[261] However, as mentioned above regarding other procedures, it is difficult to single out a specific source to which he was particularly indebted.

6. *Directing the* Haylāj

The second method is focused on the *haylāj*, which was laboriously selected among the five "places of life," and applies the method of "direction" or "prorogation" to the prediction of the native's lifespan. Put in a nutshell, in the implementation of this method in nativities,[262] life is represented as a continuous progression of an initial zodiacal point (in this case, the selected *haylāj* or "place of life") at the rate of one degree in one year, until it reaches another zodiacal position (in this case, "a place of death") that symbolizes threats to the native's life and, ultimately, his death. The arc drawn between these two zodiacal positions, usually projected onto the

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[252] *Moladot* III i 9, 4–8; *Nativitatibus*, 1485, sig. A7v–A8r; *Nativitatum*, MS Erfurt, fol. 58a; *Epitome*, 1548, II:6, sig. I4r.

[253] In *Tetrabiblos* I:20 (1980, p. 93), Ptolemy asserts that the planets "assign years of life," which are equal to the number of degrees of their terms in all the signs, but he does not implement this theory in *Tetrabiblos* III:10, where he discusses the native's lifespan. This is the same method as that expounded in *Baraita de-Mazzalot*; see above, p. 12.

[254] *Anthologiae*, 1995, III, p. 68–70.

[255] *Nativitatibus*, 1485, sig. A7v–A8r; *Nativitatum*, MS Erfurt, fols. 58a–58b; *Epitome*, 1548, II:6, sig. I4r–I4v.

[256] *Liber Mesellae de nativitatibus*, 1971, "Capitulum de alcoden per quod scitur computatio vite," pp. 148–150; "Quot annos addunt planete alcoden," p. 150.

[257] *Liber Albohali de iudiciis nativitatum*, 1549, I:4, "Quantum addant vel subtrahant stellae annis alcohoden," sig. C1v.

[258] *Nativitatibus*, 1533, I, p. 122.

[259] *Nativitatibus*, 1540, XIII, sig. E1r–E3v.

[260] *Iudizios*, 2005, IV:5–6, pp. 168–173.

[261] *Kitāb al-Tafhīm*, 1934, §522, p. 324.

[262] The method may be put into practice in the astrological branches of continuous horoscopy and world astrology, too. See note on *Tequfah* §11:1.

equator, is then converted into a corresponding number of years, months, and days, which are taken to be equivalent to the native's lifespan.

Sefer ha-Moladot frequently mentions the method of directions in association with the prediction of the native's lifespan: sometimes the reference is to the direction of the "place of life" in general, sometimes to the direction of a specific "place of life" (such as the position of the Sun or the degree of the ascendant) in particular.[263] However, other than a brief digression concerned with Ptolemy's approach to the problem of whether the direction should be performed backwards or forwards, depending on the position of the "place of life" and on which "place of life" is directed,[264] Ibn Ezra pays little attention to the astronomical-mathematical aspects of the method of directions. He merely mentions his own empirical experiences with it and sends readers to *Sefer ha-Ṭe'amim* I to learn more about this topic.[265]

7. *Places of Fear or Death*

As said above, in the implementation of the method of direction in nativities the *haylāj* is directed to a "place of fear" or "place of death," which signifies threats to the native's life and, ultimately, his death. The theory that identifies these "places of fear" (מקומות הפחד) or "places of death"[266] (מקומות כרת) and describes the conditions in which they cause death or injury is the culmination of Ibn Ezra's account of the prediction of the native's lifespan. It also bulks the largest, covering five consecutive sections in the chapter on the first horoscopic place.[267] Ibn Ezra's list of "places of death" is fairly long. First he focuses on the role of the positions of Saturn, Mars, and Mercury as "places of death";[268] then he expands the list and dwells on the ascendant degree, the position of the Moon and the Sun, the Tail of the Dragon and its Head,[269] the descendant, and the cusp

[263] *Moladot* III i 8, 2; 14; III i 10, 1; III i 11, 1; 2; 3; 4; III i 14, 1; III i 15, 1; 2; 8; III i 16, 1.

[264] *Moladot* III ii 11, 1–3.

[265] *Moladot* III ii 11, 4.

[266] These "places of death" should be distinguished from the "places of <the cause of> death" (מקומות המות), which are discussed in *Moladot* III viii 2, 1–7 and signify how the native will die.

[267] *Moladot* III i 12 through III i 16.

[268] *Moladot* III i 12, 6–7.

[269] See note on *Moladot* III i 14, 3.

of the lower midheaven.[270] Finally, and surprisingly, Ibn Ezra names five fixed stars that may also play the role of "places of death."[271]

Ibn Ezra offers a fairly detailed account of this topic. In contrast to the "places of life," which he merely lists,[272] each of the "places of death" is coupled with one or more "places of life."[273] This is because a "place of death" fulfills its lethal or life-threatening function only when it is reached by some specific "place of life," in the latter's progression along the zodiac. This occurs not only when the "place of death" conjoins the corresponding "place of life," but also when they are in an unfortunate aspect.[274] Ibn Ezra's detailed account also describes when a "place of death" signifies disease rather than death[275] and when it signifies neither death nor disease.[276]

A full-fledged astrological theory of the "places of death" can be found in Antiquity. Ptolemy, in *Tetrabiblos*, enumerates the descendant and the positions of Saturn, Mars, and the Sun as the *anaeretic* points, the Greek word for Ibn Ezra's "places of death," and presents the conditions in which they cause death or harm.[277] Vettius Valens, in the *Anthologiae*, refers to the positions of Saturn, Mars, the Sun, and the Moon.[278] With the transmission of Greek science to Arabic civilization, the theory of the "places of death" re-emerges in medieval Arabic astrology. Neither Māshā'allāh's nor Abū 'Alī al-Khayyāṭ provides a list of *anaeretic* points or explains the conditions in which they produces death; but in their works on nativities the *anaeretic* points are often referred to as "malefics" tout court, which impede the advance of the *haylāj*.[279] In sharp contrast, 'Umar b. al-Farrukhān al-Ṭabarī's *Kitāb al-Mawālid* not only offers an expanded list

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[270] *Moladot* III i 14, 1–4.

[271] *Moladot* III i 14, 5.

[272] *Moladot* III i 3, 2.

[273] *Moladot* III i 12, 2; III i 14, 1–5.

[274] *Moladot* III i 12, 6–7. In the latter case, Ibn Ezra is applying the theory of the "projection of rays," according to which the native's death or serious threats to his life are indicated not only when some "place of life" comes into conjunction with the "place of death," but also in the interim, when the initial zodiacal point "projects its ray" onto a place of death, or vice versa, that is, when they form an unfortunate aspect, such as quartile or opposition. See also *Moladot* III iv 2, 4 and note.

[275] *Moladot* III i 12, 2.

[276] *Moladot* III i 12, 5.

[277] *Tetrabiblos*, 1980, III:10, pp. 281–287 (quoted in App. 9, Q. 1, §1:1–7, on p. 475).

[278] *Anthologiae*, 1995, III, p. 61 (quoted in App. 9, Q. 2, §1:1, on pp. 475–476).

[279] *Liber Mesellae de nativitatibus*, 1971, p. 150 (quoted in App. 9, Q. 3, §1:1, on p. 476); *Liber Albohali de iudiciis nativitatum*, 1549, IV, sig. C2r (quoted in App. 9, Q. 4, §1:1, on p. 476). See also *Kitāb al-Tafhīm*, 1934, §522, pp. 324–325 (quoted in App. 9, Q. 6, §1:1, on p. 477).

of *anaeretic* points but also explains the conditions in which the *anaeretic* points produce death. To Saturn, Mars, the Sun, the Moon, and the descendant, already identified as such by Ptolemy and Vettius Valens, al-Ṭabarī adds new items: the ascendant degree, Mercury, and, notably, several fixed stars.[280] This is very close to Ibn Ezra's list of "places of death" and to his approach to this topic, which again suggests that Ibn Ezra was particularly indebted to al-Ṭabarī.

Ibn Ezra also left detailed accounts of the "places of death" in *Liber de nativitatibus* and in *Liber nativitatum*, where he advanced beyond the point reached in his other works and devoted a complete section to a long list of "fixed stars that kill and bury life."[281] In these two parallel accounts he provides not only their names, but also their ecliptical coordinates (longitude and latitude), as well as the names of one or more planets that are considered to have the same astrological "nature" as the fixed star.[282] It is noteworthy that the second part of the *Epitome totius astrologiae*, devoted to nativities, presents the same "places of death" as those listed by Ibn Ezra in his work on nativities and also introduces a similar list of fixed stars, with their ecliptical longitude and latitude, as well as their planetary natures, in a separate chapter.[283] Not surprisingly, the fixed stars in these lists have the "nature" of Saturn, Mars, or Mercury, or a combination thereof.

8. *Coordinating the Years of the* Kadhkhudāh *with the Direction of the* Haylāj

As seen above, Ibn Ezra describes two methods for predicting the native's lifespan, one focusing on the *kadhkhudāh* and assigning its planetary years to the native, the other focusing on the *haylāj* and directing it to a "place of death." An interesting feature of *Sefer ha-Moladot* is its statement that a precise prediction of the native's lifespan requires combining and coordinating these two methods, because each on its own yields only an approximation: "I will now mention to you something that is correct and has been demonstrated empirically: Know that everything I mentioned to you is only an approximation to the truth, for when we know

[280] *Nativitatibus*, 1533, I, pp. 122–123 (quoted in App. 9, Q. 5, §1:1–11, on pp. 476–477).

[281] *Nativitatibus*, 1485, sig. A8r (quoted in App. 9, Q. 7, §1:1–10, on pp. 477–478); *Nativitatum*, MS Erfurt, fols. 59a–59b (quoted in App. 9, Q. 8, §1:1–17, on pp. 478–479).

[282] The tradition of ascribing to some fixed star an astrological nature that is associated with the astrological properties of some planet goes back to Ptolemy's *Tetrabiblos* I:9.

[283] *Epitome*, 1548, II:2, sig. H4v (quoted in App. 9, Q. 9, §1:1–2, §2:1–14, on p. 480).

the lifespan <according to the years of the ruler> we need to direct the appropriate place of life to be directed."[284] In the ensuing sentences Ibn Ezra offers precise instructions for coordinating the two methods.[285] This is not a novel approach: similar although not identical accounts occur in Abū 'Alī al-Khayyāṭ's work on nativities[286] and particularly in 'Umar b. al-Farrukhān al-Ṭabarī's *Kitāb al-Mawālid*,[287] which, as already suggested, is probably one of Ibn Ezra's most important sources for nativities.

9. *The Prediction of the Father's and Mother's Length of Life*

Apart from the aforementioned lengthy treatment of the prediction of the native's lifespan, in two separate places *Sefer ha-Moladot* offers relatively short and parallel accounts of how to predict the father's and the mother's lifespans.[288] These two accounts hew closely to medieval elaborations of these topics in Arabic works on nativities predating the twelfth century.[289] Here is the gist of these two accounts and the correspondences between them and Ibn Ezra's treatment of the prediction of the native's lifespan.

(a) In contrast to the five *haylājes* for the native (Sun, Moon, the last conjunction/opposition of the luminaries, the ascendant, and the lot of Fortune),[290] two sets of four *haylājes* are introduced, one for the father (Sun, Saturn, the cusp of the fourth place, and the lot of the father) and one for the mother (Venus, Moon, the lot of the Mother, and the cusp of the tenth place). In each case these four *haylājes* appear in two varieties,

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[284] *Moladot* III i 10, 1.

[285] *Moladot* III i 10, 2–4.

[286] *Liber Albohali de iudiciis nativitatum*, 1549, IV, sig. C2r (quoted in App. 9, Q. 4, §1:1, on p. 476).

[287] *Nativitatibus*, 1533, I, p. 120 (quoted in App. 5, Q. 12, §1:1–2, on pp. 456–457).

[288] *Moladot* III iv 1, 1–10 and III x 1, 1–9. These two loci are a natural place for these topics, since the fourth horoscopic place traditionally signifies the native's father and the tenth place the native's mother.

[289] See: Abū 'Alī al-Khayyāṭ's work on nativities ("De fortuna parentum," *Liber Albohali de iudiciis nativitatum*, 1549, XVI, "De inveniendo hylech vita parentum," sig. G3v–H1v); 'Umar b. al-Farrukhān al-Ṭabarī, *Kitāb al-Mawālid* (*Nativitatibus*, 1533, II, pp. 133–134); Abū Bakr al-Ḥasan b. al Khaṣīb, *Kitāb al-Mawālid* (*Nativitatibus*, 1540, sig. P4r–Q1r); 'Alī ibn Abī r-Riǧāl, *Kitāb al-Bāri' fī aḥkām an-nuǧūm* (*Iudizios*, 1954, IV:14, p. 206–207). Note that all these Arabic accounts treat the parents together, or one after the other, in one section. By contrast, Ibn Ezra assigns the father and mother separate accounts in separate chapters.

[290] *Moladot* III i 3, 2.

one for diurnal and the other for nocturnal births, where their order is slightly different.[291]

(b) The method of directions and the direction of the relevant *haylājes* to "places of death" is endorsed and applied for the father[292] and the mother[293] as well as for the native.[294] In the account of the prediction of the father's and mother's lifespan, these "places of death" are mentioned generically but never specified, which implies that they are the same as for the prediction of the native's lifespan.[295]

(c) The years of the *kadhkhudāh* (in the framework of successively checking the corresponding *haylājes* according to their order) are used for the father[296] and mother,[297] as well as for the native.[298] Note, however, that whereas the father and mother are assigned only the middle and least years of the *kadhkhudāh*, the native is also assigned the great years of the *kadhkhudāh*. Although not stated explicitly, this is because the prediction of the father's and mother's length of life is based on the analysis of the native's natal horoscope (not the father's or the mother's), which means that the years of the *kadhkhudāh* represent "how many days the father has left to live *after* the day of the native's birth."[299]

(d) Ibn Ezra combines and coordinates the direction of the *haylājes* to "places of death," on the one hand, and the years of the *kadhkhudāh*, on the other, for the father and mother as well as for the native. Thus, in the instructions for predicting the father's lifespan, Ibn Ezra writes that "the father will die at the time for which the two witnesses concur,"[300] alluding to the two aforementioned methods. In the prediction of the mother's length of life, Ibn Ezra expresses this approach by referring to the two methods in the same breath, one after the other.[301]

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[291] Thus, for the father, in diurnal births, the four *haylājes* are the Sun, Saturn, the cusp of the fourth place, and the lot of the father (*Moladot* III iv 1, 4); in nocturnal births, Saturn, the Sun, the cusp of the fourth place, and the lot of the father (*Moladot* III iv 1, 8). For the mother in diurnal births, the four *haylājes* are Venus, the Moon, the lot of the Mother, and the cusp of the tenth place (*Moladot* III x 1, 1–6); in nocturnal births, the Moon, Venus, the cusp of the tenth place, and the lot of the Mother (*Moladot* III x 1, 7).

[292] *Moladot* III iv 1, 4; 9.

[293] *Moladot* III x 1, 3; 6.

[294] *Moladot* III i 10, 1–4.

[295] *Moladot* III i 12 through III i 16.

[296] *Moladot* III iv 1, 5.

[297] *Moladot* III x 1, 2.

[298] *Moladot* III i 9, 1–10.

[299] Moladot III iv 1, 1.

[300] *Moladot* III iv 1, 4.

[301] *Moladot* III x 1, 2–3.

Continuous Horoscopy in Nativities

The doctrine of nativities is focused on the time of birth, when the astral configuration determines the whole of the native's subsequent life. It is obsessed by the time of death, which it predicts through a variety of procedures, as seen in the last section. Continuous horoscopy in nativities, for its part, is concerned mainly with the interval between birth and death, which it divides into widely disparate periods, peacefully coexisting despite their conspicuous differences. Ibn Ezra and other medieval authors, as a rule, treat them one by one, without attempting to integrate them into a coherent system; this results in no small confusion for the modern reader. Hence it is necessary to try to conceptualize this complex system.

In rough lines, it consists of three main elements: (1) Periods that divide human life into intervals of various durations; (2) indicators moving along the zodiac in various cycles; (3) revolutions that determine the appropriate time for casting additional horoscopes. It is important to keep in mind that the boundaries between these three elements are by no means sharply defined. Students of medieval continuous horoscopy in nativities may be very confused by the fact that "periods" of unequal length can be grouped in recurrent "cycles"; that "revolutions" may overlap certain "periods"; and that if the indicators move fast enough, within an individual's lifetime they may return more than once to the same position in the zodiac from which they were launched, thereby marking off "cycles" or "revolutions." In the final analysis, the real difference between these three elements resides not so much in their extents in time or space but in their astrological function, that is, in the different ways in which they allow the astrologer to make astrological predictions. These are the main points to keep in mind: (a) the periods are assigned rulers, which govern human life during the relevant interval; (b) the revolutions provide the appropriate moments for additional horoscopes; and (c) the indicators bring to bear the planets and celestial objects they meet during their travel along the zodiac. We turn now to survey these elements, which constitute the backbone of Ibn Ezra's discussions of continuous horoscopy in nativities in the fourth part of *Sefer ha-Moladot* and *Sefer ha-Tequfah*.

Periods

Continuous horoscopy in nativities divides human life into periods of various lengths. The main feature of these periods is that each is assigned to one of the seven planets and other celestial objects as its ruler. Various

systems of periods coexist, and what makes them distinct one from the other is the identity of these rulers, the order of their rulerships, and the number of years assigned to them. These rulers are taken to shape collectively the fate of human beings during the period when they serve as rulers. To determine their concrete sway on individuals, it is necessary to coordinate their rulerships with the other two elements of continuous horoscopy in nativities, which are described below. There are several systems of periods occurring in *Sefer ha-Moladot* and *Sefer ha-Tequfah*:

1. *The Ptolemaic Ages of Man*

According to a Ptolemaic theory expounded in *Tetrabiblos* IV:10 (the final chapter of this book, addressing continuous horoscopy in nativities), human life is divided into periods that are assigned to the seven planets as follows: the first four years of life (age 0–3) are assigned to the Moon; the next 10 years (age 4–11) to Mercury; the next eight years (age 15–22) to Venus; the next 19 years (age 23–41) to the Sun; the next 15 years (age 42–56) to Mars; the next 12 years (age 57–68) to Jupiter; any remaining years (years 69–death) are assigned to Saturn.[302] A full account of the Ptolemaic ages of man is offered in the third part of *Sefer ha-Moladot*,[303] concerned with nativities; there are similar accounts in Ibn Ezra's other works on nativities.[304] In the fourth part of *Sefer ha-Moladot*, on continuous horoscopy in nativities, Ibn Ezra asserts that the power of the ruling planet according to the Ptolemaic ages of man should be taken into consideration in the horoscopic chart cast at every anniversary after birth,[305] but there is no corresponding passage in *Sefer ha-Tequfah*.

Ibn Ezra's accounts of the Ptolemaic ages of man include two peculiarities. For one thing, Ibn Ezra assigns only seven years to Mars,[306] as against 15 years in the Ptolemaic account.[307] This discrepancy is probably due to the fact that Mars' *fardār* (an alternative division of human life into planetary periods, to be discussed later) lasts seven years.[308] More important, Ibn Ezra faults Ptolemy for not offering a proper explanation

[302] *Tetrabiblos*, 1980, IV:10, pp. 443–447 (quoted in App. II, Q. 1, §1:1–7, on pp. 488–489).
[303] *Moladot* III ii 7, 1–7.
[304] See: *Nativitatibus*, 1485, sig. B8v (quoted in App. II, Q. 2, §1:1–2, on p. 489); *Nativitatum*, MS Vienna, fols. 206a–206b (quoted in App. II, Q. 3, §1:1–3, on p. 489).
[305] *Moladot* IV 11, 1–2.
[306] *Moladot* III ii 7, 5. A similar value appears elsewhere in Ibn Ezra.
[307] *Tetrabiblos*, 1980, IV:10, p. 445 (quoted in App. II, Q. 1, §1:5, on p. 488).
[308] See: *Tequfah*, §14:7; *Moladot* IV 12, 12.

for his theory;[309] to ground his criticism he asserts, among other things, that the rationale behind the Moon's four-year period "is that four years elapse before the child is weaned, and each year is under the sway of one sign until a cycle of four signs corresponding to the four natures is completed."[310] Reader may wonder about the meaning of "four signs" and "four natures," and particularly why Ibn Ezra connected them with the four years "before the child is weaned."

In medieval Arabic treatises on nativities, in the chapters devoted to the first horoscopic place, there is often a separate section addressing the question of whether the native will survive the first period of life, which is usually designated the period of "nutrition" or "rearing."[311] Ibn Ezra follows this tradition. Making good use of the biblical Hebrew root *g.m.l*, "wean," he allots a full section of the chapter on the first horoscopic place to what he calls the "age of weaning" (ימי הגמול).[312] Here he introduces two parallel theories, ascribes them to different sources, and proposes two different values for the first period of human life. The first, which is explicitly assigned to Ptolemy, assigns one year to the "age of weaning," "until the Sun returns to its position at the moment of birth."[313] The second, which is explicitly assigned to the Ancients, assigns four years to the "age of weaning," "until after the child has passed the 'four natures.'" To flesh out this expression, Ibn Ezra adds that "in each of these years the native's fate depends on the nature and aspects of the planets that are in the four

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[309] *Moladot* III ii 7, 8–11. This assertion contradicts what Ibn Ezra himself asserts in *Ṭe'amim* I, §4.2:8, pp. 72–73 (quoted in App. 11, Q. 4, §1:2, on pp. 489–490).

[310] *Moladot* III ii 7, 9. Similar explanations recur in *Ṭe'amim* II, §6.9:2, pp. 242–243 (quoted in App. 11, Q. 5, §3:1, on p. 490), and in *Nativitatum*, MS Vienna, fols. 206a–206b (quoted in App. 11, Q. 3, §1:1, on p. 489). Ptolemy, for his part, did not offer such an explanation in *Tetrabiblos*.

[311] See: *Māshā'allāh's Kitāb al-Mawālid* ("Imprimis sciri oportet si ablactatus fuerit puer aut non," *Liber Mesellae de nativitatibus*, 1971, pp. 145–148); Abū 'Alī al-Khayyāṭ's work on nativities ("De nutritione," *Liber Albohali de iudiciis nativitatum*, 1549, II, sig. Blr–B3r); 'Umar b. al-Farrukhān al-Ṭabarī, *Kitāb al-Mawālid* ("in nutritione," *Nativitatibus*, 1533, I, pp. 118–120); Abū Bakr al-Ḥasan b. al Khaṣīb, *Kitāb al-Mawālid* ("De nutritione puerorum," *Nativitatibus*, 1540, XII, sig. D1r–D4v); 'Alī ibn Abī r-Riǧāl, *Kitāb al-Bāri' fi aḥkām an-nuǧūm* ("La criança," *Iudizios*, 2005, IV:1, pp. 162–164). See also Dorotheus of Sidon's *Pentabiblos* (*Carmen astrologicum*, 1976, I:4, pp. 163–164).

[312] *Moladot* III i 6, 1–4. For the use of the peculiar word גמול, Ibn Ezra was possibly inspired by Māshā'allāh, who started his *Kitāb al-Mawālid* with the following sentence: "Imprimis sciri oportet si ablactatus fuerit puer aut non" = "It is worthwhile to know first whether the child *will be weaned or not*" (*Liber Mesellae de nativitatibus*, 1971, p. 145).

[313] *Moladot* III i 6, 1. The ultimate source for this theory is *Tetrabiblos*, 1980, III:9, p. 265 (quoted in App. 7, Q. 2, §1:1, on p. 462).

signs (the first, second, third, and fourth), on the power of the lords over those four <signs>."[314]

Here, as in the aforementioned rationale behind the Moon's four-year period offered in his presentation of the Ptolemaic ages of man,[315] "four natures" are presented in tandem with "four signs" to explain why the "age of weaning" lasts "four years." Under scrutiny, it turns out that the theory that links "four years," on the one hand, with "four natures" and "four signs," on the other, is the astrological doctrine of the four triplicities.[316] It is reasonable to assume that although Ibn Ezra knew that Ptolemy was his source for assigning the first four years of life to the Moon, he drew on another source for the connection between these first four years of life and the doctrine of triplicities.

The Ptolemaic ages of man seldom occur in the medieval Arabic astrological literature. In 'Alī ibn Abī r-Riǧāl's *Kitāb al-Bāri' fī aḥkām an-nuǧūm*, for example, the Ptolemaic ages of man are cited without any reference to the period of "nutrition" or "rearing" and their connection to the four natures of the four triplicities.[317] The only Arabic source prior to Ibn Ezra I could find, where such a connection is established in the context of an account of the Ptolemaic ages of man, is Abū Ma'shar's *Kitāb taḥāwīl sinī al-mawālīd*.[318]

2. *The* fardār

At the end of the aforementioned account of the Ptolemaic ages of man, Ibn Ezra informs his readers of an alternative doctrine, designated *al-fardār*, which also divides the lifespan into periods and is endorsed by the scientists of Persia and of India. He also promises to offer a full account of

[314] *Moladot* III i 6, 2.

[315] *Moladot* III ii 7, 9.

[316] For the four triplicities, see note on *Moladot* II 1, 4. Recall that according to this doctrine there are "four triplicities" and "four natures," because the three signs of each triplicity are taken to have an identical "nature" related to one of the four basic elements: fire, earth, air, water. In addition, since in each triplicity each sign is 120° (four signs) apart from the other, given "four signs" following each other (as "the first, second, third, and fourth"), each of them necessarily belongs to a different triplicity, so each of them necessarily has a different "nature." To sum up: if *Moladot* III i 6, 2 maintains that the age of weaning consists of "four years," until the native passes the "four natures," and that in each of these four years the native's fate depends on the planets located in the "four signs, the first, second, third and fourth," this is because these four consecutive signs necessarily belongs each to a different triplicity, and therefore necessarily has a different "nature."

[317] See, for example, 'Alī ibn Abī r-Riǧāl, *Kitāb al-Bāri' fī aḥkām an-nuǧūm* (*Iudizios*, 2005, VI:1, pp. 3–5).

[318] *Revolutionibus*, 1559, I:7, p. 215 (quoted in App. 7, Q. 3, §1:1–7, on pp. 462–463).

the *fardār* in *Tequfot ha-shanim*, the final part of *Sefer ha-Moladot*, which addresses continuous horoscopy in nativities.[319] This cross-reference is significant, because it highlights that this type of period belongs to and is implemented in continuous horoscopy in nativities more than in nativities strictly speaking. Ibn Ezra fulfills his pledge in a long and detailed section of the fourth part of *Sefer ha-Moladot*, which has its counterpart in a long and detailed account in *Sefer ha-Tequfah*.[320] In brief, the *fardār* in nativities is a complicated theory that takes an interval of human life of 75 years and divides it into nine periods, ruled by the seven planets in the order of their orbs, followed at the end by the Head and Tail of the Dragon. The count begins from the Sun for a native born by day (Sun 10 years, Venus 8, Mercury 13, Moon 9, Saturn 11, Jupiter 12, Mars 7, Head of the Dragon 3, Tail of the Dragon 2) and from the Moon for a native born by night (Moon 9, Saturn 11, Jupiter 12, Mars 7, Sun 10 years, Venus 8, Mercury 13, Head of the Dragon 3, Tail of the Dragon 2). On top of this, each of these nine periods is split into seven equal sub-periods in which the ruler of the whole *fardār*ship shares its power with the other planets in the descending order of their orbs.[321]

Ibn Ezra speaks repeatedly of the Persian provenance of this doctrine,[322] which is borne out by the fact that one of the earliest, if not the earliest, writer to offer an account of the *fardār* is al-Andarzagar ben Sadi Afraj, whom the Arabs associated with Persian astrology, although he may actually have been post-Sassanid.[323] The *fardār* in nativities is frequently mentioned in later Arabic astrology.[324] In the same breath Ibn Ezra remarks that the Persians did not disclose the rationale behind this doctrine[325] and attempts to explain the number of years assigned to the

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[319] *Moladot* III ii 7, 12.

[320] See, respectively: *Moladot* IV 12, 1–20 and *Tequfah*, §14:1–11.

[321] A similar doctrine applied in world astrology, called the small *fardār* (only one in a series of four types of *fardār*), also posits a span of 75 years divided into nine periods; although the planets and the two lunar nodes are assigned the same number of years as in the version applied in nativities, their rulerships follow the order of their exaltations and not of their orbs.

[322] *Moladot* III ii 7, 12; *Ṭe'amim* I, §4.1:11, pp. 74–75; *Ṭe'amim* II, §5.1:13, pp. 218–219; *'Olam* I, §23:1–11, pp. 66–67; Cf. *'Olam* II, §30:1, pp. 174–175. The term *fardār*, however, seems to derive from the Greek *periodaron* or *periodon*. See Bouché-Leclercq 1899, p. 491 n. 1.

[323] See *Andarzaghar*, 1991, p. 338–359, and *Liber Aristotilis*, 1997, IV 17–25, pp. 113–121, which is based on a translation of a Pahlavī text by al-Andarzagar on anniversary horoscopes. See note on *Moladot* III i 6, 3.

[324] See note on *Moladot* IV 12, 1.

[325] *Ṭe'amim* I, §4.1:11, pp. 74–75; *Ṭe'amim* II, §5.1:13, pp. 218–219.

*fardār*ships in terms of the planetary years.[326] Elsewhere in his oeuvre, Ibn Ezra calls the *fardār* as a direction (נהוג),[327] thereby implying an intimate connection to the method of prorogation employed in continuous horoscopy (though he does not flesh out this assertion).[328]

3. *Periods Whose Rulers are Based on the Natal Chart*

Sefer ha-Moladot and *Sefer ha-Tequfah* present a method that divides human life into three equal parts, each of them ruled by one of the three lords of the triplicity[329] of the sign where the Sun was located in a diurnal nativity, or where the Moon was located in a nocturnal nativity. As in the account of the Ptolemaic ages of man, *Sefer ha-Moladot* treats this tripartite division of life in two different places—once in the section on nativities and again in the section on continuous horoscopy in nativities.[330] The same division of labor occurs between *Liber nativitatum*, the Latin translation of the second version of *Sefer ha-Moladot*, which is exclusively concerned with the doctrine of nativities, and *Sefer ha-Tequfah*, which complements *Liber nativitatum* and addresses continuous horoscopy in nativities alone.[331] Both *Sefer ha-Moladot* and *Liber nativitatum* regard Ptolemy as the originator of this doctrine.[332] Under scrutiny, it emerges that Ibn Ezra drew on aphorism 72 of Pseudo-Ptolemy's *Centiloquium*.[333] *Sefer ha-Tequfah*, for its part, expands on the implementation of this Ptolemaic tripartite division of life in continuous horoscopy in nativities.[334]

Sefer ha-Moladot, in its final section, on continuous horoscopy in nativities, reports on three systems that divide life into equal one-year periods.

[326] *Ṭe'amim* II, §5.1:13, pp. 218–219; §5.2:16, pp. 220–221; §5.4:12, pp. 228–229; §5.6:7, pp. 230–231.

[327] See note on *Tequfah* §11:1.

[328] *Ṭe'amim* I, §10.9:2, pp. 106–107; *Reshit Ḥokhmah*, 1939, X, lxxvi:6–7.

[329] See note on *Moladot* II 1, 4, s.v. "lord of the triplicity".

[330] *Moladot* III ii 1, 1–2, in the chapter devoted to the second horoscopic place, sets out the principles of the doctrine. *Moladot* IV 10, 1–3, in *Tequfot ha-shanim* explains its implementation in continuous horoscopy.

[331] *Nativitatum*, MS Vienna, fol. 210a (quoted in App. 8, Q. 33, §1:1–4, on pp. 473–474), in the chapter devoted to the second horoscopic place of *Liber nativitatum*, sets out the principles of the doctrine. *Tequfah*, §4:1–3, exclusively devoted to continuous horoscopy in nativities, explains its implementation in continuous horoscopy. Note also that the passage of *Liber nativitatum* includes a cross-reference to the passage of *Sefer ha-Tequfah*, and the latter includes a counter cross-reference to the passage in *Liber nativitatum*.

[332] *Moladot* III ii 1, 1; *Nativitatum*, MS Vienna, fol. 210a (quoted in App. 8, Q. 33, §1:1–1, on pp. 473–474).

[333] See *Sefer ha-Peri*, MS Paris 1055, fol. 63a (quoted in App. 8, Q. 34, §1:1, on p. 474).

[334] See *Tequfah*, §4:1–3 and note.

The first system makes the planet that is the lord of the first hour of birth the ruler of the first year of life; the subsequent years are ruled by the planets that are the lords of the hours that follow the hour of birth, which is the same as assigning the subsequent years to the planets in the descending order of their orbs.[335] The second system makes the lord of the ascendant sign[336] the ruler of the first year; the subsequent years are ruled by the following planets in the descending order of their orbs.[337] The third system, which Ibn Ezra ascribes to Enoch, also makes the planet that is the lord of the first hour of birth the ruler of the first year of life, with the subsequent years ruled by the following planets in the descending order of their orbs. At first glance this system is the same as the first one. However, in contrast to the previous two systems, which create cycles of seven years, Enoch's third system creates cycles of 12 years, because it links the years of life, the planets ruling these years, and the 12 horoscopic places: the ruler of the first year gives an indication of the area of signification of the first horoscopic place; the ruler of the second year gives an indication of the area of signification of the second horoscopic place, and so on.[338] The third system is described in great detail by al-Qabīṣī in his introduction to astrology[339] and is the only one of the aforementioned three with a counterpart in *Sefer ha-Tequfah*.[340]

Indicators

The doctrine of nativities, as seen above, launches an indicator from a "place of life" and propels it along the zodiac at the rate of one degree a year until it reaches a "place of death," which indicates the time of the native's death. By contrast, continuous horoscopy in nativities implements the method of directions by launching a number of indicators that move constantly along the zodiac at various speeds. These indicators are examined in their course along the zodiac, degree by degree, to find out whether they meet planets or other celestial astrological objects, either by conjunction or by aspect (via the so-called "projection of rays").[341] If

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[335] See the seventh "topic" in *Moladot* IV 15, 1–2.

[336] This means the planet that is assigned the greatest number of portions of power according to the preference of their dignities with respect to the ascendant sign. See note on *Moladot* III i 3, 3.

[337] See the eighth "topic" in *Moladot* IV 16, 1.

[338] See the ninth "topic" in *Moladot* IV 16, 1.

[339] *Introduction*, 2004, IV:19, p. 133 (quoted in App. 12, Q. 8, §1:1–7, on pp. 493–494).

[340] See the seventh "witness" in *Tequfah*, §16:1–2.

[341] See, for example, *Tequfah*, §6:2; §11:1–22.

such a meeting takes place, the analysis of the place from which the indicator was launched and of the astrological properties of the planets or astrological objects they meet enables the astrologer to make predictions that are relevant for the time when the meeting takes place.[342] As the speed of these indicators is usually rapid enough (one sign a year or even quicker), these indicators may complete more than one full cycle of the zodiac within a human lifespan.

1. *The Three Ptolemaic Indicators*

The ultimate source of this doctrine is *Tetrabiblos* IV:10, where Ptolemy enumerated the zodiacal places from which the indicators should be launched, the different rates of motion by which these indicators should be moved along the zodiac, and the cycles they complete. The zodiacal positions from which the indicators are launched are the ascendant, Sun, Moon, lot of Fortune, and midheaven, each of them linked to specific domains of the native's life. Three rates of motion are defined, corresponding to three cycles: (1) one year to each sign, which creates a cycle of 12 years; (2) twenty-eight days to a sign, which creates a cycle of approximately one year; and (3) two and a third days to a sign, which creates a cycle of approximately one month.[343]

Although Ibn Ezra mentions Ptolemy as one of his sources for this theory,[344] he draws on later developments in Arabic astrology.[345] This is seen, among other things, in the name Ibn Ezra uses for the chief indicator mentioned in *Sefer ha-Moladot* and *Sefer ha-Tequfah*—the "terminal sign" or "terminal house" (מזל הסוף or בית הסוף), which is his Hebrew rendering of the Arabic "sign of the *intihā'*."[346] The terminal sign, according to Ibn Ezra, moves at a rate of one sign in one year, creating cycles of 12 years, and is launched from two different places, the ascendant or one of the "places of life."[347] This makes it analogous to the first of the three Ptolemaic indicators. Ibn Ezra also mentions an indicator that moves at

[342] See, for example: *Moladot* IV 9, 3–4; IV 21, 3; *Tequfah*, §16:3.

[343] Ptolemy, *Tetrabiblos*, 1980, IV:10, pp. 449, 453 (quoted in App. 12, Q. 1, §1:1–3, Q. 2, §1:1–3, on p. 491).

[344] *Moladot* IV 23, 1–2; IV 24, 1; *Tequfah*, §17:2.

[345] See: 'Umar b. al-Farrukhān al-Ṭabarī, *Kitāb al-Mawālid* (*Nativitatibus*, 1533, pp. 125, 127); al-Qabīṣī, *Introduction to Astrology* (2004, IV:8, pp. 117–119; quoted in App. 12, Q. 7, §1:1–6, on p. 493); al-Bīrūnī, *Kitāb al-Tafhīm* (1934, §522, pp. 325–326); 'Alī ibn Abī r-Riǧāl, *Kitāb al-Bāri' fī aḥkām an-nuǧūm* (*Iudizios*, 2005, VI:3, pp. 11–29).

[346] See al-Qabīṣī, *Introduction*, 2004, IV:8, p. 117–119 (quoted in App. 12, Q. 7, §1:1–5, on p. 493).

[347] *Moladot* IV 13, 1–5; IV 14, 1; *Tequfah*, §6:1–4.

a rate of 28 days and 2 hours to 30°,[348] and another that moves one day every 1¼°;[349] these correspond to the other two Ptolemaic indicators.

2. *Other Indicators*

Ibn Ezra makes brief references to the so-called *garbuḥtār* in nativities, according to which the indicator is launched from a "place of life"[350] and moves from term to term[351] at the rate of one degree in one year.[352] He also mentions a variety of indicators. Some move from the position of the planets and the lot of Fortune in the nativity at a speed of 30° in 30 days and 10 hours.[353] Others move (a) from the terminal sign, 2½ degrees in one month;[354] (b) from the ascendant at birth, the degree of the terminal house, and the ascendant at the revolution of the year, 12° in one day;[355] and (c) from the "places of life" 1° in one year.[356]

Revolutions

Continuous horoscopy in nativities posits revolutions that are taken to punctuate the intervals between birth and death with recurrent moments at which new horoscopes are cast. These horoscopes, which are relevant to the interval between the start of the current cycle and its completion, are taken to provide a prediction that is more precise than that provided by the natal chart. Underlying this approach is the assumption that the destiny of human beings, already determined by the natal chart, may be somewhat modified if the interpretation of these additional horoscopic charts is properly coordinated with the interpretation of the natal chart.

1. *The Revolution of the Year*

The revolution of the year—defined by Ibn Ezra in the initial sentence of *Sefer ha-Tequfah* as the time "when the Sun returns to the degree in the sign

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[348] *Moladot* IV 23, 1; *Tequfah*, §17:2. Ibn Ezra, however, maintains that he tested this indicator many times and found it to be wrong. Instead, he prefers the "revolutions of the month," which consists in observing the configuration of the planets when the Sun is in every sign with respect to the zodiac (*Tequfah*, §17:3–4).

[349] *Moladot* IV 24, 1; Cf. *Tequfah*, §20:1–5.

[350] See *Moladot* III i 3, 2 and note.

[351] For the astrological terms, see note on *Moladot* II 1, 4.

[352] See: *Moladot* III i 15, 2 and note; *Moladot* IV 9, 4–6. *Tequfah*, §11:2.

[353] *Moladot* IV 21, 1.

[354] *Moladot* IV 22, 2.

[355] *Moladot* IV 24, 3.

[356] *Tequfah*, §5:1.

where it was at the moment of the birth, and the same minutes"—is by far the most important astrological factor related to continuous horoscopy in nativities in the final part of *Sefer ha-Moladot* and in *Sefer ha-Tequfah*. Ibn Ezra refers to it as *tequfat ha-shanah* (תקופת השנה = revolution of the year) or *ha-tequfah* (התקופה = the revolution) tout court. He was probably indebted for this usage to Abraham Bar Ḥiyya, who had already employed these Hebrew expressions in his astronomical work with the same meaning.[357] Ibn Ezra invests a good deal of effort in explaining the astronomical and mathematical considerations involved in the calculation of the revolution of the year. The fourth part of *Sefer ha-Moladot*, for example, starts with a masterly historical review of the values of the length of the solar year and of the excess of revolutions obtained by Indian, Persian, Greek, and Arab scientists,[358] which are subsequently implemented in the calculation of the revolution of the year. Then, after demonstrating a method for calculation of the revolution of the year,[359] Ibn Ezra provides instructions for calculating the day of the lunar month and the day of the week when the revolution of the year takes place, accompanied by illustrations.[360] *Sefer ha-Tequfah*, for its part, offers no fewer than four alternative methods for calculating the revolution of the year.[361]

For the astrological facet of the revolution of the year, Ibn Ezra follows the elaborations of this topic in Arabic astrology by al-Andarzagar, who is associated with Persian astrology, by Abū Ma'shar in his *Kitāb taḥāwīl sinī al-mawālīd*, and by 'Alī ibn Abī r-Riǧāl in his *Kitāb al-Bāri' fī aḥkām an-nuǧūm*.[362] In a nutshell, the chief astrological function of the revolution of the year, which recurs each year of the native's life, is to serve as the precise time for casting additional horoscopic charts that provide an indication of the native's fate in the corresponding interval. Here and there Ibn Ezra sketches some features of the horoscope of the revolution of the year, from which it emerges that it does not stand on its own, but that its interpretation should be juxtaposed with and depend on the interpretation of the natal horoscope. Thus he maintains that special attention

[357] See note on *Tequfah* §1:7.

[358] *Moladot* IV 1, 1–9. For similar accounts, see: *'Olam* I, §17:1–12, pp. 62–63; *'Ibbur* (1874, p. 8a); comm. on Lev. 25:9; *'Iggeret ha-Shabbat* (1894/5, pp. 64–65); *Rationibus tabularum*, 1947, pp. 74–76, 79.

[359] *Moladot* IV 2, 1–3.

[360] *Moladot* IV 3, 1–4; IV 4, 1–4; IV 5, 1–5; IV 6, 1–8; IV 7, 1–4; IV 8, 1–4.

[361] *Tequfah*, §1:1–7; §2:1–3; §3:1–4.

[362] See, respectively: *Andarzaghar*, 1991, p. 304; *Liber Aristotilis*, 1997, IV 1; *Iudizios*, 2005, VI:12–13, pp. 69–82; *Revolutionibus*, 1559, I:5; I:6, p. 214.

should be paid to (a) the positions and aspects of the planets at the revolution of the year and at time of birth;[363] (b) the planets that return at the revolution of the year to the same position where they were located at the nativity;[364] and (c) the planets that are located, at the revolution of the year, in the position occupied by another planet at the moment of birth.[365]

In addition, for predictions relevant to some specific year, the horoscope of the revolution of the year serves to gauge the influence exerted by the rulers of the aforementioned periods of life. Ibn Ezra mentions this astrological function of the revolution of the year with respect to the rulers of the Ptolemaic ages of man,[366] but also with respect to the rulers of the *fardār*ships,[367] the rulers of the triplicity of the sign of the Sun (in a diurnal birth) or of the Moon (in a nocturnal birth),[368] and the rulers of the years assigned to the lord of the hour of birth and to the subsequent planets in the descending order of their orbs.[369] Likewise, Ibn Ezra informs us that the horoscope cast at the revolution of the year indicates the astrological importance of the "terminal sign" when this indicator, in its travel along the zodiac, reaches some degree at a time that coincides with the revolution of the year.[370]

2. *Other Revolutions*

Ibn Ezra employs the word *tequfah* (תקופה) "revolution" in two other expressions: The first is the "revolution of the months" (תקופת החדשים), which, according to him, involves observing the configuration of the planets, when the Sun is in each zodiacal sign, with respect to the Sun's position at the time of birth. Ibn Ezra holds that this revolution of the month is preferable to Ptolemy's indicator that moves 30° in 28 days and 2 hours.[371] The second is the "revolution of the days" (תקופת הימים), which, according to Ibn Ezra, consists in *directing* the initial ascendant degree, assigning

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[363] *Moladot* IV 9, 5; 6; IV 10, 3; IV 11, 2; IV 15, 2; IV 22, 3; *Tequfah*, §6:3–4; §14:4; §20:3.

[364] *Moladot* IV 19, 1; *Tequfah*, §13:1.

[365] *Moladot* IV 20, 1–3; *Tequfah*, §13:2.

[366] *Moladot* III i 6, 1–2; III ii 7, 1–7; IV 11, 1–2.

[367] *Tequfah*, §14:4.

[368] *Tequfah*, §4:2–3; *Moladot* IV 10, 1.

[369] *Moladot* IV 15, 1–2.

[370] *Moladot* IV 13, 4; *Tequfah*, §6:3–4.

[371] *Tequfah*, §17:1–4. Note that in *Ṭe'amim* II (§8.2:1–2, pp. 248–251) Ibn Ezra puts the Ptolemaic indicator moving 30° in 28 days and 2 hours under the heading of "revolution of the month."

12 equal degrees to each equal degree in the Sun's variable motion.[372] Thus the revolution of the months and the revolution of the days, in addition to marking the time for casting additional horoscopes, are considered to be indicators moving along the zodiac. This double function, however, is not adequately fleshed out by Ibn Ezra.

Transmission of the Texts

Ibn Ezra announced his plan to write *Sefer ha-Tequfah* in the second version of *Sefer ha-Moladot*.[373] The circulation of *Sefer ha-Tequfah* among Jews was rather limited: only four manuscripts survive today, copied between the fifteenth and seventeenth centuries.[374] Relatively soon after its composition, *Sefer ha-Tequfah* was also transmitted to Christian readers: *Liber revolucionum*, the Latin translation of *Sefer ha-Tequfah*, survives in two manuscripts from the fourteenth and fifteenth century.[375]

In contrast with *Sefer ha-Tequfah*, the first version of *Sefer ha-Moladot* is one of Ibn Ezra's best-known and widely diffused astrological works. For a number of years before he commenced his astrological encyclopedia in Béziers, Ibn Ezra entertained the notion of composing a treatise on nativities and anniversary horoscopy. He first announced his intention to write a book named *Sefer ha-Moladot* in the first version of *Sefer Keli ha-Neḥoshet* (Book of the Astrolabe; henceforth *Neḥoshet* I), written in Mantua early in 1146, and in the second version of *Sefer Keli ha-Neḥoshet* (henceforth *Neḥoshet* II), composed in Verona later that same year,[376] in two cross-references in the future tense concerning a value related to the length of the solar year. This is indeed the first topic treated in an important passage of *Tequfot ha-shanim*, the last part of *Sefer ha-Moladot*,

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[372] *Tequfah*, §20:3.

[373] *Liber nativitatum*, the Latin translation of the second version of *Sefer ha-Moladot*, makes three separate references in the future tense to a treatise on continuous horoscopy entitled *Liber revolucionum*, which is the title of the Latin translation of *Sefer ha-Tequfah*. See *Nativitatum*, MS Erfurt, fol. 56b, 61a, 68a.

[374] For a description of these manuscripts, see below, pp. 77–78. It goes without saying that between the composition of the work, in the middle of the twelfth century, and the date when the first extant manuscript was copied, in the fifteenth century, *Sefer ha-Tequfah* circulated in an unknown number of manuscripts, all of which are now lost.

[375] *Liber revolucionum*, MS Erfurt, fols. 69a–72b; *Liber revolucionum*, Vienna, Österreichische Nationalbibliothek, MS 5442, fols. 218a–220b. I am greatly indebted to Renate Smithuis who provided me with a digital copy of these two manuscript copies.

[376] For the date and place of composition of *Neḥoshet* I and *Neḥoshet* II, see Sela and Freudenthal 2006, pp. 19, 31–32.

concerned with continuous horoscopy in nativities.[377] Later, after he left Italy and shortly before the actual composition of *Sefer ha-Moladot*, Ibn Ezra again made several references to *Sefer ha-Moladot*, in the future tense, in *Reshit Ḥokhmah* and *Sefer ha-Ṭe'amim*[378] (the two first components of the astrological encyclopedia composed in Béziers). In one instance he mentioned that in this book he will discuss the "revolutions," an obvious allusion to *Tequfot ha-shanim* ("revolutions of the years").[379]

The repeated copying of *Sefer ha-Moladot* was the most important factor in its wide distribution: the earliest surviving manuscript dates from 1367,[380] the latest from the nineteenth century. Today we know of at least 53 copies,[381] which makes it one of the most, if not the most, widely copied of all of Ibn Ezra's astrological writings. We also know for certain that, no more than three decades after Ibn Ezra's death, *Sefer ha-Moladot* was circulating throughout the Mediterranean basin, from Provence to Egypt. In the closing years of the twelfth century, a circle of scholars in southern France addressed a series of queries to Maimonides in Egypt, requesting his advice on some troubling issues related to astrology.[382] The authors of this letter are alarmed by the social consequences of astrology but are surprisingly well-informed about it, particularly the doctrines of nativities. A careful scrutiny of their queries to Maimonides shows that they incorporated verbatim quotations and paraphrases from *Sefer ha-Moladot* (as well as from other of Ibn Ezra's astrological treatises) and that the questions addressed to Maimonides are based on them.[383] One of these quotations consists of no fewer than seventeen discontinuous excerpts from the chapters of *Sefer ha-Moladot* addressing topics related to the

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[377] *Neḥoshet* I, MS Paris 1061, f. 150a; *Neḥoshet* II, MS Mantua 10, f. 36a. Cf. *Moladot* IV 1, 1–9.

[378] *Reshit Ḥokhmah*, 1939, IV, xliv:2; VII, lvii:16; *Ṭe'amim* I, §1.5:5, pp. 34–35; §8.1:9, pp. 90–91.

[379] *Ṭe'amim* I, §10.5:20, pp. 102—103: ועוד אחן לך בספר המולדות, בדברי על התקופות, דרך אחרת שתהיה שוה עם זאת שהזכרתי. = "In the *Book of Nativities*, when I discuss the revolutions, I will give you another method that is as good as the one I have mentioned <here>."

[380] Oxford, Bodleian, MS Opp. Add. Qu. 160 [Neubauer 2518], (IMHM: F 22230), fols. 88a–117b.

[381] See Appendix 1, on pp. 421–423.

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

[383] See *Queries on Astrology*, 2004, §§3, 5, 7, 8, 9, 10, 11, 13, 15, 16, 24, pp. 100–121. For example, *Queries*, §24, pp. 120–121, is a word-for-word quotations from *Moladot* II 5, 1–6, which addresses Enoch's method of rectification of the nativity. See note on *Moladot* II 5, 1–10.

second, third, fourth, fifth, sixth, eighth, and twelfth astrological places. This shows not only that the Provençal scholars had a manuscript of *Sefer ha-Moladot* in front of them, but also that they were fully acquainted with its contents.[384]

Sefer ha-Moladot was also transmitted, starting in the thirteenth century, through its partial or complete incorporation into astrological encyclopedias or anthologies. One example is chapter 40 of Levi ben Abraham ben Ḥayyim's (1235–1305) scientific encyclopedia, *Liwyat ḥen* (Chaplet of Grace) on astrology. A considerable part of this chapter is devoted to genethlialogy and continuous horoscopy and consists of verbatim quotations and paraphrases from *Sefer ha-Moladot*.[385] The full text of *Sefer ha-Moladot* is embedded in an anthology of astrological texts entitled *Sefer ha-Kolel* (The Comprehensive Book), which has been (wrongly) attributed to Levi ben Abraham ben Ḥayyim.[386] The supercommentaries on Ibn Ezra's biblical commentaries served as another channel of transmission. For example *Ṣafenat Pa'neaḥ*, the supercommentary on Ibn Ezra's Pentateuch commentary by Joseph ben Eliezer Bonfils (or Ṭov Elem; end of the fourteenth century), includes three passages from it.[387]

Sefer ha-Moladot was also transmitted through astrological or philosophical commentaries on parts of it. One such is that by Immanuel ben Jacob Bonfils of Tarascon, the author of the astronomical treatise *Shesh kenafayim* (Six Wings), on the second part of *Sefer ha-Moladot*, addressing

[384] See *Queries on Astrology*, 2004, §8, pp. 106–107; These quotations are taken, respectively, from *Moladot* III viii 3, 1; III viii 2, 2; III xiii 1, 1; III viii 2, 3; III vi 9, 4; III ii 8, 2; III viii 4, 1; III xii 1, 12; III ii 3, 7; III iv 5, 1; III viii 1, 2; III viii 1, 1; III iii 1, 3; III iii 3, 7; III v 1, 7; III viii 1, 3; III viii 4, 2.

[385] See MS Paris 1066 (IMHM: F 33999), fifteenth century, fols. 1a–106a. According to a preliminary examination of the contents of this manuscript, fols. 36a–62b are devoted to genethlialogy and continuous horoscopy. This section is divided into two parts: (a) Fols. 36a–56a, on the doctrine of nativities, includes paraphrases or verbatim quotations from the chapters addressing the rectification of the nativities and the twelve astrological places from *Sefer ha-Moladot*; (b) Fols. 56a–62b, devoted to continuous horoscopy, includes paraphrases or verbatim quotations from *Tequfot ha-Shanim*, the final part of *Sefer ha-Moladot*.

[386] New York, Jewish Theological Seminary MS 2601 (IMHM: F 28854), fifteenth century, fols. 90a–147a.

[387] The first passage is a long quotation from the introduction to *Sefer ha-Moladot*. See *Ṣafenat Pa'aneaḥ*, 1911, I, 288–289, which corresponds to *Moladot* I 1, 2; I 4, 1–2 and I 8, 1–4. In the second passage, Eliezer Bonfils refers explicitly to the *Tequfot ha-Shanim* section of *Sefer ha-Moladot*. See *Ṣafenat Pa'aneaḥ*, 1911, II, 34, which corresponds to *Moladot* IV 1, 1–4. The third quote is also an excerpt from *Tequfot ha-Shanim*. See *Ṣafenat Pa'aneaḥ*, 1911, II, 36, which corresponds to *Moladot* IV 1, 5–6.

the rectification of the nativity.[388] Another example is *Sefer ha-'Ikkarim* (Book of Principles) by the Jewish philosopher Joseph Albo (ca.1380–1444), in which Abraham Ibn Ezra and *Sefer ha-Moladot* are mentioned explicitly in a discussion on the tension between free will and astral determinism, and excerpts from the introduction to *Sefer ha-Moladot* are quoted.[389] *Sefer ha-Moladot* is mentioned in influential Hebrew astronomical works, too, such as chapter 58 of the *Astronomy* (Book 5, Part 1 of the *Wars of the Lord*) by Gersonides (1288–1344), which refers to the values of the excess of revolution offered by Ibn Ezra in the first part of *Tequfot ha-shanim*.[390]

Starting in the second half of the thirteenth century, *Sefer ha-Moladot* was made available to Christian readers via translations into Old French, Latin, Old Spanish, Catalan, and other European languages. Around that time, Hagin le Juif was commissioned by Henry Bate of Malines (1246–ca. 1310), a student in theology and the arts at the University of Paris who was proficient in astronomy and astrology, to translate a collection of Ibn Ezra's astrological works from Hebrew into French so that they could then be translated into Latin. As a result of this enterprise, Hagin le Juif produced *Le livre des jugemens des nativités*, conserved in two manuscripts.[391] The first Latin version of *Sefer ha-Moladot*, based on Hagin le Juif's Old French translation, was made by Peter d'Abano during his stay in Paris between 1293 and 1307. Peter d'Abano's translation was highly influential in spreading Ibn Ezra's astrological work in the Latin West, particularly through the 1507 Venice printing, which offers the Latin translation of a collection of Ibn Ezra's writings, and among them is the Latin translation of Hagin le Juif's *Le livre des jugemens des nativités* under the title *Liber nativitatum et revolutionum earum*.[392]

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[388] See MS Paris 1054 (IMHM: F 33997), fifteenth century, fols. 27a–27b; MS Paris 1066 (IMHM: F 33999), fifteenth century, fol. 152a; MS Paris 903 (IMHM: F 26859), fifteenth century, fol. 36a.

[389] *'Ikkarim*, 1946, §4:4, pp. 31–33.

[390] See MS Paris 725 (IMHM: F 11613), 1517, fol. 83b. This text has been published, translated, and annotated in Goldstein 2010, pp. 213, 232, 222. For the information mentioned in this fragment, Gersonides appears to have consulted a similar discussion on the calculation of the solar-year length in *'Olam* I, §17:1–12, pp. 62–63.

[391] Henry Bate, building on Hagin le Juif's work, made several translations of Ibn Ezra's astrological works into Latin, but, as far as we know today, *Sefer ha-Moladot* is not one of them (see Levy 1927, pp. 19–32).

[392] Ibid., pp. 32–46. *Liber nativitatum et revolutionem earum* in *Abrahe Avenaris Iudei Astrologi peritissimi in re iudiciali opera ab excellentissimo philosopho Petro de Albano post accuratam castigationem in Latinum traducta* (Venice: Petrus Liechtenstein, 1507), pp. XLIV^{v}–LVIII^{v}.

At least three parallel translations of collections of Ibn Ezra's astrological works into old Spanish and Catalan, and then into Latin, including *Sefer ha-Moladot*, were made in the Iberian peninsula at the end of the Middle Ages. According to a recent discovery, Jewish or *converso* scholars made two parallel translations of *Sefer ha-Moladot* from the original Hebrew into Old Spanish, one of them in the first half of the fourteenth century, entitled *Libro de los nacimientos*, the other in the second half of the fourteenth century or beginning of the fifteenth century, entitled *Libro de las natividades*.[393] Meanwhile, in Aragon in the first half of the fourteenth century or earlier, Martin d'Osca (Huesca), in all likelihood a *converso*, translated *Sefer ha-Moladot* from the original Hebrew into Catalan as *Libre de les nativitats*. This Catalan translation was then rendered into Latin in 1448 by Louis de Angulo at Lyons.[394]

In the modern era, the bibliographer Moritz Steinschneider was the first to analyze Ibn Ezra's astrological treatises systematically and to identify *Sefer ha-Moladot* as the component addressing the doctrine of nativities.[395] He also first viewed the *Liber de nativitatibus*, in its 1485 printed edition, as a separate version of *Sefer ha-Moladot* addressing the doctrine of nativities.[396] In 1995, M. Y. Bakal edited and published the Hebrew text of *Sefer ha-Moladot* on the basis of one manuscript copy;[397] Meira Epstein published her English translation in 2008.[398]

Place and Date of Composition

Sefer ha-Moladot

Ibn Ezra composed an astrological encyclopedia while he was living in Béziers in 1148–1149. Several cross-references indicate that *Sefer ha-Moladot* was composed after *Reshit Ḥokhmah* I and *Ṭe'amim* I, but before *Miṿḥarim* I and *She'elot* I; that is, in Béziers in 1148. These are:

[393] These translations are preserved in (a) Archivo Diocesano de Segovia, MS B-332, 1432 (*Libro de los nacimientos*), fols. 169r–201v; (b) Salamanca, Biblioteca Universitaria, MS 2138 (*Libro de las natividades*), fols. 120r–165v. See Alba, Sainz and Sela 2010, pp. 375–398.

[394] Levy 1927, pp. 51–54.

[395] Steinschneider 1880, p. 497; Steinschneider 1870, p. 343; Steinschneider 1897, p. 138.

[396] Steinschneider 1880, p. 497.

[397] *Moladot*, 1995.

[398] *Nativities*, 2008.

(a) anticipatory references to *Sefer ha-Moladot* in *Reshit Ḥokhmah* I[399] and *Sefer ha-Ṭe'amim* I;[400] (b) retrospective references to *Sefer ha-Moladot* in *Mivḥarim* I[401] and *She'elot* I;[402] (c) past-tense references in *Sefer ha-Moladot* itself to *Reshit Ḥokhmah* I[403] and *Ṭe'amim* I;[404] and (d) future-tense references in *Sefer ha-Moladot* to *Mivḥarim* I[405] and *She'elot* I.[406] In addition, *Sefer ha-Moladot* refers to *Batalmiyūs*, the name by which Claudius Ptolemy is designated in all of the astrological works that we know for certain were part of the 1148–1149 Béziers encyclopedia.[407]

Sefer ha-Tequfah

Neither the place nor date of composition is explicitly stated in the text of *Sefer ha-Tequfah*, although a number of implicit indications furnish some clues. In one of the "illustrations," the year 4921 AM [=1160/1] is specified as the native's date of birth.[408] This date is also close to the dates of composition of *Sefer Yesod Mora'* (The Foundation of piety) and of *Iggeret ha-shabbat* (The Epistle on the Sabbath), and of the translation from Arabic into Hebrew of *Ibn al-Muthannâ's Commentary on the Astronomical Tables of al-Khwârizmî*, all of them probably executed by Ibn Ezra in England around 1158–1160.[409] Notice also that to denote the concept of lot, in general, and lot of Fortune, in particular, *Sefer ha-Tequfah* and *Sefer Mishpeṭei ha-Mazzalot* use, respectively *manah* and *manat ha-ḥen* (מנה and מנת החן), in contrast to *goral* and *ha-goral ha-ṭov* (גורל and הגורל הטוב), which Ibn Ezra uses elsewhere.[410] This suggests that *Sefer ha-Tequfah* and *Mishpeṭei ha-Mazzalot* were composed in close chronological proximity. Here it is worth bearing in mind that *Mishpeṭei ha-Mazzalot* refers to an astronomical observation made with an astrolabe at latitude 50½°,

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[399] *Reshit Ḥokhmah*, 1939, IV, xliv:2; VII, lvii:16.

[400] *Ṭe'amim* I, §1.5:5, pp. 34–35; §8.1:9, pp. 90–91.

[401] *Mivḥarim* I, §4:1, pp. 48–49; §8:2, pp. 50–51.

[402] *She'elot* I, §6:1, pp. 242–243; §1.2:3, pp. 248–249.

[403] *Moladot* III i 4, 5; 9; III i 7, 12; III i 15, 4; III iv 5, 6; III vi 9, 3; III vi 10, 2; III x 4, 1; IV 9, 2; IV 27, 1.

[404] *Moladot* III i 11, 4; IV 9, 2.

[405] *Moladot* III iv 4, 3.

[406] *Moladot* III vii 4, 11.

[407] See note on *Moladot* II 1, 1, s.v. "Ptolemy."

[408] *Tequfah*, §19:3. This date appears in one of Hebrew manuscripts as well as in the two manuscripts of the Latin translation. Another Hebrew manuscript reads 4925 [=1165/6], another has a lacuna, and a third is illegible. See in p. 386, *Tequfah* §19:3, note 29.

[409] Sela and Freudenthal 2006, items 58, 59 and 60, p. 22.

[410] See notes on *Tequfah* §16:3.

which is approximately that of Rouen.[411] In addition, *Sefer ha-Tequfah* and *Mishpeṭei ha-Mazzalot* (and other works too) refer to Ptolemy as "Talmai," the post-biblical or talmudic Hebrew equivalent of the Egyptian king Ptolemy.[412] These clues support the hypothesis that *Sefer ha-Tequfah* is one Ibn Ezra's last works and was written in the neighborhood of Rouen or in England in 1160/1.

Manuscripts for the Critical Edition of *Sefer ha-Moladot*

The critical edition of *Sefer ha-Moladot* offered in this volume is based on seven manuscripts, selected from the 53 manuscript copies available today,[413] using the same principles employed in the previous volumes of this series.[414] These are among the oldest, most legible, and, as far as possible, most complete copies. To identify the different copies of each text I have used Hebrew letters, most of which are suggestive of the archive from which the manuscript comes. A description of these manuscripts follows:

א

Oxford, Bodleian Library, Add. Qu. 160 [Neubauer 2518] (IMHM: F 22230), fols. 141a–154a. This is an octavo paper manuscript of 179 folios, written in a Greek rabbinical script in Thebes in 1367. The manuscript is one of the earliest, if not the earliest, with a collection of astrological works by Ibn Ezra: *Reshit Ḥokhmah* I, fols. 13a–65b; *Ṭe'amim I*, fols. 65b–87b; *Sefer ha-Moladot*, fols. 88a–117b; *Sefer ha-Me'orot*, fols. 118a–126a; *Miṿharim* I, fols. 128b–140a; *'Olam* I, fols. 141a–154a; *'Olam* II, fols. 165a–167b (written in a seventeenth-century hand).

ע

Oxford, Bodleian Library, Opp. 707 [Neubauer 2025] (IMHM: F 19310), fols. 141a–154a. This quarto paper manuscript of 166 folios, written in

[411] *Mishpeṭei ha-Mazzalot*, MS Schoenberg 57, fol. 71. According to the Alfonsine Tables, drawn up around 1252–1270, the latitude of Rouen (Rhotomagus) is 50° (no minutes). See *Alfontii regis Castellae,... caelestium motuum tabulae* (Venice: Erhard Ratdolt, 1483): sig. M5ʳ.

[412] See note on *Moladot* II 1, 1, s.v. "Ptolemy."

[413] See Appendix 1.

[414] See *'Olam*, 2010 ("Introduction"), p. 43.

Sephardi script in 1410, contains: *Reshit Ḥokhmah* I, fols. 1a–46b; *Mishpeṭei ha-Mazzalot*, fols. 48b–65a; *Sefer ha-Moladot*, fols. 65b–90b; *Ṭe'amim* II, fols. 91b–113a; *Sefer ha-She'elot* (an anthology of astrological fragments of diverse length and origin, most of them taken from texts by Ibn Ezra), fols. 114a–141b; *She'elot* I, fols. 141b–155b; *Mivḥarim* I, fols. 156a–165a.

מ

Madrid, Biblioteca de la Real Academia de la Historia 7 (IMHM: F 07370), fols. 89a–96b. This paper manuscript, written in the fifteenth century in Sephardi script, contains: *Sefer ha-Moladot*, fols. 53a–70b; *Sefer ha-Me'orot*, fols. 72a–76b; *She'elot* II, fols. 79a–86a; *'Olam* I, fols. 89a–96b; *'Olam* II, fols. 101a–106a; *Ṭe'amim* II, fols. 112a–124b; *Ṭe'amim* I, fols. 126a–139a; *Mivḥarim* I, fols. 152a–158b; *Mivḥarim* II, fols. 164a–169a.

נ

Munich, Bayerische Staatsbibliothek, Cod. Hebr. 202 (IMHM: F 01649). This fifteenth-century manuscript of 163 folios, written in an Italian hand, contains: *Reshit Ḥokhmah* I, fols. 1a–37a; *Ṭe'amim* II, fols. 37a–52b; *Ṭe'amim I*, fols. 52b–67b; *Sefer ha-Moladot*, fols. 70a–91a; *She'elot* I, fols. 91b–101b; *Sefer ha-Me'orot*, fols. 101b–108a; *Mivḥarim* I, fols. 108b–116b; *'Olam* I, fols. 116b–125a; *'Olam* II, fols. 138a–144b; *Mivḥarim* II, fols. 145a–150b; *Mishpeṭei ha-Mazzalot*, fols. 150b–163b.

ס

New York, Jewish Theological Seminary, Mic 2626 (IMHM: F 28879). Written in a Sephardi script in the fifteenth century, this manuscript contains: *Reshit Ḥokhmah* I, fols. 33a–75b; *Mishpeṭei ha-Mazzalot*, fols. 75b–91a; *Sefer ha-Moladot*, fols. 91b–116b; *'Olam* II, fols. 126b–133b; *Sefer ha-Me'orot*, fols. 134a–140a; *Ṭe'amim* II, fols. 143b–159b.

פ

Paris, Bibliothèque nationale de France, MS héb. 1056 (IMHM: F 14659). This paper manuscript, written in a Sephardi hand in the fifteenth century, contains: *Reshit Ḥokhmah* I, fols. 3b–34a; *Ṭe'amim* I, fols. 34b–46a; *Sefer ha-Moladot*, fols. 46a–61a; *She'elot* I, fols. 62b–70b; *Sefer ha-Me'orot*, fols. 70b–74a; *Mivḥarim* I, fols. 74b–79b; *'Olam* I, fols. 80a–86a.

ר

Paris, Bibliothèque nationale de France, héb. 1045 (IMHM: F 33996). A vellum manuscript, written in a Sephardi hand in the fifteenth century, it contains: *Reshit Ḥokhmah* I, fols. 89a–117a; *Ṭe'amim* I, fols. 117b–127a; *Sefer ha-Moladot*, fols. 128a–146b; *She'elot* I, fols. 146b–155b; *Sefer ha-Me'orot*, fols. 155b–161a; *Mivḥarim* I, fols. 161a–168b; *'Olam* I, fols. 168b–177b; *'Olam* II, fols. 196b–200b.

Manuscripts for the Critical Edition of *Sefer ha-Tequfah*

The critical edition of the recently discovered *Sefer ha-Tequfah* offered in this volume is based on all four currently available manuscripts. The Hebrew text has been also collated with the readings suggested by the two available Latin translations of *Sefer ha-Tequfah*, *Liber revolucionum*.[415] A description of these four manuscripts follows:

ל

New York, Jewish Theological Seminary, MS 2601 (IMHM: F 28854). This fifteenth-century manuscript of 167 folios, written in Spanish script, contains, among other items: Abū Ma'shar's *Great Introduction*, fols. 1a–72b; *Sefer ha-Tequfah*, fols. 86a–88a; *Sefer ha-Kolel*, attributed to Levi ben Abraham ben Ḥayyim, fols. 90a–147a (this anthology of astrological texts includes: *'Olam* I, fols. 115a–119a; *Mivḥarim* II, fols. 124a–127a; *She'elot* I, fols. 127a–132a); and *Sefer ha-Peri* (Pseudo-Ptolemy's *Centiloquium*), fols. 159a–165b.

ת

Jerusalem, Jewish National and University Library, MS Heb. 8°3916 (IMHM: B 546). This fifteenth-century manuscript of 117 folios, written in Spanish script, contains: *Reshit Ḥokhmah* I, fols. 1a–36b; *Sefer ha-Moladot*, fols. 37a–56b; *Sefer ha-Tequfah*, fols. 57a–59a; *Sefer ha-'Ibbur*, fols. 63b–81b; *Sefer ha-Mivḥarim*, fols. 82a–88b.

[415] MS Erfurt, fols. 69a25–72b; Vienna, Österreichische Nationalbibliothek, MS 5442, fols. 218a1.18–220b. This text has been recently identified by Renate Smithuis; see Smithuis 2006, pp. 254–275, esp. p. 296. I am greatly indebted to her for making these two manuscript copies available to me.

ק

Cambridge, University Library, Add. 1186 (IMHM: F 17052). This is a paper manuscript of 134 folios, written in an Italian hand, dated 1590. This manuscript includes: *Reshit Ḥokhmah* I, fols. 3a–36a; *Ṭe'amim I*, fols. 36b–51b; *Sefer ha-Moladot*, fols. 52a–71a; *'Olam II*, fols. 73b–79b; *Sefer ha-Tequfah*, fols. 84a–86b; *Ṭe'amim II*, fols. 87a–100a.

ס

Oxford, Bodleian Library, MS Reggio 13 [Neubauer 2028] (IMHM: F 19313). This seventeenth-century manuscript of 84 folios, written in Spanish script, contains: *Sefer ha-Kolel*, fols. 1a–76a; *Panim be-Mishpat* (Shlomo ben Meshullam Avigdor's translation from the Latin of the *Capitula Astrologiae* of Arnold de Villa Nova), fols. 77a–82b; *Sefer ha-Tequfah*, fols. 83a–84b.

Editorial and Translation Principles

A careful scrutiny of the *variae lectiones* made it possible to divide the seven manuscripts used for the critical edition of *Sefer ha-Moladot* into two families: strong affinities were detected among MSS אפמכר, on the one hand, and among MSS נע, on the other.[416] However, MS נ in some cases presents different readings than MS ע, and stands alone against all the other MSS examined.[417] From the first family I selected MS א (Oxford, Bodleian Library, Add. Qu. 160) as my copy text, because it provides a complete, clear, and precise text and also because it is the earliest extant copy (written in 1367).

For *Sefer ha-Tequfah*, strong affinities were detected among MSS לסק, as against MS ח, on the other. These affinities derive chiefly from the fact that MSS לסק incorporate a number of late interpolations not found in MS ח.[418] Following a scrutiny of these interpolations, and despite the fact that they are probably a late addendum, I thought it fit, having alerted

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[416] See, among many other items, the following *variae lectiones*: *Moladot* II 3, 4 n. 30; III i 5, 12 n. 31; III ii 7, 5 n. 3; III iv 1, 5 n. 17; III iv 1, 8 n. 26; III iv 5, 3 n. 8; III v 1, 2 n. 28; III vi 3, 2 n. 6; III vi 9, 2 n. 28; III vi 11, 2 n. 37; III vii 1, 8 n. 5; III vii 1, 12 n. 24; III vii 2, 6 n. 9; III viii 5, 1 n. 6; III ix 2, 1 n. 3; IV 1, 8 n. 6; IV 4, 3 n. 4.

[417] See, among many other items, the following *variae lectiones*: *Moladot* III i 9, 4 n. 11, 13; III i 11, 3 n. 25; III i 12, 7 n. 36; III i 14, 4 n. 16; III x 2, 9 n. 21.

[418] See esp. *Tequfah*, §1:5, n. 15; §6:1, n. 34; §8:3, n. 27; §9:2, n. 31; §9:4, n. 51; §11:1–2, n. 10; §14:6, n. 2.

readers, to incorporate them into the copy text, not only because they represent the mainstream in the transmission of *Sefer ha-Tequfah* but also and especially because they are useful for understanding certain cruxes. From the first family I selected MS ל (New York, Jewish Theological Seminary, MS 2601) as my copy text, because it is the oldest in this group and renders a quite clear and complete text. The interpolations included in MS ל (as well as in MSS סק), are marked with curly brackets. Note, however, that in not a few cases I preferred the readings of MS ח as more accurate than those in MSS לסק.[419]

The editorial and translation principles are virtually the same as in the previous volume of this series.[420] I rehearse here the essentials. The Hebrew apparatus is intended to offer a succinct indication of all readings in the Hebrew manuscripts consulted that differ from the text printed here. A distinction is made between variants, additions, and lacunae. To differentiate a lacuna from an illegible word, I have recorded not only the manuscripts that present a different reading but also those that coincide with the printed text; hence, where the siglum of a manuscript is omitted, the MS in question is illegible at this point. To make cases in which the Hebrew text departs from the copy text clear to readers, the incipits of all readings that do not correspond to the copy text have been marked with an asterisk in the Hebrew apparatus. When necessary, I have explained the grounds for my decision. I have added punctuation to the Hebrew text and, to facilitate references, divided it into parts, chapters, sections, and sentences.

The translation is meant to help readers understand the Hebrew texts with as much fidelity as possible. It is not addressed only to those who do not read Hebrew. As noted in the introductions to the previous volumes, a critical edition without a translation into a widely used modern language would leave most of the difficulties posed by obscure and convoluted medieval Hebrew texts, such as Ibn Ezra's astrological writings, quite incomprehensible, even for those who are fluent in modern Hebrew. Ultimately, the translations are a gloss and commentary on the Hebrew text.

The English is divided into the same parts, chapters, sections and sentences as the Hebrew. The paragraph breaks and punctuation are virtually the same as in the Hebrew text and may also be taken as interpretative. The numbers in the English translation refer to the notes that follow the

[419] See esp. *Tequfah* §12:2, n. 12; §14:4, n. 30; §14:11, n. 12; §21:4–5, n. 27.
[420] See *'Olam*, 2010 ("Introduction"), pp. 48–50.

texts. These notes are intended to illustrate the links among the works included here, as well as between them and other parts of Ibn Ezra's scientific corpus. They also serve to locate Ibn Ezra's views in the wider context of medieval astrological lore, to explain astrological or astronomical concepts and terms whenever necessary, and to identify sources.

Editorial Changes with Respect to the Previous Editions

As seen above, *Sefer ha-Moladot* is organized in four distinct parts, an exceptional structure unlike that of all the other components of Ibn Ezra's astrological corpus in general and of *Sefer ha-Tequfah*, in particular. What is more, the third part of *Sefer ha-Moladot* is divided into twelve chapters, addressing the significations of each of the twelve horoscopic places. Consequently, in contrast to the customary method of reference used for *Sefer ha-Tequfah* (which is the same as the used for all the other treatises edited in this series), a different method was needed to refer clearly to any sentence, section, chapter (if any), and part of *Sefer ha-Moladot*. Consequently, references to the Hebrew text or corresponding translation of *Sefer ha-Moladot* and *Sefer ha-Tequfah* are in the following format:

- References to the first part of *Sefer ha-Moladot: Moladot* I 9, 4 = *Sefer ha-Moladot*, part I ("Introduction") section 4, sentence 4.
- References to the second part of *Sefer ha-Moladot: Moladot* II 7, 8 = *Sefer ha-Moladot*, part II ("Rectification of the Nativity") section 7, sentence 8.
- References to the third part of *Sefer ha-Moladot: Moladot* III vi 8, 4 = *Sefer ha-Moladot*, part III ("The Twelve Horoscopic Places,") chapter 6 (addressing the sixth horoscopic place), section 8, sentence 4.
- References to the fourth part of *Sefer ha-Moladot* ("Revolutions of the Years"): *Moladot* IV 14, 2 = *Sefer ha-Moladot*, part IV, section 14, sentence 2.
- References to *Sefer ha-Tequfah: Tequfah* §9:5 = *Sefer ha-Tequfah*, section 9, sentence 5.

The notes to the English translations of the previous volumes, showing the links with other parts of Ibn Ezra's scientific corpus and identifying sources, are full of references to many and varied sources. In the previous volumes, the quotations and corresponding translations of these sources were included within the notes themselves. In the current volume, to make the notes more clear and concise, I have decided to group the vast

majority of these quotations thematically in appendixes whose title reflect the main topic addressed by the included texts. All these appendixes, as well as the quotations included in them, have been numbered. To facilitate references to these quotations, I have divided them into sections and sentences, and also indicated the page in the current volume. All the references to these quotations have the following format:

- App. 4, Q 3, §1:2, on p. 447 = Appendix 4 (which assembles quotations related to the "Rectification of the Nativity"), Quotation 3, section 1, sentence 2, on p. 447.

The two treatises in this volume are highly specialized and technical texts. As a rule, the technical terms are explained in the notes when they appear for the first time. To facilitate reference to these explanations from anywhere in the two texts, I have added a special index devoted exclusively to astrological terms. Each item in this index references the note where the corresponding terms is explained. The English-Hebrew glossary of technical terms has been divided in two parts, for the technical terms of *Sefer ha-Moladot*, on the one hand, and of *Sefer ha-Tequfah*, one the other. In addition, to combine these two glossaries, I have added an index in Hebrew alphabetical order to each of them.

Abbreviations and Sigla

<	(in Hebrew text) after incipit
>	(in Hebrew text) before incipit
חסר	(in Hebrew text) lacuna
ש	(in Hebrew text) position of words shifted
[ ]	(in Hebrew text) folios in the copy texts of the editions
< >	in the translation: word(s) added to clarify the meaning
[ ]	in the translation: paraphrase or gloss
( )	in the translation: biblical sources
{ }	in the Hebrew texts and in the English translations: interpolation

PART ONE

BOOK OF NATIVITIES
BY ABRAHAM IBN EZRA

HEBREW TEXT AND ENGLISH TRANSLATION

בשם האל היודע העתידות
אחל לכתוב ספר המולדות[1]

<I>

1 (1) | אמר אברהם הספרדי:[2] כל משכיל בחכמת משפטי המזלות[3] ואיננו[4] 88א
יודע מהחכמה העליונה[5] יש פעמים שיהיו דיניו כוזבים, בעבור שלא נשמר
מהדברים הראוים להשמר מהם. (2) וכלל אומר[6], כי דיני הכללים יבטלו
הפרטים, והנה אזכיר מהם[7] שמנה דרכים.

2 (1) האחת[8] שיש לו לדעת הנולד מאיזה עם הוא. (2) כי אם היה המולד
לישראל[9], וראה[10] במערכת[11] כוכבי מולדו[12] להיותו[13] מלך, אין[14] ראוי לדין
כך[15], בעבור כי המחברת[16] הגדולה, שהיא מחברת[17] שבתי[18] וצדק, כבר
התברר[19] ממנה להיות[20] עמו[21] בגלות. (3) והנה כח זה הפרט לא יוכל לבטל
הכלל[22], וככה ראוי שידין כי הנולד[23] יהיה עם המלכים, ויתערב[24] ויתעסק
עמהם, רק לא יהיה מלך בעצמו. (4) וככה, אם מצא שבתי[25] במולד ישראלי
בבית התשיעי, לא יורה שתהיה אמונת הנולד בתורתו בלתי[26] נכונה, רק אם
היה במולד[27] ישמעאלי[28] יקרה כך.

3 (1) והדרך[29] השנית[30] מפאת הגבולים. (2) כי הנולד בארץ כוש, א״ע״פ[31]
שיהיה נגה עם הלבנה במעלה הצומחת, לא נדין שיהיה הנולד[32] יפה ולבן[33]
כנגד האנשים שהם בגבולים[34] האחרים[35], רק יהיה ככה כנגד צורות אנשי

[1]בשם האל . . . ספר המולדות] אכ; פנמ ספר המולדות; ע ספר המולדות לר׳ אברהם ן׳ עזרא זצ״ל ע; ר חסר. [2]אמר אברהם הספרדי] אמכר; פ אמר רבי אברהם הספרדי; נ חסר; ע אמר. [3]המזלות] אפמכרע; נ הככבים. [4]ואינו] אפמכרע; נ ואינו. [5]מהחכמה העליונה] אפנכרע; מ (בשוליים) > פי׳ חכמת הטבע והחכמה האלוקית ויהה שיצטרך לו לדעת טבה הארץ ומזג האנשים ופרטי הה? מהחכ׳ ? ישאר לא ישמר מהם יכזיב במשפט. [6]אומר] אפנכרע; מ אני אומר. [7]מהם] אנמכרע; פ חסר. [8]האחת] ארמנ; פ הא׳; נע הדרך הא׳; כ הדרך האחת. [9]לישראלי*] פנכרע; א לישראל; מ ישראלי. [10]וראה] אפנכרע; מ והוא. [11]במערכת] אפמכנע; ר במחברת. [12]מולדו] אפע; נ המולד; מכ מזלו; ר מולדתו. [13]להיותו] אפמכנ; רע בהיותו. [14]אין] אפמכרע; נ אינו. [15]כך] אפנמע; כ רק; ר כן. [16]המחברת] אנמע; פר במחברת; כ מחברת. [17]מחברת] אפכרע; מ מערכת; נ חסר. [18]שבתי] אפמכר; נע שבתאי. [19]התברר] אפרמכנ; ע התבאר. [20]להיות] אפנכרע; מ להיותו. [21]עמו] אפכרע; נ עמה. [22]הכלל*] פרמכנע; א כלל. [23]כי הנולד] אפכע; נמ שהנולד. [24]ויתערב] אפרמכנ; ע מיתערב. [25]שבתי] אפמכר; נע שבתאי. [26]בלתי*] פנמע; אכר חסר. [27]במולד*] נמע; אפכ במולדות. [28]ישמעאלי] אנע; פמכ ישמעאל. [29]והדרך] אפמכר; נע הדרך. [30]השנית] אכר; פנע הב׳; מ השני. [31]א״ע״פ] אנמכרע; פ אע״פ. [32]הנולד*] נמע; אפכר המולד. [33]ולבן] אנמכרע; פ חסר. [34]בגבולים*] פרמכנע; א חסר. [35]האחרים] אפמע; נכ אחרים.

In the name of God, who knows the future
I begin to write the *Book of Nativities*

<I>

1 (1) Abraham the Spaniard said:[1] Anyone who is versed in the science of the judgments of the zodiacal signs[2] but is not acquainted with the supernal science[3] will sometimes make erroneous <astrological> judgments, because he is not wary of matters that require caution. (2) I state it as a general rule that judgments about collectives take precedence over those about individuals,[4] in eight ways, which I now present:

2 (1) The first is that he [the astrologer] needs to know to which nation the native belongs.[1] (2) If the nativity is that of a Jew and he [the astrologer] sees in the astral configuration of his [the Jew's] nativity that he will become a king, he should not pronounce such a judgment [i.e., that that this Jew will be crowned king], for it has already been shown by the great conjunction, that is, the conjunction of Saturn and Jupiter,[2] that his [the Jew's] nation is in exile.[3] (3) But <judgments about> collectives cannot <totally> abrogate the power of <judgments about> individuals, so he [the astrologer] should judge that the native will be intimate with kings, mingling and having dealings with them, but not that he himself will become a king.[4] (4) Likewise, if he [the astrologer] finds that Saturn is in the ninth <place>[5] in a Jew's nativity, it does not signify that the native will be weak in his religious belief; but it does if it [Saturn] is in the nativity of an Ishmaelite.[6]

3 (1) The second way relates to the climates.[1,2] (2) If the native was born in Ethiopia,[3] even though Venus and the Moon are in the ascendant degree <of his nativity>,[4] we will not judge that the native will be as handsome and white as persons <born> in other climates, but only compared to the

גבולו. (3) וככה, אם היה[1] השליט על המולד כוכב חמה, לא נדין שיהיה חכם[2] בכל מיני חכמה[3], כי לא יתכן להיות חכם בארץ כוש בעבור התגבר חום השמש. (4) על כן[4] לא יהיה[5] תולדתם[6] ישרה, רק[7] נדין שיהיה מבין כנגד אנשי מקומו.

4 (1) והדרך[8] השלישית[9] הכלל הבא מהמחברת הגדולה על כל מדינה ומדינה. (2) והנה, אם[10] בכח המחברת שתבא חרב על מדינה ידועה, א״ע״פ[11] שיש בנולדים בה[12] אנשים רבים שאין | במולדם שימותו[13] בחרב, בבא פקודת 88ב
המדינה יהרגו כולם[14].

5 (1) והדרך[15] הרביעית מפאת תקופת העולם. (2) אם בא מכלל התקופה חולי שיקרה למדינה ידועה, א״ע״פ[16] שאין[17] במולד אדם שיש בה[18] שיחלה[19] באותה שנה, יקרנו[20] אותו החלי[21] כי הפרט לא יבטל[22] הכלל.

6 (1) והדרך[23] החמישית[24] מפאת המשפחה. (2) כי אם היו שני נולדים ברגע אחד במדינה אחת[25] והאחד בן משנה והשני בן משרת פורני[26], ויש בכח המולד לעלות[27] למעלה[28] גבוהה ולשררה עליונה, הנה בן המשנה ישוב מלך ובן המשרת יהיה[29] סוחר.

7 (1) והדרך[30] הששית מפאת המלך, כי כחו ככח כלל[31]. (2) כי אם המלך יש במולדו[32] ללכת למלחמה[33], הנה יוציא[34] למלחמה אנשים רבים שאין במולד אחד מהם להתנועע ממקומו.

8 (1) והדרך[35] השביעית מפאת התולדת. (2) כי אם יכנס אדם בספינה בימי הקור בתוך הים והים הולך וסוער, אע״פ שישים במעלה הצומחת צדק וגנה שהם הכוכבים הטובים, לא ינצל, כי התולדת היא[36] כלל[37] והפרט שבחר לא יועילנו[38]. (3) וככה[39] אלף אנשים בים בספינה אחת[40], ולא תמצא במולד כל

[1]היה] אפרמכנ; ע יהיה. [2]חכם] אפנר; מכע > גדול. [3]חכמה] אפמכרע; נ חכמות. [4]על כן] אנמכרע; פ ע״כ. [5]יהיה] אפר; נכע תהיה; מ יהיו. [6]תולדתם] אנמכרע; פ תולדתו. [7]רק*] פרמכנע; א רק. [8]והדרך] אפמכר; נע הדרך. [9]השלישית] אכר; פנע הג׳; מ השלישי. [10]אם] אפמכ; נרע > היה. [11]א״ע״פ] אנכרע; פמ אע״פ. [12]בנולדים בה] אפנכרע; מ במדינה כח. [13]ישימותו] אפמכרע; נ שיהרגו. [14]יהרגו כולם] אפנכרע; מ יהרוג את כולם. [15]והדרך] אפמכר; נע הדרך. [16]א״ע״פ] אנכר; פמ אע״פ. [17]שאין] אפמרע; נכ שיש. [18]שיש בה] אמכרע; נ שיש בהם; פ חסר. [19]שיחלה] אפרמכנ; ע > בה. [20]יקרנו] אפכר; נע יקרה לו; יקרה בו. [21]החלי*] עפרמכנ; א חולי. [22]יבטל] אפמכרע; נ יוכל לבטל. [23]והדרך] אפמכר; נע הדרך. [24]החמישית] אכר; מ החמישי; פנע הה׳. [25]ברגע אחד במדינה אחת] אפרמכנ; ע ש. [26]פורני] אפכר; נמע חסר. [27]לעלות] אפנמרע; כ חסר. [28]למעלה] אפכר; נמע במעלה. [29]יהיה] אפנכר; מע ישוב. [30]והדרך] אפמכר; נע הדרך. [31]כלל] אפמכר; נע הכלל. [32]המלך יש במולדו] אפנמר; ע המלך יש במולדתו; כ יש במולד המלך. [33]למלחמה] אפנמרע; כ במלחמה. [34]יוציא] אפנמרע; כ > הוא. [35]והדרך] אפכר; נע הדרך. [36]היא] אפמרע; כ הוא; נ חסר. [37]כלל] אפנכרע; מ הכלל. [38]יעוילנו] אפנרע; מכ יצילנו. [39]וככה] אפמכנע; ר ויש. [40]בים בספינה אחת] אפמכר; נ בים; ע שמתו בים.

form and figure of persons of the same climate. (3) Likewise, if Mercury is the ruler of the nativity,[5,6] we shall not judge that <the native> will be a great scholar in various sciences, inasmuch as it is impossible for there to be a scholar in Ethiopia because of the intense heat of the Sun <there>. (4) As a result, their temperament is not balanced;[7] we should judge only that he may be more intelligent than his countrymen.

4 (1) The third way is the <astrological judgments affecting> collectives stemming from the great conjunction <of Saturn and Jupiter>,[1] <which holds sway> over every city. (2) Thus, if the power of the conjunction determines that a certain city will be plunged into war,[2] even though the nativities of many of those born in the city do not indicate that they will die by the sword, when the city's doom comes they will be all killed.

5 (1) The fourth way relates to the revolution of the world.[1] (2) If a plague breaks out in a certain city[2] as a result of the <astrological judgments affecting> collectives stemming from the revolution <of the world>, even though the nativity of one of its inhabitants does not indicate that he will fall ill that year, he will nevertheless be struck by the disease, because the <astrological judgments affecting> individuals cannot annul <astrological judgments affecting> collectives.

6 (1) The fifth way is concerned with the <native's> family.[1] (2) If two children are born at the same moment in the same city, one of them the son of a duke and the other the son of a baker's servant,[2] and the nativity of each predicts that they will rise to higher rank and supreme power, then the son of the duke will become king and the son of the servant will become a merchant.

7 (1) The sixth way is concerned with the <nativity of the> king, for his power is equivalent to a power affecting collectives. (2) Thus, if the king's nativity[1] determines that he will go to war, he will send into battle many people whose nativities do not determine that they will leave home.

8 (1) The seventh way is concerned with nature.[1] (2) If somebody sails on a ship in the cold season and there is a storm at sea—even though he [the astrologer] put Jupiter and Venus, which are the benefic stars,[2] in the ascendant degree <of the electional horoscope>[3]—he [the person sailing on a ship] will not survive, for nature affects collectives, and the individual election will not avail him. (3) The same holds for a thousand

אחד מהם שימות באותה[1] שנה. (4) רק ימצא[2] במולד כל אחד מהם[3] שהגיע אחד מפקידי החיים אל מקום מסוכן, ואילו לא היה בתוך הים, שהוא מקום מסוכן, יארע לו מעט נזק וינצל.

9 (1) והדרך[4] השמינית[5] מפאת[6] כח הנשמה, וכחה[7] היא החכמה. (2) כי אם היה הנולד חכם בחכמת המזלות, וראה בתקופת שנתו כי יקרנו[8] חולי מחום בזמן ידוע בהכנס מאדים אל מעלתו הצומחת. (3) והנה אם ישמר הוא קודם בא החול[9] מכל מאכל[10] חם וישתה משקיות[11] לקרר גופו, הנה תתישר[12] תולדת גופו בהכנס מאדים במעלת[13] | הצומחת. (4) וככה הבוטח בשם בכל 89א לבו, השם יסבב לו סבות ולו נתקנו עלילות להצילנו[14] מכל נזק שיש במולדו[15]. (5) על כן, אין ספק כי הצדיק יותר שמור מהמשכיל בדיני המזלות, כי פעמים ישתבשו עליו הדינין, כדרך[16] שאמר[17] הכתוב[18] וקוסמים יהולל, והנה[19] אשרי[20] מי שלבו תמים עם אלהיו.

10 (1) ואחר שהזכרתי אלה הדברים, אזכיר מה שנסו הקדמונים[21]. (2) ובעבור שימצאו ספרים רבים אין קץ להם בחכמת דיני[22] המזלות, ויש שם דברים שהדעת תכחישם, ויש מחלוקת בין דייני[23] המזלות, הוצרכתי[24] להזכיר לך[25] בספר הזה כל דבר ברור [26]שהסכימה דעת הקדמונים עליו, גם נסיתיו[27] אני[28] פעמים רבות.

<II>
מאזני המולד

1 (1) אמר בטלמיוס[29] כי נוכל לדעת המעלה הצומחת מדרך מאזנים שלו, שיקראם[30] בלשון פרס נימודאר[31]. (2) והזכיר זה בספר הארבעה[32] שערים, גם בספר האילן, גם בספר הקוסם הקטן. (3) וככה אמר: נסתכל אם היה המולד

[1]אותה] א; פרמכנ באותה. [2]ימצא] אפכר; נ תמצא; מ חסר. [3]שימות באותה שנה רק ימצא במולד כל אחד מהם] אפנכר; עם חסר. [4]והדרך] אפמכר; נע הדרך. [5]השמינית] אמר; פנע הח'; כ השמיני. [6]מפאת] אפרמכנ; ע < היא. [7]וכחה] אפמכר; נע חסר. [8]יקרנו] אפנכרע; מ יקרה בו. [9]החולי] אפרמכנ; ע החום. [10]מכל מאכל] אפנכרע; מ ממאכל. [11]משקיות] אפ; נמכנע משקים; ר משקין. [12]תתישר] אפרמכנ; ע יתישר. [13]במעלת] א; פרמכנע במעלתו. [14]להצילנו] אפכרע; נמ להצילו. [15]שיש במולדו] אנמכרע; פ במולד. [16]כדרך] אפמכר; נע כמו. [17]שאמר] אפמכר; ע שמ'; נ שאמ' עליו. [18]הכתוב] אפנכרע; מ חסר. [19]והנה] אפמכרע; נ חסר. [20]אשרי*] פרמכנע; א חסר. [21]הקדמונים] אפמכרע; נ חסר. [22]בחכמת דיני] אפמכר; ע בדיני; נ בדברי. [23]דייני*] פרנע; אמכ דיני. [24]הוצרכתי] אפמכנע; ר < לפיכך. [25]לך] אפנמכרע; כ חסר. [26]ברור] אפרמכנ; ע חסר. [27]נסיתיו] אפנכרע; מ נסיתי. [28]אני] אפמר; נכע חסר. [29]בטלמיוס] אפנכרע; מ (מוסיף בשוליים) > נ חסר. [30]שיקראם] אמכר; פ יקראם; נע הנקרא. [31]נימודאר] אפמכר; ע נימובר; נ חסר. [32]הארבעה*] כר; פנמע הד'; א הארבע.

people sailing together in one ship—<all of them will die if there is a storm at sea> even though not one of them has a nativity that determines that he will die that year. (4) But <the astrologer> may find in the nativity of each that one of the lords of life reached a dangerous place,[4] so that if he [the native] had not gone to sea, which is a perilous place, he would have met with only lesser harm and would have survived.[5]

9 (1) The eighth way is concerned with the power of the soul, whose power resides in wisdom.[1] (2) Consider the case that the native is an astrologer who observes in his <horoscope of the> revolution of the year[2] that he will come down with fever at a certain time when Mars enters the degree of the ascendant <of the horoscope of the revolution of the year>. (3) If he takes precautions before the illness comes, abstaining from hot foods and drinking beverages in order to cool his body, then he will maintain a balance in his bodily temperament[3] when Mars enters the degree of the ascendant. (4) Likewise, he who trusts in God with all his heart, God—"by Him actions are weighed" (1 Samuel 2:3)—will effect causes for himself that save him from any harm prognosticated in his nativity. (5) Therefore, there is no doubt that the righteous person is better protected than a scholar versed in astrological judgments, since sometimes the scholar's <astrological> judgments will be faulty, as Scripture says (Isaiah 44:25), "and make fools of the augurs"; whereas he whose heart is wholly with his God is fortunate.[4]

10 (1) Having mentioned these things, I will discuss what the Ancients have demonstrated empirically. (2) Since there are innumerable books on the science of the judgments of the zodiacal signs, and they include things that rational thinking belies, and <since> there are disagreements among the astrologers, I have been compelled to mention in this book everything clear that is agreed upon by the Ancients and that I myself have demonstrated empirically many times.

<II>
RECTIFICATION OF THE NATIVITY[1]

1 (1) Ptolemy[2] said that we can determine the ascendant degree <at the time of birth> by his method of rectification, which is called *Nimudar* in the Persian language.[3] (2) He referred to this in *Tetrabiblos*,[4] as well as in the *Book of the Tree*[5] and in the *Little Book of the Wizard*.[6] (3) He said

בין זמן מחברת[1] המאורות ובין זמן נכחם, ונבקש מעלת המחברת שהיתה טרם הנולד, ונבקש השליט[2] על המעלה. (4) וזה נבקשנו מבעל הבית, ובעל[3] הכבוד, ובעל[4] השלישות, ובעל[5] הגבול, ושר[6] הפנים, ונחפש למי שיש לו[7] ממשלת[8] רבה מחבריו[9]. (5) ונתקן מקומו כנגד גלגל המזלות בלוחות התיקון[10]. (6) והנה ראוי להיות מספר מעלות[11] אחת היתדות[12] כמספר מעלותיו[13] במזלו.

2 (1) והנה, החכמים הבאים אחריו נשתבשו. (2) כי יש אומרים כי אם השליט קרוב אל הבית העשירי יותר מהמעלה הצומחת, נשים תחילה[14] קו חצי השמים כמספר מעלותיו, וממנו נוכל להוציא המעלה הצומחת, כאשר מפורש בספר הלוחות. (3) וככה אם היה קרוב אל תחלת הבית הרביעי. (4) רק אם היה יותר קרוב[15] אל היתד הראשון או אל היתד הדומה לו[16], שהוא | תחלת הבית 89ב
השביעי, אז נשים[17] מספר המעלה[18] הצומחת[19] כמספר מעלות השליט. (5) ואם היה הנולד בין זמן[20] הנוכח ובין זמן המחברת, נוציא[21] מעלת הנכח בדקדוק יפה, ונסתכל השליט על המעלה, ונעשה כמשפט הכתוב.

3 (1) והנה השתבשו עוד[22] פה הבאים אחריו. (2) יש אומרים[23] לעולם[24] נקח מעלת הלבנה, בין שתהיה למעלה מן הארץ ובין שתהיה[25] למטה ממנה[26], ברגע הנוכח. (3) ואחרים אמרו לעולם נקח[27] מעלת המאור ההוה למעלה מהארץ[28] ברגע הנכח. (4) ואחרים אמרו[29] לעולם נקח מעלת המאור ההוה למעלה מהארץ ברגע המולד[30]. (5) ועוד אמר בטלמיוס כי שני[31] המאורות[32] פקידים[33] על האדם, ובעבור זה יצא ככה במולד האדם לבדו לא במולד הבהמות והעופות[34]. (6) ואחרים אמרו[35] כי לעולם נקח[36] מספר אחת היתדות כמספר מעלת[37] השליט, וככה נעשה[38]: לעולם נסתכל אי זהו[39] קרוב[40] לרגע המולד, וכמספרו[41] נשים אחת היתדות כמספר מעלות השליט[43,42].

[1]מחברת] אפמכר; נ חבור; ע החיבור. [2]השליט] אפמכרע; נ שליט. [3]ובעל] אפמכע; נ ומבעל; ר בעל. [4]ובעל] אפמכרע; נ ומבעל. [5]ובעל] אפמכרע; נ ומבעל. [6]ושר] אפמכרע; נ ומשר. [7]לו] אפמכר; נע חסר. [8]ממשלת] אפנרע; מכ ממשלה. [9]מחבריו] אמכ; נר מחבירו; ע מחברו; פ חסר. [10]התיקון] אפנכרע; מ חסר. [11]מעלות] אפנר; מ מעלה; כע מעלת. [12]היתדות] אפנכרע; מ > במערכת מולד הילוד. [13]מעלותיו] אפנכרע; מ מעלתיו. [14]נשים תחילה] אפמכרע; נ נקח. [15]יותר קרוב] אפמכרע; נ ש. [16]לו*] מכ; אפנרע חסר. [17]נשים] אפמכרע; נ נמצא. [18]המעלה] אנמכרע; פ מעלה. [19]הצומחת] אפמכרע; נ חסר. [20]זמן] אפמכנע; ר הזמן. [21]נוציא] אפמכרע; נ יוציא. [22]עוד] אפרמכנ; ע עד. [23]יש אומרים] אמר; פכ כ'; ע > כ'; נ > ועוד. [24]לעולם] אפרמכנ; ע חסר. [25]בין שתהיה] אפמכר; נ ובין; ע בין. [26]ממנה] אפכר; נמע חסר. [27]נקח] אפמכרע; נ חסר. [28]מהארץ] אפפרע; נכ מן הארץ. [29]אמרו] אכר; פמ אומרים; נ חסר. [30]ואחרים אומרים לעולם נקח מעלת המאור ההוה למעלה מהארץ ברגע המולד] אפפכר; נע חסר. [31]שני] אמכרע; פנ ב'. [32]המאורות] אפרמכנ; ע מאורות. [33]פקידים] אפמכרע; נ פקודים. [34]הבהמות והעופות] אפרמכנ; ע ש. [35]אמרו] אפנכרע; מ אומ'. [36]נקח] אפמכר; נע חסר. [37]מעלת*] פכרע; נמ מעלות; א חסר. [38]נעשה*] פמכרע; נא חסר. [39]והו*] פמכרע; נ זה; א חסר. [40]קרוב*] פנמר; כ הקרוב; א חסר. [41]וכמספרו*] פמכרע; נ וככה; א חסר. [42]כמספר מעלות השליט*] נרע; פמכא חסר. [43]כמספר מעלת השליט, וככה נעשה: לעולם נסתכל אי זהו קרוב לרגע המולד, וכמספרו נשים אחת היתדות*] פמכנרע; א חסר.

as follows: We should observe whether the birth took place between the time of the luminaries' conjunction and the time of their opposition, and try to determine the degree of the conjunction that took place before the native was born and determine the ruler over this degree. (4) We try to determine this from the lord of the house,[7] the lord of the exaltation,[8] the lord of the triplicity,[9] the lord of the term,[10] and the lord of the decan,[11] finding out which of them exerts more lordship than its companions <over this degree>.[12] (5) We calculate its position with respect to the zodiac by means of <astronomical> tables of correction. (6) The number of degrees of one of the cardines[13] <of the nativity> ought to be equal to the number of its degrees in its <zodiacal> sign.[14,15]

2 (1) But the astrologers who came after him were confused. (2) Some said that if the ruler is closer to the tenth place than to the ascendant degree, we should first set the number of its [i.e., the ruler's] degrees to be <the degree of> the line of midheaven, from which [the line of midheaven] we can calculate the ascendant degree, as explained in the *Book of Tables*.[1] (3) The same applies if it [the ruler] is closer to the cusp of the fourth place.[2] (4) But if it is closer to the first cardine, or to the cardine that resembles it, which is the cusp of the seventh place, then we should set the number of the ascendant degree equal to the ruler's number of degrees.[3] (5) If the native was born between the time of the opposition and the time of the conjunction <of the luminaries>, we should carefully calculate the degree of the opposition, determine the ruler of the degree, and proceed according to the aforementioned rule.

3 (1) But those who came after him were even more confused about this.[1] (2) Some said that we should always take the degree of the Moon, whether it is above the Earth [i.e., above the horizon] or beneath it, at the moment of opposition.[2] (3) Others said that we should always take the degree of the luminary that is above the Earth at the moment of opposition.[3] (4) Still others said that we should always take the degree of the luminary that is above the Earth at the moment of birth.[4] (5) In addition, Ptolemy said that the two luminaries are in charge of humans; therefore this should be done only in the birth of humans but not in the birth of animals or birds.[5] (6) Others said that we should always set the number <of degrees> of one of the cardines to be equal to the number <of degrees> of the ruler and proceed as follows: Always determine which of them [i.e., the luminaries' conjunction or opposition] is closer to the moment of birth, and according to the number <of its degrees> set one of the cardines equal to the number <of degrees of the position> of the ruler.[6]

4 (1) ואלה המאזנים סמכו עליהם[1] דייני המזלות, והם מאזני שקר, כי אני נסיתי[2] פעמים רבות בכלי נחושת[3] שלם, שדקדקתי רגע המולד, ולא מצאתי מעלות[4] אחת היתדות כמספר מעלות השליט. (2) וחשבתי בלבי[5] שמא הטעות הוא בדעת השליט, והנה תקנתי שאר המשרתים, ולא[6] מצאתי במאורות[7] גם[8] במשרתים[9] שתהיה מעלתו כמעלת אחת היתדות, רק שיהיה ברגע המולד טעות יותר[10] משלישית[11] שעה. (3) על כן התברר לי כי אלו המאזנים הבל המה. (4) גם הזכיר חכם הודו שלשה מאזנים אחרים, ואת כולם ישא רוח[12]. (5) והאמת הם מאזני חנוך, רק הם[13] צריכים שנים[14] תיקונים, כי ככה נסיתים פעמים רבות.

5 (1) מאזני חנוך. אמר חנוך[15]: לעולם, במולד[16] אדם[17], מקום הלבנה ברגע המולד היא | המעלה הצומחת ברגע רדת הטיפה ברחם, והמעלה הצומחת 90א
ברגע המולד שם היתה[18] הלבנה ברגע הטיפה. (2) על כן, אם ידענו רגע הטיפה, נוכל לדעת[19] רגע המולד, ואם ידענו רגע המולד, נוכל לדעת מתי היה[20] רגע הטיפה. (3) וככה נעשה: נסתכל[21] ברגע המולד אם היתה[22] הלבנה למטה[23] מן הארץ או למעלה[24] ממנה[25]. (4) והנה אם מצאנוה במעלה הצומחת, ידענו כי הנולד עמד בבטן אמו המעמד האמצעי, שהם[26] מאתים ושבעים ושלשה[27] ימים, ואם היתה הלבנה במעלה[28] השוקעת, הנה מעמדו מעמד[29] הקצר, שהם[30] מאתים וחמישים ותשעים[31] ימים, ואם היתה[32] תחת הארץ והוא קרוב[33] מהמעלה השוקעת, אפילו מעלה אחת, הנה מעמדו המעמד[34] הארוך, שהוא[35] מאתים ושמונים ושבעה[36] ימים. (5) והנה יש בין יתד ליתד שבעה ימים. (6) על כן, אם היתה הלבנה בתחלת קו חצי השמים, הנה המעמד מאתים וששים ושש[37], ואם היה[38] בתחלת קו יתד[39] התהום,

[1]עליהם] אנמכרע; פ עליו. [2]ניסיתיו] אנכר; פע נסיתים; מ ניסיתי. [3]נחושת] אכרע; פנמ הנחושת. [4]מעלות] אפנכרע; מ מעלת. [5]בלבי] אפמכר; נע בעצמי. [6]ולא] אפמכרע; נ והנה לא. [7]במאורות] מנכרע; א המאורות; פ מאורות. [8]גם] אפנכרע; פ שאר. [9]במשרתים] אפנכרע; מ המשרתים. [10]יותר] אפרמכנ; ע > ולא. [11]משלישית] אפמכרע; נ משלישי. [12]גם] הזכיר חכם הודו שלשה מאזנים אחרים ואת כולם ישא רוח] אפרמכנ; ע חסר. [13]הם] אפכרע; נמ חסר. [14]שנים] אכר; פנ ב'; מע שני. [15]אמר חנוך*] פרמכנע; א חסר. [16]במולד] אפנמרע; כ > נסתכל. [17]אדם] אפרמכנ; ע האדם. [18]היתה] אפכר; נמע תהיה. [19]נוכל לדעת] אפמכרע; נ ידענו. [20]מתי היה*] פמכר; נ מתי הוא; א מה יהיה; ע מתי היתה. [21]נסתכל] אפמכר; נע חסר. [22]היתה*] פנע; אמ היה; כ הוא; ר חסר. [23]למטה] אפנכרע; מ למעלה. [24]למעלה] אפנכרע; מ למטה. [25]ממנה] אפנרע; מ הימנו; כ הימנה. [26]שהם] אפנר; מכע שהוא. [27]מאתים ושבעים ושלשה] אכר; פנמ רע"ג; ע מאתים וע"ג. [28]במעלה] אפנמרע; כ מעלה. [29]מעמד] אמר; פכע המעמד; נ במעמד. [30]שהם] אפנכ; מע שהוא. [31]מאתים וחמישים ותשעים] אכ; פנמר נ"ט; ע מאתים ונ"ט. [32]היתה*] נע; אפרכ היה. [33]והוא קרוב] אפכרע; נ והיא קרובה. [34]המעמד] אפרע; נמ מעמד. [35]שהוא] אמרע; פנ שהם. [36]מאתים ושמונים ושבעה] אכ; פנמר רפ"ז; ע מאתים פ"ז. [37]מאתים וששים ושש] אכר; פנמ רס"ו; ע מאתים וס"ו. [38]היה] אכר; פנמ היתה; ע חסר. [39]יתד] אפרמכנ; ע היתד.

4 (1) This rectification was trusted by the astrologers, but it is <like> a crooked balance;[1] I have tested it many times with a complete astrolabe, carefully calculating the moment of birth, but I did not find that the <number of> degrees of one of the cardines was equal to the number of degrees of the ruler. (2) I thought that perhaps the error results from the determination of the ruler, so I calculated the <position of the> other planets; but I found that neither the degree of the luminaries nor that of the planets is equal to the degree of one of the cardines, unless one allows an error of more than one-third of an hour in the moment of birth. (3) Therefore, I realized that this rectification is nonsense. (4) An Indian scholar, too, mentioned three other rectifications, but all of them are foolishness.[2] (5) <Only> Enoch's[3] rectification is true,[4] although it requires two corrections; <I know this> because I have tested it many times.[5]

5 (1) Enoch's rectification. Enoch said: In the nativity of human beings, the position of the Moon at the moment of birth is always the ascendant degree at the moment of the descent of the drop <of semen> into the womb, and the ascendant degree at the moment of birth is the position where the Moon was at the moment of the <descent of> the drop <into the womb>. (2) Therefore, if we know the moment of the <descent of the> drop we can know the moment of birth, and if we know the moment of birth we can know the moment of the <descent of the> drop. (3) We proceed as follows: We observe whether the Moon was below or above the Earth [i.e., below or above the horizon] at the moment of birth. (4) If we find it [the Moon at the moment of birth] at the ascendant degree, we know that the term <of pregnancy> of the native was the median, which is 273 days;[1] if the Moon was at the degree of the descendant, then his term <of pregnancy> was the short one, which is 259 days;[2] if it <the Moon> was below the Earth and was closer to the degree of the descendant, even by one degree, then his term <of pregnancy> was the long one, which is 287 days.[3] (5) There are seven days between <when the Moon passes> one cardine and <when it passes> the next cardine.[4] (6) Therefore, if the Moon was at the cusp of <the cardine that begins at> the line of upper

הנה[1] המעמד מאתים ושמנים[2] יום[3]. (7) ואם לא היתה הלבנה בתחלת אחת היתדות, נקח[4] מרחק מקומה מתחלת היתד שעבר, ונקח לכל שלש עשרה[5] מעלות יום אחד[6], ומה שיתחבר מימים נוספים על[7] מספר[8] הראוי למעמד אלו[9] היתה הלבנה[10] בתחלת היתד. (8) ואם נשאר[11] מן המעלות שלא יתחלק על שלש עשרה, הסתכל: אם המעלות הם שבע, קח להם יום אחד, ואם פחותים[12] מהם הניחם. (9) ואחר כן[13] התסכל יום הטיפה[14], וככה[15] תקן[16] השעות שתהיה המעלה הצומחת ברגע הטיפה מקום הלבנה ברגע המולד[17]. (10) והנה המספר הנתון לך הוא[18] בדרך קרובה, כי פעמים שתוסיף שעות או תגרע, כפי מרחק שעות[19] רגע הטיפה משעות[20] רגע המולד.

6 (1) והחכמים הבאים | אחרי חנוך הודו לו באלה המאזנים. גם אני נסיתי 90ב
זה ועלה בידי, רק יש פעמים שהוא צריך לאחד משנים[21] תקונים. (2) וכל זה שאמרנו[22] הוא אמת[23] בנולדים בקרוב מתשעה חודשים, והם רובי האדם, רק יש לפעמים[24] שיולד[25] הנולד בחודש השביעי , גם[26] בחודש עשתי עשר[27]. (3) והנה אזכיר לך התקונים[28]. (4) הסתכל: אם היו[29] הימים קרובים מציאת הנולד, ויכנס נגה או כוכב חמה, שהם הכוכבים השפלים ותולדתם קרובה מתולדת הלבנה, במקום שהלבנה עתידה להיותה[30] שם ברגע המולד, ויהיה שלטון במקום[31] לנגה או לכוכב חמה, הסתכל ברגע היות הלבנה על מבט[32] רביעית עם הכוכב ההווה[33] במעלה הנזכרת. אז יצא הנולד קודם שבעה ימים מימי המעמד הראוי, כי בעבור[34] היות נגה וכוכב חמה קלים יעשו מעשה הלבנה, ולא כן שאר המשרתים. (5) ואם היה נגה או כוכב חמה במעלה הנזכרת ואין לו שלטון במעלה, אע״פ שהלבנה תביט אליו מבט רביעית, לא יצא הנולד[35] עד נעת הלבנה אל המעלה בהשלמת קצב המעמד. (6) והתקון השני. הסתכל אם יכנס מאדים[36] במקום הלבנה ברגע הטיפה; והוא בביתו או בבית כבודו, והזמן קרוב כמו שבעה ימים מסוף המעמד, והתחברה הלבנה עם מאדים, אז יצא הנולד קודם המעמד.

[1]הנה] אפנכרע; מ > הוא. [2]מאתים ושמנים] אכר; פנמ ר״פ; ע מאתים ופ. [3]יום] אמכרע; פנ ימים. [4]נקח] אפרמכנ; ע חסר. [5]שלש עשרה] אכ; פנמרע י״ג. [6]אחד] אמכע; פנר א׳. [7]על] אפמכרע; נ אל. [8]מספר] אפמכרע; נ המספר. [9]אלו] אפמכרע; נ אם. [10]הלבנה*] פרמכנע; א חסר. [11]נשאר] אפרמכנ; ע ישאר. [12]פחותים*] פרמכנע; א פחות (בצד). [13]ואחר כן] אכ; פנמ ואח״כ; רע ואחר כך. [14]הטיפה] אפנמרע; כ רדת הטיפה ברחם. [15]וככה] אפנמרע; כ > תעשה. [16]תקן] אפנמרע; כ תתקן. [17]הנולד*] פמע; אנכר הנולד. [18]הוא] אפמכרע; נ חסר. [19]ושעות] אפמכנע; ר והשעות. [20]משעות] אפנכרע; מ משעת. [21]תשנים] אר; פ מב׳; נמע משני; כ משתים; . [22]שאמרנו] אפנכרע; מ שהוא אמר. [23]אמת] אפמכנע; ר באמת. [24]לפעמים] א; פרמכנע לפרקים. [25]שיולד] אפמכרע; נ שנולד. [26]גם] אפמכר; נע או. [27]בחודש עשתי עשר] אכר; פנמ בחודש י״א; ע בי״א. [28]התקונים] אפמכר; נע תקונים. [29]היו] אפכ; ר יהיו; נמע חסר. [30]להיותה] אפרע; נמכ להיות. [31]במקום] אפמכר; נע למקום. [32]על מבט] אפנרע; מכ במבט. [33]ההווה] אפמכרע; נ ההוא. [34]בעבור] אפנמרע; כ חסר. [35]הנולד] אפמכרע; נ הדבר. [36]יכנס מאדים] אפמכר; נע ש.

midheaven, the term <of pregnancy> was 266 days,[5] and if it was at the cusp of the cardine that begins at the line of lower midheaven, the term <of pregnancy> was 280 days.[6] (7) But if the Moon was not in the cusp of any of the cardines, we take the distance between its position and the last cardine where it [the Moon] was, assigning one day to every 13°,[7] and add the total number of days to the number <of days> of the term <of pregnancy> if the Moon was at the cusp of the cardine. (8) If there is a remainder of degrees after division by 13, observe: If there are 7 degrees, set them equal to one day, but if there are fewer <than 7 degrees> ignore them. (9) Then observe the day of the <descent of> the drop <into the womb> and calculate the hours so that the ascendant degree is in the position of the Moon at the moment of birth. (10) Now the number that results is an approximation, to which you should sometimes add or subtract, depending on the interval in hours between the moment of the <descent of> the drop <into the womb> and the moment of birth.[8]

6 (1) The astrologers who came after Enoch concurred with him regarding this rectification. I also tested and verified it successfully, but sometimes it needs one of two corrections.[1] (2) Everything we have just said is true regarding natives <born> after roughly nine months <of pregnancy>, as most humans are; but sometimes a person is born in the seventh or in the eleventh month.[2] (3) I now present the <two> corrections. (4) <The first correction.> Observe: If, on the days close to the native's delivery, Venus or Mercury (which are lower planets whose nature is akin to the Moon's nature), enters the position where the Moon will be at the moment of birth, and Venus or Mercury exercises lordship over this position, observe the moment when the Moon is in quartile with the planet [Venus or Mercury] that is in the aforementioned degree. In this case the baby will be born seven days before the proper term. This is because (given that Venus and Mercury move rapidly) they behave like the Moon, but this is not the case of the other planets. (5) <However>, if Venus or Mercury is in the aforementioned degree but does not exercise lordship over this degree, even though the Moon is in quartile with it [Venus or Mercury], the native will not be born before the Moon enters the degree that corresponds to the completion of the term <of pregnancy>. (6) The second correction. Determine whether Mars moves into the position where the Moon was at the moment of the [descent of] the drop; <if> it [Mars] is in its house or in the house of its exaltation, and <if> this happens close to seven days before the end of the term <of pregnancy>, and <if> the Moon is in conjunction with Mars, in this case the native will be born before term.[3]

7 (1) וחכמי המזלות אמרו כי שבתי הוא ממונה על החדש הראשון מהמעמד, כי הטיפה צריכה למי שיעמידנה ויעצרנה. (2) וצדק ממונה על החודש השני, שהוא יורה על הנפש הצומחת. (3) ומאדים ממונה על החודש השלישי[1], ואז התנועע[2] השליל[3]. (4) והשמש ממונה על החדש הרביעי, אז יכנס[4] בו[5] רוח חיים. (5) ונגה ממונה על החדש החמישי[6], והוא מתקן כל האיברים ומיפה כל[7] 91א הצורה. (6) וכוכב חמה ממונה[8] על החדש הששי, והוא מבדיל כל[9] האיברים ומשלים תקונים. (7) והלבנה ממונה על החדש השביעי, והיא מחזקת[10] תולדת[11] כל איבר[12], והנה אם[13] יצא הנולד בחדש הזה[14] יחיה בעבור כי הלבנה מושלת על החיים. (8) וישוב שבתי להיותו[15] ממונה על החדש השמיני, אז תכבד[16] תנועת השליל. (9) ואם יתכנו סבות, בין בגוף האשה מחלי קשה שיארע[17] לה, ובין מדבר הנפש[18] כמו פחד ודאגה פתאום, ויצא השליל בחודש הזה, ימות[19] הוא ואמו. (10) וצדק ממונה על החודש התשיעי, ובעבור זה יצאו רובי הנולדים בחודש הזה. (11) ומתעכב[20] עד[21] שיכנס[22] החדש העשירי, שיהיה מאדים ממונה[23] עליו, גם[24] יצא מהבטן בעבור שיורה[25] מאדים[26] בתולדתו על רוב תנועות[27], רק הנולדים בחדשו[28] מעט יחיו[29]. (12) והנולד בחדש עשתי עשר[30], שתהיה[31] השמש ממונה על החדש[32], יותר יחיה.

8 (1) ועתה אחל להזכיר[33] כל[34] ענייני הנולד, וענייני אבותיו, ואחיו, ואשתו, על דרך הקדמונים. (2) ויאמר בטלמיוס: א״ע״פ[35] שהעקר היה ראוי להיותו[36] המעלה הצומחת ברגע הטיפה, גם המעלה הצומחת ברגע המולד משתתפת עמה. (3) ויאמר[37] חנוך כי מן המעלה הצומחת ברגע הטפה נוכל לדעת כל המקרים שיקרו לשליל עד שיצא מבטן אמו[38], ומהמעלה הצומחת ברגע המולד[39] נוכל לדעת כל הדברים שיקרו לו בעודו בעולם שיצא[40] שם[41], כי בצאתו יקבל כח[42] האויר, ומאותו כח[43] יקבל כח הנשמה העליונה, כפי ממסך

[1]ממונה על החודש השלישי] אמכר; פנ ממונה על החודש הג׳; ע על הג׳. [2]התנועע] אפנכר; מ תתנועע; ע יתנועע. [3]השליל] אנמכרע; פ השליש. [4]אז יכנס] אפמכר; נ אז תכנס; ע ואז תכנס. [5]בו] אפמכרע; נ חסר. [6]החמישי] אמכר; פנ הה׳; ע ה׳. [7]ומיפה כל] ארע; פמכ ומרפה כל; נ חסר. [8]ממונה] אפמכרע; נ חסר. [9]כל] אפנר; ע לכל; מכ חסר. [10]תחזק] אכרע; פנמ תחדש. [11]תולדת] אפנמרע; כ חסר. [12]איבר] אפנ; מכרע אבר ואבר. [13]והנה אם] אפנכרע; מ ואם. [14]הזה] אפמכר; נע זה. [15]להיותו] אפנכר; מע להיות. [16]תכבד*] מנרע; אפכ תקל. [17]שיארע*] פרמכנע; א שירע. [18]הנפש] אמרע; פנכ בנפש. [19]ימות*] פרמכנע; א וימות. [20]מתעכב] אפנכר; מ והמתעכב; ואם יתעכב. [21]עד] אפנכרע; מ חסר. [22]שיכנס*] פמ; אנכרע יכנס. [23]ממונה] אפנרע; מכ חסר. [24]גם] אפרע; מכ אז; נ חסר. [25]שיורה] אפרמכ; ע שיהיה. [26]ממונה עליו גם יצא מהבטן בעבור שיורה מאדים] אפמכרע; נ חסר. [27]תנועות] אפמכר; נע תנועה. [28]בחדשו] אפמכר; נ חסר; ע ככה. [29]יחיו] אפנמרע; כ יהיו. [30]עשתי עשר] אכר; פנמע י״א. [31]שתהיה] אפמכרע; נ ותהיה. [32]החדש] אפמכנע; ר > הזה. [33]אחל להזכיר] אפמכר; נע אזכיר. [34]כל] אפנכרע; מ חסר. [35]א״ע״פ] אנמכרע; פ אע״פ. [36]להיותו] אפנכרע; מ להיות. [37]ויאמר] אפמכנע; ר ואמר; נ חסר. [38]אמו*] פרמכנע; א חסר. [39]משתתפת עמה ויאמר חנוך... ומהמעלה הצומחת ברגע המולד] אפמכרע; נ חסר. [40]שיצא] אפנרע; מכ שיוצא. [41]שם] אפכרע; נ גם; מ חסר. [42]כח*] פרמכנע; א חסר. [43]כח] אפנכרע; מ הכח.

7 (1) The astrologers[1] said that Saturn is in charge of the first month of pregnancy, because the drop needs something to hold and restrain it. (2) Jupiter, which signifies the vegetative soul, is in charge of the second month. (3) Mars is in charge of the third month, when the fetus begins to move. (4) The Sun is in charge of the fourth month, when the spirit of life is infused into it [the fetus]. (5) Venus is in charge of the fifth month, and fashions the limbs and beautifies the figure. (6) Mercury is in charge of the sixth month, and differentiates the limbs and completes the formation <of the body>. (7) The Moon is in charge of the seventh month, and strengthens the natural make-up of every limb; hence if the child is born in this month he will survive, because the Moon rules over life. (8) Saturn, again, is in charge of the eighth month, when the movements of the fetus slow down. (9) If causes arise, whether a serious disease in the women's body or a sudden anxiety in the soul, such that the fetus is delivered in this month, he [the child] will die together with his mother. (10) Jupiter is in charge of the ninth month, which is why the majority of babies are born in this month. (11) <But if birth> is delayed until the beginning of the tenth month, over which Mars has charge, it will be delivered because Mars by its nature signifies hyperactivity, although babies born in its [Mars'] month will be short-lived. (12) A child <born> in the eleventh month, of which the Sun is in charge, has better odds of surviving.[2]

8 (1) I now turn to everything related to the native, the affairs of his parents, his siblings, and his wife, according to the method of the Ancients. (2) Ptolemy said: Although it is fitting that the root be the ascendant degree at the moment <of the descent> of the drop <of semen>, the ascendant degree at the moment of birth, too, participates with it [the ascendant degree at the moment of the drop].[1] (3) Enoch said that from the ascendant degree at the moment <of the descent> of the drop <of semen> we can know everything that will occur to the fetus until it is delivered from

גופו ותולדת האויר. (4) ויפה[1] אמר[2]! על כן[3] אין לנו צורך במעלה[4] הצומחת ברגע הטיפה. (5) ובעבור הקל על התלמידים, הלכתי בעקבות בעלי המזלות לבאר דברי הנולדים על דרך[5] הבתים השנים עשר.

<III 1>
הבית הראשון

1 (1) יורה על הנשמה, והדעת, והשכל והאמונה, והגוף[6], וחיי האדם. (2) אמר בטלמיוס[7]: יש לנו[8] לערב תולדת המזל הצומח עם | תולדת הזמן שיולד[9] 91ב בו הנולד; כי אם היה[10] הזמן חם, שיהיה בימי הקיץ, ויולד[11] ברביעית השנית[12], שהיא[13] מחצי היום עד הלילה, אז[14] יורה כי תולדת הנולד תהיה חמה מאוד[15], כפי מקום גבולו שנולד[16] שם. (3) וככה הדין[17] על ימי הקור, והמזל[18] הצומח מהקרים, והוא נולד[19] בלילה, וככה דין[20] ימי הלחה והיבושת[21].

2 (1) ויאמר חנוך[22] כי לעולם נסתכל תולדת המזל הצומח ותולדת בעל הבית, אם[23] הוא מביט אל המעלה הצומחת באחד[24] המבטים, או[25] בעל הכבוד או בעל הגבול או השלישות[26] או[27] שר הפנים[28]. (2) ונערב[29] עם תולדת המזל תולדת השליט המביט[30], ואם היה כוכב במזל הצומח, נערב תולדתו עם תולדת השליט[31]. (3) וככה נסתכל אל תולדת הכוכב שתהיה הלבנה עמו, והמזל שהוא שם[32], גם הגבול, גם המביטים אליה, וכפי ערכה אל השמש[33]. (4) ויאמר בטלמיוס[34] כי נערב עם המזל הצומח העולה עם הצומחת[35] לפאת מזרח מהשלשים ושש[36] צורות, שהם חוץ חשב אפודת הגלגל. (5) ואני אומר כי אין לנו צורך לאותן[37] הצורות, כי הן[38] רחוקות מהישוב, גם[39] הן[40] גבוהות מאוד ורחוקות ממנו[41], והאמת דברי[42] חנוך.

[1]ויפה] אפנמרע; כ ויפיו. [2]אמר] אפנמרע; כ חסר. [3]על כן] אמכע; פנר ע"כ. [4]במעלה] אפמכר; נ למעלה. [5]דרך] אפנרע; מכ חסר. [6]והגוף] אפמכרע; נ חסר. [7]אמר בטלמיוס] אפנכרע; מ א"ב. [8]לנו] אנמכרע; פ חסר. [9]שיולד] אפמכרע; נ שנולד. [10]היה] אפכר; נמע חסר. [11]ויולד] אפכרע; נ ונולד; מ ויהיה. [12]ברביעית השנית] אפרמכנ; ע בד' הב'. [13]שהיא*] פנכר; אמע שהוא. [14]אז] אפנכרע; מ זה. [15]מאוד] אפמכנע; ר חסר. [16]שנולד*] פרמכנע; א שיולד. [17]הדין] אפמכרע; נ תדין. [18]והמזל] אפרמכנ; ע אם המזל. [19]והוא נולד*] פמכרע; א הנולד; נ ונולד. [20]דין] אפמכרע; נ חסר. [21]והיבושת] אמר; פ והיבשת נע והיובש; כ והיבשות. [22]ויאמר חנוך] אפנכרע; מ ואמר. [23]אם] אפמכר; נע אשר. [24]באחד] אפמכרע; נ באחת. [25]או*] מכ; אפנר > אל. [26]השלישות] אפרמכנ; ע < אל. [27]או] אפמכר; נע > אל. [28]הפנים] אפנכרע; מ > כל אלה מהצומחת. [29]ונערב] אפנכרע; מ ותערב. [30]המביט] אמכע; פנר חסר. [31]ואם היה ככב במזל הצומח נערב תולדתו עם תולדת השליט] אפמכרע; נ חסר. [32]שם*] פרמכנע; א חסר. [33]אל השמש] ארע; פמנ אל שמש; כ עם השמש. [34]ויאמר בטלמיוס] אפכרע; נ ואמ' בטלמיוס; מ ואב"ט. [35]השורה העולה עם הצומחת*] פרמכנע; א חסר. [36]מהשלשים ושש] אמכר; פנע מהל"ו. [37]לאותן*] פמכנע; אר לאותם. [38]הן] אפנר; מכע הם. [39]גם] אפרמכנ; ע וגם. [40]הן] אפכ; נרע הם; מ חסר. [41]גבוהות מאוד ורחוקות ממנו] אפכר; מ ש; נע גבוהות מאוד. [42]דברי] אפנמרע; כ לדברי.

the mother's womb, and from the ascendant degree at the moment of birth we can know everything that will occur to it while it is in the world into which it emerges; this is because when it is delivered it receives the power of the air, and from this power he receives the power of the supernal soul, according to the complexion of its body and the nature of the air. (4) He is completely right! This is why we do not need the ascendant degree at the moment <of the descent> of the drop <of semen>. (5) To make it easier for students, I shall follow in the path of the astrologers and explain the topics related to the natives, according to the twelve <horoscopic> places.[2]

<III 1>
The First Place

1 (1) It signifies the soul, knowledge, intelligence and belief,[1] the body, and man's life. (2) Ptolemy said: We should combine the nature of the ascendant sign with the nature of the season in which the native was born; if the season is hot, as in summer, and the native is born in the second quarter <of the day>, which is from noon until dark, it signifies that the native's nature will be very hot,[2] depending on the location of the climate where he was born.[3,4] (3) The same applies to the cold season, when the ascendant sign is one of the cold <signs>[5] and <he> is born during the night; the same applies to the season of moistness and of dryness.

2 (1) Enoch said that we should always observe the nature of the ascendant sign and the nature of the lord of the house, whether it [the lord of the house] aspects the ascendant degree in any aspect,[1] or <the nature of> the lord of the exaltation or the lord of the term or <the lord of> the triplicity or the lord of the decan. (2) We should combine the nature of the <ascendant> sign with the nature of the aspecting ruler;[2] if there is a planet in the ascendant sign, we should combine its [the planet in the ascendant sign] nature with the nature of the <aspecting> ruler. (3) Likewise we should observe the nature of the planet that conjoins the Moon, the sign in which it is located, the term, as well as those <planets> aspecting it [the Moon], depending on its [the Moon's] configuration with the Sun. (4) Ptolemy said that we should combine with the ascendant sign the constellation, of the 36 non-ecliptic constellations, that rises with the ascendant on the eastern horizon.[3] (5) But I say that we do not need these constellations, because they are far away from the ecumene <and

3 (1) ויאמר בטלמיוס[1] ודורוניוס[2]: לעולם נבקש אי זה כוכב הוא[3] שליט[4] על[5] הנולד, וככה נמצאני[6].(2) ידענו כי מקומות החיים הם חמשה, השנים[7] מקום שני[8] המאורות ביום ובלילה, והשלישי מקום מחברת המאורות או נכחם, ההוה מהם בתחלה[9] קודם לדת הנולד, והרביעי המעלה הצומחת, והחמישי הגורל הטוב, כאשר פירשתיו[10] בספר טעמי ראשית החכמה[11]. (3) והנה נחשב לבעל הבית חמשה כחות, ולבעל הכבוד[12] ארבעה[13], ולבעל השלישות שלשה, ולבעל הגבול שנים, ולשר הפנים אחד, וככה נעשה לכל מי שיש לו ממשלה בכל החמישה[14] | מקומות. (4) ועוד נסתכל: אם היה הכוכב[15] מהעליונים והוא 92א
מתרחק מהשמש בכתו הגדול, נתן[16] לו שלש[17] כחות, ואם באמצעי שנים, ואם בקטן אחד. (5) ועוד נסתכל[18] מפאת הבתים: כי ההוה בבית הראשון יש לו שנים עשר כחות, ובבית העשירי עשתי עשר[19], ובשביעי[20] עשרה, וברביעי[21] תשעה, ובעשתי עשר שמנה, ובחמישי שבעה, ובשני ששה, ובשמיני חמשה, ובתשיעי ארבעה, ובשלישי[22] שלשה, ובשנים עשר שנים, ובששי אחד.

4 (1) וכפי תולדת השליט ככה תולדת גוף[23] הנולד. (2) ואם היה זה השליט בחשב אפודת הגלגל יהיה הנולד[24] רזה, ואם היה לו מרחב יהיה שמן, וכפי מרחבו כך[25] תדין. (3) ואם מרחבו[26] דרומי, תהיינה תנועותיו קלות, ואם צפוני, כבדות. (4) ואם הצומח[27] מהמזלות[28] שהם[29] במצעדיהם[30] ארוכים, ואף[31] כי אם היתה המעלה הצומחת בפנים הראשונים והלבנה ככה במזל ארוך, אז נדין כי הנולד[32] ארוך כנגד אבותיו, והפך הדבר אם היה[33] בקצרים. (5) וככה תדין על יפי[34] צורתו כנגד אבותיו[35]. (6) ודע כי המזלות שהם על

[1]בטלמיוס] אפמכרע; נ > כי נערב עם המזל הצומח הצורה העולה עם הצומחת. [2]ודורוניוס*] פנמר; א < גם; כ ודורוניאוס; ע ודרונוס. [3]הוא] אפמכרע; נ חסר. [4]שליט] אפרמכנ; ע השליט. [5]על] אנמכרע; פ הוא. [6]נמצאנו] אפמכר; נ חסר; ע נדענו. [7]השנים] אמכר; פנע הב׳. [8]שני] אפמכרע; נ ב׳. [9]בתחלה] אפנכרע; מ בתחילה. [10]פירשתיו] אפנכע; מר פירשתי. [11]בספר טעמי ראשית החכמה] אפנכר; מ בספר טעמי ראשית חכמה; ע בספר ראשית חכמה. [12]הכבוד*] פמכרע; א < הבית; נ הכחות. [13]ארבעה] אכר ; פמע ד׳; נ < כחות. [14]החמישה] אנמר ; פע הה׳; כ החמשת. [15]היה הכוכב] אפר; נע הוא ככב; כ הוא הכוכב; מ הכוכב. [16]נתן] אנמכרע; פ נותן. [17]שלש] אר; פנמע ג׳; כ שלשה. [18]נסתכל] אפמכרע; נ > באחת; ע בכח אחד. [19]עשתי עשר] אכר; פמע י״א; נ > כחות. [20]ובשביעי] אנכר; פע ובז׳; מ ובבית הז׳. [21]וברביעי] אנכרע; פ ובד׳; מ ובבית הד׳. [22]ובשלישי] אכר ; פמע ובג׳; נ ובשלישית. [23]גוף] אפנמרע; כ הגוף. [24]ואם היה זה השליט בחשב אפודת הגלגל יהיה הנולד*] פרמכנע; א חסר. [25]כך] אפרע; נמכ ככה. [26]מרחבו] אמכע; פר רחבו; נ היה מרחבו. [27]הצומח] אמרע; פכ תצמח; נ הצומח מזל. [28]מהמזלות] אפנמר; כ במזלות; ע ממזלות. [29]שהם] אפנכרע; מ שיש. [30]במצעדיהם*] מכרע; פנ במצעדים. [31]ואף] אפנכרע; מ אף. [32]הנולד] אפנכרע; מ נולד. [33]היה] אפרע; מנכ חסר. [34]יפי] אפרמכנ; ע פי. [35]והפך הדבר אם היה בקצרים וככה תדין על יפי צורתו כנגד אבותיו] אפמכרע; נ חסר.

because> they are also very high and remote from it [the ecumene]; hence Enoch's statement is correct.

3 (1) Ptolemy and Dorotheus[1] said: We should always try to determine which planet is the ruler of the native, as follows. (2) We know that there are five places of life: <The first> two are the positions of the two luminaries, by day and by night; the third is the position of the conjunction or opposition of the luminaries, whichever occurs last before the birth of the native; the fourth is the degree of the ascendant; and the fifth is the lot[2] of Fortune,[3] as I have explained in the *Book of Reasons of the Beginning of Wisdom*.[4] (3) So we assign five portions of power to the lord of the <planetary> house, four <portions of power> to the lord of the exaltation, three <portions of power> to the lord of the triplicity, two <portions of power> to the lord of the term, and one <portion of power> to the lord of the decan. We proceed likewise for any <planet> that exerts some lordship over any of the five places <of life>.[5] (4) In addition, if it [the ruler of the nativity] is one of the upper planets[6] and moves away from the Sun with its greatest power, we assign it three portions of power; if <it moves away> with intermediate power, two <portions of power>; and if with its least power, one <portion of power>.[7] (5) In addition, we take the <horoscopic> places into account: if <some planet> is in the first place we assign <it> 12 portions of powers, in the tenth place 11 <portions of powers>, in the seventh <place> 10 <portions of powers>, in the fourth <place> nine, in the eleventh <place> eight, in the fifth <place> seven, in the second <place> six, in the eighth <place> five, in the ninth <place> four, in the third <place> three, in the twelfth <place> two, and in the sixth <place> one.[8]

4 (1) The nature of the native's body corresponds to the nature of the ruler <of the nativity>. (2) If the ruler <of the nativity> is in the ecliptic[1] the native will be lean, and if it [the ruler of the nativity] has <ecliptic> latitude he will be fat; pronounce your judgment according to its latitude. (3) If its latitude is southern <with respect to the ecliptic> his movements will be agile, but if <its latitude is> northern <his movements will be> clumsy.[2] (4) If the ascendant is in one of the signs whose rising times[3] are long, all the more so if the ascendant degree is in the first decan and the Moon is also in a long sign, we should judge that the native will be taller than his parents, and the opposite applies if it [the ascendant] is in one of the short <signs>.[4] (5) Pass a similar judgment regarding the beauty of his form in comparison with his parents. (6) Know that the signs with a

צורת בן אדם, כאשר פירשנו בספר ראשית החכמה, הם יורו על יופי. (7) אם היה המזל הצומח אחד מהם, והשליט[1] והלבנה באחד מהם, ואף כי אם[2] יביט נגה אל הצומח, או ללבנה, או לשליט[3], או[4] יהיה יפה תואר ויפה מראה[5]. (8) והמזלות שיורו[6] על יופי אמצעי הם עקרב גדי ודגים[7]. (9) ויאמר[8] סהל[9] בן בשר[10] הישראלי כי שר[11] הפנים[12] יורה על פני האדם, ואמר כי נסה זה פעמים רבות. (10) והדין עמו, אם היה שר הפנים מביט[13] אל המעלה הצומחת, וכבר פירשתי בספר ראשית חכמה[14] תולדת כל מזל ומזל וכל מה שיורה מי שיולד באחת הפנים. (11) ועתה אזכיר אם יגמל הנער.

5 (1) השמר[15] לך[16] לא[17] תדין שום דין רק על פי שני עדים כשרים. (2) ועתה אפרש לך העדיות[18], וכשרותם ופסלותם. (3) העדיות[19]: עדות כל כוכב שהוא| נשרף באור השמש, אם לטוב פסולה, אם לרע קיימת. (4) עדות כל 92ב כוכב שב אחורנית, לטוב ולרע, פסולה. (5) עדות כל משרת שהוא בבית נופל פסולה, חוץ מן הבית תשיעי[20]; שאם היה שם, הנהו[21] חצי עדות, ואם השמש שם, הוא עדות גמורה. (6) עדות המשרת באחת היתדות, לטוב ולרע, גמורה[22]. (7) עדות המשרת בבתים השלשה הסמוכים[23], חצי עדות. (8) ואם צדק בבית עשתי עשר[24] או נגה בחמישי, הנהו[25] עדות גמורה. (9) וההוה בבית השמיני, אם לטוב, עדותו[26] פסולה, אם לרע, עדותו[27] קיימת. (10) אם הלבנה במחברת עם כוכב טוב, עדות נכונה לטובה[28], ואם במבט עם כוכב טוב, חצי עדות טובה, ואם במחברת עם כוכבי ההפסד[29], עדות גמורה לרעה. (11) ואם הלבנה תחת הארץ ברגע המולד והיא תתן כחה לכוכב שתחת הארץ[30], עדות גמורה לרעה, בין שיהיה הכוכב טוב או מזיק, וככה אם הלבנה למעלה מהארץ ותתן כחה לכוכב שתחת הארץ. (12) ואם הלבנה תחת הארץ[31] ותתן כחה לכוכב שהוא[32] למעלה מן הארץ[33], אם מן הטובים[34], הרי זה[35] כשני עדים כשרים, על מנת שלא יהיה הכוכב[36] נשרף או שב

[1]והשליט] אנמרע; פס השליט. [2]אף כי אם] אפמרע; כ ואף אם; נ ואם. [3]אל הצומחת או ללבנה או לשליט] אפנכרע; מ אל הלבנה או אל הצומח או אל השליט. [4]אז] אפנכרע; מ חסר. [5]יפה תואר ויפה מראה] אפנכרע; מ יפה מראה ותואר. [6]שיורו] אפכרע; מ שיעידו; נ חסר. [7]והמזלות שיורו על יופי אמצעי הם עקרב גדי ודגים] אפכרע; נ חסר. [8]ויאמר] אפנכע; מ ואמ'. [9]סהל] אנמכרע; פ חסר. [10]בן בשר] אפנע; מ בן רשד; כ בן; ר חסר. [11]שר] אפמכרע; נ חסר. [12]הפנים] אפנכרע; מ > מהצומח. [13]שר הפנים מביט] אפרמכנ; ע שֹ. [14]חכמה] אפנמע; כר החכמה. [15]השמר] אפמכנ; רע והשמר. [16]לך] פנמרע; כ חסר. [17]לא] אפר; נמכע שלא. [18]העדיות] אפנכרע; מ העדיות. [19]העדיות] אפנרע; מכ העדיות. [20]מן הבית תשיעי] אכ; פנע מהבית הט' ר מהבית התשיעי;מ מן בית ט'. [21]הנהו] אפכר; נ הוא; מ תנהו; הנה הוא. [22]גמורה] אפרמכנ; ע < עדות. [23]בבתים השלשה הסמוכים*] פר; א בבתים השלשה סמוכים; נע בבתי הג' הסמוכים; מ בבית ג' סמוכים. [24]עשתי עשר] אכר; פנמ ע י"א. [25]הנהו] אפמכר; נע הנה הוא. [26]עדותו] אפנכרע; מ חסר. [27]עדותו] אפנכרע; מ חסר. [28]לטובה] אפמכרע; נ חסר. [29]ככבי ההפסד] אפמכר; נע ככב הפסד. [30]הארץ] אפמכרע; נ לארץ. [31]ותתן כחה לככב שתחת הארץ. ואם הלבנה תחת הארץ] אפמכר; נע חסר. [32]שהוא] אפמכרע; נ חסר. [33]מן הארץ] אפרע; נמכ מהארץ. [34]מן הטובים] אפמכר; נ מהטובים. [35]זה] אפכר; נע הוא; מ הם. [36]הכוכב] אפמכנע; ר חסר.

human shape, as I explained in the *Book of the Beginning of Wisdom*, indicate beauty.[5] (7) If the ascendant sign is one of them [one of the signs that indicate beauty] and the ruler <of the native> is in one of them—all the more so if Venus aspects the ascendant, the Moon, or the ruler—then he [the native] will be handsome of form and feature. (8) Scorpio, Capricorn, and Pisces are the signs that signify intermediate beauty.[6] (9) Sahl Ibn Bishr the Jew[7] said that the lord of the decan signifies the human face[8] and said that he demonstrated this empirically many times. (10) He is right, as long as the lord of the decan aspects the ascendant degree. In the *Book of the Beginning of Wisdom* I have explained the nature of every sign and its significations when the native is born in one of <their> decans.[9] (11) I shall now discuss whether the baby will be weaned.[10]

5 (1) Be careful not to pronounce any judgment unless you have two valid witnesses.[1] (2) I shall now explain to you the testimonies, when they are valid and when invalid. (3) The testimonies: The testimony of any planet that is burnt under the Sun's ray[2] is invalid if <it [the testimony] is> auspicious but valid if <it is> inauspicious. (4) The testimony of any retrograde[3] planet is invalid, whether for good or for evil. (5) The testimony of any planet in a cadent place[4] is invalid, except for the ninth place. If it is there, it is half a testimony; and if the Sun is there, it is a full testimony. (6) The testimony of a planet in one of the cardines, whether for good or for evil, is a full <testimony>. (7) The testimony of a planet that is in the three succedent places[5] is half a testimony. (8) If Jupiter is in the eleventh place or Venus is in the fifth place, it is a full testimony. (9) <For a planet> in the eighth place, its testimony is invalid if <it is> auspicious and valid if <it is> inauspicious. (10) If the Moon is in conjunction with a benefic planet, this is a valid auspicious testimony; if it [the Moon] aspects a benefic planet, it is half an auspicious testimony; and if it is in conjunction with malefic planets,[6] it is a full inauspicious testimony. (11) If the Moon is below the Earth at the moment of birth and gives its power[7] to a planet that is below the Earth, this is a full inauspicious testimony, whether the planet is benefic or malefic;[8] the same applies if the Moon is above the Earth and gives its power to a planet that is below the Earth. (12) If the Moon is below the Earth and gives its power to a planet that is above the Earth, if it [the planet] is one of the benefics, it is equivalent to two valid witnesses, as long as the planet is not burnt or

אחורנית, כי[1] אם יהיה כן תפסל העדות, ואם הוא מהמזיקים והוא מקבל הלבנה בסבר פנים, הוא עדות גמורה לטובה, ואם לאו[2] העדות פסולה. (13) ואם הלבנה למעלה מן הארץ[3] ותתן כחה לכוכב שלמעלה[4] מן הארץ[5], בין שיהיה כוכב[6] טוב או מזיק, עדות גמורה לטובה. (14) תת[7] הלבנה כחה לבעל הבית השמיני, אם הוא[8] טוב, חצי עדות לרעה[9], ואם הוא[10] רע, עדות גמורה. (15) וכאשר הסתכלת אל הלבנה הסתכל אל השליט, כי הוא העקר.

6 (1) ויאמר[11] בטלמיוס כי[12] | ימי הגמול הם שנה תמימה, עד שוב השמש אל תקופתה בעת המולד. (2) והקדמונים אמרו כי ימי הגמול[13] ארבע[14] שנים, עד שתעבורנה[15] על הנולד ארבע תולדות; וכל[16] שנה מאלה השנים יהיה ענין הילוד על פי תולדת הכוכבים ומבטם, שהם בארבעת[17] המזלות[18], הראשון והשני והשלישי והרביעי[19], וכפי כח השליטים על אלה הארבעה, וכפי השתנות מקומם[20] בתקופת כל שנה ושנה, כאשר אפרש בתקופה. (3) ויאמר[21] אל אנדר זגר[22] בן ואד[23] אפרג׳ כי בעל[24] השלישות הראשונה במזל הצומח יורה על שלישות[25] הראשונה משנות הגמול, ובעל השלישות השנית[26] תורה[27] על שלישית[28] שנות[29] הגמול האמצעית[30], ובעל האחרונה על האחרונה. (4) והבאים אחריו נסו דבריו[31] ועלו[32] בידם.

7 (1) אחל[33] לדבר על נשמת הילוד. (2) אמר בטלמיוס: לעולם[34] נסתכל אל מקום כוכב חמה, ומי השליט[35] על מקומו ועל מקום הלבנה, וכפי תולדת השליט ככה תהיה נשמתו. (3) ועוד אמר כי אם היה[36] השליט במזל מתהפך יהיה הפכפך[37], ואם במזל עומד יהיה עומד בדבורו, ואם במזל משני[38] גופות תשתנה[39] תולדתו, פעם כך ופעם כך. (4) ואם השליט הוא מהעליונים, והוא מזרחי מהשמש בכחו הגדול, אז תהיה לו נפש גבוהה, אמיצה וחזקה, מלאת[40]

[1]כי] אפסכרע; נ חסר. [2]לאו] אפסכנע; ר לא. [3]מן הארץ] אפכר; נמע מהארץ. [4]שלמעלה] אפרע; מכ שהוא למעלה; נ חסר. [5]ותתן כחה לככב שלמעלה מן הארץ] אפסכרע; נ חסר. [6]כוכב] אפרמכנ; ע הכוכב. [7]תת] אפנכ; מרע ואם תתן. [8]והוא] אפמכר; נע חסר. [9]לרעה] אפסכרע; נ חסר. [10]והוא] אפסכרע; נ חסר. [11]ויאמר] אפרמכנ; ע ואמר. [12]כי] אפנמרע; כ חסר. [13]הם שנה תמימה עד שוב… והקדמונים אמרו כי ימי הגמול*] פרמכנע; א חסר. [14]ארבע] אכר; פנמ ד׳; ע הם ד׳. [15]שתעבורנה] אפסכרע; נ תעבורנה. [16]וכל] אפרמכנ; ע ובכל. [17]בארבעת] אכר; פנמע בד׳. [18]המזלות] אפסר; נע מזלות. [19]והשני והשלישי והרביעי] אכר; פנמע והב׳ והג׳ והד׳. [20]מקומם] אפסכרע; נע מקומותם. [21]ויאמר] אפסכרע; נ ואמ׳. [22]אל אנדר זגר] א; פר אל אנדרז׳גאר; נכ אלנדרז׳גאר; מ אל גראזוזגאר; ע אנדרזוגנאר. [23]בן ואדי] אפכר; נ בן זוזי; מ בן זארי; ע חסר. [24]בעל] אנמכרע; פ בעלי. [25]שלישות] אפמכר; נע השלישות. [26]השנית] אפרמכנ; ע חסר. [27]תורה] אפרמכנ; ע יורה. [28]שלישית] אפרמכנ; ע שלישות השנית. [29]שנות] אפרמכנ; ע משנות. [30]האמצעית] אפרמכנ; ע חסר. [31]דבריו] אכרע; אפנמ דברים. [32]ועלו] אפרמכנ; ע ועלה. [33]אחל] אפרמכנ; ע < ועתה. [34]לעולם] אפנכרע; מ חסר. [35]השליט] אנמכרע; פ שליט. [36]היה] אפסכר; נע חסר. [37]היה יהפכפך] אפמכר; נע יתהפך ענינו. [38]משני] אפמכר; נ ב׳; ע שני. [39]תשתנה] אפמכר; נע ישתנה. [40]מלאת] אפרמכנ; ע מלאה.

retrograde; in that case the testimony is invalid. If it is one of the malefics and receives the Moon cordially,[9] it is a full auspicious testimony; otherwise the testimony is invalid. (13) If the Moon is above the Earth and gives its power to a planet that is above the Earth, whether the planet is a benefic or a malefic, it is a full auspicious testimony. (14) <If> the Moon gives its power to the lord of the eighth place, if it [the lord of the eighth place] is a benefic <planet>, it is half of an inauspicious testimony; if it is a benefic <planet>, it is a full <inauspicious> testimony. (15) Proceed with respect to the ruler as you proceeded with respect to the Moon, because it [the ruler] is the root.

6 (1) Ptolemy said that the age of weaning[1] is one complete year, until the Sun returns to its position at the moment of birth.[2] (2) The Ancients said that the age of weaning is four years,[3] until after the child has passed the four "natures"; in each of these years the native's fate depends on the nature and aspects of the planets that are in the four signs (the first, second, third and fourth), on the power of the lords over those four <signs>, and on the change in their positions at the revolution of each year,[4] as I will explain in <the chapter on> the revolution.[5] (3) Al-Andarzagar ben Sadi Afraj[6] said that the first lord of the triplicity[7] in the ascendant sign signifies the first third of the years before the age of weaning, the second lord of the triplicity signifies the intermediate third of the years before the age of weaning, and the last lord of the <triplicity signifies> the last <third of the years before the age of weaning>. (4) Those who followed him tested his statements successfully.[8]

7 (1) I <now> begin to discuss the native's soul.[1] (2) Ptolemy said: We should always observe Mercury's position, as well as the ruler over its [Mercury's] position and over the Moon's position, <because> his [the native's] soul will correspond to the ruler's nature.[2] (3) He [Ptolemy] also said that if the ruler is in a tropical sign he [the native] will be unstable, if in a fixed sign he will keep his word,[3] and if in a bicorporal sign[4] he will change his nature, sometimes one way and sometimes the other. (4) If the ruler is one of the upper <planets>, oriental of the Sun, and exerting

חכמה ושכל, ואם היו מערביים, תהיה נפשו[1] שפלה ועושה כל מעשיה במרמות. (5) ואם השליט נשרף, כל ימיו יהיה בפחד ובדאגה ורוגז. (6) ואם השליט אחד מהכוכבים השפלים והוא מערבי, כפי כחו במערב ככה תהיה נשמת הילוד. (7) ויאמר[2] בטלמיוס: אם הלבנה היתה קשורה עם כוכב חמה בקשור מבט או מחברת[3], ושניהם מביטים אל המעלה הצומחת, אז תהיה נשמת האדם[4] שלמה, ויתגבר שכלו על תאוותו, ולא יעשה דבר כי אם ביושר ובמשפט[5], ולא תסור[6] דעתו[7] ממנו אפילו בתחלואיו, ואם הדבר בהפך | יהיו כל ענייניו 393ב משובשים וכל שכן בתחלואיו[8]. (8) ויאמרו[9] חכמי הודו כי אם היה כוכב חמה על מבט נכח או מבט רביעית[10] עם[11] שבתי, אז יורה על נשמה חכמה, מוציאה מלבה חכמות ותבונות, ואף כי[12] אם היה אחד מהם השליט. (9) ועוד אמרו[13] שנסו שאם היה כוכב חמה באחד בת[14] שבתי, אז יורה על עומק[15] מחשבה ודעת סודות צפונים[16], וכל שכן[17] אם הוא[18] כוכב חמה השליט. (10) ויאמר[19] בטלמיוס[20] בספר הפרי כי כפי כח[21] שבתי[22] בנולד[23] וכפי ממשלתו עליו, ככה יהיה הסבלנות[24] והיגיעה מצויה בו[25], וכפי כח צדק יהיה כח הנפש[26] הצומחת המגדלת[27] הגוף[28], וכפי כח מאדים יהיה הכעס[29], וכפי כח חמה תהיינה מועצותיו ומוסרו[30], וכפי כח נגה תהיינה תאוותיו, וכפי כח כוכב[31] חמה תהיה חכמתו ובינתו, וכפי כח הלבנה תהיה[32] תולדתו[33] גופו. (11) גם הוא אמר: אם יסתכל שבתי[34] אל הלבנה[35], כל[36] ימיו יהיה ברב דאגות ומחשבות; ואם צדק, יהיה בחדוה[37] עם אהבת צדק ושלום[38]; ואם מאדים, יהיה ברוגז ובקצף יומם ולילה; ואם חמה, יהיה מבקש שררה; ואם נגה, יהיה[39] מבקש מאכל ומשתה[40] ומשגל; ואם כוכב חמה, יבקש כל מיני חכמה, ואם אין[41] כוכב[42] מביט אל הלבנה, יהיה אדם עצל בכל ענייניו, ואם המביטים רבים, יתן כל אחד תולדתו כפי כחו. (12) וכל כחות הכוכבים כבר הזכרתים בספר ראשית חכמה.

[1]תהיה נפשו] אמ; פנרע תהיה לו נפש; כ תהיה נפש. [2]ויאמר] אפמכר; נ ואמ; ע ואמר. [3]מחברת] אפרמכנ; ע במחברת. [4]האדם] אפנכרע; מ הילוד. [5]ובמשפט] אפרמכנ; ע ומשפט. [6]תסור] אפמכרע; נ יסור. [7]דעתו] אפמכרע; נ חסר. [8]ואם הדבר בהפך יהיו כל ענייניו משובשים וכל שכן בתחלואיו] א; פמכ ואם הדבר הפך יהיו כל ענייניו משובשים וכל שכן תחלואיו; נר חסר; ע ואם הדבר הפוך יהיו כל ענייניו משובשים וכל שכן בתחלואיו. [9]ויאמרו] אפמכר; נע ואמרו. [10]רביעית] אפמר; נכ רביעי; ע ד׳. [11]עם] אפמכרע; נ אל. [12]ואף כי] אפמכרע; נ וכן. [13]ואמרו] אפנכרע; מ אמר. [14]באחד בתי] אפרמכנ; ע באחת מבתי. [15]עומק*] פרמכנע; א חסר. [16]צפונים*] פנכ; אמרע צפונות. [17]וכל שכן] אפמכר; נע כ״ש. [18]הוא] ארע; פמכנ היה. [19]ויאמר] אפכר; נמע ואמ׳. [20]בטלמיוס] אפנכרע; מ בטל׳. [21]כח] אפנכרע; מ הכח. [22]שבתי] אפכר; נע שבתאי. [23]בנולד] אפמכר; נע על הנולד. [24]הסבלנות*] פרמכנע; א סבלנות. [25]בו*] פרמכנע; א חסר. [26]הנפש] אפמכנע; ר נפש. [27]המגדלת] אפרמכנ; ע והמגדלת. [28]הגוף] אפמכנע; ר < בו. [29]הכעס] אפרמכנ; ע < כח. [30]ומוסרו] ארע; פמכנ ומוסדו. [31]כוכב] אפנכרע; מ חסר. [32]תהיה] אע; מכ < יהיה; פנרר חסר. [33]תולדתו*] ע; אנמכ תרגלת; פ הרגלת; ר הגדלת. [34]שבתי] אפמכר; נע שבתאי. [35]אל הלבנה] אפנכרע; מ ללבנה. [36]כל] אפמכרע; נ חסר. [37]בחדוה] אנמכנ; פר בחרות. [38]ושלום] אפמכרע; נ ושלם. [39]יהיה] אפנרע; מכ חסר. [40]ומשתה] אפמכרע; נ ומשקה. [41]ואם אין] אפמכרע; נ ואין. [42]כוכב] אפנמרע; כ < חמה.

its greatest power, then he [the native] will have a lofty, brave, and strong soul, full of wisdom and intelligence, but if they [the upper planets] are occidental <of the Sun> he will have a base soul, one that does everything fraudulently. (5) If the ruler is burnt, he will live all his days in fear, anxiety, and anger. (6) If the ruler is one of the lower planets[5] and occidental <of the Sun>, the native's soul will be according to its power in the west. (7) Ptolemy said: If the Moon is associated with Mercury in some aspect or in conjunction, and if both [the Moon and Mercury] aspect the ascendant degree, the man's soul will be perfect, his mind will overcome his desire, he will do everything honestly and lawfully, and he will be lucid even when he is sick; but in the contrary case his enterprises will be disrupted, all the more so when he is sick.[6] (8) The scientists of India said that if Mercury is in opposition to or in quartile with Saturn, it signifies a wise soul, one that devises wise statements and intelligent thoughts, all the more so if one of them [Mercury or Saturn] is the ruler. (9) They also said that they demonstrated empirically that if Mercury is in one of Saturn's houses, it signifies deep thoughts and the discovery of hidden secrets, all the more so if Mercury is the ruler.[7] (10) Ptolemy, in the *Book of the Fruit*, said that his [the native's] patience and endurance will be in accordance with Saturn's power and dominion over the native, that the power of the vegetative soul that makes the body grow will be in accordance with Jupiter's power, that <the native's> anger will be in accordance with Mars' power, his thoughts and moral principles will be in accordance with the Sun's power, his desires will be in accordance with Venus' power, his wisdom and intelligence will be in accordance with Mercury's power, and the physical nature of his body will be in accordance with the Moon's power. (11) He [Ptolemy] also said: If Saturn aspects the Moon, he [the native] will be preoccupied all his life by many worries and thoughts; if Jupiter <aspects the Moon>, he will live in joy, loving justice[8] and peace; if Mars <aspects the Moon>, he will be filled with anger and wrath by day and night; if the Sun <aspects the Moon>, he will seek domination; if Venus <aspects the Moon>, he will seek food, drink, and sexual intercourse; if Mercury <aspects the Moon>, he will pursue all sorts of sciences; if no planet aspects the Moon, he will be lazy in all his undertakings. But if many <planets> aspect <the Moon>, each of them will give its nature in accordance with its power.[9] (12) I have already mentioned the powers of all the planets in the *Book of the Beginning of Wisdom*.[10]

8 (1) ועתה אדבר על חיי הנולד. (2) לעולם הסתכל, אם הנולד ביום, אל
מקום השמש; שאם היתה[1] בבית העשירי או בבית עשתי עשר[2], המתוקנים
כפי מרחב הארץ, בין שיהיה המזל זכר או[3] נקבה, ויביט אליה, איזה מבט
שיהיה, אחד משליטי מקומה, אז נוכל לדעת כמה שנות | החיים ממקום 94א
השמש, שננהג[4] מעלתה כאשר אפרש. (3) ואם היתה במקומות הנזכרים
ואין אחד[5] משליטי[6] מקומה מביט אליה, נבקש מדת החיים ממקום אחר.
(4) וככה, אם היתה בבית השביעי או[7] התשיעי[8], שהוא מקום שמחתה[9],
והמזל[10] זכר, נבקש מדת החיים מאת השליט אם[11] הוא מביט. (5) ואם
אין[12] שם שליט[13] מביט[14], נבקש מדת החיים ממקום הלבנה. (6) והנה אם
מצאנוה בבית הראשון[15] או השביעי, בין שיהיו המזלות זכרים או נקבות,
או[16] בבית העשירי או בבית עשתי עשר[17], על מנת שיהיו[18] המזלות נקבות
ויש אחד[19] משליטי מקומה מביט אליה[20], נקח מדת החיים מהשליט[21]; ואם
אין[22] שליט[23] מביט, נניחנה. (7) זאת דעת חנוך והקדמונים ובטלמיוס, רק
יש מחלוקת בין בטלמיוס וביניהם. (8) כי הם[24] אומרים שאם היתה הלבנה
בבית השלישי, שהוא מקום שמחתה, או בבית הרביעי או החמישי[25], והמזלות
נקבות, ויש שליט מביט, נקח מדת החיים ממנו. (9) ובטלמיוס אומר: לעולם
לא נבקש מדת החיים ממשרת שהוא תחת הארץ. (10) ודעתי נוטה עמו,
כי כן נסיתי, גם ככה אמר דורוניוס[26], שהוא[27] ראש[28] הדיינים[29]. (11) ואם
לא יהיו המאורות במקומות הנזכרים, או הם[30] שם ואין שליט מביט, נסתכל:
אם המולד[31] היה אחר מחברת המאורות, נסתכל מקום המחברת. (12) אם
היה ביתה הראשון[32], או בשוקע[33], או ביתה הרום[34], או בבית הסמוך אליו[35],

[1]היתה] אפמר; נע היה. [2]בבית עשתי עשר] א; פמ בבית הי״א; נע י״א; ר עשתי עשר. [3]או] אפגר; מכ בין שיהיה. [4]שננהג] אפרמכנ; ע שתננהג. [5]אחד] אפגר; מכ שם. [6]משליטי] אנמכרע; פ משליט. [7]השביעי או] אפרמכנ; ע חסר. [8]השביעי או התשיעי*] כר; פמ הז׳ או הט׳; נ התשיעי גם הח׳; ע הט׳. [9]שמחתה] אפכר; נע שמחתו. [10]והמזל] אמכרע; פנ ובמזל. [11]אם] אנכע; פר ואם; מ חסר. [12]ואם אין] אנכרע; פ ואין; מ חסר. [13]שליט*] פרכנע; א חסר. [14]נבקש מדת החיים מאת השליט ואם הוא מביט ואין שם שליט מביט] אפנכרע; מ חסר. [15]הראשון] אר; פמע הא׳; נ ראשון; כ חסר. [16]או] אפנרע; מכ חסר. [17]בבית העשירי או בבית עשתי עשר] אר; מפע בבית הי׳ או בבית הי״א; נ בבתי או י״א; כ חסר. [18]שיהיו] א; פרמכנע אם היו. [19]ויש אחד] ארמ; פ ויש א׳; נ ואחד; כ חסר; ע ואם אחד. [20]מביט אליה] אפמרע; נכ חסר. [21]מהשליט] אפמר; נע מאת השליט; כ חסר. [22]אין] אפר; נמע > שם; כ חסר. [23]שליט] אפנר; ע > מביט; מכ חסר. [24]הם] אפנרע; מ ישׁ; כ חסר. [25]החמישי] אר; פנע או הה׳; מ והה׳; כ חסר. [26]דורוניוס] אפנר; מ דוריינוס; ע דרונוניוס; כ חסר. [27]שהוא] אפרמכנ; ע חסר. [28]ודעתי נוטה עמו כי כן נסיתי. גם ככה אמר דורוניוס שהוא ראש] אפמכנע; ר חסר [29]הדיינים*] פמכנע; א הדיינין; ר חסר [30]או הם] אפנרע; מ אז יהיו; כ חסר. [31]המולד*] נע; אפמ הנולד; כר חסר. [32]הראשון] אנמרע; פ הא׳; כ חסר. [33]בשוקע] אפמרע; נ השוקע; כ חסר. [34]הרום] אפמרע; נ הדרום; כ חסר. [35]אליו] אפמר; נע לו; כ חסר.

8 (1) I will now discuss the native's life. (2) If the native was born by day, always observe the Sun's position; if it is in the tenth or eleventh place (calculated according to the latitude of the country), whether the sign <that coincides with the place> is masculine or feminine,[1] and if it [the Sun] is aspected by one of the lords over its [the Sun's] position (any aspect), then we may know how many years <the native> will live from the position of the Sun, if we direct the degree of its position, as I shall explain.[2] (3) If it [the Sun] is in one of the aforementioned positions [the tenth or eleventh place] but none of the rulers over its position aspects it [the Sun], we should try to find the lifespan from another position. (4) Likewise, if <the Sun> is in the seventh or the ninth place, which is the place of its [the Sun's] joy, and the sign <that coincides with the place> is masculine, we should try to find the lifespan from <the position of> the ruler <over the position of the Sun> if it [the ruler] aspects <the Sun>. (5) But if there is no aspecting ruler [i.e., if the ruler does not aspect the Sun], we should try to find the lifespan from the position of the Moon. (6) If we find it [the Moon] in the first or seventh place, whether <these places coincide with one of> the masculine or the feminine signs, or <if we find the Moon> in the tenth or eleventh place, on condition that <these places coincide with one of> the feminine signs and one of the rulers over its [the Moon's] position aspects it [the Moon], we should take the lifespan from <the position of> the ruler; but if no aspecting ruler <is there> [i.e., if the ruler does not aspect the Moon], we should ignore it [the Moon]. (7) This is the opinion of Enoch, the Ancients, and Ptolemy, but there is a disagreement between them and Ptolemy. (8) They say that if the Moon is in the third place, which is the place of its [the Moon's] joy,[3] or in the fourth or fifth place, and the signs <that coincide with these places> are feminine, and if there is an aspecting ruler [i.e., if there is a ruler over the Moon's position that aspects the Moon], we should take the lifespan from it [the ruler]. (9) But Ptolemy says: We should never take the length of life from a planet that is below the Earth.[4] (10) I agree with him [Ptolemy], because I have demonstrated this empirically, and Dorotheus, the leading astrologer, said the same thing. (11) If the luminaries are not in the aforementioned positions, of if they are there but there is no ruler aspecting <either of the luminaries>, we should observe: If the birth took place after the conjunction of the luminaries, we should observe the position of the conjunction <of the luminaries>. (12) If it [the conjunction] took place in the first cardine, or in the descendant, or in the cardine of midheaven, or in the place that is adjacent to it, namely,

שהוא בית עשתי עשר[1], ויש שליט מביט, נקח מדת החיים ממנו[2]. (13) ואם לא היתה המחברת במקומות הנזכרים, או היתה[3] שם ואין[4] שליט מביט, נבקש לדעת[5] מדת החיים[6] מהמעלה הצומחת[7]. (14) והנה אם מצאנו שליט[8] מביט, נקח מדת החיים ממנו, ואם אין שליט מביט, ננהג המעלה הצומחת אל מקום כרת[9], כאשר אפרש, וכל נולד שיהיה ככה | שנותיו יהיו מעטות[10]. (15) ואם 94ב המולד[11] היה[12] אחר נכח המאורות, נסתכל מתי היה[13] רגע הנכח, ונדע[14] אי זה מהמאורות היה למעלה מן הארץ[15]. (16) ונסתכל אותו המאור: אם היה באחת[16] המקומות שהזכרתי למחברת, ויש שליט מביט, נקח מדת החיים ממנו. (17) ואם לא היה המאור באחת[17] המקומות הנזכרים, או היה[18] שם ואין שליט מביט, נסתכל לדעת[19] באי זה מקום הוא הגורל הטוב. (18) והנה אם[20] מצאנוהו שיהיה[21] באחת[22] המקומות שהזכרתי למחברת, ויש שליט מביט, נקח[23] מדת החיים ממנו. (19) ואם לא היה[24] באחת[25] המקומות האלה[26], או היה שם[27] ואין[28] שליט מביט, נבקש[29] מדת החיים מהמעלה הצומחת. (20) ואם הנולד היה בלילה, נבקש[30] לדעת[31] מדת החיים מהלבנה על הדרך שהזכרנו, ואחריה נבקש מקום השמש. (21) אם היתה[32] בבית הראשון ויש שליט מביט, נקח מדת החיים ממנו, ואם היתה שם ואין שליט מביט, נסתכל אם היה המולד[33] אחר המחברת או הנכח. (22) ועשה כדרך שהראתיך[34], לא תוסיף ולא תגרע.

9 (1) אמר דורוניוס[35]: הסתכל השליט[36] על החמישה[37] מקומות החיים, וממנו תוכל לדעת כמה[38] מדת החיים; ויפה אמר. (2) אמר בטלמיוס: אם מצאנו

[1]עשתי עשר] אר; פמכנע י״א. [2]ממנו] אפמרע; נ ממנה; כ חסר. [3]היתה] אפמרע; נ הם; כ חסר. [4]ואין] אפמרע; נ אין; כ חסר. [5]לדעת] אפנגר; מכ חסר. [6]ממקום הלבנה והנה אם מצאנוה... נבקש לדעת מדת החיים] אפנגרע; כ חסר. [7]מהמעלה הצומחת] אפמכרע; נ מהגורל הטוב. [8]שליט] אפמכר; נע השליט. [9]כרת] אמנכרע; פ ככה. [10]יהיו מעטות] אפכר; נע יהיו מועטות; מ וימיו מעטים. [11]המולד*] נע; אפמכר הנולד. [12]היה*] פרמכנע; א יהיה. [13]היה] אנמכרע; פ יהיה. [14]ונדע] אפמכרע; נ ודע. [15]מן הארץ] אפמכרע; נ על הארץ. [16]באחת] אפרמכנ; ע באחד. [17]באחת] אפרמכנ; ע באחד. [18]היה] אפנרע; מכ < אם. [19]לדעת] אפנכרע; מ חסר. [20]אם] אפמכרע; נ חסר. [21]שיהיה] אפכר; נמע חסר. [22]באחת] אפרמכנ; ע באחד. [23]נקח] אפמכרע; נ נבקש. [24]היה*] פמכרע; נ היתה; א היה המאור. [25]באחת] אפרמכנ; ע באחד. [26]האלה*] פרמכנע; א הנזכרים. [27]האלה או היה שם] אפנכרע; מ שהזכרתי למחברת. [28]ואין] אפנכרע; מ ויש. [29]נבקש*] פנכרע; אמ נקח. [30]נבקש] אפמכרע; נ לבקש. [31]לדעת] אפנכרע; מ חסר. [32]היתה] אפמכר; נע היה. [33]היה המולד*] נמכרע; א היה הנולד; פ היתה הנולד. [34]שהראתיך] אפמכרע; נ אשר הראתיך. [35]דורוניוס] אפנכר; ע דרוניוס; מ דוריונוס. [36]השליט] אפנרע; מכ היותר שליט. [37]החמישה] אנר; ע הה׳; פ ה׳; מכ חמישה. [38]כמה] אפרמכנ; ע חסר.

the eleventh place, and there is an aspecting ruler [i.e., the ruler over the position of the conjunction of the luminaries aspects the position of the conjunction], we should take the lifespan from it [the ruler]. (13) If the conjunction did not take place in any of the aforementioned places, or if it did take place there but there is no aspecting ruler, we should try to find the lifespan from the ascendant degree. (14) If we find an aspecting ruler [i.e., the ruler over the ascendant degree aspects the ascendant degree], we should take the lifespan from it [the ascendant degree]; but if there is no aspecting ruler, we should direct the ascendant degree to a place of death,[5] as I shall explain,[6] and any native <born> in this condition will be short-lived. (15) If the birth took place after the opposition of the luminaries, we should observe which of the luminaries was above the Earth at the moment of opposition. (16) We should observe this luminary: If it was in any of the positions I mentioned with regard to the conjunction <of the luminaries>, and there is an aspecting ruler [i.e., the ruler over the position of opposition aspects the position of opposition], we should take the lifespan from it [the ruler]. (17) But if none of the luminaries is in any of the aforementioned positions, or if it was there but there is no aspecting ruler, we should determine the position of the lot of Fortune. (18) If we find it [the lot of Fortune] to be in any of the places I mentioned with regard to the conjunction <of the luminaries>, and there is an aspecting ruler [the ruler over the position of the lot of Fortune aspects the position of the lot of Fortune], we should take the lifespan from it [the ruler over the position of the lot of Fortune]. (19) But if it [the ruler over the position of the lot of Fortune] is not in any of these positions, or if it is there but there is no aspecting ruler [i.e., the ruler over the position of the lot of Fortune does not aspect the position of the lot of Fortune], we should take the lifespan from the ascendant degree. (20) If the native was born by night, we should try to find the lifespan from the Moon by the method we have mentioned; and after it [the Moon] we should try to find the position of the Sun. (21) If it [the Sun] is in the first place and there is an aspecting ruler [i.e., the ruler over the position of the Sun aspects the position of the Sun], we should take the lifespan from it [the ruler over the position of the Sun], but if it [the Sun] is there [the first place] and there is no aspecting ruler, we should find whether the birth took place after the conjunction or the opposition <of the luminaries>. (22) Proceed as I have shown you, without adding or subtracting.[7]

9 (1) Dorotheus said: Observe the ruler over the five places of life, and from it you can determine the lifespan; and he was completely right.[1]

השליט שהוא בבית הראשון, או עשירי, או שביעי[1], או עשתי עשר[2], נקח מדת החיים ממנו; ולא הודו לו כל הבאים אחריו, והדין עמהם. (3) והפרסיים יקראו לחמשה מקומות החיים, הילאג[3], והשליט[4], אל כדכדאה[5], ופירוש אלה המלות[6]: זכר ונקבה, והטעם כמו אב ואם שיבקש לנולד בגלגל[7]. (4) והנה הסתכל אל השליט: אם היה מהכוכבים העליונים, והוא מזרחי, ישר בהליכתו, או הוא[8] בתחלת המעמד השני על חמש וארבעים[9] מעלות, והוא באחת היתדות, או
95א שיהיה צדק בבית עשתי עשר[10] והוא | השליט, יחיה הנולד כפי שנות הכוכב הגדולות; ואם היה באחת הבתים הסמוכים, יהיו חייו כפי שניו האמצעיות[11]; ואם היה באחד[12] הבתים הנופלים, יחיה כפי שניו[13] הקטנות. (5) והשמר לך שאם מצאת השליט, בין שיהיה כוכב[14] עליון או שפל, תחת אור השמש, לא תסתכל אליו, רק בקש שליט אחר. (6) ואם היה השליט שב אחורנית, הסתכל כמה מספר[15] השנים שיורה לתת[16], ודע כמה ימים יש לו[17] ששב אחורנית; וכפי ערכם אל הימים שהם מהמעמד הראשון אל השני[18], ככה תקח משתי חמישיות שנות הכוכב, וההוה תחסרנו משנותיו, וככה מספר שנות חייו[19]. (7) ואם יקשה עליך דרך הערך, ערוך שתי[20] חמישיות שנות הכוכב על ימי שובו אחורנית[21], וחלק העולה על המספר שיש בין שני המעמדים, וההוה הוא המספר שיש[22] לך לחסר. (8) ואם היה השליט אחד מהשפלים, הסתכל: אם היה[23] מערבי או היה[24] מזרחי[25] עד היות מנתו המתוקנת תשעה[26] מזלות, והוא באחת היתדות או הכוכבים או הנופלים[27], עשה[28] כמשפט העליונים. (9) ואם היה אחד מהעליונים מערבי[29] חלש[30], או אחד מהשפלים מזרחי חלש, לא יוכל[31] לתת שנותיו הגדולות אפילו שיהיה ביתד. (10) ואם היה כוכב טוב מביט אל השליט מאחת[32] היתדות, או הסמוכים אל יתד[33] הרום והתהום, אז יוסיף[34] מספר שנותיו הקטנות, בין שיהיה מבטו מבט אהבה או איבה, ואם היה אחד מהמזיקים[35] מביט אל השליט מבט רביעי[36] או נכח, והוא באחת היתדות או הבתים[37] הסמוכים,

[1]או עשירי או שביעי*] ככר; פנע או י׳ או ז׳; מ או שביעי או עשירי. [2]עשתי עשר] אכר; פנמע י״א. [3]הילאג] אפמכרע; נ הילנ׳. [4]והשליט] אפמכרע; נ ולשליט. [5]כדכדאה] אפנכרע; מ ככדאה. [6]המלות] אפנמרע; כ המזלות. [7]לגולד בגלגל] אפנכרע; מ ש. [8]או הוא] אפמכר; נע והוא. [9]חמש וארבעים] אכר; פנמע מ״ה. [10]עשתי עשר] אכר; פנמע י״א. [11]ואם היה באחת הבתים הסמוכים יהיו חייו כפי שניו האמצעיות] אפמכרע; נ חסר. [12]באחד] אפנ; מכרע באחת. [13]שניו] אפמכרע; נ שנותיו. [14]כוכב*] פמכרע; א הכוכב; נ חסר. [15]מספר] אפמכרע; נ חסר. [16]לתת*] פנכרע; מ > אם לא היה נוזר. [17]לו] אפנכרע; מ חסר. [18]הראשון אל השני] אמכרע; פ הא׳ אל הב׳; נ חסר. [19]חייו] אפמכרע; ר < ימק; נ חסר. [20]שתי] ארע; פ ב׳; מכ שני; נ חסר. [21]וכפי ערכם אל הימים... הככב על ימי שובו אחורנית] אפמכרע; נ חסר. [22]שיש] אפנרע; כ אשר; מ אשר הוא. [23]אם היה] אנמכע; פ אם יהיה; ר שיהיה. [24]או היה] אנע; פר או; מכ חסר. [25]מזרחי*] פנכרע; מ חסר. [26]תשעה] אכר; פמע ט׳; נ חסר. [27]הסמוכים או הנופלים] אפנכרע; מ ש. [28]עשה] אפכרע; נ < או. [29]מערבי*] פרמכנע; א מערביים. [30]חלש*] פרמכנע; א חסר. [31]יוכל] אפנרע; מכ נוכל. [32]מאחת] אפמכרע; נ מאחד. [33]יתד] אפרמכנ; ע היתד. [34]יוסיף] אפנכרע; מ נוסיף. [35]מהמזיקים] אפמכנע; ר המזיקים. [36]רביעי] אפמ; נר רביעית; ע ד; כ חסר. [37]הבתים*] ע (מעל לשורה); אפנכר השנים; מ שנים.

(2) Ptolemy said: If we find that the ruler is in the first, tenth, seventh, or eleventh place, we should take the lifespan from it;[2] but those who followed him did not concur with him, and they are right.[3] (3) The Persians designate the five places of life *haylāj*; and the ruler *al-kadhkhudāh*; these words mean "male" and "female,"[4] because <they are> like a father and a mother that <the astrologer> tries to find for the native in the zodiac. (4) Now observe the ruler: If it is one of the upper planets, oriental <of the Sun>, and direct in its motion, or it is at the beginning of the second station at 45° and is in one of the cardines, or if Jupiter is in the eleventh place and is the ruler, the native will live <as many years> as the great years of the planet; if it is in one of the succedent places, he will live <as many years> as the middle years <of the planet>; if it is in one of the cadent places, he will live <as many years> as the least years <of the planet>.[5] (5) Be careful: If you find that the ruler, whether an upper or a lower planet, is under the ray of the Sun,[6] you should ignore it and try to find another ruler. (6) If the ruler is retrograde, determine how many years it signifies to be assigned, and determine how many days it has been retrograde; subtract from $^2/_5$ of the years of the planet the ratio between the days it has been retrograde and the days that passed between the <planet's> first and second station,[7] then subtract the result from the years of the planet, and this is the number of years the native will live. (7) If the method of proportions is difficult for you, multiply $^2/_5$ of the years of the planet by the number of days it has been retrograde and divide the result by the number of days between the <planet's> two stations; the result is the number you have to subtract. (8) If the ruler is one of the lower <planets>, observe: If it is occidental <of the Sun>, or it is oriental <of the Sun> as far as a true anomaly[8] of nine signs, and it is in one of the cardines or in the succedent or cadent places,[9] proceed as for the upper <planets>. (9) If it is one of the upper <planets>, occidental <of the Sun> and weak, or if it is one of the lower <planets>, oriental <of the Sun> and weak, <the planet> cannot signify its great years even if it is in a cardine. (10) If a benefic planet aspects the ruler from one of the cardines or from the <places> succedent to the cardine of midheaven or to the cardine of lower midheaven [i.e., the benefic planet aspects the ruler from the eleventh or fifth place], then it [the ruler] will add its least

יחסר כמספר[1] שנותיו הקטנות. (11) ודורוניוס[2] אמר שלא תהיה התוספת או המגרעת רק כפי מספר מעלות מרחק המבט, עד היותו מבט שלם. (12) והחכם | הנקרא אל אבזידג'[3] הביא בספרו לוחות, קראם תנורים, לדעת מדת החיים 95ב מהם[4], והם ראוים להשרף[5] בתנור[6] אש, כי אין בהם ממש.

10 (1) ועתה אדבר[7] לך דבר נכון ומנוסה: דע כי כל מה שהזכרתי[8] לך הוא קרוב[9] אל האמת, כי כאשר נדע[10] מדת החיים[11], ננהג מקום החיים הראוי לנהג. (2) והנה אם יגיע באותו הזמן אל מקום כרת, ימות הנולד באותה שנה, ואם לא יגיע רק עד[12] שנים נוספות, לא ימות הנולד עד שיגיע[13] מקום החיים אל מקום כרת, רק[14] אותן[15] השנים שהם[16] נוספות על מספר שנות השליט יחיה אותן בתחלואים רבים. (3) ואם יגיע מקום החיים אל מקום כרת קודם תם שנות מספר השליט[17], והשנים קרובה מהשנים של השליט, ימות באותה שנה. (4) ודע אם[18] היו מקומות החיים ראוים לקחת מדת החיים מהן[19], שיהיו במקומות שהזכרתי, והשליטים המביטים רבים, יחיה הנולד שנים רבות[20] ולא יוכל מקום כרת אחד להפסיק חייו עד שיתחברו שנים מן הכריתות[21] או שלשה, אז ימות.

11 (1) אמר בטלמיוס: אם היה מקום החיים ברביע הגלגל היורד, שהוא מקו חצי השמים עד המעלה השוקעת, לעולם ננהגנו[22] אחורנית, ודורוניוס[23] אמר כי לא ננהגנו[24] כי אם במשפט. (2) וככה אמר בטלמיוס שראוי לנהג הגורל הטוב אחורנית. (3) והבאים אחריו ינהגו הגורל[25] הטוב[26] גם מקום החיים בהיותו בחצי[27] הגלגל היורד בדרך בטלמיוס גם בדרך דורוניוס[28]: ולא ידינו דין גמור בגעת[29] מקום החיים אל מקום כרת באחת הדרכים עד שיגיע[30] אל[31] מקום כרת בדרך השנית. (4) וככה ניסיתי[32], והניהוגים ראוים להיות כאשר הזכרתי בספר הטעמים[33].

[1]כמספר] אפמכנ; ר במספר; ע מספר. [2]דורוניוס] אפנכר; מ ודוריינוס; ע ודרוניוס. [3]אל אבזידג] אכ; פר אבזידג'; נ בובינ'; מ בווראג'; ע אל כזידאג. [4]לדעת מדת החיים מהם] אפמכרנ; נ חסר. [5]להשרף] אפמכנע; ר לישרף. [6]בתנור] אמכע; פנר בתנורי. [7]אדבר] אפרמכנ; ע אבאר. [8]מה שהזכרתי] אפרמכנ; ע אלה הזכרתי. [9]קרוב] ארמכנע; פ < נכון. [10]נדע] אפרמכנ; ע נגנג. [11]נדע מדת החיים] אמכרע; פ נדע ארך החיים; נ ננהג מדת החיים. [12]עד] אנמכרע; פ רק. [13]שיגיע] אפנכר; ע אשר יגיע; מ הגיע. [14]רק*] פנמרע; אכ וכן. [15]אותן] אפנכר; מע אותם. [16]שהם] אפכע; נמר שהן. [17]על מספר שנות השליט… קודם תם שנות מספר השליט] אפמכר; נע חסר. [18]אם] אפרמכנ; ע < כי. [19]מהן] אפר; נמכע מהם. [20]רבות] אפמכע; ר רבים; נ חסר. [21]מן הכריתות] אפמכר; נע מהכרתות. [22]ננהגנו] ארע; פמכנ ננהגהו. [23]ודורוניוס] אפנכר; מ ודוריינוס; ע ודרוניוס. [24]ננהגנו] ארע; פנכ ננהגהו; מ < אחורנית. [25]אחורנית. והבאים אחריו ינהגו הגורל] אפמכרע; נ חסר. [26]הטוב*] ע; אפרמכנ חסר. [27]בחצי] אפמכנע; ר חצי. [28]דורוניוס] אפנכר; מ דוריינוס; ע דרוניוס. [29]בגעת] אפנכרע; מ עד הגעה. [30]אל מקום כרת באחת הדרכים עד שיגיע] אפנכר; מע חסר. [31]אל] אפמכרע; נע חסר. [32]ניסיתי] אנמכע; פר ניסיתיו. [33]בספר הטעמים] אפרמכנ; ע בספר משפטי המזלות.

years <to the native's lifespan>, whether its aspect is an aspect of love or of antagonism;[10] but if one of the malefic <planets> aspects the ruler in quartile or opposition, and it [one of the malefics] is in one of the cardines or the succedent places, it will subtract the least years.[11] (11) Dorotheus said that the addition or subtraction <of the planets' years> should be only according to the number of degrees of the distance to the aspect,[12] until the aspect is complete.[13] (12) In his book, the scholar named Al Abzidag[14] included tables for determining the lifespan, and called them "ovens"; but they deserve to be burnt in an oven, because they are nonsense.[15]

10 (1) I will now mention to you something that is correct and has been demonstrated empirically: Know that everything I mentioned to you is only an approximation to the truth, for when we know the lifespan <according to the years of the ruler>, we need to direct the appropriate place of life to be directed. (2) If at such a time [i.e., the lifespan according to the years of the ruler] <the direction> reaches a place of death, the native will die that year, but if it reaches <a place of death> only after a number of years, the native will die only when the place of life reaches the place of death, although <the native> will live the years that were added to the years of the ruler with many diseases. (3) If the place of life reaches the place of death before the completion of the ruler's years, and the year is close to the ruler's years, <the native> will die that year. (4) Know that if the places of life are suitable for taking the lifespan from, because they are in the positions I mentioned, and there are many aspecting rulers, the native will live many years, and one place of death will not be sufficient to end his life; only when two or three causes of death are combined [i.e., when the direction reaches two or three different places of death], will <the native> die.[1]

11 (1) Ptolemy said: If the place of life is in the descending quadrant of the zodiac (from the line of midheaven to the degree of the descendant), we should always direct it backwards, but Dorotheus said that we should direct it according to the rule [i.e., forwards]. (2) Likewise, Ptolemy said that is appropriate to direct the lot of Fortune backwards. (3) But those who came after him directed the lot of Fortune and the place of life, when it is in the descending half of the zodiac, according to both Ptolemy's and Dorotheus' methods: They would not pronounce a full judgment when the place of life reaches the place of death according to the first method unless it [the place of life] <also> reaches the place of death according to the second method.[1] (4) I have tested <this> in this manner, and the directions should be done according to what I explained in the *Book of Reasons*.[2]

12 (1) ואלה מקומות הפחד, שיהיה שם כרת. (2) מקום שבתי או | מאדים, 96א
אם לא היה לו מרחק[1] הנקרא מרחב מחשב[2] אפודת הגלגל, יכרית על מקום
השמש, ועל המעלה הצומחת, ועל הגורל הטוב, ועל מקום מחברת המאורות
או הנכח, ועל הלבנה אם אין לה[3] מרחב מחשב האפודה[4], או אם יש לה[5]
מרחב כמרחב[6] שבתי[7] או מאדים, אם הם[8] בפאה אחת. ואם היו בשתי פיאות
יורו על חלי[9] לא על כרת; וכפי[10] מרחק המרחב שיש ביניהם כך[11] יהיה החלי,
כי כל מה שיהיה המרחב[12] מעט, יהיה חלי יותר[13] כבד. (3) ודע כי אם היה
מרחב לשבתי[14] או למאדים[15], בין רב למעט, בין בפאת צפון בין בפאת דרום,
לעולם לא יפסיקו החיים, רק יש לך[16] לנהג[17] מקום החיים אל המעלה[18] שהיא
בחצי השמים עם כוכב שבתי[19] או מאדים כאשר מפורש בספר הלוחות. (4)
ודע כי כוכב חמה, בין שיהיה מזרחי או מערבי, והוא[20] באחד[21] בתי המזיקים
או במבט שמהם, גם מקומו הוא מקום כרת כמקום שבתי[22] ומאדים[23], ואם
יש לו מרחב עשה לו כמשפט[24]. (5) ויש לך לדעת כי אם היה[25] שבתי[26] או
מאדים[27] או כוכב חמה תחת אור השמש, לא יכריתו החיים, אפילו[28] חלי[29]
לא יולידו, כי אין להם כח. (6) ומבט[30] נכח שבתי[31], גם[32] מאדים , גם כוכב
חמה, אם הוא בממסך רע, כל אחד מהם מקום כרת אם[33] אין לו מרחב, ואם
יש לו מרחב רב[34] יוליד חלי ולא יכרית. (7) ומבט רביעית[35] מהנזכרים יכרית,
בין שיש לו מרחב ובין שאין לו מרחב[36], ומבט שלישית[37] ימני או שמאלי[38],
גם מבט ששית ימני או שמאלי[39], יורה על חלי ולא יכרית[40].

13 (1) אמר בטלמיוס: אם היה מבט שלישית[41] במזלות[42] קצרי המצעדים[43],
או מבט ששית[44] במזלות[45] ארוכים במצעדים[46] כפי מרחב הארץ, אלה שניהם

[1]מרחק] אפרמכנ; מ מרחב. [2]מחשב] אפנרע; כ מרחב; מ חסר. [3]לה] אפמכרע; נ חסר. [4]האפודה] אפכר; מ אפודה; נע אפודת הגלגל. [5]לה] אפנכר; מ חסר. [6]כמרחב] אפנכרע; מ כמרחב. [7]שבתי] אפמכרע; נ שבתאי. [8]הם] אפמכרע; נ היה. [9]חלי] אפנע; מר חולי. [10]וכפי] אפמכרע; נ וכמו. [11]כך] אפמכר; נע כן. [12]המרחב] אפנכרע; מ חסר. [13]מעט יהיה חלי יותר] פרמכנ; ע מעט יהיה החלי יותר; א ֗. [14]לשבתי] אנמכ; פרע שבתי. [15]למאדים] א; פרמכנע מאדים. [16]לך] אפמכרע; מ להם. [17]לנהג] אפנכרע; מ לנהוג. [18]אל המעלה] אפרמכנ; ע והמעלה. [19]שבתי] אפמכר; נע שבתאי. [20]והוא] אפנכרע; מ או. [21]באחד] אפרמכנ; ע באחת. [22]שבתי] אפמכר; נע שבתאי. [23]ומאדים] אפמכרע; נ או מאדים. [24]כמשפט] אפנרע; מ > לנהגו בקו חצי השמים; כ > פי׳ לנהגו בקו חצי השמים (בצד). [25]היה] אפרמכנ; ע חסר. [26]שבתי] אפמכר; נע שבתאי. [27]או מאדים] אפרמכנ; ע ומאדים. [28]אפילו] אע; פמכ אפי׳; נ ואפי׳; ר ואפילו. [29]חלי] אפכע; נמר חולי. [30]ומבט] אפמכרע; נ או מבט. [31]שבתי] אפמכר; נע שבתאי. [32]גם] אפמכר; נע או. [33]אם] אפמכרע; נ חסר. [34]רב] אפרע; נמכ חסר. [35]רביעית] אפרמכנ; ע ד. [36]ומבט רביעית מהנזכרים יכרית בין שיש לו מרחב ובין שאין לו מרחב] אפמכרע; נ חסר. [37]שלישית] אפנכר; מע ג׳. [38]ימני או שמאלי] אנמכרע; פ שמאלי או ימני ֗. [39]גם מבט ששית ימני או שמאלי] אפרע; נמכ חסר. [40]יכרית] אפרמכנ; ע יכרתו. [41]שלישית] אפרמכנ; ע ג׳. [42]במזלות] אפמכרע; נ חסר. [43]קצרי המצעדים] אפמכע; נ קצרים מצעדים; ר קצרים במעצדים. [44]או מבט ששית] אפרמכנ; ע ומבט ר׳. [45]במזלות] אפמכרע; נ חסר. [46]ארוכים במצעדים] אפכר; נ ארוכים מצעדיהם; מע ארוכי המצעדים.

12 (1) These are the places of fear, where there is <a place of> death.[1] (2) The position of Saturn or Mars, if it has no distance from the ecliptic (what is called "latitude"), causes death[2] [i.e., is a place of death] in <a direction of> the position of the Sun, the ascendant degree, the lot of Fortune, the position of the luminaries' conjunction or opposition, and <the position of> the Moon[3] if it has no ecliptic latitude, or if its [the Moon's] latitude is the same as the latitude of Saturn or Mars, on condition that they [Saturn and Mars] are on the same side < of the ecliptic>. But if they are on two <different> sides < of the ecliptic> they indicate disease but not death; the <severity of the> disease is in proportion to the difference of their <ecliptic> latitudes, and the less the <difference in> latitude <between them> the more severe the disease. (3) Know that if Saturn or Mars have some <ecliptic> latitude, whether high or low, whether in the northern side or in the southern side <of the ecliptic>, they will never terminate life [i.e., they are not places of death]; you should direct the place of life to the degree that is at midheaven together with Saturn or Mars, as explained in the *Book of the Tables*.[4] (4) Know that <the position of> Mercury, whether is it is oriental or occidental <of the Sun>, and it [Mercury] is in one of the houses of the malefics or in aspect to them, is a place of death, like the position of Saturn and Mars;[5] if it has <ecliptic> latitude, proceed according to the <aforementioned> rule. (5) Know that if Saturn, Mars, or Mercury is under the ray of the Sun, they are not <places of> death <in a direction of places> of life, nor do they produce disease, because they are powerless.[6] (6) For an opposition of Saturn, of Mars, and of Mercury, too, in an unfortunate mixture, each of them is a place of death, on condition that they have no <ecliptic> latitude; if they are at a high latitude, it produces disease but does not cause death [i.e., it is not a place of death]. (7) A quartile aspect of any of the aforementioned [Saturn, Mars, and Mercury] causes death [i.e., is a place of death], whether or not they have <ecliptic> latitude, but trine, whether right or left, and so too sextile, whether right or left, indicate disease but do not cause death.

13 (1) Ptolemy said: If the signs of short rising times are in trine, or the signs of long rising times are in sextile, <short and long rising times>

יחשבו כמבט רביעית[1]; ואם היה מבט רביעית[2] במזלות קצרי מצעדים[3], יחשב כמבט שישית[4]. | (2) והחכמים הבאים אחריו לא הודו לו; גם אני נסיתי 96ב וראיתי דבריהם נכונים.

14 (1) אם היה[5] מקום החיים מקום הלבנה[6], המעלה הצומחת תכרית החיים בגעת[7] הלבנה אליה בניהוגי המעלות[8]; גם הלבנה תכרית החיים על המעלה הצומחת ולא תכרית על ארבעה מקומות[9] החיים[10] האחרים. (2) גם השמש תכרית על הלבנה במחברת גם במבט[11] נכח, רק[12] במבט רביעית[13] תוליד חולי ולא תכרית, ומבט שלישית גם ששית[14] יורה על בריאות הגוף. (3) וזנב התלי של[15] הלבנה יכרית עליה, ויש מהקדמונים שאמרו שגם הראש יעשה ככה, ואיננו אמת; והזנב לא יכרית על שאר מקומות החיים. (4) ומהעלה השוקעת מקום כרת על מקומות החיים[16], וככה ראשית מעלת[17] יחד התהום. (5) ולב עקרב, ולב האריה, ולב דגים, ועין השור השמאלי, ושכם הגבור השמאלי, ונושא השטן, כל אלו[18] יכריתו מקומות החיים[19], אם היה למקום[20] החיים מרחב בפאת מרחב[21] הכוכב העליון, ואם היו בפאות משונות, או שלא יהיה מרחב למקום החיים, יולידו חלי[22] ולא יכריתו.

15 (1) אמר מאשא אלה[23] כי סוף מזל[24] יכרית החיים[25]; ואיננו אמת כלל[26], כי חלוק הגלגל הוא במחשבת לא במעשה[27], רק אם היה הניהוג[28] ממזל[29] כוכב טוב אל[30] מזל כוכב מזיק, יוליד חלי ולא יכריתו. (2) וככה אם יצא המשרת בניהוגים ממזל שיש לו בו שלטון אל מזל שאין לו בו שלטון[31], יורה על חלי ולא על כרת; וככה בצאת הניהוגים בגבולים מגבול כוכב טוב אל גבול כוכב מזיק. (3) ודע כי מבט שלישי של[32] השמש או מבט ששיתה[33], וכל מבטי צדק או נגה, בין שיהיה מבט[34] נכח[35] או שלישית או רביעית[36]

[1]רביעית] אפמרכנ; ע ד׳. [2]רביעית] אפכר; מ רביעי; ע ד׳; נ חסר. [3]קצרי מצעדים] אפכר; מ קצרי המצעדים; נ קצרים המצעדים. [4]שישית] אפרמכנ; ע ו׳. [5]היה] אפמכר; נע חסר. [6]מקום החיים מקום הלבנה] אפכרנע; מ ש. [7]בגעת] אפנכרנ; מ בהגעת. [8]המעלות*] פרמכנ; א המעלה; ע המזלות. [9]מקומות] אפנכרע; מ המקומות. [10]החיים] אפנכרנ; מ חסר. [11]במחברת גם במבט] אפמכר; נע במבט או במחברת. [12]רק] אפנרע; מכ כל זה בדרך ניהוגים. [13]רביעית] אפמכר; נ ד; ע הד׳. [14]שלישית גם ששית] אפמכ; נע ג גם ו; ר ש. [15]של] אפרמכנ; ע אל. [16]ומהעלה השוקעת מקום כרת על מקומות החיים] אפמכרע; נ חסר. [17]מעלת*] פמכר; נ מעלות; ע למעלות. [18]אלו*] פמכנ; רע אלה; א חסר. [19]החיים] אפמכרע; נ חסר. [20]למקום] אפנר; מכע למקומות. [21]מרחב] אמכרע; פנ בפאת. [22]חלי] אפמכרע; נ חסר. [23]מאשא אלה] אפ; ר מאשא אללה; נמ משאללה; משא אלה; ע משא אללה. [24]מזל] אפנכרע; מ < כל. [25]החיים] אפרמכנ; ע < את. [26]כלל] אפמכר; נע חסר. [27]במחשבת לא במעשה] אנמכרע; פ במשבת לא במחשבת. [28]הניהוג] אפנכרע; מ ניהוג. [29]ממזל*] פרמכנע; א במזל. [30]אל] אנמכרע; פ < או. [31]שאין לו בו שלטון] אפמכר; נ שלא יהיה השלטון; ע שלא היה בו שלטון . [32]שלישי של] א; פמ שלישי אל; כר שלישית של; נ השלישי על; ע ג׳ של. [33]ששיתה] אפכר; מ ששיתו; נ ששי; ע ו׳. [34]מבט] אפנרע; מכ המבט. [35]נכח] אפמכרע; נ חסר. [36]או רביעית] אפנכר; מ ורביעית; ע או ד׳.

according to the latitude of the country, both [trine and sextile] are considered to be like quartile; if the signs of short rising times are in quartile, it is considered to be sextile.[1] (2) But the astrologers who came after him did not agree with him; I, too, tested this and found their statements to be correct.

14 (1) If the place of life is the position of the Moon, the ascendant degree will cause death when the Moon reaches it [the ascendant degree] in the direction of degrees; the Moon will also cause death at the ascendant degree but will not cause death at the other four places of life.[1] (2) The Sun, too, causes death [i.e., is a place of death] in <a direction of the> Moon, in conjunction or in opposition; but in quartile it produces disease and does not cause death, and in trine or sextile it indicates physical health.[2] (3) The Moon's Tail of the Dragon[3] causes death [i.e., is a place of death] in <a direction of the position of the Moon>, and some of the Ancients said that the Head <of the Dragon>, too, does this, but this is not true; the Tail <of the Dragon> does not cause death [i.e., is not a place of death] in <a direction of> the other places of life.[4] (4) The degree of the descendant is a place of death in <a direction of> the places of life, and the same applies to the cusp of the cardine of lower midheaven.[5] (5) The Heart of the Scorpion, the Heart of the Lion, the Heart of the Fish, the Left Eye of the Bull, the Left Shoulder of the Warrior, and the Bearer of the Demon[6]—all these <stars> cause death [i.e., are places of death] in <a direction of> the places of life, if the place of life has latitude on the same side as the upper star has <ecliptic> latitude, but if they are on different sides <of the ecliptic>, or if the place of life has no latitude, they produce disease but do not cause death.[7]

15 (1) Māshā'allāh[1] said that the end of a sign causes death [i.e., is a place of death]. This is not true at all, because the division of the zodiac <into signs> is a mental construct and not something real;[2] but if the direction is from the sign of a benefic planet to the sign of a malefic sign, it [the end of a sign] produces disease and does not cause death.[3] (2) Likewise, if <the position of> a planet is directed from a sign where it exercises lordship to a sign where it does not exercise lordship, it produces disease and does not cause death; the same applies if the direction is along the terms, from the term of a benefic planet to the term of a malefic planet.[4] (3) Know that trine or sextile with the Sun, and all the aspects of Jupiter and Venus,

או ששית[1], לעולם יצילו. (4) ולא יהיה כרת בנעת[2] מקום החיים אל מעלת
המזיק או מבטו, על מנת שיהיו | המעלות[3] חסרות מהמבט או נוספות כאור 97א
גוף הכוכב, כאשר הזכרתי בספר ראשית החכמה[4]. (5) ומחברת צדק גם נגה יצילו, ומחברת השמש[5] מזקת על הלבנה לבדה[6], לא על שאר מקומות החיים. (6) ואם היה צדק או נגה תחת אור השמש, לא יועילו ולא יצילו, וככה אם היו שבים אחורנית, וככה אם היו בבית הששי או בבית שנים עשר[7] או בבית השמיני[8]. (7) ודע כי כוכב חמה, אם היה במזל כוכב טוב או על מבטו או על[9] מחברתו, תציל[10], וכן מבט שלישיתו גם[11] ששיתו, רק מבט רביעיתו[12] ומבט נכח לא יועיל ולא ישחית. (8) ומחברת הלבנה, לכל ניהוגי מקומות החיים, מצלת רק המעלה[13] הצומחת לבדה, וככה מבט שלישיתה[14] וששיתה[15] ורביעיתה[16] ונכחה[17].

16 (1) אמר דורוניוס[18]: לעולם נהגי[19] השליט על המולד, הוא שיש לו שלטון בכל החמשה[20] מקומות[21] או ברובם, במעלות ישרות לא במעלות מצעדי הארץ בכל מקום שיהיה מהגלגל; ורבים נסו דברו[22] ועלה[23] בידם. (2) ודע שאם יתחברו שני מבטי[24] המזיקים במעלה אחת, לא יכריחו החיים בעבור כי תולדת זה הפך תולדת[25] זה, רק יולידו חלי וכפי כח אי זה מהם תהיה[26] תולדת החלי.

<III II>
הבית השני

1 (1) אמר בטלמיוס: לעולם נסתכל אל בעל[27] שלישות המזל ששם השמש אם[28] הנולד ביום, ואם בלילה נסתכל בעל[29] שלישות המזל ששם הלבנה, וכפי כח כל אחד מהם[30], ככה יהיה בזמן שיחלוק בעל השלישות[31]. (2) וזה הדבר הוא נכון[32] אם היה מקום השמש ביום[33], שנוכל[34] לקחת מדת ימי[35] החיים ממנו[36], וככה נעשה[37] בלילה.

[1]או ששית] אפרמכנ; ע או ר׳. [2]בנעת] אפנכרע; מ בהגעת. [3]המעלות] אפנכרע; מ > הישרות. [4]החכמה] אפכר; נמע חכמה. [5]השמש] אפנכרע; מ > עם המזיקים. [6]לבדה] אפמכר; ע לבדו; נ חסר. [7]שנים עשר] אפנכרע; א; פנע הי״ב; מ י״ב; כ שתי העשר; ר השנים עשר. [8]השמיני] אכר; פנע הח׳; מ ח׳. [9]על] אנמ; פכרע חסר. [10]תציל] אפמכר; נע יציל. [11]גם] אפנכרע; מ או. [12]רביעיתו] אמכרע; פנ רביעית. [13]המעלה] אפמכר; נע מעלה. [14]שלישיתה*] פנכרע; א שלישותה; מ ג׳. [15]וששיתה*] פנכרע; א ושישותה; מ וו׳. [16]ורביעיתה] אפנכרע; מ וד׳. [17]ונכחה] אפנמרע; כ ונכח. [18]דורוניוס] אפנכר; מ דורייניוס; ע דרוניוס. [19]נהג] אכ; פמ נהוג; רע ניהוג; נ ננהג. [20]החמשה] אר; פנע הה׳; מכ החמש. [21]מקומות] אפמכרע; נ חסר. [22]דברו] אפ; נמכרע דבריו. [23]ועלה] אפמכרע; נ ועלו. [24]מבטי] אפמכרע; נ בתי. [25]תולדת] אפמכר; נע חסר. [26]תהיה] אפכרע; נ שיהיה; מ שתהיה. [27]בעל*] נמע ; פכר בעלי; א חסר. [28]אם*] פנמרע; אכ עם. [29]בעל*] נמע; אפכר בעלי. [30]מהם] אמכר; פ מהן; נע חסר. [31]השלישות] אפמכרע; נ שלישות. [32]הוא נכון] אפמכרע; נ חסר. [33]ביום] אפמכרע; נ חסר. [34]שנוכל] אפנכרע; מ נוכל. [35]ימי] אפנכרע; מ חסר. [36]ממנו] אפמכרע; נ חסר. [37]נעשה] אפמכנע; ר לעשות.

whether opposition, trine, quartile, or sextile, always save <life> [i.e., are not considered to be a place of death]. (4) We do not have <a place of> death when a place of life reaches the malefic's degree or its aspect, on condition that the degrees short of or beyond the aspect are equal to the <degrees of the> planet's ray, as I explained in the *Book of the Beginning of Wisdom*.[5] (5) A conjunction of Jupiter or Venus saves <life>;[6] a conjunction of the Sun is harmful only <in a direction of> the Moon, but not <in a direction of> the other places of life. (6) If Jupiter or Venus is under the ray of the Sun, they neither help nor save <life>, and the same applies if they are retrograde, or if they are in the sixth, twelfth, or eighth place. (7) Know that Mercury, if it is in the same sign as a benefic planet, or if it aspects it [the benefic] or conjoins it, saves <life>; the same applies if it is in trine or sextile with it [the benefic]. But in quartile or opposition with it [the benefic], it [Mercury] neither helps nor saves <life>. (8) The Moon's conjunction, in the direction of all the places of life, saves <life> only in the case of the <direction of the> ascendant degree; the same applies to its [the Moon] in trine, sextile, quartile, and opposition.

16 (1) Dorotheus said: in any location of the zodiac, always direct the ruler of the nativity, meaning the <ruler> that exerts lordship over all five places <of life> or over most of them, in equal degrees in any position of the zodiac and not in degrees corresponding to the rising times of the country;[1] many tested his [Dorotheus'] instruction and were successful. (2) Know that if two malefics aspect the same degree, they do not cause death, because the nature of one of them cancels out the nature of the other; but they produce a disease whose nature is like the nature of one of them.

<III 11>
The Second Place

1 (1) Ptolemy said: If the native is born by day, we should always observe the lord of the triplicity of the sign where the Sun is, and if <he is born> by night we should observe the lord of the triplicity of the sign where the Moon is located; the period assigned to the lord of the triplicity[1] will be according to the power of each of them.[2] (2) This is true if <we take the lord of the triplicity of the sign where> the Sun is <if the birth is> by day, so that we may know from it [i.e., the Sun] how many years <the native> will live; we should proceed likewise <with the Moon, if the birth is> by night.[3]

2 (1) אמר דורוניוס[1]: לעולם נסתכל במולד אל[2] הכוכבים העליונים. (2) והנה[3] אם מצאנו אחד מהם מזרחי מן השמש[4], בכחו[5] הגדול, נסתכל[6] על[7] אי זה בית מבתי הגלגל יש לו | שלטון, וממנו נדע מאי זה דרך יבוא הטוב 97ב לנולד[8]. (3) ולעולם נקח הבית שיביט אליו[9] ונניח הבית האחר, ואם היה מביט לשניהם, יבא הטוב משניהם, ואם היה אחד הבתים כתולדת הכוכב, אז יבא הטוב הרב[10] מדרך אותו הבית. (4) ואם הכוכב העליון[11] הוא טוב, יבא הטוב בלא פחד ובלא[12] צער, ואם היה כוכב מזיק[13], יבא הטוב בדאגה ובפחד[14]. (5) וככה, נסתכל לכוכבים השפלים; אם היה אחד מהם מערבי מן השמש[15] והוא בכחו הגדול, יורה הטוב שיבא כנגד בתיו[16], ויבא מפאת הבית שיביט אליו.

3 (1) ואם היה צדק באחת היתדות, או בבית עשתי עשר[17], ואיננו תחת אור השמש ולא שב אחורנית, גם הוא יורה על טוב רב ועושר וממון. (2) ואם היה בבית הראשון[18] ובעשירי[19], יהיה זה הטוב[20] קודם חצי ימיו, ואם היה ביתדות הנשארות, יהיה זה אחר חצי ימיו[21]. (3) ואם היה מזרחי מן השמש קודם מעמדו[22] הראשון, או יהיה[23] אחר[24] נכח השמש אל מעמדו[25] השני, יהיה לו הכבוד והעושר קודם חצי ימיו, ואם היה בשתי הרביעיות הנשארות, יהיה אחר חצי ימיו[26]. (4) וכפי כחו ככה יהיה עשרו, וכל זה אם היה שליט על המולד, או שיהיה בעל שעת המולד, או שיהיה בעל בית השמש ביום והלבנה בלילה. (5) ואם לא היה לו שלטון על המקומות שהזכרתי, מעט יועיל. (6) ויש לך להסתכל, כי אם היה[27] בכחו הגדול מפאת השמש, גם מפאת המעלה הצומחת שיהיה באחת היתדות, והוא בבית קלונו או בבית שנאתו, יחסר מהטוב שיורה עליו השלישות, כי אלה השלשה דברים[28] הם עיקרים[29]. (7) ואם היה אחד המזיקים[30] באחת היתדות, יורה על רע, ואם היה מזרחי מן השמש, יבא החלי והרע[31] קודם חצי ימיו, ואם[32] מערבי אחר חצי ימיו. (8) | והסתכל באי זה יתד 98א הוא, כאשר[33] עשית לכוכב הטוב.

[1]דורוניוס] אפנכר; מ דוריינוס; ע דרוניוס. [2]אל] אפנרע; מכ > ג׳. [3]והנה] אע; אפרמכנ והיה. [4]מן השמש] אפנר; מכנ מהשמש. [5]בכחו] אפנרע; מכ < והוא. [6]נסתכל] אנע; פר הסתכל; מכ תסתכל. [7]על*] פרמכנע; א חסר. [8]לנולד] אפמכר; נע אל הנולד. [9]אליו] אפנרע; מכ חסר. [10]הרב] אפסכנע; ר חסר. [11]הככב העליון] אפמכר; ע כוכב העליון; נ ככב עליון. [12]ובלא] אנמכע; פר ולא. [13]מזיק] אפנמכר; ע רע. [14]ובפחד] אפנמכר; ע ופחד. [15]מן השמש] אנכר; פמע מהשמש. [16]בתיו] אפמכרע; נ ביתו. [17]עשתי עשר] אכר; פנמע י״א. [18]הראשון] אמכר; ע ראשון; פנ הא׳. [19]ובעשירי] אמכר; פ ובי׳; ע או בי׳; נ או העשירי. [20]הטוב] אפנכרע; מ טוב. [21]ואם היה ביתדות הנשארות יהיה זה אחר חצי ימיו] אפמכרע; נ חסר. [22]מעמדו*] פרמכנע; א < חצי. [23]יהיה] אפמכרע; נ היה. [24]אחר] אפנרע; מכ חסר. [25]אל מעמדו] אפמכר; נע במעמדו. [26]ואם היה בשתי הרביעיות הנשארות יהיה אחר חצי ימיו] אפמכרע; נ חסר. [27]היה] אפנכרע; מ יהיה. [28]דברים] אפמכרע; נ חסר. [29]הם עיקרים] אפמכרע; נ שם. [30]המזיקים] אפמכר; נ המזיקין; ע מהמזיקים. [31]והרע] אפמכרע; נ הרע. [32]ואם] אפנכרע; מ > היה. [33]כאשר] אפמכרע; נ וכאשר.

2 (1) Dorotheus said: We should always observe the upper planets in a nativity.[1] (2) If we find that one of them is oriental of the Sun, in its greatest power,[2] we should determine which of the houses of the zodiac[3] it exercises lordship over, and from that we may know where the native's good fortune comes from. (3) We should always take the house aspected by it [the upper planet] and ignore the other house;[4] if it aspects both, good fortune will come from both, and if <the nature of> one of the houses is like the planet's nature, the greatest good fortune will come from this house. (4) If the upper planet is a benefic, good fortune will come without fear or worry; if it is a malefic planet, good fortune will come with anxiety and fear. (5) Likewise, we should observe the lower planets; if one of them is occidental of the Sun and is in its greatest power,[5] it signifies that good fortune will come by virtue of its houses and because of the house it [the planet] aspects.

3 (1) If Jupiter is in one of the cardines, or in the eleventh place, and is neither under the Sun's ray nor retrograde, it too indicates great good fortune, wealth, and money.[1] (2) If it [Jupiter] is in the first or tenth place, good fortune will come before the middle of his life; if it is in any of the other cardines, it will come after the middle of his life. (3) If it [Jupiter] is oriental of the Sun and before its first station, or after opposition to the Sun in its second station, he [the native] will attain honor and wealth before the middle of his life, and if it is in either of the other two quadrants, after the middle of his life. (4) His [the native's] wealth will be according to its [Jupiter's] power, depending on whether it [Jupiter] is the ruler of the nativity or the lord of the hour of the nativity or the lord of the Sun's house by day or of the Moon's house by night. (5) If it [Jupiter] does not exercise lordship over the aforementioned positions, it will be of little avail. (6) You should observe: If it [Jupiter] is in its greatest power with respect to the Sun and also with respect to the ascendant degree when it is in one of the cardines, but it is in the house of its dejection or detriment,[2] this will lessen the good fortune indicated by the triplicity, because these three things are roots. (7) If one of the malefics is in one of the cardines, it signifies misfortune; if it is oriental of the Sun, disease and misfortune will come before the middle of his life, and if it is occidental <of the Sun> after the middle of his life. (8) Determine which cardine it is located in, as you did for the benefic planet.

4 (1) ודורניוס[1] אמר כי הכוכב ההוה למעלה מן הארץ יורה על החצי הראשון משנות האדם, וההוה תחת הארץ על החצי האחרון. (2) ויאמר[2] אבו מעשר כי הגורל הטוב[3] יורה על החצי[4] הראשון, ובעל בית הגורל יורה על החצי האחרון. (3) ויאמר[5] אבו עלי כי הלבנה תורה על החצי הראשון ובעל בית הלבנה[6] על[7] החצי האחרון. (4) ויאמר[8] אל[9] אנדרוסאגר[10]: לעולם נסתכל אל הכוכבים שמביטים אל הלבנה, ונחלק מדת[11] החיים עליהם. (5) ודבר מנוסה כי בהשלים לנולד שנים כמצעדי[12] מעלות המזל ששם הכוכב[13] המזיק, בתם מספר[14] השנים, יבא לו נזק וחלי כפי תולדת הכוכב[15], וכפי המזל[16] שהוא שם[17], וכפי ערכו אל השמש, וטעם זה יתברר[18] בדמיון שאומר.

5 (1) הנה שבתי[19] יורה בתולדתו על כל חלי; והנה פעם יורה על עיצור ופעם על שלשול, כי אם[20] היה עולה בפאת גלגלו הגדול יורה על עיצור[21] ואם היה[22] יורד יורה על שלשול[23]. (2) ואם היה ברביעית הראשונה מפאת השמש, שהיא[24] מעת זריחתו עד מעמדו הראשון, הוא חם ולח, וממעמדו[25] הראשון עד נכח השמש, יהיה חם ויבש, ואם היה מנכח השמש עד מעמדו השני[26], הוא קר ויבש, ואם ממעמדו השני[27] עד שיהיה נסתר תחת אור השמש, הוא קר ולח. (3) ואם היה בין קו חצי השמים אל המעלה הצומחת, הוא חם ולח, ומקו חצי השמים אל המעלה השוקעת, הוא חם ויבש[28], ואם היה[29] בין המעלה השוקעת ובין יתד התהום, הוא קר ויבש[30], ואם היה[31] בין הצומחת[32] ובין יתד תהום[33] הוא קר ולח. (4) ויאמר סהל הישראלי כי אם היה בין תחלת גבהותו בגלגלו הגדול שמוצקו רחוק ממוצק הארץ, הוא[34] קר ויבש עד תשעים מעלות[35], ומתשעים[36] מעלות עד מקום השפלות, הוא קר ולח, וממקום השפלות עד תשעים מעלות, הוא חם ולח, ומשם עד הגבהות

[1]ודורניוס] אפכר; מ ודורניוס; ע ואבורואה; נ ואברוחה. [2]ויאמר] אפמכר; נע ואמ׳. [3]הטוב] אפמכר; נע חסר. [4]החצי] אפנמרע; כ חצי. [5]ויאמר] אפמכר; נע ואמ׳. [6]הלבנה] אפמכר; נ הגורל. [7]על] אפמכרע; נ < יורה. [8]ויאמר] אפמכר; נע ואמ׳. [9]אל] אפנמכר; ע חסר. [10]אנדרוסאגר] אפ; ר אל אנדרוזגר; נמכע אנדרזוגאר. [11]מדת] אפנרע; מכ < זמן. [12]כמעצדי] אפנרע; מכ כמספר מצעדי. [13]הכוכב] אפנמכר; ע כוכב. [14]נתם מספר*] מכ; אפנרע במספר. [15]הככב] אפנמכרע; מ המזל. [16]המזל] אפכרע; מ הכוכב; נ חסר. [17]וכפי המזל שהוא שם] אפמכרע; נ חסר. [18]יתברר] אפנרע; מכ חסר. [19]שבתי] אפמכר; נע שבתאי. [20]כי אם] אפמכרע; נכ חסר. [21]ופעם על שלשול כי אם היה עולה בפאת גלגלו הגדול יורה על עיצור] אפמכרע; נכ חסר. [22]היה*] פרמכנע; א הוא. [23]ואם היה יורד יורה על שלשול] אפמנרע; כ חסר. [24]שהיא] אפרע; נ שהוא; מכ והוא. [25]וממעמדו] אפנכרע; מ ומעמדו. [26]השני] אמכר; פע הב׳; נ חסר. [27]השני] אמכר; פע הב׳; נ חסר. [28]ואם היה מנכח השמש עד מעמדו הב׳... המעלה השוקעת הוא חם ויבש] אפמכרע; נ חסר. [29]היה] אפמכר; נ חסר. [30]ואם היה בין המעלה השוקעת ובין יתד התהום הוא קר ויבש] אפנמכר; ע חסר. [31]היה] אפמכנע; ר חסר. [32]השוקעת ובין יתד התהום הוא קר ויבש. ואם היה בין הצומחת] אפנמרע; כ חסר. [33]תהום] אפנמכר; ע התהום. [34]הוא] אפמכרע; נ חסר. [35]מעלות*] פמכע; נ חסר. [36]ומתשעים] אכע; פמר ומצ׳; נ מצ׳.

4 (1) Dorotheus said that a planet that is above the Earth signifies the first half of human beings' life, and one that is under the Earth <signifies> the second half.[1] (2) Abū Ma'shar[2] said that the lot of Fortune signifies the first half, and the lord of the lot <of Fortune's> house signifies the second half.[3] (3) Abū 'Alī[4] said that the Moon signifies the first half and the lord of the Moon's house the second half. (4) Andarzagar said: We should always observe the planets that are in aspect with the Moon, and we should divide the lifespan according to them. (5) It has been demonstrated empirically that when the native is as many years old as the degrees of the rising times of the sign where the malefic planet is located <at the nativity>, when this number of years is completed, he will meet with injury and illness, depending on the planet's nature, on the <nature of the> sign where it [the planet] is located, and its relationship with the Sun; the meaning of this is clarified by the following example.

5 (1) Saturn, according to its nature, signifies every sort of disease; sometimes it signifies constipation and sometimes diarrhea, for if it is ascending in its eccentric circle[1] it signifies constipation, but if it is descending it signifies diarrhea.[2] (2) If it is in the first quadrant with respect to the Sun, that is, between its [Saturn's] rising and its first station, it is hot and moist; between its first station and its opposition with the Sun, it is hot and dry; between its opposition with the Sun and the second station, it is cold and dry; and between its second station and its being hidden under the Sun's ray, it is cold and moist.[3] (3) If it is between midheaven and the degree of the ascendant, it is hot and moist; between midheaven and the degree of the descendant, it is hot and dry; between the degree of the descendant and lower midheaven, it is cold and dry; and between the ascendant and <the cusp of> the cardine of lower midheaven, it is cold and moist. (4) Sahl the Jew said that from the apogee on its [Saturn's] eccentric circle[4] to 90°, it is cold and dry; from 90° to its perigee, it is cold and moist; from its perigee to 90°, it is hot and moist; and from there to the apogee, it is hot

חס[1] ויבש. (5) ויש לך | לעולם שתסתכל[2] אל המזל ששם שבתי[3], כי אם היה[4] 98ב
תולדת המזל חם, יחסר מקרתו, ואם קר, יוסיף מכאוב על[5] מכאוב[6].

6 (1) וכאשר דברתי על שבתי ככה[7] דרך[8] צדק ומאדים. (2) רק הכוכבים השפלים, והלבנה עמהם, מעת היותם נראים על הארץ והם מערביים, תולדתם חמה ולחה. (3) וככה[9] הלבנה עד היותה מבט רביעית עם השמש. (4) והכוכבים השפלים עד מעמדם הראשון ושאר הרביעיות, עשה כדרך שהראתיך. (5) וכאשר הסתכלת[10] אל צדק יש לך להסתכל אל נגה, שאם היה[11] באחת היתדות או בבית החמישי, שהוא בית שמחתו, יורה על טוב, בלא צער ופחד רק בשמחה ובטוב לבב, וכפי כחו יהיה הטוב, וכפי כח מה שיש לו מהשלטונות. (6) ולעולם, אם היתה השמש ביום בבית כבודה[12], והיא[13] באחת היתדות או בבית עשתי עשר[14] או בבית התשיעי, שהוא בית שמחתה, גם היא תורה[15] על טוב וכבוד וגדולה. (7) וככה אם הנולד בלילה והלבנה בבית כבודה, באחת היתדות או בבית עשתי עשר[16] או בבית השלישי, שהוא בית שמחתה: ככה תורה[17] על טוב וכבוד והון[18] יקר[19]. (8) וככה כל כוכב שיהיה[20] בבית כבודו, והטוב שיורה עליו יהיה כפי תולדתו. (9) כמו צדק, שיורה על פקידות ונאמנות; ושבתי, על בנינים; וכוכב חמה, מפאת חכמה ואומנות[21]; ונגה, מפאת הנשים; ומאדים, מפאת המלחמות; ושמש, מפאת המלכים.

7 (1) אמר בטלמיוס כי הלבנה תשמש[22] את[23] הנולד[24] ארבע שנים, וכפי כח הלבנה ברגע המולד וגם בתקופת כל שנה[25] ככה[26] יהיה בריאות גופו. (2) וכוכב חמה ישמש עשר שנים אחרי[27] הלבנה, וכפי כחו ברגע המולד ובתקופות[28] השנים יהיו ענייני[29] למודו ואומנותו. (3) ואח״כ ישמש נגה שמנה[30] | שנים[31], וכפי כחו ברגע המולד ובתקופות השנים[32] יהיו[33] 99א
תאוותיו בדברי הנשים. (4) ואחר כן[34] תשמש חמה תשע עשרה שנה[35],

[1]חס] אפנע; מר < הוא. כ הוא. [2]לעולם שתסתכל] אפמכ; נע לעולם להסתכל; ר להסתכל לעולם. [3]שבתי] אפמכר; ע שבתאי. [4]היה] אפמכנע; ר יהיה. [5]מכאוב על] ארע; פנ על; מכ חסר. [6]מכאוב] ארפמכ; נ > על רוב מכאוב; ע מכאובו. [7]ככה] אפמכ; נע כך; ר כן. [8]דרך] אפמכרע; נ חסר. [9]וככה] אנמכרע; פ ככה. [10]הסתכלת] אפנכרע; מ תסתכל. [11]היה] אפמכר; נע יהיה. [12]ביום בבית כבודה] אפמכרע; נ ש. [13]והיא] אפכר; מ או; נע והיתה. [14]עשתי עשר] אכר; פנמע הי״א. [15]גם היא תורה] אפמכר; נע גם הוא יורה. [16]עשתי עשר] אכר; פנמע י״א. [17]על טוב וכבוד וגדולה... שהוא בית שמחתה ככה תורה] אפנכרע; מ חסר. [18]והון] אפמכנע; ר והוא. [19]יקר] אפכר; נמע ויקר. [20]שיהיה] אפר; נ שהוה; מכע שהוא. [21]ואומנות] ארע; פמכ ואמנות; נ חסר. [22]תשמש*] פמכנע; ר משמשת; א משמש. [23]את] אפנכע; ר מעת; מ חסר. [24]הנולד] אפמכנע; ר < יום. [25]וגם בתקופת כל שנה] אנמ; כר גם תקופת כל השנה; ע גם בתקופות כל שנה; פ חסר. [26]ככה] אנמכרע; פ כן. [27]אחרי] אפמכר; נע אחר. [28]ובתקופות] אנמכרע; פ גם בתקופות. [29]ענייני] אפמכר; ע חסר. [30]שמנה] אמכר; פע ח׳; נ חסר. [31]שנים*] פרמכנע; א ימים. [32]יהיו ענייני למודו ואומנותו... ברגע המולד ובתקופות השנים] אפמכרע; נ חסר. [33]יהיו] אפנרע; מכ תהינה. [34]ואחר כן] ארע; פמכנ ואח״כ. [35]שנה] אר; פמכנע שנים.

and dry.[5] (5) You should always observe the sign where Saturn is located, for if the sign's nature is hot, it will decrease its coldness, and if <the sign's nature is> cold,[6] disease will be added to disease.

6 (1) What I said about Saturn applies to Jupiter and Mars. (2) As for the lower planets, as well as the Moon, their nature is hot and moist from the moment they become visible above the Earth and are occidental <of the Sun>. (3) This also applies to the Moon until it is in quartile with the Sun. (4) As for the lower planets, proceed as I have already indicated to you until <they reach> their first station and <are in their> other quadrants.[1] (5) Observe Venus as you have observed Jupiter, for if it is in one of the cardines or in the fifth place, which is the place of its [Venus'] joy,[2] it signifies good fortune, without grief and fear and with happiness and pleasure only; and the good fortune will be according to its power and according to the power of its lordship <over the dignities: House, exaltation, triplicity, term, decan>. (6) If the Sun by day is in the house of its exaltation, and it is in one of the cardines or in the eleventh or the ninth place, which is the place of its [the Sun's] joy, it always signifies good fortune, honor, and magnificence. (7) The same applies if the native was born by night and the Moon is in the house of its exaltation, in one of the cardines or in the eleventh or the third house, which is the place of its [the Moon's] joy: It signifies good fortune, honor, and great wealth. (8) The same applies to any planet that is in the house of its exaltation: And the good fortune it signifies is according to its nature. (9) Thus Jupiter signifies dominion and loyalty; Saturn, buildings; Mercury, regarding science and crafts; Venus, regarding women; Mars regarding wars; and the Sun, regarding kings.[3]

7 (1) Ptolemy said that the Moon rules over the native for four years; his bodily health will be according to the Moon's power at the moment of birth and also at the revolution of every year. (2) Mercury rules for ten years after the Moon; his [the native's] learning and skills will be according to its [Mercury's] power at the moment of birth and at the revolutions of the years. (3) Then Venus rules for eight years; his appetites for women will be according to its [Venus'] power at the moment of birth and at the revolutions of the years. (4) Then the Sun rules for 19 years; his authority

וכפי[1] כחה ברגע המולד ובתקופות השנים תהיה שררתו ומעלתו. (5) ואחר כן[2] ישמש מאדים שבע שנים, וכפי כחו ברגע המולד ובתקופות השנים[3] יהיה יגיעו ועמלו לקנות הון שישאר לאחריתו. (6) ואחרי כן[4] ישמש צדק שתים עשרה שנה[5], וכפי כחו ברגע המולד ובתקופות השנים ככה[6] תהיה עבודתו לשם[7]. (7) ואחרי כן[8] ישמש שבתי עד מותו, וכפי כחו ברגע המולד ובתקופות השנים תהינה תנועותיו וכבדותו[9] ובריאות[10] גופו בזקנותו[11]. (8) ככה הזכיר בטלמיוס ולא נתן טעם לחלוק הזה. (9) והנה טעם הלבנה[12], עד שיגמל הנער ויעברו עליו[13] ארבע שנים, שכל שנה תהיה בכח מזל אחד[14] עד השלמת ארבע מזלות שהם כנגד ארבע תולדות. (10) ונתן[15] לכוכב חמה גם למאדים חצי שנות כל אחד[16] מהם[17] הקטנות. (11) ולשמש ולנגה ולצדק נתן לכל אחד[18] כפי שנותיו הקטנות. (12) וחכמי פרס והודו סומכים על החילוק הנקרא אל פרדאר, כאשר אפרש בתקופות השנים, בסוף זה הספר, בעזרת השם[19].

8 (1) אמר משאאלה[20]: אם[21] היה בעל הבית השני במזל הצומח, יבוא לו ריוח וממון בלא יגיעה, ואם היה בעל המזל הצומח בבית השני, ייגע הרבה לבקש ממון[22]. (2) והנה הסתכל[23]: אם היה מן הכוכבים הטובים[24], לא יחסר לו טוב רק יבא בעמל[25], ואם היה מהמזיקים[26] והוא בבית שלטונו, ישחית כל ממונו ברצונו, ואם איננו בבית שלטונו[27], יוקח ממונו בעל כרחו, בסתר כמו גניבה, ובגלוי לסטים[28] שיצאו עליו. (3) ואם היה בעל הבית השני תחת אור השמש ועדק במקום רע, לעולם יהיה עני. (4) גם יש לך להסתכל מהגורל הטוב, כי כחו ככח הבית השני, וכל כוכב שיביט אליו יורה על ממון כפי תולדתו.[29] (5) ואם היה בעל הבית השני נותן כחו לבעל המזל הצומח, אפילו מנעוריו יהיה לו ממון[30] בלא[31] טורח, ואם בעל המזל הצומח יתן הכח לבעל הבית השני[32], יבא מזונו בעמל. (6) ואם היה בעל הבית[33] השני[34] באחת[35]

[1]וכפי] ארע; פמכנ כפי. [2]ואחר כן] ארע; פמכנ ואח״כ. [3]ובתקופות השנים] אפמכר; נע חסר. [4]ואחרי כן] ארע; פמכנ ואח״כ. [5]שנה] אמכר; פנע שנים. [6]ככה*] פרמכנע; א חסר. [7]לשם*] פרמכנע; א חסר. [8]ואחרי כן] אנכר; פמ ואח״כ; ע ואחר כך. [9]וכבדותו] ארע; פמכנ כבידותו. [10]כבידותו ובריאות] אפמכרע; נ ש. [11]גופו בזקנתו] אפמכר; ע גופו; נ חסר. [12]הלבנה] אפנרע; מכ ללבנה. [13]ויעברו עליו] אפמכרע; נ חסר. [14]אחד] אפמכרע; נ חסר. [15]ונתן] אפנמכר; ע ותתן. [16]אחד] אמכרע; פנ א׳. [17]מהם*] פרמכנע; א מהן. [18]אחד] אמנרע; פכ > מהם . [19]בעזרת השם] אר; פמכנע בע״ה . [20]משאאלה] א; פ משאלאה; ר מאשא אללה; נע משאאללה; מ משאללה; כ מאשללה. [21]אם] אפמכר; נע < גם. [22]בלא יגיעה ואם היה... הב׳ יגיע הרבה לבקש ממון] אפרע; נ חסר. [23]הסתכל*] פרמכנע; א חסר. [24]מן הכוכבים הטובים] א; פרמכנע הכוכב מהטובים. [25]בעמל] אפמכר; נע בלא עמל. [26]מהמזיקים] אפנמכר; ע מהמזיקין. [27]ישחית כל ממונו ברצונו ואם איננו בבית שלטונו] אפנמרע; כ חסר. [28]לסטים*] פמכר; נ כמו לסתים; ע כמו לסטים. [29]ואם היה בעל הבית השני... יורה על ממון כפי תולדתו*] פרמכנע; א חסר. [30]ממון] אפנרע; מכ > הרבה. [31]בלא] אפמכרע; נ בלי. [32]השני] אמכר; פע הב׳; נ חסר. [33]יבא מזונו בעמל. ואם היה בעל הבית*] פרמכנע; א חסר. [34]השני*] פעמכר; אנ חסר. [35]באחת] אפמכע; נר באחד.

and rank will be according to its [the Sun's] power at the moment of birth and at the revolutions of the years. (5) Then Mars rules for seven years; his toil and effort to acquire the wealth that will remain after his death will be according to its [Mars'] power at the moment of birth and at the revolutions of the years. (6) Then Jupiter rules for 12 years; his devotion to God will be according to its [Jupiter's] power at the moment of birth and at the revolutions of the years. (7) Then Saturn rules until his death; his agility and lethargy and bodily health in old age will be according to its [Saturn's] power at the moment of birth and at the revolutions of the years.[1] (8) This is what Ptolemy said but he did not offer any explanation for this division. (9) The explanation for <the four years assigned to> the Moon is that four years elapse before the child is weaned, and each year is under the sway of one sign until a cycle of four signs corresponding to the four natures is completed.[2] (10) To Mercury and Mars he assigned <a number of years that is equal to> half of their least years. (11) To the Sun, Venus, and Jupiter he assigned <a number of years that is equal to> their least years.[3] (12) But the scientists of Persia and of India rely on the division designated *al-fardār*, as I shall explain in <the chapter on> the revolutions of the year, at the end of this book, with God's help.[4]

8 (1) Māshā'allāh said: If the lord of the second place is in the sign of the ascendant, he will profit and make money without effort; but if the lord of the sign of the ascendant is in the second place, he will have to struggle to obtain money. (2) So observe: If the planet is one of the benefics, he will not lack good fortune but it will come with effort; if it is one of the malefics and in the house of its lordship, he will squander all his money voluntarily; but if it is not in the house of its lordship, his money will be taken from him against his will, either surreptitiously by theft, or openly by robbers who attack him. (3) If the lord of the second place is under the ray of the Sun and Jupiter is in an unfortunate position, he will always be poor. (4) You should also observe the lot of Fortune, because its power is like the power of the second place, and any planet in aspect with it [the lot of Fortune] signifies money according to its [the planet's] nature. (5) If the lord of the second place gives its power to the lord of the sign of the ascendant, he will have money without effort already in his youth; but if the lord of the sign of the ascendant gives its power to the lord of the second place, he will have to toil for his food. (6) If the lord of the second

היתדות, ימצא ממון, ואם היה[1] | בבית[2] נופל, לא יוכל להתפרנס כי אם 99ב
בצמצום. (7) אמר אנדרוזגאר[3]: בעל השלישות הראשונה בבית השני, יורה
על השלישות[4] הראשונה[5] ממדת חיי הנולד, ובעל השלישות השניה, יורה[6] על
האמצעית, והאחרון, על האחרון.

<III III>
הבית השלישי

1 (1) אמר דורוניוס[7]: אם היה[8] המזל הצומח גדי או סרטן, יהיה לנולד מריבות
עם האחים. (2) וטעם זה הדבר ידוע: בעבור היות בעל הבית השלישי, הוא
בעל בית[9] שנים העשר[10] שיורה על המריבות. (3) ומזה הדרך תלמוד[11] לכל
המזלות, כי אם היה המזל[12] הצומח טלה[13] או מאזנים, יסבב סבות הוא בעצמו[14]
למיתתו[15], ויהיה לו ממון מן הנשים, ויהיה[16] חל[17] קבוע באחד מאבריו[18], וישמח
עם אביו בעבור כי תולדת הלבנה והשמש[19] שוה[20], ויתחדשו לו מריבות בארץ
נכריה או עם אנשים[21] אכסנאין[22]. (4) ואם המזל העולה שור או עקרב, יסבב
על נפשו חלאים, והיה[23] לו מריבות[24] עם הנשים, וממון מקרקעות[25], וימותו
רובי אוהביו. (5) ואם[26] המזל העולה תאומים או קשת[27], ישחיתו אחיו ממונו,
ויקנה[28] ממון מדברים שהם נאצרים[29], ורובי בניו יתהפכו לו לאויבים[30]. (6)
ואלה[31] הדברים אין[32] צריכים[33] לפרש טעמיהם[34], כי הם לקוחים מערך הבתים
שהם לכוכב אחד, ועל זה הדרך תוכל[35] להוציא שאר הדינין[36] שלא הזכרתי.

2 (1) אם מצאת בעל הבית השלישי במבט שלישית או ששית[37] עם המעלה
הצומחת, או עם בעל המזל הצומח, תהיה אהבה גמורה בינו ובין האחים, ואם
מבט נכח או רביעית, תהיה ביניהם[38] איבה ותחרות. (2) וככה יש לך להסתכל
במאדים, כי הוא יורה[39] בכל מולד על האחים. (3) ואם היה במבט נכח או

[1]היה] אפמכר; נע הוא. [2]בבית] אפמכרע; נ חסר. [3]אנדרוזגאר] אפמכר; נע אנדרוזגאר. [4]השלישות*] פמכע; נר שלישות. [5]בבית הב' יורה על השלישות הראשונה*] פרמכנע; א חסר. [6]יורה] אפמכרע; נ חסר. [7]דורוניוס] אפכר; ע דרוניוס; נ דוריוס; מ דוריינוס. [8]היה] אפמכר; נע חסר. [9]בית] א; פנע הבית; כר בית; מ חסר. [10]שנים העשר] אמכ; פנע הי"ב; ר השנים עשר. [11]תלמוד] אפמכרע; נ תוכל ללמוד. [12]המזל] אפמכרע; נ חסר. [13]טלה] אנמכרע; פ בטלה. [14]הוא בעצמו] אפמכרע; נ לעצמו. [15]למיתתו] אפמכרע; נ למתחו. [16]ויהיה] אפמכר; נכע > לו. [17]חל] אפכרע; נמ חולי. [18]מאבריו*] ע; אפמכר מאחיו; נ מאבדיו. [19]הלבנה והשמש] אפנכרע; מ ש. [20]שוה] אנמכרע; פ שנה. [21]אנשים] אפמכרע; נ האנשים. [22]אכסנאין] אפמ; ר אכסנאים; כ אכסניה; נע חכמים. [23]והיה] אפמכ; נרע ויהיה. [24]מריבות] אפנכרע; מ מריבה. [25]מקרקעות] אפכ; נ הקרקעות; מרע מן הקרקעות. [26]ואם] אפמכר; נע וגם אם. [27]תאומים או קשת] אפמכנע; ר ש. [28]ויקנה] אפמכר; נע ויהיה. [29]נאצרים] אפמכר; נע חסר. [30]לאויבים] אפנכרע; מ לאורבים. [31]ואלה] אפנכרע; מ ואלו. [32]אין*] פרמכנע; א אינם. [33]צריכים] אפנמ; ע צריך; כר צריכין. [34]טעמיהם] אפמכר; נע טעמם. [35]תוכל] אנרע; כ ראוי; פמ חסר. [36]הדינין] אפמכר; נע הדינים. [37]שלישית או ששית] אפנמכר; ע ג' או ו'. [38]ביניהם*] נמרע; אפכ ביניהן. [39]יורה] אפמכרע; נ חסר.

place is in one of the cardines, he will find money, and if it is in a cadent place, his living will be scanty.[1] (7) Al-Andarzagar said: The first lord of the triplicity in the second place signifies the first third of the native's life, the second lord of the triplicity signifies the second third, and the last <lord of the triplicity signifies> the last <third>.[2]

<III III>
THE THIRD PLACE

1 (1) Dorotheus said: If the ascendant sign is Capricorn or Cancer, the native will have quarrels with the brothers. (2) The reason for this is well known: Because the lord of the third place [the place signifying brothers] is <the same as> the lord of the twelfth place, which indicates quarrels.[1] (3) From this example you may infer about all the signs;[2] if the ascendant sign is Aries or Libra, he [the native] will cause his own death;[3] will have money from women;[4] will have a chronic disease in one of his organs;[5] will rejoice with his father, because the Moon's and the Sun's nature is the same;[6] and will become involved in quarrels in a foreign country or with guests. (4) If the ascendant sign is Taurus or Scorpio, he will make himself ill,[7] have quarrels with women,[8] earn money from land,[9] and most of his friends will die.[10] (5) If the ascendant sign is Gemini or Sagittarius, his brothers will squander his money,[11] he will earn money from accumulated things,[12] and most of his children will become his enemies.[13] (6) There is no need to explain these things, because they derive from the relation between the <two> houses assigned to one planet,[14] and on this basis you can infer the other judgments that I did not mention.

2 (1) If you find the lord of the third place in trine or sextile with the ascendant degree, or with the lord of the ascendant sign, there will be complete love between him and his brothers; but if <they are> in opposition or quartile, there will be antagonism and rivalry between them. (2) You should observe Mars, because it signifies brothers in every nativity.[1] (3) If it is in opposition or quartile with the ascendant sign or with its lord, he

רביעית עם המזל[1] הצומח או עם בעליו, ילחם עם אחיו, ותוכל לדעת מי המנצח
מהם[2] מפאת הכח, כאשר אפרש בבית[3] | השביעי, בהזכירי דבר הנלחמים. (4) 100א
ואם היה מאדים מביט מבט אהבה אל הגורל הטוב, תהיה לו תועלת מאחיו,
ואם[4] מבט רע, יבא נזק בממונו על ידם[5].

3 (1) אמר בטלמיוס כי שבתי והשמש יורו על האחים הגדולים מהנולד, וצדק
ומאדים יורו על האמצעיים, וכוכב חמה יורה על הקטנים, והלבנה על האחות
הגדולה, וגגה על הקטנה. (2) וכפי כחם וערכם אל הצומח ואל בעליו ככה תדין
לכל אחד מהם[6]. (3) אמר דורוניוס[7]: לעולם הסתכל[8] אל מאדים, וכפי כחו ככה
עניני האחים. (4) והסתכל: אם הוא מזרחי מהשמש, לעולם יורה על הגדולים
מהנולד, ואם הוא מערבי, יורה על הקטנים ממנו. (5) ואם היה[9] מאדים, ובעל
הבית השלישי, ובעל גורל האחים, באחד בתי[10] תולדת המים, תדין כי אחים
רבים יהיו לו. (6) ואם היו[11] שלשתן[12] בבתים עקרים, לא יהיו לו אחים, ואם
קצתם בבתי תולדת המים וקצתם בבתים עקרים[13], יורה על האמצעיים במספר,
וכפי[14] ערך הרב[15] ככה תדין. (7) ואם מאדים תחת אור השמש, וככה בעל
הבית השלישי[16] ובעל הגורל[17], ימותו כל אחיו בימיו, ואם לא יהיו שלשתם[18]
ככה[19], יחיו מקצתם וימותו מקצתם. (8) ואם היה הגורל במזל זכר, ובעל בית
הגורל מזרחי מהשמש או באחד רביעיות הגלגל שהם זכרים גם במזל זכר,
והבית השלישי במזל זכר, ובעל הבית גם מאדים במקומות זכרים, לא יהיה
לנולד אחיות כי אם אחים[20]. (9) ואם הדבר הפוך, שיהיו כלם נקבות, יהיה
הדבר הפוך, ואם מקצתם זכרים ומקצתם נקבות, יהיו אלה ואלה[21], ואם אלה
השלשה[22] שיורו על האחים כלם יהיו[23] במזלות שת[24] גופות, יהיו לו אחים מאב
אחר או מאם אחרת.

[1]המזל] אכרע; פנמ מזל. [2]מהם] אפמכר; נע חסר. [3]בבית*] פרמכנ; א בשער; ע בשער
הבית. [4]ואם] אפמכרע; נע > היה מביט. [5]ידם*] פרמכנע; א אחר. [6]אחד מהם] ארע;
פמנ אחת מהן; כ אחת מהם. [7]דורוניוס] אפנכר; מ דוריינוס; ע דרוניוס. [8]והסתכל]
אמכרע; פנ תסתכל. [9]היה] אפמכנע; ר יהיה. [10]בתי] אפנכרע; מ חסר. [11]היו] אפמכרע;
נ יהיו. [12]שלשתן] אפמכר; נע שלשתם. [13]ולא יהיו לו אחים ואם קצתם בבתי תולדת המים
וקצתם בבתים עקרים] אפמכרע; נ חסר. [14]וכפי] אפנמכר; ע כפי. [15]הרב] אכרע; פנמ
הכוכב. [16]הבית השלישי] ארע; פ הג'; כ השישי; נמ > הבית. [17]ובעל הגורל] אפמכרע; נ
חסר. [18]שלשתם] אפנמכרע; כ שלשתן. [19]שלשתם ככה] אפנכרע; מ שם. [20]אחים] אפמכרע;
נ זכרים. [21]ואלה] אפמכרע; נ עם אלה. [22]השלשה] אנר; פמכע הג'. [23]יהיו] אפמכר; נע
חסר. [24]שתי] אמכ; פ ב'; נרע שני.

will fight his brothers, and you can determine which of them will be victorious by the power <of the ascendant sign or its lord>, as I shall explain in the seventh place, when I refer to warriors.[2] (4) If Mars is in an aspect of love to the lot of Fortune, he will derive benefit from his brothers, but if in an inauspicious aspect, they will cost him money.

3 (1) Ptolemy said that Saturn and the Sun signify the native's older brothers, Jupiter and Mars signify the middle <brothers> [i.e., brothers of the same age as the native], Mercury signifies the younger <brothers>, the Moon <signifies> the older sister, and Venus <signifies the > younger <sister>.[1] (2) Pronounce judgment about each of them [the different siblings] according to their [the planets'] power and their relation to the ascendant and its lord. (3) Dorotheus said: Always observe Mars, for the affairs of brothers are according to its power.[2] (4) Observe: If it [Mars] is oriental of the Sun, it always signifies the <brothers that are> older than the native, and if occidental, it signifies the <brothers that are> younger. (5) If Mars, the lord of the third place, and the lord of the lot of brothers[3] are in one of the signs of watery nature, judge that he will have many brothers. (6) If all three [Mars, the lord of the third place, and the lord of the lot of brothers] are in barren signs,[4] he [the native] will not have brothers; but if some of them are in signs of watery nature and some of them in barren signs, it signifies an average number <of brothers> and pass judgment <about the number of brothers> according to the <type of signs with the> larger proportion <of planets>.[5,6] (7) If Mars is under the ray of the Sun, and so too the lord of the third place and the lord of the lot <of brothers>, all his brothers will die during his lifetime; but if not all three are in this condition [under the ray of the Sun], some of them will live and some will die. (8) If the lot <of brothers> is in a masculine sign and the lord of the sign of the lot is oriental of the Sun or in one of the masculine quadrants of the zodiac and <it is> also in a masculine sign, the third place is in a masculine sign, and the lord of the <third> place and Mars are in masculine signs, the native will have no sisters but only brothers. (9) The opposite holds in the opposite case, when all <the signs and quadrants> are feminine;[7] and if some of them are masculine and some of them are feminine, these [the brothers] and those [the sisters] will be <in the same proportion>. But if all of these three that signify brothers [i.e., Mars, the lord of the third place, and the lord of the lot of brothers] are in bicorporal signs, he [the native] will have brothers from another father or from another mother.

4 (1) וחכמי המזלות הסתכלו לבית הזה כי הוא יורה[1] על האמונות. (2) והנה אם היה | צדק בבית הזה, והמולד[2] היה[3] ביום, יהיה הנולד חנף, כי[4] יראה לבני 100ב
אדם כי הוא צדיק ואיננו[5] כן. (3) ואם היתה שם השמש[6], ויש[7] לה שלטון על הנולד[8], יורה כי אין לו אמונה כלל. (4) ואם היתה לבנה[9] שם והמולד ביום, יהיה איש אמונות באמת, ואם בלילה, גם יהיה[10] צדיק רק[11] יראה יותר ממה[12] שיש בלבו. (5) ואם היה שם[13] צדק בלילה, גם הוא צדיק תמים[14], וכל זה אם לא יהיה[15] נשרף מהשמש או שב אחורנית. (6) וככה, אם מצאת אחד מן המזיקים בבית השלישי, יורו על איש כזבים, ואם היה שם כוכב חמה[16] והוא[17] בממסך אחד מן המזיקים[18], יורה על כותב[19] שטרות פסולים[20] ונשבע[21] על שקר[22]. (7) וככה יש לך להסתכל ביום ובלילה אל גורל השמש, כי אם היה[23] הגורל, או בעל ביתו אם הוא[24] מביט[25] אליו, במזל המחברת[26] הגדולה שהוא בחלק העם שהוא מהם, ובעל בית הגורל שב אחורנית או יהיה בבית הששי[27] או בבית י״ב[28], יניח הנולד תורת[29] אבותיו ויחזור אל תורה אחרת. (8) וגנה בבית הזה יורה על אמונה נכונה[30], אם לא היה[31] נשרף באור השמש או שב אחורנית. (9) וככה[32] אם היה בעל הבית השלישי באחת היתדות, והוא בכחו, ועל[33] מבט אהבה עם בעל המזל הצומח; ואם היה[34] שם בעל המזל הצומח, והוא בכחו[35], ולא יביט אליו אחד מן המזיקים[36], יהיה הנולד עובד השם, וחלומותיו אמת, ואינן צריכים[37] לפתרון[38].

<III IV>
הבית הרביעי

1 (1) אמר בטלמיוס: לעולם נסתכל אל מקום[39] השמש במולד, בין ביום בין[40] בלילה, וממנה נוכל לדעת כמה ימי האב שנשארו מיום המולד. (2)

[1]יורה] אפמכנע; ר מורה. [2]והמולד] אפנכרע; מ והנולד. [3]היה] אפמכר; נע חסר. [4]כי] אפמכרע; נע חסר. [5]ואיננו] אפמנכר; ע ואינו. [6]שם השמש] אפמכר; נע ש״ש. [7]ויש] אפנמכר; ע וישׁ. [8]הנולד] אפמכנע; ר > הזה. [9]לבנה] אפנמכר; ע הלבנה. [10]גם יהיה] אפכרע; מ גם כן יהיה; נ יהיה גם. [11]רק] אפמכנע; נ וכן; ר גם. [12]ממה*] נמע; מה אפכר. [13]שם] אפמכר; נע חסר. [14]תמים] אפנכרע; מ חסר. [15]יהיה] אפמכר; נע היה. [16]חמה] אפמכר; נע חסר. [17]והוא] אפמכרע; נ חסר. [18]מן המזיקים] אפמכר; נ מהמזיקים; ע מהמזיקין. [19]כותב] אפמכנע; ר כותבי. [20]פסולים] אפמכנע; ר פסולות. [21]ונשבע] אפנכרע; מ וישבע. [22]על שקר] אפמכר; נע לשקר. [23]היה] אפמכר; נע יהיה. [24]אם הוא] אפנכרע; מכ חסר; (ע מעל לשורה= או). [25]מביט] אפנמכר; ע (מעל לשורה) המביט. [26]המחברת] אפנמרע; כ מחברת. [27]הששי] אמכר; פע הו׳; נ הב׳. [28]בבית השנים עשר] אמכר; פ בבית י״ב; נע הי״ב. [29]תורת] אפנכרע; מ תחת. [30]נכונה] אנמכרע; פ נכוחה. [31]היה] אפמכ; נרע יהיה. [32]וככה] אפמכנע; ר חסר. [33]ועל] אפנכר; מ עם. [34]היה] אפמכר; נ יהיה. [35]ועל מבט אהבה עם בעל... המזל הצומח והוא בכחו] אפנמכר; ע חסר. [36]מן המזיקים] אפמכר; נע מהמזיקים. [37]ואינן צריכים] אפנכרם; ע ואין צריכין. [38]לפתרון] אפכר; ע לפרש; נ לפת (ע = הדבור המתחיל מופיע בשוליים). [39]מקום] אפמכר; נע חסר. [40]בין] אע; פמכר ובין; נ חסר.

4 (1) The astrologers observed this place [i.e., the third place] because it signifies <religious> beliefs. (2) So if Jupiter is in this place, and the birth is by day, the native will be hypocritical, making a show for other people of being a righteous person, although he is not one. (3) If the Sun is there [i.e., in the third place] and it [the Sun] exerts lordship over the native, it signifies that he has no <religious> belief. (4) If the Moon is there [i.e., in the third place] and the birth is by day, he will be a true believer; but if <the birth is> by night he will also be a righteous person, but will appear to be more <righteous> than he really is. (5) If Jupiter is there by night [i.e., for a nocturnal nativity], in this case too he will be a wholly righteous person, but all this applies if it [Jupiter] is not burnt by the Sun or retrograde. (6) If you find one of the malefics in the third place, it signifies an imposter; if Mercury is there and in a mixture[1] with one of the malefics, it signifies a forger and a perjurer.[2] (7) In like manner you should observe the lot of the Sun,[3] by day and by night [i.e., for both diurnal and nocturnal nativities]; for if the lot, or the lord of its [the lot's] place if it [the lord of the lot's place] aspects it [the lot], is in the sign of the great conjunction <of Saturn and Jupiter> that governs the nation to which he [the native] belongs,[4] and the lord of the lot's place is retrograde or in the sixth or twelfth place, the native will abjure the faith of his forefathers and convert to another religion.[5] (8) But Venus in this place signifies right belief, on condition that it is not burnt under the Sun's ray or retrograde. (9) The same applies if the lord of the third place is in one of the cardines, has its power, and is in trine with the lord of the ascendant sign; if the lord of the ascending sign is there [in the third place], exerts lordship <over the third place>, and is not aspected by any of the malefics, the native will serve God, his dreams will be true, and they will not require interpretation.

<III IV>
The Fourth Place

1 (1) Ptolemy said: We should always observe the position of the Sun in a nativity, whether diurnal or nocturnal; from it we can know how many days the father has left <to live> after the day of the <native's> birth. (2) He said that if the Sun is in conjunction with Saturn, or in opposition

ואמר שאם היתה השמש במחברת עם שבתי[1], או במבט[2] נכח או במבט רביעית עם מאדים, יורה על אורך חיי האב, ואם השמש במחברת עם מאדים, או במבט נכח | או במבט רביעית[3] עם שבתי[4], יורה על קוצר שנות חייו[5]. (3) וזו 101א הסברא[6] איננה נכונה, כי המזיקים[7] לעולם יורו על רע, בין במחברת ובין במבט נכח[8] בין במבט רביעית, רק הכוכבים הטובים לעולם יורו על טוב, והמבט[9] יותר טוב מן המחברת בעבור חולש כחם בכח אור השמש. (4) והנולד ביום, ננהג מקום השמש אל מקום כרת כמשפט הניהוגים שהראיתך. גם ננהג שבתי אל מקום כרת, וננהג[10] תחלת הבית הרביעי במצעדי גלגל היושר[11], גם ננהג[12] מקום גורל האב, באי זה מקום שיהיה, אל הכרת שהוא לפנינו. ובזמן שיתחברו שנים[13] עדים, אז ימות האב. (5) ודעת חכמי המזלות שיסתכל[14] במולד היום[15] אל מקום השמש. והנה אם היתה באחד מקומות[16] החיים[17] הנזכרים בבית הראשון, ויביט אליה אחד[18] משליטי מקומה, והוא בכחו הגדול מפאת השמש ומפאת המזל הצומח, יחיה[19] האב כפי שנות המביט האמצעיות[20], ואם לא יהיה בכחו הרב[21], יחיה כפי שניו[22] הקטנות. (6) ואם לא היתה השמש במקום ראוי, או היא[23] במקום ראוי[24] ואין שליט מביט, קח שבתי תמורת[25] השמש ועשה כמשפט. (7) ואם לא תוכל לקחת מדת החיים משבתי, קחנו מגורל האב, ואם לא תוכל ממנו, קחנו מהבית הרביעי. (8) ואם הנולד בלילה, תחל משבתי, ואחריו השמש, ואחריו הבית הרביעי, ובסוף גורל האב, ועשה כמשפט[26]. (9) והנכון דבר הניהוגין[27]. (10) ודבר מנוסה[28] כי אם היה אחד מהמזיקים בבית השמש ביום או בלילה ברגע המולד, יזיק האב בעיניו או במדת חייו, ואם שם אחד מהטובים, יאריכו ימי האב. (11) ולעולם כשיגיע השמש לבדה, או שבתי לבדו, או גורל האב לבדו[29], או הבית הרביעי, אל מקום כרת, יורה על חולי ונזק[30] שיבא אל האב כתולדת הכוכב הכורת.

[1]שבתי] אפנמכר; ע שבתאי. [2]במבט] אפנמרע; כ מבט. [3]רביעית] אפמכרע; נ ד׳. [4]שבתי] אפנמכר; ע שבתאי. [5]חייו] אפנכרע; מ חיי האב. [6]הסברא] אמכע; פנר הסברה. [7]המזיקים] אפמכ; נע המזיקין. [8]ובין במבט נכח] אפמכר; נע חסר. [9]והמבט] א; פנמכרע ובמבט. [10]וננהג*] נמרע; א ננהג; פכ ונהג. [11]היושר] אפנמכר; ע הישר. [12]וננהג] א; נמע וננהג; פכר נהג. [13]שנים] אכר; פ ב׳; נמע שני. [14]שיסתכל] אפנמכר; ע שנסתכל. [15]היום] אמכר; פנע האב. [16]מקומות] אפנמכר; ע המקומות. [17]החיים] אפמכר; נע חסר. [18]אחד] אנמכרע; פ א׳. [19]יחיה] אפמכרע; נ יהיה. [20]האמצעיות] אפמכר; נע האמצעיים. [21]הרב] אפנמכר; ע האב. [22]שניו] אע; פמכנ שנות; ר > הכוכב. [23]היא] אפכר; נע היתה. [24]או היא במקום ראוי] אפנכרע; מ חסר. [25]תמורת] אפמכר; נע תחת. [26]ואם לא תוכל לקחת מדת החיים משבתי… ובסוף גורל האב ועשה כמשפט] אפמכר; נע חסר. [27]הניהוגין] אר; פמכנע הניהוגים. [28]מנוסה] אפמכר; ע > הוא; נ חסר. [29]או גורל האב לבדו] אפמכר; נע חסר. [30]ונזק] אפמכר; נע חסר.

or quartile with Mars, it signifies a long life for the father; but if the Sun is in conjunction with Mars, or in opposition or quartile with Saturn, it signifies that his [the father's] life will be short. (3) This rule of thumb is incorrect, because the malefics always signify misfortune, whether in conjunction, opposition, or quartile; only the benefic planets always signify good fortune, although an aspect is better than conjunction, because their power is weakened <when they are> under the power of the Sun's ray.[1] (4) If the native is born by day, <to know how long his father will live> we should direct the position of the Sun to a place of death, according to the rule of directions that I have shown you.[2] We should also direct the position of Saturn to a place of death, and direct the cusp of the fourth place in rising times at sphaera recta, and also direct the position of the lot of the father[3] (whatever position it is in) to the <place of> death that precedes it. The father will die at the time for which the two witnesses concur.[4] (5) According to the astrologers,[5] in a diurnal nativity <the astrologer> should observe the position of the Sun. If it [the Sun] is in one of the places of life (mentioned in <the chapter on> the first place), if one of the lords of its [the Sun's] position aspects it [the Sun], and if it [the lord of the Sun's position] has its greatest power with respect to the Sun and with respect to the ascendant sign, the father will live as long as the middle years of the aspecting <planet>; but if it does not have its greatest power <the father will live> as long as its [the aspecting planet's] least years. (6) But if the Sun is not in a suitable position, or if it is in a suitable position but there is no aspecting ruler <over the Sun's position>, use Saturn instead of the Sun and proceed according to the <aforementioned> rule. (7) And if you cannot determine the lifespan from Saturn, take it from the lot of the father; if you cannot find it [the lifespan] from it [the lot of the father], take if from the <cusp of the> fourth place. (8) If the native is born by night, start with Saturn, next <take> the Sun, next <take the cusp of the> the fourth place, and finally the lot of the father, and proceed according to the <aforementioned> rule. (9) The correct approach is <to rely on> the method of the directions. (10) It has been demonstrated empirically that if one of the malefics is in the house of the Sun at the moment of birth, by day or by night, it will injure the father in his eyes or shorten his life, but if one of the benefics is there, the father's life will be long. (11) When the Sun alone, or Saturn alone, or the lot of the father alone, or the <cusp of the> fourth place reaches a place of death, it always signifies disease or harm that will befall the father, according to the nature of the fatal star.[6]

2 (1) ודע כי מחלוקת[1] בין[2] בטלמיוס ובין חכמי המזלות, כי הוא אומר כי
הבית העשירי יורה על | האב והבית הרביעי יורה על האם, והחכמים[3] אומרים 101ב
הפך הדבר. (2) ויאמר אל נירזי[4]: אם היה המולד[5] ביום, נשים הבית העשירי לאב והרביעי לאם, ואם בלילה נהפך הדבר. (3) ויאמר תאבט[6]: אם היה הבית הרביעי במזל זכר, יורה על האב[7], ואם נקבה, יורה על האם, והנכון דברי החכמים. (4) והנה[8] עקר זאת[9] המחלוקת, כי כאשר ננהג הבית הרביעי אל מקום כרת, באותו הזמן יגיע הבית העשירי אל מקום כרת[10]. (5) והנה אם לא יכולנו לדעת מדת חיי האב מהשמש, ולא משבתי ולא מגורל האב, כי אם[11] מהבית הרביעי[12], גם לא יכולנו לדעת מדת חיי האם מנגה ולא מהלבנה ולא מגורל האם[13], רק מהבית העשירי; אז ימות האב והאם בזמן אחד, ובעבור זה באה המחלוקת. (6) וככה אם לקחנו מדת חיי הנולד מהשמש גם חיי האב ממנה, ויתכן שיגיע השמש אל מקום כרת ויגיע[14] באותו[15] הרגע אחד מארבע מקומות החיים של הנולד אל מקום כרת, וככה מעלת הבית הרביעי[16] או גורל האב או מקום[17] שבתי; אז ימות האב והבן ביום אחד. (7) וככה אם יגיעו שנים[18] ממקומות[19] החיים של[20] הנולד אל מקום כרת, ויגיע באותו הרגע מקום הלבנה בלילה גם ביום, אם[21] היתה ראויה לדעת ממנה כמה מדת החיים, גם באותו הרגע יגיע[22] נגה או מעלת[23] הבית העשירי או גורל האם אל מקום כרת, ימות הנולד ואמו ביום אחד[24].

3 (1) ויאמר[25] יעקב אלכנדי: לעולם נסתכל[26] ביום ובלילה אל מקום השמש ושבתי והבית הרביעי[27] וגורל האב, ונחפש מי הוא[28] השליט על[29] אלה[30] ארבעה[31] מקומות, וכפי כח השליט ככה יהיה דבר האב. (2) ואם השליט היה[32] בכחו הרב במולד ויהיה[33] באחת תקופות[34] השנה חלש, יורה על נזק שיבא[35] על האב כפי[36] חלוק[37] הבית שיהיה שם.

[1]מחלוקת] אפנכרע; מ המחלוקת. [2]בין] אפמכר; נע > יש. [3]והחכמים] אפמכר; נע ושאר החכמים. [4]אל נירזי] אפכר; מ אניריזו; נע יעקב אל כנדי. [5]המולד*] פנמכרע; א הנולד. [6]תאבט] אפמכר; נע ואמ׳; (ע = הדבור המתחיל מופיע בשוליים). [7]האב] אפמכרע; נ > והעשירי לאם. [8]והנה] אכר; פמ והיה; נע והוא. [9]זאת] אפמכר; נע זו. [10]באותו הזמן יגיע הבית העשירי אל מקום כרת] אפכרע; מ > להיותו נכת לבית הד׳; נ חסר. [11]כי אם] אפמרע; נ רק. [12]הרביעי] אכר; פמע הד׳; נ חסר [13]מהבית הד׳ גם לא יכולנו... מהלבנה ולא מגורל האם] אפמכרע; נ חסר. [14]ויגיע] אפמכרע; נ שיגיע. [15]באותו] אפמכר; נע באותה. [16]הרביעי] אכרע; פנמ הד׳. [17]מקום] אפנכרע; מ חסר. [18]שנים] אפמכרע; נ חסר. [19]ממקומות] אפמכנע; ר מקומות. [20]של] אפמכרע; נ אל. [21]אם] אפמכר; נע שם. [22]יגיע] אפמכר; נע < אם. [23]מעלת] אפנכרע; מ < מקום. [24]אחד] אמכרע; פנ א׳. [25]ויאמר] אפמכר; נע ואמ׳. [26]נסתכל] אפמכע; נר הסתכל. [27]הרביעי] אמכר ; פנ הי׳; ע הד׳. [28]הוא] אפמכנע; ר חסר. [29]על] אנמכרע; פ אל. [30]אלה] אפנר; מכ אלו; ע חסר. [31]ארבעה] אכ; פמ הד׳; נרע ד׳. [32]השליט היה] אפכר; מ השליט יהיה; נע ש. [33]ויהיה] אפמכנע; ר והיה. [34]תקופות] אפמכנע; ר תקופת. [35]שיבא] אנרע; פמכ שיורה. [36]כפי] אפמכר; נ וכפי כח; ע וכפי. [37]חלוק] אפמכר; נ החלוק; ע חילוק.

2 (1) Know that there is a disagreement between Ptolemy and the astrologers: He says that the tenth place signifies the father and the fourth place signifies the mother, but the astrologers say the opposite.[1] (2) Al-Nayrīzī[2] said: If the nativity is diurnal, we should assign the tenth place to the father and the fourth <place> to the mother, and if <it is> nocturnal <we should do> the opposite.[3] (3) Thābit said: If the fourth place is in a masculine sign, it signifies the father, and if in a feminine sign, it signifies the mother; but the astrologers' approach is the right one.[4] (4) This is the essence of this disagreement: When we direct <the cusp of> the fourth place to a place of death, <the cusp of> the tenth place reaches a place of death at the same time.[5] (5) So if we cannot determine the father's lifespan from either the Sun, or Saturn, or the lot of the father, but <only> from <the cusp of> the fourth place,[6] by the same token we cannot determine the mother's lifespan from Venus, or from the Moon, or from the lot of the mother, but <only> from <the cusp of> the tenth place;[7] then the father and the mother will die at the same time, and this is the cause of the disagreement. (6) Likewise, if we calculate the native's lifespan from <the position of> the Sun, and <we calculate> also the father's lifespan from it [from the position of the Sun], it is possible that the Sun will reach a place of death at the same moment as one of the native's four places of life reaches the place of death, and this applies to the degree of <the cusp of> the fourth place or of the lot of the father or of the position of Saturn; then the father and the child will die on the same day. (7) Likewise, if two of the native's places of life reach a place of death, and the position of the Moon, whether by night or by day, reaches <a place of death> at the same moment, (if it is possible to know from it [the position of the Moon] the lifespan [i.e., if the position of the Moon can be assigned as a place of life]), and at the same time <the position of> Venus or the degree <of the cusp of> the tenth place or the lot of the mother reaches a place of death, <then> the native and his mother will die on the same day.

3 (1) Ya'qub al-Kindī[1] said: We should always observe by day and by night [i.e., for diurnal and nocturnal nativities] the position of the Sun, Saturn, <the cusp of> the fourth place, and the lot of the father, and identify the ruler over these four positions; the father's destiny will be according to the ruler's power. (2) If the ruler is at its greatest power at the nativity but is weak at one of the revolutions of the year, it signifies harm

(3) והעיקר שתשים הבית הרביעי כאילו הוא מזל הצומח לאב, ומשם | תקח 102א
חלקי הבתים[1] כפי שנחלקו[2] במולד כפי רוחב הארץ. (4) הנה אתן לך דמיון:
חשוב כי המעלה הצומחת ברגע המולד שלש[3] מעלות ממזל[4] סרטן בתחלת
הגבול החמישי. והנה יהיה הבית הרביעי[5] שמנה מעלות ממזל בתולה, והבית
החמישי יחל משתים עשרה מעלות ממאזנים. והנה תשים המזל הצומח לאב
שמנה[6] מבתולה, ולא תחוש לשומו שלשה[7] ממאזנים, שהוא תחלת הבית
הרביעי במספר[8] מעלות המזלות, כי העיקר הם[9] מצעדי גלגל היושר. (5) וככה
יש לך לנהג בכל שנה מזל[10] מזל, ותחל משמנה[11] מבתולה[12], ותוכל לדעת
מות האב[13] מתולדת[14] הכורת[15] על[16] חיי האב, וכפי מקומו, וכפי הכוכבים
המביטים אליו[17]. (6) ולעולם אם מצאת בבית הרביעי כוכב מהמשרתים, איזה
כוכב שיהיה, שימנו[18] שותף[19] לדעת דברי האב. ככה במולד וככה בכל תקופה
ותקופה[20].

4 (1) וזה הבית יורה על הקרקע במולד כל האדם, ובמולד המלכים לבדם
יורה על המדינות שהוא מולך עליהם. (2) ואם היה בעל הבית הרביעי באחת[21]
היתדות והוא איננו[22] נשרף מהשמש[23] ולא שב אחורנית, יקנה הנולד קרקעות,
ואם יביט בעל הבית הרביעי אל השליט על הנולד מבט[24] אהבה, ימצא ריוח
וכל טוב מפאת הקרקעות, ואם יביט במבט איבה, יולדו[25] לו מריבות בעבור
הקרקעות. (3) ואם הוא[26] מלך, יקשרו עליו אנשי מדינתו[27], ותוכל לדעת
מי ינצח[28] כפי כח השליט על הנולד, ואף כי אם[29] הוא כוכב עליון, כאשר
אפרש בשער[30] המלחמות בספר המבתרים. (4) גם תסתכל[31] אל גורל הקרקע
והכוכבים שיביטו אליו, וכפי[32] שתראה ככה תדין מטוב ועד רע. (5) ולעולם
הסתכל[33] לשבתי: אם היה תקיף מפאת השמש ומפאת היתדות, ויש לו שלטון
במקומו, והוא שליט על הנולד, אז יהיה אוהב בינינים ויחדש נטיעות. (6) וככה
| אם היה השליט, אי זה שליט[34] שיהיה, בבית הרביעי והוא בכחו[35]. וככה אם 102ב
יהיה[36] באחד[37] המזלות שהוא מתולדת העפר.

[1]חלקי הבית] אנ; פמכרע חלק הבתים. [2]שנחלקו] אנמכ; פרע שנחתלקו. [3]שלש] אנכרע; פ ג'; מ בג'. [4]ממזל] אפנע; מכר עם מזל. [5]יהיה הבית הרביעי] אכר; פמ יהיה הבית הד'; נע ש. [6]שמנה] אכר; פמ ח'; נע שמונה מעלות. [7]שלשה] אנכר; פמע ג'. [8]במספר] אפמכרע; נ כמספר. [9]הם] אפמכר; נע הוא. [10]מזל] אפנמכר; ע ממזל. [11]משמנה] אנכר; פמע מח'. [12]מבתולה] אפמכרע; נ בתולה. [13]מות האב] אפמכר; נע חסר. [14]מתולדת] אנמכרע; פ > התולדת. [15]הכורת] אפמע; נכ הכוכב; ר הכורתים. [16]על] אמכ; נרע אל; פ אול. [17]אליו] אפנרע; מכ חסר. [18]שימנו] אפכר; נמע חסר. [19]שותף*] פנכרע; א שתוף; מ < להיות. [20]ותקופה] אפנרע; מכ > מהתקופה אשר נולד בה הנולד. [21]באחת] אפמכרע; נ בפאת. [22]והוא איננו] אפמכר; נע ואינו. [23]מהשמש] אפנכרע; מ < מאור. [24]מבט] אפמכרע; נ במבט. [25]יולדו] אפנמכר; ע יולידו. [26]ואם הוא] אפמכרע; נ והוא. [27]מדינתו*] פנמכרע; א מדינה. [28]מי ינצח] אפמכר; נע מנצח. [29]אם] אפמכרע; נ חסר. [30]בשער] אפמכר; נ בשעת; ע בשעה. [31]תסתכל] אפמכר; נע הסתכל. [32]וכפי] אפנמכר; ע ובכח. [33]הסתכל] אנמכרע; פ סתכל. [34]אי זה שליט] אפמכר; נ חסר; ע כי זה השליט. [35]והוא בכחו] אפמכר; נע ככה. [36]יהיה] אפנכרע; מ חסר. [37]באחד] אפנמכר; ע באחת.

that will befall the father, according to the division of the place where it [the ruler] is located. (3) The main thing is that you should set the fourth place as if it were the father's ascendant sign, and <beginning> from there divide the <twelve> places as they were divided at the nativity, according to the latitude of the country.[2] (4) Here is an illustration: Suppose that the ascendant degree at the moment of birth is Cancer 3°, at the beginning of the fifth climate. Consequently <the cusp of> the fourth place is Virgo 8° and the cusp of the fifth place is Libra 12°. So you should set Virgo 8° as the ascendant sign for the father, and do not hastily put it at Libra 3°, which is the cusp of the fourth place according to the number of degrees of the zodiacal signs, because the main thing is the rising times at sphaera recta. (5) Likewise, each year you should direct one sign after the other, beginning with Virgo 8°, and you may know about the father's death from the nature of the star that is fatal to the father, from its position, and from the planets that are aspecting it. (6) If you find one of the planets (any of them) in the fourth place, always assign it as a partner to know about the father's fate. This applies to the nativity as well as to every revolution <of the year>.

4 (1) In every person's nativity this place signifies landed property; only in the nativity of kings does it signify the cities over which he rules.[1] (2) If the lord of the fourth place is in one of the cardines and is neither burnt nor retrograde, the native will acquire land; if the lord of the fourth place aspects the ruler of the native in an aspect of love, he [the native] will have profit and benefit from his lands; but if it aspects in an aspect of antagonism, he will be involved in quarrels because of land. (3) If he [the native] is a king, the people of his city will conspire against him;[2] you can know who will be victorious according to the power of the ruler of the native, all the more so if it is an upper planet, as I shall explain in the section on wars in the *Book of Elections*.[3] (4) You should also observe the lot of the estate[4] and the planets that aspect it [that lot], and pass judgment for better or worse according to what you observe. (5) You should always observe Saturn: If it is strong with respect to the Sun and with respect to the cardines, exercises lordship in its position, and is the ruler of the native, then he [the native] will love buildings and will plant saplings. (6) The same applies if the ruler <of the native>, whichever <planet> the ruler may be, is in the fourth place and exerts its <greatest> power; the same applies if it is in one of the signs of earthy nature.

5 (1) וזה הבית יורה על אחרית כל דבר. על כן[1], אם היה[2] שם כוכב טוב, ואיננו שב לאחור ולא נשרף, ולא[3] בבית קלונו או בית שנאתו, אז תהיה[4] אחרית טובה לנולד. (2) אמר אבו מעשר: בעל בית הלבנה יורה על אחרית הנולד. (3) ואמר[5] אל אנדזואגר[6] כי בעל השלישות הראשונה בבית הרביעי, שהוא מתוקן כפי מרחב הארץ לא[7] כמספר[8] מעלות[9] המזלות, יורה על האב, ובעל השלישות השנית יורה על הקרקע[10], ובעל השלישות האחרונה יורה על אחרית הנולד. (4) אמרו הקדמונים: אם[11] היה מאדים או שבתי בבית הרביעי, ואיננו מבתי אחד הכוכבים[12] הטובים, ואין כוכב טוב מביט, יורה[13] כי[14] אחר שיקבר הנולד יוציאו[15] אותו מקברו. (5) ויאמר[16] חנוך: אם היה כוכב[17] בבית הרביעי, או יהיה בעל הבית הרביעי במקום טוב והוא יתן הכח לבעל הבית השני והוא במקום טוב[18] ואיננו[19] נשרף ולא שב אחורנית, יורה כי יתעשר הנולד מפאת מטמון שימצא. (6) ותוכל לדעת זה[20] באי זה זמן יהיה[21] זה משנות הנולד, שתסתכל אל בעל הבית השני, ואם היה מזרחי מהשמש או מערבי, ובאי זה רביעות מן היתדות, ואם הוא למעלה מן הארץ[22] או למטה[23] ממנה, כאשר מפורש[24] בספר ראשית חכמה.

<III v>
הבית החמישי

1 (1) אמר חנוך: לעולם נסתכל אל בעל השעה החמישית מהנולד וממנו נוכל לדעת דבר[25] הבנים. (2) וככה, אמר כי בעל שעת[26] הנולד יורה על הנולד, ובעל השעה השנית יורה על הממון[27], ובעל השעה השלישית יורה על[28] האחים, ובעל השעה הרביעית[29] יורה על האב, וכפי כח כל אחד | 103א כה[30] יהיה הדבר שיורה עליו. (3) וכל הקדמונים הסכימה דעתם ובטלמיוס

[1]על כן] אר; פמכ ע"כ; נע כי. [2]היה] אפמכר; נע יהיה. [3]ולא] אפנכרע; מ או. [4]תהיה] אפנמכר; ע יהיה. [5]ואמר] אנע; פמכר ויאמר. [6]אל אנדזו אגר] אפ; ר אנדרזוגר; מ אלאנדזוגר; נ אנדרזוגזנר; מ אל נדרזוגאר; ע אנדרזוגאר. [7]לא] אנמכרע; פ ולא. [8]כמספר] אפר; נע במספר; מכ כפי מספר. [9]מעלות] אפכרע; נ המעלות. [10]ובעל השלישות השנית יורה על הקרקע] אפמכר; נע חסר; (ע = הדבור המתחיל מופיע בשוליים). [11]אם] אפמכר; נע < כי. [12]הכוכבים] אפנמכר; ע מהכוכבים. [13]מביט יורה] אפמכר; נע עמו שיורה; (ע = הדבור המתחיל מופיע מעל לשורה). [14]כי] אפמכרע; נ < אם. [15]יוציאו] אמע; פנכר יוציא. [16]ויאמר] אפנמכר; ע ואמ׳. [17]ככב] אפנכר; מע > טוב. [18]והוא יתן הכח לבעל הבית הב׳ והוא במקום טוב] אפמכנע; ר חסר. [19]ואיננו] אר; פמכנע ואינו. [20]זה] אפנמכר; ע חסר. [21]יהיה] אפנמכר; ע תהיה. [22]מן הארץ] אפמכנ; ע מהארץ; ר חסר. [23]או למטה] אפנמכר; ע ולמטה (ע = הדבור המתחיל מופיע בשוליים). [24]מפורש] אפנמכר; ע פירשתי (ע = הדבור המתחיל מופיע מעל לשורה). [25]דבר] אפמכרע; נ דברי. [26]שעת*] נמע; אפכר השעת. [27]הממון*] פמכר; א < האב. [28]הממון. ובעל השעה הג׳ יורה על] אפמכר; נע חסר (ע = הדבור המתחיל מופיע בשוליים). [29]הרביעית] אר; פנמע הד; כ הרביעי. [30]ככה] אפמכרע; נ חסר.

5 (1) This place signifies the outcome of any undertaking; therefore, if a benefic planet is there, neither retrograde nor burnt, neither in the house of its dejection nor in the house of its detriment, then the native<'s undertakings> will have a fortunate outcome. (2) Abū Ma'shar said: The lord of the Moon's house signifies the outcome of the native<'s undertakings>. (3) Al-Andarzagar said: The first lord of the triplicity of the fourth place (calculated according to the latitude of the country and not according to the number of degrees of the zodiacal signs) signifies the father, the second lord of the triplicity signifies land, and the last lord of the triplicity signifies the outcome of the native<'s undertakings>.[1] (4) The Ancients said: If Mars or Saturn is in the fourth place, and it [the fourth place] is not one of the houses of the benefic planets, and no benefic planet aspects <it> [Mars or Saturn], it signifies that the native will be exhumed after he is buried. (5) Enoch said: If a planet is in the fourth place, or if the lord of the fourth place is in a benefic place and gives power to the lord of the second place and it [the lord of the second place] is in a benefic place and is neither burnt nor retrograde, it signifies that the native will grow rich from a treasure he finds. (6) To know which year of the native's life this will happen, observe the lord of the second place, and determine whether it is oriental or occidental of the Sun, in which cardinal quarter, and whether it is above or below the Earth [the horizon], as explained in the *Book of the Beginning of Wisdom*.[2]

<III v>
The Fifth Place

1 (1) Enoch said: We should always observe the lord of the fifth hour after the native<'s birth>; we may know about children from it.[1] (2) Likewise, he said that the lord of the hour of the native<'s birth> signifies the native, the lord of the second hour <after the native's birth> signifies <the native's> money, the lord of the third hour signifies <the native's> brothers, the lord of the fourth hour signifies the <native's> father, and the matter signified by it [the lord of the corresponding hour] will be according to the power of each of them [the lords of the corresponding hours].[2] (3) All the Ancients, including Ptolemy, agree that Jupiter signifies children, and

עמהם כי כוכב צדק יורה על הבנים, וכפי כחו במולד ככה יהיו הבנים[1]. (4) ויש לך להסתכל אל מקומו, שאם היה[2] במזל עקר יהיו לו בנים מעטים, והפך הדבר אם היה באחד מזלות[3] המים. (5) אם[4] היה מזרחי מהשמש וביתת[5] הראשון[6] או עשירי[7], יולידו לו בנים קודם חצי ימיו, והפך הדבר אם היה מערבי מהשמש[8] וביתות האחרים. (6) ואם היה ברביע[9] זכר ומזרחי מן השמש ומזל זכר, יהיו רוב בניו זכרים, והפך הדבר אם היה להפך. (7) ואם מאדים יהיה נחבר עמו או במבט רע אליו, ימותו רוב בניו[10].

2 (1) אמר אלכנדי[11]: לעולם הסתכל[12] בכל מולד אל מקום צדק, ואל[13] בית החמישי[14] ובעליו, ואל בעל השעה החמישית[15], ואל בעל גורל[16] הבנים, וראה מי הוא השליט על המקומות הנזכרים וראה: אם היה במחברת או במבט עם השליט על הנולד, יהיו לו בנים ואם לאו לא יהיו.

3 (1) אמר חנוך: קודם שתסתכל בדברי[17] הבנים, יש לך להסתכל אם הוא מוכן להוליד בנים[18]. (2) ואמר כי דבר מנוסה הוא, אם היה נגה במזל אריה, נשרף מהשמש והוא שליט על הנולד, לעולם לא יהיו לו בנים בעבור מום שיש לו באבר שלו, וככה אם היה במזל עקרב. (3) והכלל כי נגה יורה על הטיפה, וכפי כחו ודלותו תדין.

4 (1) ובטלמיוס אמר בספר הארבעה[19] שערים כי לעולם נסתכל בדברי הבן מהבית העשירי ומבית עשתי עשר[20]. (2) וכל הבאים אחריו, ומאשא אלה[21] עמהם, מלעיגים עליו והדין עמהם. (3) הזכרתי לך זה בעבור שלא תסמך על כל דברי הספר כי אין בו ממש. (4) כי הנה[22] הזכיר בספרו[23], שאם[24] היה השמש והלבנה במזל שיש לו שני[25] גופות, או[26] הלבנה או[27] השמש עם[28] מזל הצומח שיש לו שני[29] גופות, הנולד לא יהיה לבדו בבטן כי תאומים יהיו. (5) וזאת[30] | טעות גדולה, כי הנה השמש תעמוד[31] שלישית 103ב השנה במזלות שני גופות[32], והנה הלבנה תהיה במזלות שני[33] גופות[34]

[1]הבנים] אפמכר; נע לו בנים; (ע = הדבור המתחיל מופיע בשוליים). [2]היה] אפמכר; נע חסר; (ע = הדבור המתחיל מופיע מעל לשורה). [3]מזלות] אפנרע; מכ ממזלות. [4]אם] אפמכר ; נע עקב. [12]יהסתכל] אפנכרע; מ נסתכל. [13]ואל] אפנכרע; מ אל. [14]בית החמישי] אכר; פ בית הה'; מע הבית הה'; נ הבית החמישי. [15]השעה החמישית] אנכר; פ השעה הה'; מ השעה החמישי; ע שעה ה'. [16]גורל] אנמכרע; פ הגורל. [17]בדברי] אפמכנ; רע בדבר. [18]בנים] אפמכנע; ר חסר. [19]הארבעה] אכר; פנמע הד. [20]עשתי עשר] אכר; פנמע י"א. [21]ומאשא אלה] אפ; ר ומאשא אללה; נמע ומשאללה; כ ומאשאלה. [22]הנה] אמכר; פנ הזה; ע חסר. [23]בספרו] אפנמכר; ע חסר. [24]שאם] אפנכר; מע כי אם. [25]שני] אכרע; פנמ ב'. [26]או] אפמכרע; נ חסר. [27]או] אפמכרע; נ חסר. [28]עם] נמכרע; אפ אם. [29]שני] אכרע; פנמ ב'. [30]וזאת] אפכר; נמע וזה. [31]תעמוד] אפמכר; נע יעמד. [32]גופות] אפמכנע; ר גופים. [33]שני] אכרע; פנמ ב'. [34]גופות] אפמכנע; ר גופים.

that the children<'s fate> will be according to its [Jupiter's] power in the nativity.[3] (4) Observe its [Jupiter's] position: If it is in a barren sign he [the native] will have few children, but the opposite applies if it is in one of the watery signs.[4,5] (5) If it is oriental of the Sun and in the first or tenth cardine, his children will be born before the midpoint of his life, but the opposite applies if it is occidental of the Sun and in the other cardines. (6) If it is in a masculine quadrant, oriental of the Sun, and in a masculine sign, most of his children will be sons, but the opposite applies in the opposite case.[6] (7) If Mars is in conjunction with it [Jupiter] or in an inauspicious aspect with it, most of his children will die.

2 (1) Al-Kindī said: in every nativity, always observe the position of Jupiter, the fifth place and its lord, the lord of the fifth hour <after the nativity>, and the lord of the lot of children;[1] determine the ruler over these positions and observe: If it [the ruler] is in conjunction or in aspect with the ruler of the native, he will have children; otherwise he will not.

3 (1) Enoch said: Before you observe <the stars> about children, you should determine whether he is able to beget children. (2) He said that it has been demonstrated empirically that if Venus is in Leo, burnt by the Sun, and the ruler of the native, he will never beget children because he has a deformed penis, and the same applies if <Venus> is in Scorpio. (3) The rule is that Venus signifies the drop <of semen>; you should pass judgment according to its [Venus'] power or weakness.[1]

4 (1) Ptolemy said in *Tetrabiblos*[1] that regarding children we should always observe the tenth place and the eleventh place.[2] (2) But all those who followed him, including Māshā'allāh, laugh at him and they are right. (3) I have told you this so that you will not trust everything in this book, because it has no substance. (4) For he mentioned in his book that if the Sun and the Moon are in a bicorporal sign, or if the Moon or the Sun is in an ascendant sign that is a bicorporal sign, the native will not be alone in the womb because there will be twins.[3] (5) But this is a great error, because the Sun is in a bicorporal sign for a third of the year, and the Moon is in a

שלישית[1] החדש, והנה היה[2] ראוי כל זמן שהשמש באותן המזלות שיהיו שלישית הנולדים תאומים. (6) וכבר ראינו מולדים[3] רבים שהמאורות[4] היו[5] במזלות שני[6] גופות[7], וכל החמישה[8] המשרתים[9] גם המזל הצומח ככה, ולא היה לנולד תאום עמו.

5 (1) וככה אמר כי יוכל[10] לדעת הבן הנולד אם היה[11] בכור לאביו[12] או[13] לא. (2) כי אם מצא שבתי באחת היתדות, הנו לעד נאמן כי הנולד[14] בכור; וככה אם היה בעל המזל הצומח במזל השלישי[15] והוא מהכוכבים העליונים; וככה אם היה בעל הבית השלישי[16] במזל הצומח[17] והוא מהכוכבים השפלים, וככה אם היה בעל השלישות הראשונה במזל הצומח;[18] יהיה הנולד בכור. (3) ויותר מעשרה[19] בנים ראינו שהתחברו כל אלה במולדם ואחד מהם לא היה[20] בכור.

6 (1) ועוד דבר כי יוכל לדעת מספר הבנים, כי אם היה צדק או נגה מביטים אל הבית העשירי ואל הבית שעתי עשר[21], והם 22במזל שני[23] גופות[24], יורו על שנים; אם[25] במזל עומד, אחד[26]; אם[27] במתהפך, שלשה[28]. (2) וככה אמר שיוכל לדעת מספר נשי הנולד ממקום נגה והלבנה[29]. (3) והאמת מה שאמר חנוך, כי אין יכולת באדם לדעת מספר הבנים והנשים, רק יוכל[30] לדעת אם רבים[31] אם מעטים. (4) על כן[32], אם מצאת ספר סהל[33] היהודי במולדות, לא תסמוך עליו, כי יש שם[34] רבות כאלה שאין להם עקר והבחינה תכחישם.

7 (1) אמר אל אנדרוזגאר[35] כי בעל השלישות הראשונה בבית החמישי יורה על הבנים הראשונים, ובעל השלישות השנית על האמצעיים, ובעל שלישות| 104א
השלישי[36] על[37] הקטנים; ולעולם שים כוכב חמה שותף עמו. (2) וכבר הזכרנו

[1]שלישית] אפמכנע; ר שליש. [2]היה] אפמכרע; נ < אם. [3]מולדים] אפכר; מ נולדים; נע במולדים. [4]שהמאורות] אפמכנע; ר שהמולדות. [5]היו] אפמכרע; נ יהיו. [6]שני] אכרע; פנמ ב׳. [7]גופות] אפמכנע; ר גופים. [8]החמישה] אכר; פנמע הה׳. [9]המשרתים] אפנמכר; ע משרתים. [10]יוכל] אפמכנע; ר נוכל. [11]היה] אפנכרע; מ הוא. [12]לאביו] אפנרע; מכ חסר. [13]או] אפמכרע; נ אם. [14]הנולד] אפנכרע; מ הוא. [15]השלישי] אמכר; פ הג׳; נ שלישי; ע ג׳. [16]הבית השלישי] אמכ; פ הבית הג׳; נע השלישית. [17]והוא מהכוכבים העליונים. וככה אם היה בעל הבית הג׳ במזל הצומח] אפמכנע; ר חסר. [18]והוא מהכוכבים השפלים וככה אם היה בעל השלישות הראשונה במזל הצומח] אפמכרע; נ חסר. [19]מעשרה] אנמכ; פרע מ׳. [20]היה] אפמכרע; נ יהיה. [21]עשתי עשר] אכר; פנמע י״א. [22]והם*] פנמכרע; א אם. [23]שני] אנרע; פמכ ב׳. [24]גופות] אפמכנע; ר גופים. [25]אם] אפמכנע; ר ואם. [26]אחד] אפמכר; נע חסר; (ע = הדבור המתחיל מופיע מעל לשורה). [27]אם] אפמכנע; רע ואם. [28]שלשה] אפנמכר; ע ג׳. [29]והלבנה] אפמכר; נע חסר; (ע = הדבור המתחיל מופיע בשוליים). [30]יוכל] אפמכנע; ר יכול; ע נוכל. [31]אם רבים*] פנמכרע; א חסר. [32]על כן] אנכרע; פמ ע״כ. [33]סהל] אנמכע; ר אהל; פ עהג. [34]שם] אפכר; נמע חסר. [35]אל אנדרוזגאר] אכ; פר אל אנדרזוגר; נמע אנדרזוזגאר. [36]שלישות השלישי] אפמכ; נע השלישות השלישית; שלישות השלישות. [37]על] אפמכר; נע < יורה.

bicorporal sign a third of the month; and <were Ptolemy right>, a third of those born when the Sun is in these signs would be twins. (6) But we have already seen many nativities in which the luminaries were in bicorporal signs, as were all five planets and the ascendant sign, but the native did not have a twin.[4]

5 (1) He [Ptolemy] also said that he can know whether or not the native is his father's first-born. (2) If he finds Saturn in one of the cardines <of the nativity>, this is reliable testimony that the native is the first-born; the same applies if the lord of the ascendant sign is in the third sign <after the ascendant sign> and is one of the upper planets; the same applies if the lord of the third sign <after the ascendant sign> is in the ascendant sign and is one of the lower planets; likewise if the first lord of the triplicity is in the ascendant sign: <in these cases> the native is the first-born. (3) We have seen more than ten children in whose nativities all these things took place together, but none of them was a first-born.

6 (1) In addition, he [Ptolemy] presumes to know the number of <the native's> children: For if Jupiter and Venus aspect the tenth place and eleventh place and are in bicorporal signs, they signify two <children>; if <Jupiter and Venus are> in a fixed sign, <they signify> one child; if in a tropical <sign>, three <children>. (2) He also said that he could know the number of the native's wives from the position of Venus and the Moon. (3) But the truth is what Enoch said: Human beings cannot know the number of children and wives, but only whether they will be many or a few. (4) Therefore, if you find the *Book on Nativities* by Sahl the Jew, you should not rely on it, because it contains much that has no basis and will be refuted by examination.

7 (1) Al-Andarzagar said that the first lord of the triplicity in the fifth place signifies the first children, the second lord of the triplicity <signifies> the middle <children>, and the third lord of the triplicity <signifies> the young <children>;[1] always assign Mercury as its [i.e., the lord of the triplicity] partner. (2) We have already mentioned that Venus rejoices in

כי נגה ישמח[1] בבית החמישי. והנה בכל מולד שיהיה[2] שם, והוא איננו נשרף ולא שב אחורנית[3], ולא יביט[4] אליו מבט רע כוכב מזיק[5], יהיו לו בנים כרצונו וישמח בהם. (3) גם יורה נגה[6] שכל ימיו יהיה[7] מתעגג[8] במאכל ובמשתה[9] ורובי[10] דרונות[11] שיובאו[12] אליו, ואף כי אם היה נגה שליט על הנולד.

<III VI>
הבית הששי

1 (1) הסתכל: אם היה הנולד[13] ביום והשמש באחת היתדות עם[14] כוכב מזיק או מבטו, יורה על נזק[15] בעין הימנית. (2) ואם היה המזיק במזל שהוא על צורת בן אדם, תהיה[16] סבת[17] הנזק ממכתת[18] בן אדם, ואם היה במזלות המומים, שהם טלה ושור וסרטן ועקרב[19] גם גדי ודגים, יהיה הנזק מפאת חלי[20] כפי תולדת המזיק ותולדת המקום שהוא שם[21]. (3) ואם הלבנה תהיה במולד היום בבית השביעי או העשירי, והיא במבט רע מאחד המזיקים, יהיה מום בעינו השמאלית, ואם שני[22] המאורות הם[23] ככה, יהיה המום בשתי עיניו. (4) ואם הלבנה היתה במולד היום בשאר[24] הבתים ויביט אליה אחד מהמזיקים או שתהיה[25] השמש ככה, לא יורה על נזק שלם בעין.

2 (1) ואם הלבנה[26] תחת הארץ במולד היום והלילה[27], יורה[28] על חלי[29] בריאה או בקרב העליון ולא בעין כלל. (2) ודבר מנוסה הוא[30] שאם[31] הלבנה היתה[32] תחת הארץ[33] במולד היום או הלילה, יקרה לנולד חלי[34] שעול. (3) ואם[35] היתה הלבנה[36] במולד הלילה[37] במבט[38] רע עם המזיקים[39] והיא[40] למעלה מן הארץ[41], יורה על נזק ומום בעין הימנית[42].

[1]ישמח*] נמכרע; אפ יצמח. [2]שיהיה] אפנכרע; מ שיהיו. [3]איננו נשרף ולא שב אחורנית] אפמכרע; נע ש. [4]ביט*] נמע; אפכר חסר; (א = דבור מתחיל מופיע מעל לשורה). [5]ככב מזיק] אפכר; מ מזיק; נע חסר. [6]יורה נגה] אפמכר; נע ש. [7]יהיה] אפמכר; נע חסר. [8]מתעגג] אפנמכר; ע יתעגג. [9]במאכל ובמשתה] אפמכר; נע על מאכל ומשתה. [10]ורובי] אפמכנע; ר ורוב. [11]דרונות] אפמכע; ר דורונות; נ דורונו. [12]שיובאו] אפמ; כר שיבואו; נע יובאו; (ע = הדבור המתחיל מופיע מעל לשורה). [13]הנולד] אפמכר; נע המולד. [14]עם*] פנרע; מכ ושם; א שם. [15]נזק] אפנמכר; ע היזק. [16]תהיה] אפמנ; נרע יהיה. [17]סבת] אפמכר; נע חסר; (ע = הדבור המתחיל מופיע בשוליים). [18]ממכת] אפמר; נע מפאת; כ ממדת; (ע = הדבור המתחיל מופיע בשוליים). [19]ועקרב] אפמכר; נע חסר; (ע = הדבור המתחיל מופיע בשוליים). [20]חלי] אפמכנע; ר חולי. [21]שם] אפמכנר; נע חסר; (ע = הדבור המתחיל מופיע מעל לשורה). [22]שני] אר; פ ב'; נמע שתי; כ שנים. [23]הם] אפמכר; נע חסר. [24]בשאר] אפמכרע; נ בשתי. [25]שתהיה] אפנמכר; ע שיהיה. [26]הלבנה] אפמכרע; נ > כמו לדהנים. [27]במולד היום והלילה] אפמכר; נ חסר; ע במולד היום. [28]יורה] אפמכר; נע תורה. [29]חלי] אפמכנע; ר חולי. [30]הוא] אפמכר; נע חסר. [31]שאם] אפמכר; ע עי אם; נ אם. [32]היתה] אפמכרע; נ תהיה. [33]תחת הארץ] אפנמרע; כ חסר. [34]חלי] אפמכנע; ר חולי. [35]ואם] אפנמכר; ע וגם אם. [36]היתה הלבנה] אפנכרע; מ ש. [37]במולד הלילה] אפנכרע; מ חסר. [38]במבט*] נע; אפמכר במשפט. [39]המזיקים] אפמכרע; נ המזיקין. [40]והיא] אפמר; נע והוא; כ והיה. [41]מן הארץ] אפמכר; נע מהארץ. [42]הימנית] אפמכר; נע הימני.

the fifth place.[2] So in any nativity in which it [Venus] is there [in the fifth place], if it [Venus] is neither burnt nor retrograde and no malefic planet is in an inauspicious aspect with it, he [the native] will have as many children as he wishes and will have joy from them. (3) Venus also signifies that all his life he [the native] will find pleasure in food and drink and in the many gifts he receives, all the more so if Venus is the ruler of the native.

<III VI>
THE SIXTH PLACE

1 (1) Observe: If the native was born by day and the Sun is in one of the cardines with a malefic planet or is aspected by it, it signifies an injury in the right eye. (2) If the malefic <planet> is in a sign with a human shape, the injury will be the result of a wound caused by a human being, and if it [the malefic planet] is in <one of> the deformed signs[1] (which are Aries, Taurus, Cancer, and Scorpio, as well as Capricorn and Pisces), the injury will be the result of a disease, according to the nature of the malefic and the nature of the position where it is located.[2] (3) In a diurnal nativity, if the Moon is in the seventh or tenth place and in an inauspicious aspect with one of the malefics, he [the native] will have a deformity in his left eye; if both luminaries are in this position the deformity will be in both eyes. (4) In a diurnal nativity, if the Moon is in <any of> the other places and is aspected by one of the malefics, or if the Sun is in the same condition, it does not signify a full injury to the eye.[3]

2 (1) If the Moon is below the Earth [the horizon] in a diurnal or nocturnal nativity, it signifies a disease in the lung or in the upper abdomen, and not in the eye at all. (2) It has been demonstrated empirically that if the Moon is below the Earth in a diurnal or nocturnal nativity, the native will suffer a tussic disease. (3) In a nocturnal nativity, if the Moon is in an inauspicious aspect with the malefics and is above the Earth, it signifies an injury and deformity in the left eye.

3 (1) ודע כי השמש תורה על חצי גוף האדם, והוא הימין כולו, והלבנה על צד שמאלו[1], ואם שני[2] המאורות חזקים, לא יודע[3] לו חלי[4] באחד הצדדים[5]. | 104ב (2) אם[6] האחד[7] מהם במבט רע עם שבתי[8], יארע[9] לו ריעוש ופילוג בצד שיורה[10] עליו, ואם המזיק הוא מאדים[11] והוא במזל על צורת בן אדם, יורה כי[12] הנזק יבא לו מצד בן אדם ממכה או חרב.

4 (1) ודע כי שבתי יורה על האזן[13] הימנית ביום ובלילה; והנה אם היה למעלה מהארץ[14], יורה על חלי באזן[15] אם היה נשרף מהשמש, או במבט רע עם מאדים או כוכב חמה[16]; ואם היה ככה[17] תחת הארץ יהיה לו חלי[18] הטחול.

5 (1) וצדק יורה על האזן השמאלית; והנה אם היה נשרף מהשמש, או הוא במבט רע עם שבתי או מאדים או כוכב חמה[19], ואף כי אם היה[20] בבית הששי[21], יורה על כאב באזן[22] השמאלית[23] ביום ובלילה. (2) וחנוך אמר כי לא יהיה ככה[24], רק[25] אם היה[26] למעלה מן הארץ במולד היום או הלילה, ואם היה[27] תחת הארץ על המשפט הנזכר, יהיה לו חלי בכבד[28].

6 (1) ומאדים יורה על הנחיר הימני[29] אם היה[30] למעלה מן הארץ במולד היום או הלילה, ומאדים נשרף או במבט[31] רע עם שבתי וכוכב חמה[32]. (2) ואם היה תחת הארץ כמשפט הנזכר, יורה על חלי[33] מהמרירה[34].

7 (1) ונגה יורה על הנחיר השמאלי; והנה[35] אם היה[36] במולד היום או הלילה למעלה מהארץ, והוא במבט רע עם המזיקים או הוא נשרף, יורה על

[1]צד שמאל] אפמכר; ע צד השמאל; נ יד השמאל. [2]שני] אנמכרע; פ ב׳. [3]יודע] אפנכ; ער יארע; מ ירע. [4]חלי] אפמכנע; ר חולי. [5]הצדדים] אפמכרע; נ חסר. [6]אם] אפמכר; נע ואם. [7]האחד] א; פ הא׳; נמכרע אחד. [8]עם שבתי] אפמכ; נע חסר. [9]יארע*] נמרע; אפכ ירע. [10]ריעוש ופילוג בצד שיורה] אפמכר; נע חסר; (ע = הדבור המתחיל מופיע בשוליים). [11]מאדים] אפמכנע; ר במאדים. [12]יורה כי] אנמכרע; פ חסר. [13]האזן] אפמכנע; ר האוזן; נ אחק. [14]מהארץ] ארע ; כ מן הארץ; פנמ הארץ. [15]חלי באזן] אפמכנע; ר חולי באוזן. [16]חמה] אפמכר; נע חסר; (ע = הדבור המתחיל מופיע בשוליים). [17]ככה] אע; פנ ככב; ר הכוכב; נ חסר. [18]חלי] אפמכנע; ר חולי. [19]ואם היה ככב תחת הארץ יהיה לו... שבתי או מאדים או ככב חמה] אפנכרע; מ חסר. [20]היה] אפנרע; מ < נשרף. [21]בבית הששי] אמה; פ בבית הו׳; נע בששי; (ע = הדבור המתחיל מופיע בשוליים). [22]באזן] אפ; מר באוזן; נע אזן. [23]השמאלית] אפמכנ; רע השמאלי. [24]ככה] אפמ; ר כן; נע חסר; (ע = הדבור המתחיל מופיע בשוליים). [25]רק] אפמ; נע כי; ר חסר; (ע = הדבור המתחיל מופיע מעל לשורה). [26]היה] אפמר; נ יהיה; ע הם; (ע = הדבור המתחיל מופיע מעל לשורה). [27]היה] אפמר; נע חסר; (ע = הדבור המתחיל מופיע בשוליים). [28]חלי בכבד] אפמכ; ר חולי בכבד; נע ש. [29]הימני] אנכרע; פמ < כי. [30]היה] אפמכרע; נ יהיה. [31]או במבט] אפמכר; נע ובמבט; (ע = הדבור המתחיל מופיע מעל לשורה). [32]וככב חמה] אפמכר; נ או ככב; ע או כוכב חמה. [33]חלי] אפמכנע; ר חולי. [34]מהמרירה] אפמכר; נע מהמכה; (ע = הדבור המתחיל מופיע מעל לשורה). [35]והנה] אפמכר; נע וככה; (ע = הדבור המתחיל מופיע מעל לשורה). [36]היה] אפמכר; נע יהיה.

3 (1) Know that the Sun signifies half of the human body, namely, the entire right <side>, and the Moon <signifies> the left side. If the two luminaries are strong, he [the native] will not be ill on either side.[1] (2) If one of them is in an inauspicious aspect with Saturn, he [the native] will suffer from palsy and hemiplegia[2] on the side that it [the Sun or the Moon] signifies; but if the malefic is Mars and it is in a sign with a human shape, it signifies that the injury will be caused by a human being, by a blow or a sword.

4 (1) Know that Saturn signifies the right ear, in a diurnal or nocturnal <nativity>; if it [Saturn] is above the Earth, it signifies an ear disease if it is burnt by the Sun or is in an inauspicious aspect with Mars or Mercury; if it is like this [i.e., burnt by the Sun or in an inauspicious aspect] but below the Earth, he [the native] will suffer from a disease of the spleen.[1]

5 (1) Jupiter signifies the left ear; if it is burnt by the Sun or in an inauspicious aspect with Saturn, Mars, or Mercury, all the more so if it [Jupiter] is in the sixth place, it signifies pain in the left ear in a diurnal or nocturnal <nativity>. (2) But Enoch said that this happens only if it [Jupiter] is above the Earth in a diurnal or nocturnal nativity; but if it is below the Earth in the aforementioned situation, he [the native] will suffer a disease of the liver.[1]

6 (1) Mars signifies the right nostril if it is above the Earth in a diurnal or nocturnal nativity and Mars is burnt or in an inauspicious aspect with Saturn or Mercury. (2) But if it [Mars] is below the Earth in the aforementioned situation [i.e., burnt or in an inauspicious aspect with Saturn or Mercury], it signifies a disease of the gall bladder.[1]

7 (1) Venus signifies the left nostril. In a diurnal or nocturnal nativity, if it [Venus] is above the Earth, in an inauspicious aspect with the malefics,

חלי[1] בנחיר[2] השמאלי[3], ואם למטה מהארץ, יורה על חלי[4] באבר או בטיפה[5]. (2) וכל זה שהזכרתי הוא נכון, ויותר יתברר החלי[6] שיורה עליו הכוכב או המאור אם היה הוא[7] השליט[8] על הנולד[9].

8 (1) ודע[10] כי כוכב חמה יורה על הלשון ביום ובלילה, בין שיהיה[11] למעלה מן הארץ או למטה מהארץ[12]. (2) והנה אם היה במחברת שבתי[13], ואין ביניהם מרחב או במבט רע עמו, ולא יביט מאדים אליו, ואף כי אם | היה השליט על 105א
הנולד שבתי או כוכב חמה, אין ספק כי הנולד יהיה כבד לשון. (3) ואם כוכב חמה היה[14] כמשפט הנזכר באחד[15] בתי שבתי, ויותר קשה אם היה במזל דגים, יורה כי[16] הנולד אלם. (4) וכל מה שהזכרתי מן החלאים[17], אל תדין שיהיו[18] ככה בעבור המזיקים[19] שיביטו, כי אם יביטו הכוכבים הטובים[20] והם חזקים מהמזיקים, יסירו החלי[21] כולו[22] או יסתירוהו עד[23] שלא יראה.

9 (1) אמר מאשא אלה[24]: הסתכל[25]: אם היה[26] המעלה הצומחת מקום כימה, או הלבנה שם במבט רע עם אחד המזיקים, יורה על חלי[27] עינים. (2) וכלל אמר: אם היה בעל הבית הששי אחד מהמזיקים[28] והוא מביט[29] אל המעלה הצומחת או אל בעל המזל הצומח או אל השליט, יורה על חלי[30] ועל כאב. (3) ותוכל לדעת על מה יורה[31] מכאב הכוכבים במזלות כאשר הזכרתי בספר ראשית החכמה[32]. (4) ואם היה זה[33] המזיק מזרחי מהשמש, יהיה בו מום קבוע, ואם מערבי[34], לא יעמוד. (5) ויש לך להסתכל, שאם היה המזיק במזל עומד, יורה על אורך החלי[35], ואם במתהפך, יורה שיסור במהרה[36], ואם במזל שני[37] גופות , יורה שיצא מחלי[38] אל חלי[39].

[1]חלי] אפמכנע; ר חולי. [2]בנחיר] אפמכר; ע הנחיר. [3]השמאלי*] פנמכרע; א חסר. [4]חלי] אפמכנע; ר חולי. [5]באבר או בטיפה] אפמכר; נע חסר; (ע = הדבור המתחיל מופיע בשוליים). [6]החלי] אפמכנע; ר החולי. [7]היה הוא] אפמכר; נע ש. [8]השליט] ארע; פמכנ שליט. [9]הנולד] אפנמכר; ע המולד; (ע = הדבור המתחיל מופיע מעל לשורה). [10]ודע] אפמכרע; נ < וככה. [11]שיהיה] אפמכר; נ שהוא; ע שהוא. [12]מהארץ] אפמכנע; ר חסר. [13]שבתי] אפמכר; נע < עם. [14]היה*] פמכ; ר יהיה; אנע חסר. [15]באחד] אפמכר; נע באחת. [16]כי] אפנכרע; מ < על. [17]החלאים] אפנמכר; ע החליים. [18]שיהיו] אפמכר; נע שיהיה. [19]המזיקים] אר; מכ המדיקן; ע המדיקן; פנ המזיק. [20]הטובים*] נמכע; אפר חסר. [21]החלי] אפמכנע; ר החולי. [22]כולו] אמכר; פ כלל; נע < ולא יבוא אליו. [23]עד] אפמכר; נע חסר. [24]מאשא אלה] אפנע; ר מאשא אללה; מ מאשאללה; מאשאללה. [25]הסתכל] אפנמרע; כ הסתכלו. [26]היה] אפכר; נע היתה. [27]חלי] אפמכנ; ר חולי. [28]וכלל אמר אם היה בעל הבית הו' אחד מהמזיקים] אפמכר; נע חסר; (ע = הדבור המתחיל מופיע בשוליים). [29]מביט*] נמכע; אפר מזיק; (כ"י א מעל לשורה= מביט מבט רע). [30]חלי] אפמכנרע; ר חולי. [31]יורה] אפנמכר; ע שיורה. [32]החכמה] אכר; פנמע חכמה. [33]זה] אפמכרע; נ חסר. [34]מערבי] אפמכנע; ר < הוא. [35]החלי] אפמכנע; ר החולי. [36]במהרה] אפמכנע; ר מהרה. [37]שני] אמכרע; פנ ב'. [38]מחלי] אפמכנע; ר מחולי. [39]חלי] אפמכנע; ר חולי.

and burnt, it signifies a disease in the left nostril; but if it is below the Earth, it signifies a disease in the penis or in the semen.[1] (2) Everything I have mentioned is correct; the disease signified by the planet or the luminary will be more manifest if it [the planet or the luminary] is the ruler of the native.

8 (1) Know that Mercury signifies the tongue in a diurnal or nocturnal <nativity>, whether it is above or below the Earth. (2) If it is in conjunction with Saturn and there is no <ecliptical> latitude between them or if it [Mercury] is in an inauspicious aspect with it [Saturn] and Mars does not aspect it [Mercury], all the more so if Saturn or Mercury is the ruler of the native, there is no doubt that the native will be a stammerer. (3) If Mercury is in the aforementioned situation in one of Saturn's houses (and this is particularly severe if it is in Pisces), it signifies that the native will be dumb.[1] (4) As for what I have said regarding diseases, do not pass judgment that they will develop in some fashion <only> on account of the aspecting malefics, because if the benefic planets form an aspect and they are stronger than the malefics they will cure the disease completely or conceal it to such an extent that it will not be seen.

9 (1) Māshā'allāh said: Observe: If the ascendant degree is in the position of *Kimah*,[1] or if the Moon is there in an inauspicious aspect with one of the malefics, it signifies a disease of the eyes. (2) He gave a rule: If the lord of the sixth place is one of the malefics and it aspects the ascendant degree, or the lord of the ascendant sign, or the ruler <of the native>, it signifies disease and pain. (3) You can know what it signifies from the pains of the planets in the signs,[2] as I mentioned in the *Book of the Beginning of Wisdom*.[3] (4) If the malefic is oriental of the Sun, he [the native] will have a permanent deformity, but if it is occidental <of the Sun>, it [the deformity] will not be permanent. (5) You should observe: If the malefic is in a fixed sign, it signifies a chronic disease; if in a tropical <sign>, it signifies that it will be cured rapidly; and if in a bicorporal sign, it signifies that after he recovers from one disease he will have another disease.[4]

10 (1) אמר בטלמיוס: אם היה בעל הבית הששי[1] עם[2] אחד המזיקים או במבט רע עמו בבית הששי[3], יורה על חלי[4] קבוע, ואם הוא בבית השביעי, יורה על דם יוצא מאחוריו[5]. (2) ואבו על[6] נתן כלל[7], כי אם היה בעל הבית הששי במזל טלה יורה על חלי[8] בראש, ואם בשור[9] בצואר[10], על הדרך הכתוב בספר ראשית החכמה[11]. (3) ומאשא אלה[12] אומר[13] כי המזל הצומח יורה על הראש, וכל הבתים[14] על דרך מחלקות טלה. (4) ובטלמיוס[15] אומר[16] כי[17] המזל הצומח יורה על הלב, והבית העשירי על הראש, והשביעי על[18] הרגלים, והרביעי על תחתית האדם[19]. (5) וזה דבר מנוסה, גם אותו שאמר[20] אבו עלי מנוסה. (6) אמר חנוך: אם | היה המרחק בין השמש ובין שבתי או מאדים, והם מזרחיים 105ב
או מערביים ממנה, שמנים ושתים[21] מעלות, יורה על נזק בעין.

11 (1) ולעולם יש לך להסתכל אל הלבנה, כי היא תורה על הגוף. (2) כי אם היתה עם שבתי ואורה יחסר[22], תורה על חלי[23] מקור, ואם אורה מוסיף, תורה על מעט חלי, ואם היא עם מאדים ואורה יוסיף[24], תורה על חלי[25] קשה מתוספת החום, ואם אורה יחסר, החלי[26] יהיה קל. (3) ודע כי תולדת כוכב חמה[27] להוסיף; והנה יש לך להסתכל איך[28] מבטו אל הלבנה. (4) ודע כי מבט השמש אל הלבנה[29], בין מבט שלישית או ששית או רביעית, יותר טוב ממבט צדק ונגה[30], כי אם היו השנים[31] המזיקים[32] עם הלבנה, כח מבט השמש תסיר[33] כחם.

12 (1) ודע כי זה הבית יורה[34] על העבדים. (2) והנה אם[35] היה בעל הבית הששי במחברת או במבט עם השליט על הנולד, יהיו לו עבדים, וכפי מבט בעל הבית[36] אל הצומחת ככה תדין אם יועילו לו אם[37] יזיקו. (3) ואם היה

[1]הששי*] נכרפע; א השני. [2]עם] אנמכרע; פ אם. [3]בבית ששי] אנמכר; פ בבית הו'; ע או במבטו; (ע = הדבור המתחיל מופיע מעל לשורה). [4]חלי] אפמכנע; ר חולי. [5]מאחוריו] אפנמכר; ע מנחיריו; (ע = הדבור המתחיל מופיע מעל לשורה). [6]ואבו עלי] אפכרע; מ אמ' בטלמיוס; נ חסר. [7]נתן כלל] אפנכרע; מ חסר. [8]חלי] אפמכנע; ר חולי. [9]בשור] אנמכרע; פ בראש. [10]בצואר] אפמכרע; נ על הצואר. [11]החכמה] אר; פנמע חכמה; כ חסר. [12]ומאשא אלה] אפ; ר ומאשאללה; נ אללה; מ ומשאללה; כ ומאשללה; ע ומשא אללה. [13]אומר] אפר; נמ אמ'; כע אמר. [14]וכל הבתים] אפמכ; ג ועל הפנים; וכל הפנים; (ע = הדבור המתחיל מופיע מעל לשורה). [15]ובטלמיוס] אפמכנע; נ חסר. [16]אומר] אפכ; נע אמ'; מ אמר. [17]המזל הצומח יורה על הראש... מחלקות טלה ובטלמיוס אומר כי] אפמכנע; ר חסר. [18]על] אפמכרע; נ חסר. [19]תחתית האדם] אפמכנר; נ האדם; ע מאדים; (ע = הדבור המתחיל מופיע בשוליים). [20]אותו שאמר] אפמכ; רע מה שאמר; נ אשר אמר. [21]שמנים ושתים] אמכ; פנרע פ"ב. [22]יחסר] אפמכר; נע < לא; (ע = הדבור המתחיל מופיע בשוליים). [23]חלי] אפמכנע; ר חולי. [24]יוסיף] אפמכ; ר מוסיף. [25]מקור ואם אורה מוסיף תורה... ואורה יוסיף תורה על חלי] אפמכר; נע חסר; (ע = הדבור המתחיל מופיע בשוליים). [26]החלי] אפמכנע; ר החולי. [27]ככב חמה] אפכרע; נ ש. [28]איך] אפמכרע; נ אם. [29]ודע כי מבט השמש אל הלבנה] אפמכנע; ר חסר. [30]ונגה] אפמכע; נר או נגה. [31]היו השנים] אנרע; פ היו הב'; מכ שנים. [32]המזיקים] אנמכרע; פ מזיקים. [33]תסיר] אפנמכר; ע יסיר. [34]יורה] אפמכר; נע תורה; (ע = הדבור המתחיל מופיע מעל לשורה). [35]והנה אם] אפמרע; נ ואם; כ והוא אם. [36]הבית] אפנמרע; כ < הששי. [37]אם] אפמכר; נע ואם.

10 (1) Ptolemy said: If the lord of the sixth place is with one of the malefics or in an inauspicious aspect with it [one of the malefics] in the sixth place, it signifies a chronic disease; and if it is in the seventh place, it signifies bleeding from the anus. (2) Abū 'Alī gave a rule: If the lord of the sixth place is in Aries it signifies a disease in the head; if <the lord of the sixth place is> in Taurus <it signifies a disease> in the neck,[1] as mentioned in the *Book of the Beginning of Wisdom*.[2] (3) Māshā'allāh said that the ascendant sign signifies the head, and all the <other> places <signify a part of the body> according to the division of <the body that begins with> Aries.[3,4] (4) Ptolemy said that the ascendant sign signifies the heart, the tenth place the head, the seventh <place> the feet, and the fourth <place> the nether part of humans. (5) This has been demonstrated empirically; also what was said by Abū 'Alī has been demonstrated empirically. (6) Enoch said: If the distance between the Sun and Saturn or Mars is 82° and they are oriental or occidental of the Sun, it signifies an injury to the eye.[5]

11 (1) You should always observe the Moon, because it signifies the body. (2) If it [the Moon] is with Saturn and its [the Moon's] light is waning, it signifies a disease caused by cold; if its light is waxing, it signifies a mild disease; if it is with Mars and its light is waxing, it signifies a serious disease caused by an increase of heat, but if its light is waning, the disease will be mild.[1] (3) Know that Mercury's nature is to increase; so you should observe its aspect with the Moon. (4) Know that an aspect of the Sun with the Moon, whether trine, sextile, or quartile, is more auspicious than an aspect of Jupiter and Venus, because if the two malefics are with the Moon, the power of the Sun's aspect will eliminate their [the malefics'] power.

12 (1) Know that this place signifies slaves. (2) So if the lord of the sixth place is in conjunction or aspect with the ruler of the native, he will own slaves; you should pass judgment about whether they will benefit or harm him according to the aspect of the lord of the <sixth> place with the ascendant. (3) If the lord of the sixth place is in the tenth place, it

בעל הבית הששי בבית העשירי[1], יורה כי הנולד ימשיל[2] עבדו בנפשו ובממונו, ואם היה בעל[3] הבית הששי באחד המזלות שהם על צורת בן אדם, יהיו עבדיו[4] סרים אל משמעתו, ואם המזל זכר יורו כי הזכרים יותר טובים לו מהנקבות או הפך[5] הדבר אם היה במזל נקבה. (4) אמר אל כנדי: לעולם הסתכל אל הבית הששי, ואל מקום בעליו, ואל מקום כוכב חמה[6], שהוא יורה על העבדים, ואל גורל העבדים, וראה מי הוא השליט על[7] אלה המקומות הנזכרים, וכפי כחו כך[8] תדין. (5) אמר אל אנדרוזגר[9]: בעל השלישות הראשונה בבית הששי יורה על המומין, ובעל השלישות השנית על החלאים, ובעל השלישות השלישית[10] על[11] העבדים.

<III VII>
הבית השביעי[12]

1 (1) אמר בטלמיוס: אם[13] היתה הלבנה | תחת אור השמש ונגה במקום רע, שיהיה[14] בבית הששי או בשנים העשר[15], או הוא[16] חוזר לאחור או יביט שבתי אליו מבט רע, יורה כי לא תהיה[17] לנולד אשה כל ימיו. (2) אמר חנוך: לעולם[18] הסתכל לנגה, ואל הלבנה, ואל גורל הנשים, ואל הבית השביעי ואל בעליו, ואל בעל השעה השביעית, וראה מי הוא[19] השליט על אלה המקומות הנזכרים. (3) ואם הוא מתחבר או מביט, אי זה מבט שיהיה, עם השליט, יהיו לו נשים, וכפי כח השליט ככה תהיינה. (4) וידוע[20] כי כל נולד[21] שיהיה נגה או מאדים השליט עליו, ושניהם מתחברים, או יביט זה אל זה, אי זה[22] מבט שיהיה, ולא יביט צדק אליהם, יורה על נואף[23]. (5) ואם היה נגה שליט, והוא נשרף מהשמש[24] או במבט רע עם שבתי, ואף כי אם היה באחד בתיו או במזל בתולה, שהוא בית קלונו, יורה על משכבים רעים שאינם כהוגן[25]. (6) והסתכל, כי אם היה נגה בבית שנים עשר[26] או בבית השביעי, לעולם תהינה לו מריבות עם הנשים ובעבורם, וככה אם היה בעל הבית השביעי[27] במבט רע עם המזל הצומח או עם בעליו או עם השליט

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[1]בבית העשירי] אר; פע בבית הי'; נ בבית; מ מביט אל הבית העשירי; כ יביט לבית העשירי. [2]ימשיל] אפמכנ; רע ימשול. [3]בעל*] פנמכרע; א חסר. [4]עבדיו] ארע; פמכנ עבדים. [5]או הפך] אפמכר; נע והפך. [6]חמה] אפמכר; נע חסר; (ע = מעל לשורה מופיע "כוחב"). [7]על] אפנמכר; ע בכל. [8]כך] אפכר; נע ככה; מ חסר. [9]אנדרוזגר*] פנמכרע; א כנדי. [10]השלישות השלישית] אמכר; פנ השלישית; ע הג'. [11]על] אפמכ; נ < יורה. [12]השביעי] אמר; פנכע ז'. [13]אם] אפמכרע; נ < כי. [14]שיהיה] אפנמכר; ע שיקרה; (ע = הדבור המתחיל מופיע מעל לשורה). [15]בשנים העשר] ארע; פנכ בי"ב; מ בבית הי"ב. [16]או הוא] אפמכר; נע חסר; (ע = הדבור המתחיל מופיע מעל לשורה). [17]תהיה] אפנכר; מע יהיה. [18]לעולם] אפמכנע; ר חסר. [19]הוא] אפמכרע; נ < זה. [20]וידוע] אפמכר; נע ודע. [21]נולד] אפמכר; נע מולד. [22]אי זה*] פנמכרע; א חסר. [23]נואף] אפמכנע; ר ניאוף. [24]מהשמש] אפמכר; נע חסר. [25]כהוגן] אפמכרע; נ הגונים. [26]שנים עשר] אכר; פנמע י"ב. [27]לעולם תהינה לו מריבות...היה בעל הבית השביעי] אנמכרע; פ חסר.

signifies that the native will give his slave control of his soul and money; if the lord of the sixth place is in one of the signs with a human shape, his slaves will be obedient to him;[1] if <the lord of the sixth place is> in a masculine sign, it signifies that the male <slaves> will be better for him than female <slaves>, but the opposite applies if <the lord of the sixth place is> in a feminine sign. (4) Al-Kindī said: You should always observe the sixth place, the position of its lord, the position of Mercury (which signifies slaves), and the lot of slaves;[2] determine which is the ruler over these positions and pass judgment according to its power. (5) Al-Andarzagar said: The first lord of the triplicity in the sixth place signifies deformities, the second lord of the triplicity <signifies> diseases, and the third lord of the triplicity <signifies> slaves.[3]

<III VII>
THE SEVENTH PLACE

1 (1) Ptolemy said: If the Moon is under the ray of the Sun and Venus is in an inauspicious position (meaning that it [Venus] is in the sixth or twelfth place, or that it is retrograde or that Saturn forms an inauspicious aspect with it), it signifies that the native will never marry.[1] (2) Enoch said: Always observe Venus, the Moon, the lot of women, the seventh place and its lord, and the lord of the seventh hour <after the nativity>, and determine the ruler over the aforementioned positions. (3) If it [the ruler over these positions] is in conjunction or forms an aspect (any aspect) with the ruler <of the native>, he [the native] will have wives, and they will be according to the power of the ruler <of the native>. (4) It is known that in any nativity where Venus or Mars is the ruler <of the native>, and they are in conjunction or aspect each other (any aspect), but Jupiter does not aspect them, it signifies an adulterer. (5) If Venus is the ruler <of the native> and is burnt by the Sun or in an inauspicious aspect with Saturn, all the more so if it is in one of its [Venus'] houses or in Virgo (which is its [Venus'] house of dejection), it signifies bad and indecent sexual congress.[2] (6) Observe: If Venus is in the twelfth place or the seventh place, he [the native] will always have quarrels with women and because of them;[3] the same applies if the lord of the seventh place is in an inauspicious

על הנולד. (7) ואם נגה והלבנה[1] ובעל הבית[2] השביעי יהיו במזלות יפים, תהיינה נשיו יפות, ובתי שבתי יורו להפך[3]. (8) ואם הלבנה[4] ונגה מערביים מהשמש[5], ואף כי היה[6] אחד[7] מהם[8] באחד בתי כוכב[9] חמה, יורה[10] על קטנות בשנים, ובתי העליונים יורו על גדולות בשנים[11], ומבט רע לנגה משבתי[12] יורה על אלמנות[13], ומבט רע ממאדים יורה על גרושות או אנוסות, וצדק יורה על בתולות. (9) ודע כי אם יתן[14] נגה הכח לצדק, יורה כי יהיה ישר בדרכי המשגל
ולא יעבור בעירה. (10) ואם היה | נגה והלבנה וגורל הנשים, נלקח[15] על דעת[16] 106ב
חנוך, במזלות שהם מתולדת המים, יורו על נשים רבות, והפך הדבר אם היו[17] במזלות עומדים[18]. (11) והכלל[19]: הסתכל[20] אל[21] נגה, כי[22] כפי כחו ומבטו אל הצומחת ואל בעליה כך יהיה תועלת[23] מפאת הנשים או הזנק. (12) ולעולם שתף עמו בעל הבית השביעי, כי אם היה הוא או נגה בבית השני יורה כי[24] ירש[25] את נשיו. (13) ובטלמיוס אמר: אם מצאת נגה[26] באחת[27] היתדות, וככה בעל הבית השביעי, יורה כי יקח אשה ממשפחתו. (14) ואם היה השליט על הבית השביעי[28], כאשר הזכרתי, בבית השלישי או התשיעי, יורה כי יקח אשה בארץ[29] נכריה[30] או יקח נכריה בארצו.

2 (1) אמר מאשא אלה[31]: הסתכל במולד[32] האשה אל מקום השמש, כי הוא יורה על בעלה[33], כאשר תורה הלבנה במולד הזכרים על הנשים, וכפי כח השמש כך יהיה בעלה[34]. (2) והנה אם היתה במחברת עם שבתי או[35] במבט רע אליו, ונגה נשרף או חוזר אחורנית, ואף כי[36] אם היה בבית הששי ושנים עשר[37], לא יהיה לה בעל. (3) אמר אל כנד[38]: הסתכל במולד האשה מקום השמש ומאדים[39], והבית השביעי ובעליו, וגורל הזכרים, ודע מי הוא[40]

[1]והלבנה] אפמכר; נ > במזל רע. [2]הבית] אפמכנע; ר חסר. [3]להפך] אפמכנע; ר על הפך. [4]הלבנה] אפמכרע; נ לבנה. [5]מהשמש] אפמכר; נע משליט; (ע = הדבור המתחיל מופיע מעל לשורה). [6]היה] אפמכנע; ר < אם. [7]אחד] אר; פמכנע אחת. [8]מהם] אפמכר; נע חסר; (ע = הדבור המתחיל מופיע מעל לשורה). [9]כוכב] אפמכרע; נ חסר. [10]יורה] אנמכרע; פ יותיר. [11]ובתי העליונים יורו על גדולות בשנים] אפמכר; נע חסר; (ע = הדבור המתחיל מופיע בשוליים). [12]משבתי] אפנכר; ע משבאתי; מ עם שבתי. [13]אלמנות] אפנכרע; מ < כי שבתי יורה על אלמנות. [14]יתן] אפמכר; נע נתן. [15]נלקח] אפמכר; נע חסר; (ע = הדבור המתחיל מופיע מעל לשורה). [16]דעת] אפנכרע; מ דרך. [17]היו] אפמכרע; נ הן. [18]עומדים] אפמכרע; נ עומדין. [19]והכלל*] פנמכרע; א ובכלל. [20]הסתכל] אפמכר; נע שתסתכל. [21]אל] אנכרע; פמ על. [22]כי] אפנמכר; ע חסר. [23]תועלת] אמכ; פר התולדת; נע המעלה; (ע = הדבור המתחיל מופיע בשוליים). [24]או נגה בבית הב' יורה כי] אפמכר; נע חסר. [25]ירש*] פנמכרע; א יורש. [26]נגה] אפמכר; נע זה; (ע = הדבור המתחיל מופיע בשוליים). [27]באחת*] פמרע; אנכ באחד. [28]השביעי] אר; פנע הז'; מכ < או נגה. [29]בארץ*] פנמכרע; א ובארץ. [30]נכריה] אנמכרע; פ נכרים. [31]מאשא אלה] אפ; נע משא אללה; מכ משאללה; ר מאשאללה. [32]במולד] אפנרע; מכ מולד. [33]בעלה] אפנמרע; כ בעליה. [34]בעלה] אפמכרע; נ < ממנה. [35]או] אפנכרע; מ < עמו. [36]כי] אפנמכר; ע חסר. [37]ושנים עשר] אכר; פנ והי"ב; וי"ב מע. [38]אל כנדי] אפמכנע; ר < יעקב. [39]ומאדים] אפנמכר; ע או מאדים; (ע = הדבור המתחיל מופיע מעל לשורה). [40]הוא] אפמכנע; ר חסר.

aspect with the ascendant sign or its lord or with the ruler of the native. (7) If Venus, the Moon, and the lord of the seventh place are in signs of beauty,[4] his [the native's] wives will be beautiful, but Saturn's houses signify the opposite. (8) If the Moon and Venus are occidental of the Sun, all the more so if one of them is in one of Mercury's houses, it signifies young <wives>; <if one of them is in one of> the houses of the upper planets, it signifies elderly <wives>; an inauspicious aspect of Saturn with Venus signifies widows, an inauspicious aspect of Mars <with Venus> signifies divorced women or victims of rape, and Jupiter signifies virgins. (9) Know that if Venus gives power to Jupiter, it signifies that he [the native] will be decent in his sexual habits and will not be guilt of any sexual immorality. (10) If Venus, the Moon, and the lot of women[5] (cast according to Enoch's method) are in signs of watery nature, they signify many wives, but the opposite applies if they are in the fixed signs. (11) <This is> the rule: Observe Venus, because the benefit or harm caused by women depends on its [Venus'] power and its aspect with the ascendant or its [the ascendant's] lord. (12) Always associate with it [Venus] the lord of the seventh place, because if either it [the lord of the seventh place] or Venus is in the second place, it signifies that he will inherit from his wives. (13) Ptolemy said: If you find Venus in one of the cardines, and so too the lord of the seventh place, it signifies that he [the native] will marry a woman from his own family. (14) If the ruler of the seventh place, as I have mentioned, is in the third or ninth place, it signifies that he will marry in a foreign country or marry a foreign woman in his own country.

2 (1) Māshā'allāh said: In the nativity of a woman observe the Sun's position, because it signifies her husband (just as in the nativity of males the Moon signifies wives), and <what concerns> her husband will be according to the Sun's power.[1] (2) So if it [the Sun] is in conjunction with Saturn or in an inauspicious aspect with it, and Venus is burnt or retrograde, all the more so if it [Venus] is in the sixth or twelfth place, she will remain unmarried. (3) Al-Kindī said: In the nativity of a woman observe the

השליט[1] על המקומות הנזכרים, וכפי כחו ככה יהיה הבעל. (4) אם השליט מזרחי יהיה[2] קטן בשנים, ואם מערבי הפך הדבר, וכפי תולדת השליט, ככה[3] תהיה[4] תולדת הבעל. (5) ואם היתה השמש בביתה ובבית[5] כבודה, יהיה לה בעל ממשפחה גדולה ושיש[6] לו מעלה גבוהה, והפך הדבר אם היה[7] להפך[8]. (6) וככה תדין במולד הזכרים: אם ראית נגה בבית קלונו[9], וככה הלבנה, יורה שיקח אשה ממשפחה פחותה ממשפחתו, ואם בהפך הדבר יקח אשה ממשפחה מעולה | וממשפחתו[10]. (7) ולעולם הסתכל במולד הזכרים והנקבות: 107א
אם היה מאדים בבית השביעי, גירושים יהיו ביניהם, ואף כי אם היה שליט[11] על הנולד[12] או על הבית השביעי. (8) ויאמר[13] אנדרוזגאר[14]: אם היה נגה בבית השתיעי[15], יורה שיניח[16] את אשתו, וזה נכון[17] אם היה נגה שליט על המולד.

3 (1) וזה הבית יורה על המלחמות. (2) והנה אם היה בעל הבית השביעי במבט רע עם המזל הצומח או עם בעליו[18], יורה כי יהיו לו מלחמות רבות[19] עם אנשים כפי תולדת בעל הבית השביעי. (3) כי אם היה שבתי, יורה על מלחמות עם זקנים[20], עם[21] אנשים שפלים ועבדים[22]; ואם צדק, יורה על מלחמות עם השופטים ואנשי האמונה; ואם מאדים, יורה על מלחמות עם גנבים ולסטים; ואם השמש, יהיו המלחמות עם המלכים והשרים[23]; ואם נגה, יורו[24] על הנשים והסריסים; ואם כוכב חמה, על[25] החכמים והסופרים; ואם הלבנה, על כל האדם[26].

4 (1) ואם היה השליט על המולד והשליט על הבית השביעי מתחברים ותרצה לדעת מי ינצח, הסתכל[27] אי זה מהכוכבים[28] הוא קרוב ממקום[29] גבהותו כנגד גלגל המוצק, והוא ינצח מי שהוא רחוק מגבהותו. (2) גם ככה הסתכל ההוה מהם קרוב ממקום גבהות הגלגל הקטן, כי הוא ינצח השפל

[1]השליט] אפמכר; ע שליט. [2]יהיה] אפנכרע; מ > כך. [3]ככה] אפנכע; מר כך. [4]תהיה] אפמכנע; ר יהיה. [5]ובבית] אפמכרע; נ או בבית. [6]ושיש] אפמכ; נרע ויש. [7]היה] אפמכנע; ר יהיה. [8]להפך] אפמכר; נע בהפך. [9]וככה תדין במולד הזכרים אם ראית נגה בבית קלונו] אפמכר; נע חסר. [10]וככה הלבנה יורה שיקח אשה... ממשפחה מעולה ממשפחתו] אפמכר; נ גם אם הלבנה היתה כן במולד הזכרים יורה על שיקח אשה ממשפחה גדולה ממשפחתו; ע גם אם הלבנה היתה כך בהחפך במולד הזכרים יורה שיקח אשה ממשפחה פחותה ממשפחתו ואם בהפך הדבר יקח אשה ממשפחה גדולה ממשפחתו. [11]שליט] אפמכר; נע השליט. [12]הנולד*] פמ; אנכרע המולד. [13]ויאמר] אפמכר; נע אמ'. [14]אנדרוזגאר] אנכרע; פ אנדרוזגר. [15]השתיעי] אכר; פמ הט'; נע הז'; (ע = הדבור המתחיל מופיע בשוליים). [16]שיניח] אפמכנע; ר < על. [17]נכון] אפמכרע; נ < היה. [18]או עם בעליו] אפמכר; נע חסר; (ע = הדבור המתחיל מופיע בשוליים). [19]ורבות] אפנכרע; מ חסר. [20]זקנים] אפנרע; מכ חסר. [21]עם] אפר; נע ועם; מכ חסר. [22]ועבדים] אפנרע; מכ > עם זקנים. [23]המלחמות עם המלכים והשרים] אפמכר; נע ש. [24]יורו] אפמכנע; ר יורה. [25]על] אפמכנע; ר < יורה. [26]האדם] אפנמכר; ע אדם. [27]הסתכל] אפמכרע; נ יסתכל לדעת. [28]אי זה מהכוכבים] אפכר; נע מאי זה ככבים; מ מן הככבים; (ע = הדבור המתחיל מופיע בשוליים). [29]ממקום] אפמכר; נע אל מקום.

position of the Sun and Mars, the seventh place and its lord, and the lot of males,[2] and determine which is the ruler over these positions; <what concerns> the husband will be according to its power. (4) If the ruler is oriental <of the Sun> he will be young, but the opposite applies if it is occidental <of the Sun>; the husband's nature will be according to the ruler's nature. (5) If the Sun is in its house or in the house of its exaltation, her husband will come from a large and eminent family, but the opposite applies in the opposite case. (6) You should pass a similar judgment in the nativities of males: If you observe that Venus is in the house of its dejection (and the same applies to the Moon), it signifies that he will marry a woman from a family of inferior rank than his family, but in the opposite case he will marry a woman from a family of higher rank than his family. (7) Always observe in the nativities of <both> males and females: If Mars is in the seventh place, they will get divorced, all the more so if it [Mars] is the ruler of the native or of the seventh place. (8) <Al> Andarzagar said: If Venus is in the ninth place, it signifies that he will leave his wife, and this is true if Venus is the ruler of the nativity.

3 (1) This place signifies wars. (2) So if the lord of the seventh place is in an inauspicious aspect with the ascendant sign or its lord, it signifies that he [the native] will be involved in many wars[1] with people <whose nature is> according to the nature of the lord of the seventh place. (3) If it [the lord of the seventh place] is Saturn, it signifies wars with the elderly, with base people, and slaves; if <the lord of the seventh place is> Jupiter, it signifies wars with judges and priests; if <the lord of the seventh place is> Mars, it signifies wars with thieves and bandits; if <the lord of the seventh place is> the Sun, the wars will be with kings and ministers; if <the lord of the seventh place is> Venus, it signifies <wars with> women and eunuchs; if <the lord of the seventh place is> Mercury, <it signifies wars> with scholars and scribes; if <the lord of the seventh place is> the Moon, <it signifies wars> with everyone.[2]

4 (1) If the ruler of the nativity and the ruler of the seventh place are in conjunction and you wish to know which of them is victorious, observe: The planet that is closer to its apogee on the eccentric circle[1] is victorious over the one that is farther from its apogee. (2) Likewise, observe which of them is closer to the apogee on the epicycle,[2] because this one

ממנו. (3) גם הסתכל: אם היה האחד[1] בחשב האפודה והשני צפוני, דע כי הצפוני ינצח, ואף כי אם היה האחד[2] צפוני והשני דרומי. (4) ואם[3] שניהם צפוניים הסתכל: מי שהוא[4] יותר מרחב הוא ינצח האחר שמרחבו פחות ממנו. (5) ואם שניהם דרומיים, לעולם ינצח מי שהוא מרחבו[5] פחות ממרחב חבירו. (6) והכוכב הישר בהליכתו ינצח את הכוכב שהוא שב אחורנית, והכוכב שיביט
107ב אליו השמש ינצח את הנשרף או ההוה | תחת אור השמש. (7) וההוה במקום[6] שלטונו ינצח את ההוה במקום שאין לו שלטון. (8) ואם אין שני הכוכבים מתחברים, רק יש[7] ביניהם מבט, הסתכל: ההוה מהם בבית העשירי ינצח ההוה[8] בשאר היתדות השלש[9]; וההוה בבית הראשון[10] ינצח ההוה בשתי[11] היתדות[12]; וההוה בבית השביעי ינצח ההוה בבית הרביעי. (9) ואם היה אחד הכוכבים עליון והשני שפל, לעולם ינצח העליון את השפל. (10) ואין צורך להזכיר אם שניהם עליונים או שפלים[13], כי זה לא יתכן בעבור מחלוקת הבתים, כי בתי שבתי לנכח בתי המאורות, ובתי צדק לנכח בית כוכב חמה, ובתי מאדים לנכח בתי נגה. (11) והנה יש לך לחשב[14] מספרי כל הניצוחים[15] שהזכרתי, ואשר יהיה מספרו רב ינצח את[16] האחר, ובספר[17] השאלות אפרש זה.

5 (1) גם זה הבית[18] יורה על השותפים[19]. (2) והנה אם היה שם מאדים, יורה כי השותפים[20] יגנבו דעתו וממנו, ואם היה בעל הבית השני במבט טוב עם בעל הבית השביעי יורה כי ימצא ריוח על יד[21] השותפים[22]. (3) אמר אנדרוזגאר[23]: בעל השלישות הראשונה בבית השביעי[24] יורה על הנשים, ובעל השלישות השנית[25] יורה על המלחמות, ובעל השלישות השלישית יורה על השותפים[26], וכפי כח כל אחד מהם כך[27] תדין.

[1]האחד] אכר; פמ הא׳; נע אחד. [2]האחד] אנמכרע; פ הא׳. [3]ואם*] פנמכרע; א חסר. [4]שהוא] אפנמכר; ע שיש לו (מעל לשורה). [5]שהוא מרחבו] אפנמכר; ע שמרחבו. [6]במקום] אפנכרע; מ תחת. [7]יש] אפמכר; נע יהיה. [8]ההוה] אפמכנע; ר < את. [9]השלש*] כר; פע הג׳; אנ השלישי; מ חסר. [10]הראשון] אנכר; פע הא׳; מ חסר. [11]בשתי] אנכרע; פ בב׳; מ חסר. [12]וההוה בבית הא׳ ינצח ההוה בב׳ היתדות] אפנכרע; מ חסר. [13]שפלים] אפנמכר; ע < שניהם. [14]לחשב] אפמכרע; נ לחשוב. [15]הניצוחים] אפנמכר; ע הניצוחין. [16]את] אפמכר; נע חסר. [17]ובספר] אפנכרע; מ והנה בספר. [18]הבית] אמכרע; פנ בבית. [19]השותפים] אפמכר; נע השותפין. [20]השותפים] אפמכר; נע השותפין. [21]יד] אפנמכר; ע ידי. [22]השותפים] אפמכר; נע השותפין. [23]אנדרוזגאר] אכע; פנמר אנדרוזגר. [24]השביעי] אכר; פמ הז׳; נע חסר. [25]השנית; אכר; פע הב׳; נמ השני. [26]השותפים] אפמכר; נע השותפין. [27]כך] אפמכר; נע כן.

is victorious over the one that is below it. (3) Also observe: If one of them is in the ecliptic and the other is northern <with respect to the ecliptic>, know that the northern is victorious, all the more so if one is northern and the other is southern <with respect to the ecliptic>. (4) If both are northern <with respect to the ecliptic>, observe: The one at the higher <ecliptical> latitude is victorious over the one at lower latitude. (5) If both are southern <with respect to the ecliptic>, the one at the lower <ecliptical> latitude is always victorious over the other. (6) The planet that is direct in its motion is victorious over the planet that is retrograde, and the planet that is aspected by the Sun is victorious over another that is burnt or under the ray of the Sun. (7) The one that is in a position where it exerts lordship is victorious over another that is in a position where it does not exert lordship. (8) If two planets are not in conjunction, but they aspect each other, observe: The one that is in the tenth place is victorious over one that is in any of the other three cardines; one that is in the first place is victorious over one that is in the two <remaining> cardines [i.e., the fourth and seventh places]; one that is in the seventh place is victorious over one that is in the fourth place. (9) If one is an upper planet and the other is a lower <planet>, the upper is always victorious over the lower. (10) There is no need to mention the case where both are upper or lower planets, which is impossible because of the division of the houses: For Saturn's houses are opposite the luminaries' houses, Jupiter's houses are opposite Mercury's houses, and Mars' houses are opposite Venus' houses.[3] (11) So you need to count the aforementioned victories, and the one with the larger number is victorious over the other;[4] I shall explain this in the *Book of Interrogations*.[5]

5 (1) This place signifies partners. (2) So if Mars is there [in the seventh place], it signifies that his partners will deceive him and rob him;[1] and if the lord of the second place is in an auspicious aspect with the lord of the seventh place, it signifies that he will profit thanks to his partners. (3) <Al> Andarzagar said: The first lord of the triplicity in the seventh place signifies women, the second lord of the triplicity signifies wars, and the third lord of the triplicity signifies partners; pass judgment according to the power of each of them.[2]

<III VIII>
הבית השמיני

1 (1) לעולם[1] אם היה השליט על הנולד נותן כחו לבבל הבית השמיני, יהיה הנולד כל ימיו[2] בדאגה ושממון[3] ופחד[4] המות. (2) וככה, אם היה בעל הבית השמיני במבט רע עם המזיקים, יורה על צרות רבות, וסכנות גדולות יעברו[5] על הנולד. (3) ואם מצאת הלבנה בבית השמיני עם כוכב מזיק או | במבט 108א רע[6] עמו, יורה על מיתה משונה כפי תולדת המזיק והמקום שהוא בו: ומאדים יורה על הריגה או אכילת חיות[7], ושבתי יורה על טביעה במים אם היה במזל שהוא תולדת מים[8] או במזל דלי, ואם היה במזל[9] תולדת העפר[10] יורה על קיר שיפול עליו. (4) ואם היה בעל הבית השביעי[11] בבית התשיעי, יורה כי יפול ממקום גבוה וימות. (5) וככה תדיר[12] ללבנה אם היתה עם המזיקים[13] באי זה מקום[14] שיהיה, רק לא תקבל עדותה לבדה[15] עד שתבקש עדות[16] בעל הבית השביעי[17]. (6) אמר בטלמיוס: אם היו המאורות במזל תאומים או דגים, ואחד המזיקים[18] עמהם או במבט רע אליהם, ואף כי אם היה המזל הצומח אחד המזלות הנזכרים, יורה כי[19] ידי הנולד ורגליו יכרתו[20] ויתלה על עץ.

2 (1) ואם היה[21] השליט על מקומות המות במזל תאומים עם כוכב חמה, יפול ממקום גבוה[22] וימות. (2) ואלה הם מקומות המות: הבית השמיני, ומקום בעליו, וגורל המות, ומקום הלבנה; והשליט על אלה ממנו תדע תולדת המות. (3) ואם היה מאדים מונה שליט[23] על המות והוא נשרף מהשמש, יהרגוהו המלכים[24], ואם היו באחד מזלות המים, ימות בעבור מים חמים[25], ואם מזלות[26] שהם על צורת בן אדם, ימות מיד[27] הלסטים[28]. (4) ואם השמש שלטת[29] על המות והיא[30] בבית השביעי[31] או בששי[32], ימות עם אנשים רבים מיתה משונה. (5) ואם נגה יהיה[33] שליט על המות[34], והוא במבט

[1]לעולם] אפנכרע; מ חסר. [2]כל ימיו] אפמכרע; נ חסר. [3]ושממון] אפמכר; נע בשממונו; (ע = הדבור המתחיל מופיע מעל לשורה). [4]ופחד] אפמכר; נ פחת; ע בפחד; (ע = הדבור המתחיל מופיע מעל לשורה). [5]יעברו] אפמכר; נע שיעברו. [6]רע] ארע; פמכנ חסר. [7]חיות] אפנרע; מכ > רעות. [8]מים] אפמכ; נרע המים. [9]במזל] אפנכרע; מ המזל. [10]העפר] אפנכרע; מ עפר. [11]השביעי] אכר; פ הד׳. נ החמישי; מ הה׳; ע הח׳; (ע = הדבור המתחיל מופיע בשוליים). [12]תדיר] אנמכנע; רפ הדין. [13]המזיקים] אפמכר; נע המזיקין. [14]מקום] אפמכר; נע חסר; (ע = הדבור המתחיל מופיע מעל לשורה). [15]עדותה לבדה] אמכרע; פנ עדות הלבנה. [16]עדות] אפנכרע; מ חסר. [17]השביעי] אכ; פ הד׳; נ החמישי; מר השמיני; ע הח׳; (ע = הדבור המתחיל מופיע מעל לשורה). [18]המזיקים] אפנכר; מ < מן; ע המזיקין. [19]כי אפמכר; נע על. [20]יכרתו] אפמכר; נע שיכרתו. [21]היה] אפמכר; נע חסר. [22]גבוה] אמנכרע; נ חסר. [23]שליט] אנמכר; פע ושליט. [24]המלכים] אפמכר; נע מלכים. [25]חמים] אפמכרע; נ חמין. [26]מזלות] אפכר; נמע במזלות. [27]מיד] אפמכר; נע ביד. [28]הלסטים] אמכ; פנרע לסטים. [29]שלטת] אפנ; מכר שולטת; ע שולט. [30]והיא*] פמכ; ר והיה; אנע חסר. [31]השביעי*] פמכר; אנע חסר. [32]בששי*] פכר; מ הששי; אנע חסר. [33]יהיה*] פמכ; ר היה; אנע חסר. [34]והיא בבית הד׳ או בו׳ ימות עם אנשים... יהיה שליט על המות*] פמכר; אנע חסר.

<III VIII>
THE EIGHTH PLACE

1 (1) If the ruler of the native gives the power to the lord of the eighth place, the native will be worried and depressed and afraid of death for his whole life. (2) Likewise, if the lord of the eighth place is in an inauspicious aspect with the malefics, it signifies many troubles and great dangers to which the native will be exposed. (3) If you find the Moon in the eighth place with a malefic planet or in an inauspicious aspect with it, it signifies an unusual death, depending on the malefic's nature and its position: Mars signifies being murdered or being eaten by wild animals; Saturn, if it is in a watery sign or in Aquarius, signifies drowning, but if it is in an earthy sign, it signifies that a wall will collapse on him.[1] (4) If the lord of the seventh place is in the ninth place, it signifies that he will fall from a high place and die. (5) Pass a similar judgment if the Moon is with malefics in any position whatsoever, but do not accept its [the Moon's] testimony alone unless you receive the testimony of the lord of the seventh place. (6) Ptolemy said: If the luminaries are in Gemini or Pisces and one of the malefics is with them [the luminaries] or in an inauspicious aspect with them, particularly if the ascendant sign is one of the aforementioned signs [i.e., Gemini or Pisces], it signifies that the native's hands and feet will be cut off and he will be hanged on a tree.[2] (7) If the ruler of the places of <the cause of> death is in Gemini with Mercury, he [the native] will fall from a high place and die.

2 (1) If the ruler of the places of <the cause of> death is in Gemini with Mercury, he [the native] will fall from a high place and die. (2) These are the places of <the cause of> death: The eighth place, the position of its lord, the lot of death,[1] and the position of the Moon;[2] from the ruler of these <places> you can know the nature [i.e., the cause] of death. (3) If Mars is assigned to be the ruler of <the cause of> death and is burnt by the Sun, he [the native] will be killed by kings; if they [the places of <the cause of> death] are in one of the watery signs, he will die because of hot water; and if <they are> in signs with a human shape, he will be killed by bandits. (4) If the Sun is the ruler of <the cause of> death and it is in the seventh or sixth place, he will die an unnatural death along with many people. (5) If Venus is the ruler of <the cause of> death, in an inauspicious

רע עם אחד המזיקים, והוא באחד מזלות[1] המים, ימות בעבור סם המות. (6) ואם שבתי היה[2] שליט[3] והוא במקום שפלותו וחוזר אחורנית, ימות משלשול, ואם במקום גבהותו ימות מעיצור. (7) ואם צדק הוא השליט[4] והוא על מבט רע עם המזיקים[5], ימות בעבור תגבורת[6] הדם.

3 (1) אמר חנוך: אם היה השליט על המות נגה או כוכב חמה והם במעמדם הראשון, ימות הנולד מיתה משונה, כי אם[7] היו[8] במזלות | המומים[9], ימות 108ב מחלאים משונים. (2) ואם בעל הבית השמיני יהיה במקום טוב ולא יביט אליו מזיק, ימות על מטתו מחלי[10] שיארע[11] לו[12] כפי חלוק המזל[13] על דרך שמזל טלה יורה על הראש. (3) ואל תדין בעדותו לבדו, רק לעולם הסתכל[14] אל מקום[15] הלבנה ואם יש כוכב מזיק בבית השמיני. (4) ואם היה בעל הבית השמיני מביט אל ביתו, ימות הנולד בארצו; רק אם היה בבית שנים העשר[16], כי אם היה שם, או במקום שאינו מביט אל ביתו, ימות הנולד בארץ נכריה. (5) ואם היה בעל הבית השמיני במזל עקרב ויביט אליו אחד מן המזיקים[17], ישכהו[18] כלב[19] וימות, ואם היה ככה במזל אריה, יטרף, ואם היה כוכב טוב בבית השמיני, ינצל מכל מיתה[20] משונה.

4 (1) אמר בטלמיוס: מי שמזלו[21] טלה או מאזנים יסבב על נפשו מיתתו או יהרוג את עצמו, וטעם זה בעבור היות הצומח והמזל[22] השמיני[23] בכוכב[24] אחד[25]. (2) אמר סהל הישראלי כי ראה בספר הרזים[26] של חנוך כי הנולד בסוף דגים יומות בשריפת אש, ואם היה שבתי בבית השמיני והוא מתולדת[27] המים[28], יומת במים, ואם מתולדת העפר, סופו למות במפולת. (3) אמר אלכנדי: הסתכל אל מקום הבית השמיני[29], ותולדת[30] המזל, ואי זה כוכב עמו או יביט אליו, ומקום[31] בעל הבית, ומקום[32] הלבנה, ומקום גורל המות, ודע מי הוא השליט על אלה המקומות, וכפי[33] מקום השליט תדין בו; ואם

[1]מזלות] אפנכרע; מ ממזלות. [2]היה] אפמכנע; ר הוא. [3]שליט] אפנמכר; ע השליט. [4]השליט] אפנמכר; ע שליט. [5]והוא על מבט רע עם המזיקים] אפמכר; נע חסר. [6]בעבור תגבורת] אפמכנע; ר מתגבורת. [7]כי אם] אפמכר; נע ואם; (ע = הדבור המתחיל מופיע מעל לשורה). [8]היו] אפמכרע; נ היה. [9]המומים] אפנמכר; ע המומין; כ״ר ע מוסיף בשוליים: ״הם טלה שור עקרב גדי דגים״. [10]מחלי] אפמכנע; ר מחולי. [11]שיארע*] נמרנ; אפכ שירע. [12]לו] אפמכר; נע חסר. [13]המזל] אפמכנע; ר חסר. [14]הסתכל] ארע; פמכנ תסתכל. [15]אל מקום] אפמכרע; נ במקום. [16]שנים העשר] אמכר; פנ הי״ב; ע י״ב. [17]מן המזיקים] אפמכר; נע מהמזיקים. [18]ישכהו*] פמכנ; רע ישכנו; א ישכנהו. [19]כלב] אפנכרע; מ כולם. [20]מכל מיתה] אפמכנע; ר ממיתה. [21]שמזלו] אנמכרע; פ שמזל; כ״ר ר מוסיף בשוליים: ר״ל הצומח. [22]הצומח והמזל] אפמכר; נע המזל הצומח. [23]השמיני] אה; פמכ הח׳; נע והח׳. [24]בכוכב] אפר; נע של ככב; מכ לככב. [25]אחד] אפכר; נמ אחר. [26]הרזים] אפנמכר; ע הרמזים; (ע = הדבור המתחיל מופיע מעל לשורה). [27]מתולדת] אפמכר; נ באחת המזלות; ע באחד ממזלות. [28]המים] אפנכרע; מ מים. [29]השמיני*] כר; פנמע הח׳; א השני. [30]ותולדת] אפמכר; נע בתולדת; (ע = הדבור המתחיל מופיע בשוליים). [31]ומקום] אפמכר; נע במקום; (ע = הדבור המתחיל מופיע מעל לשורה). [32]ומקום] אפמכרע; נ שמקום. [33]וכפי] אפמכרע; נ ואם היה כפי.

aspect with one of the malefics, and in one of the watery signs, he will die of poison. (6) If Saturn is the ruler <of the cause of death> and at its perigee and retrograde, he will die of diarrhea; if it is at the apogee, he will die of constipation.[3] (7) If Jupiter is the ruler <of the cause of death> and in an inauspicious aspect with the malefics, he will die of a surfeit of blood.

3 (1) Enoch said: If Venus or Mercury is the ruler of <the cause of> death and they are in their first station, the native will die an unusual death; if they are in the deformed signs he will die of unusual diseases.[1] (2) If the lord of the eighth place is in an auspicious position and is not aspected by a malefic, he will die in his bed from a disease that corresponds to the division of signs, according to the method that assigns the head to Aries.[2] (3) Do not pass judgment according to its [the lord of the eighth place] testimony alone, and always observe the position of the Moon and whether there is a malefic in the eighth place. (4) If the lord of the eighth place aspects its place [the eighth place], the native will die in his country. <This is true> unless it [the lord of the eighth place] is in the twelfth place; for if it is there [in the twelfth place], or in a position that does not aspect its place [the eighth place], the native will die in a foreign country.[3] (5) If the lord of the eighth place is in Scorpio and is aspected by one of the malefics, he will be bitten by a dog and die; if it [the lord of the eighth place] is in a similar condition in Leo, he will be devoured by beasts; but if a benefic planet is in the eighth place, he will be saved from any unusual death.

4 (1) Ptolemy said: Someone whose <ascendant> sign is Aries or Libra will cause his own death or commit suicide.[1] The reason is that the ascendant <sign> and the eighth sign <after the ascendant> are in <the houses of> one planet.[2] (2) Sahl the Jew said that he saw in Enoch's *Book of Secrets*[3] that a native born at the end of Pisces will die in fire;[4] and if Saturn is in the eighth place, <in a sign> of watery nature, he will die in water; and if <in a sign> of earthy nature, he will die in a collapse of a building. (3) Al-Kindī said: Observe the position of the eighth place, the nature of the sign <that coincides with the eighth place>, the planet that is with it [the eighth place] or aspects it, the position of the lord of the <eighth> place, the position of the Moon, and the position of the lot of death, and determine the ruler of these positions. Then pass judgment according to

היה השליט בבית כבודו ואין כוכב מן המזיקים מביט אליו, רק שהוא תחת אור השמש, ימות פתאום ולא ירגיש עד[1] שימות.

5 (1) אמר בטלמיוס: אם היה בעל הבית השמיני מן[2] הכוכבים הטובים, והוא בבית השני ואיננו נשרף ולא שב | אחורנית, יירש ממון מורישים[3]; וככה הדין[4] 109א
אם היה בעל הבית[5] השני נותן כחו לבעל הבית השמיני והוא יקבלנו, על מנת שיהיה באחד הבתים הטובים; וככה הדין אם היה הגורל הטוב בבית השמיני ויש כוכב טוב במחברתו[6]. (2) אמר אל[7] אנדדרוזגר[8]: בעל השלישות הראשונה בבית השמיני יורה על המות, ובעל השלישות השנית[9] יורה[10] על הירושה, ובעל השלישות השלישית יורה על הדאגות[11], וכפי כח כל אחד מהם[12] כך[13] תדין.

<III IX>
הבית התשיעי

1 (1) אם היה צדק בבית הזה, ואינו נשרף מהשמש[14] ולא שב אחורנית, ואין כוכב מזיק מביט אליו מבט רע והנולד[15] ביום, יהיה הנולד ירא שמים ואמונתו תהיה שלמה, וכל שכן אם היה במזל עומד, ויותר אם היה מזרחי מן השמש[16], ואם היה שליט על הנולד, אז[17] יניח כל ענין ויתבודד לעבוד הצור. (2) ואם היה ככה בלילה, יראה עצמו מן הצנועים והוא מן הצבועים[18]. (3) ואם היה שבתי[19] או מאדים[20] בבית התשיעי[21], יורה על כזבן באמונתו ונשבע לשקר; רק אם היה[22] הנולד[23] יהודי מעט יזיק שבתי אבל מאדים יזיקנו עד שיצא מן הכלל. (4) ולעולם הסתכל[24] אל[25] גורל השמש, שהוא גורל התעלומה: אם מצאת אותו במולד[26] יהודי במזל דלי, ובמולד נצרי במזל אריה, ושל ישמעאל[27] במזל עקרב, ובעל הגורל שב אחורנית, יצא מכלל דתו; וזה הדבר מנוסה. (5) וכוכב הנגה[28] בבית התשיעי יורה על אמונת שמים[29]

[1]עד] אפנגרע; מכ חסר. [2]מן] אפנכרע; מ < אחד. [3]מורישים] אפמכר; ע מהיורשין; נ מהיורשים. [4]הדין] אפר; נמכע תדין [5]בעל הבית] אפמכרע; נ חסר. [6]ככה הדין אם היה הגורל בבית הח' ויש ככב טוב במחברתו] אפמכר; נע חסר. [7]אל] אפכר; נמע חסר. [8]אנדדרוזגר] אפר; מכע אנדרזוגאר; נ אנדדרוזגאר. [9]השנית] אמכר; פע הב'; נ השניה. [10]יורה] אמפנכרע; מ חסר. [11]הדאגות] אפמכ; נע דאגה; ר הדאגה. [12]מהם] אפנרע; מכ חסר. [13]כך] אפמכר; נע חסר. [14]מהשמש*] נע; אפמכר מן החמה. [15]והנולד] אפנר; מכע והמולד. [16]מן השמש] אכר; פנע מהשמש; מ או השמש. [17]אז] אפנמכר; ע חסר. [18]מן הצנועים והוא מן הצבועים*] פמכר; אנע מהצדקנים; (ע = הדבור המתחיל מופיע בשוליים). [19]ואם היה שבתי*] פנמכרע; א חסר. [20]או מאדים*] פמכר; נע ומאדים; א חסר; (ע = הדבור המתחיל מופיע מעל לשורה). [21]בבית התשיעי*] מכר; פנע בבית הט'; א חסר. [22]היה] אפמכנע; ר יהיה. [23]הנולד*] פנכע; אמר המולד. [24]ולעולם הסתכל] אפנכרע; מ ש. [25]אל] אפמכר; נע חסר. [26]במולד*] פנמכרע; כ במזל; א חסר. [27]ושל ישמעאל] אפמכנע; ר ובמולד של ישמעאל. [28]הנגה] אפמכ; ר נגה; נ חמה; ע וכוכב חמה; כ"י ע מעל לשורה = "נוגה". [29]אמונת שמים] אפנכרע; מ אמונה.

the position of the ruler; if the ruler is in the house of its exaltation and is not aspected by one of the malefics, but is under the Sun's ray, he will die suddenly and will not sense that he is about to die.

5 (1) Ptolemy said: If the lord of the eighth place is one of the benefic planets, it is in the second place, and is neither burnt nor retrograde, he [the native] will inherit money from testators;[1] the same judgment applies if the lord of the second place gives its power to the lord of the eighth place and it [the lord of the eighth place] receives it [the power], on condition that it is in one of the fortunate places;[2] and the same judgment applies if the lot of Fortune is in the eight place and a benefic planet is in conjunction with it. (2) Al-Andarzagar said: The first lord of the triplicity in the eighth place signifies death, the second lord <of the triplicity> signifies inheritance, and the third lord of the triplicity signifies worries; pass judgment according to the power of each of them.[3]

<III IX>
THE NINTH PLACE

1 (1) If Jupiter is in this place, neither burnt by the Sun nor retrograde, if no malefic planet aspects it inauspiciously and the native is born by day, the native will be God-fearing and his belief will be unwavering, particularly if it [Jupiter] is in a fixed sign, and even more so if it [Jupiter] is oriental of the Sun. If it [Jupiter] is the ruler of the native, then he [the native] will retire from the world and seclude himself to serve God. (2) If <the nativity> is nocturnal, he will pretend to be humble but is in fact a hypocrite. (3) If Saturn or Mars is in the ninth place, it signifies a false devotee and a perjurer; but if the native is a Jew, Saturn will harm him only slightly, whereas Mars will harm him to such an extent that he becomes an apostate.[1] (4) Always observe the lot of the Sun, namely, the lot of the absent:[2] If you find it in Aquarius in the nativity of a Jew, or in Leo in the nativity of a Christian, or in Scorpio <in the nativity> of a Muslim,[3] and the lord of the lot is retrograde, he will become an apostate; this has been demonstrated empirically.[4] (5) Venus in the ninth place signifies religious faith mixed with lust. The Sun in this place signifies genuine belief,

בתערובת אהבת חשק, והשמש בבית הזה[1] יורה על אמונה[2] טובה, כי הוא בבית שמחתו, ויורה כי יעלה לגדולה בעבור אמונתו וצדקתו, והפך זה הלבנה, כי נזק יבא לו מחסרון אמונתו.

2 (1) אמר חנוך: הסתכל אל מקום בעל הבית התשיעי, וכפי כחו כך יהיה כח אמונת | הנולד[3]. (2) ואם היה[4] שם כוכב חמה, יורה כי חכמתו מרובה 109ב
מאֹדים תמורת שבתי, יורה[10] על[11] צער גדול שיבא עליו ביבשה מליסטים[12], מאמנתו. (3) ואם[5] היתה הלבנה בבית השלישי[6], בין ביום ובין בלילה, תורה על אדם אוהב תורות ודיניהם. (4) ושבתי יורה בבית התשיעי על אמתת חלומותיו, והפך זה מאדים. (5) גם השמש תורה על חלומות מכוונים, וכפי תולדת הכוכב שתמצא בבית התשיעי ככה רובי עניני[7] חלומות הנולד.

3 (1) אמר חנוך: אם מצאת שבתי בבית התשיעי, יורה על צער גדול[8] שיבא עליו בים או בנהרות, ואף כי אם היה במזל שהוא תולדת המים. (2) ואם[9] מאֹדים תמורת שבתי, יורה[10] על[11] צער גדול שיבא עליו ביבשה מליסטים[12], וכפי כח בעל הבית התשיעי תהיה אחריתו, בין בים בין ביבשה. (3) ואם היה[13] כוכב[14] שב אחורנית בבית התשיעי, יורה על אדם הפכפך[15] באמונתו, ואף כי[16] אם היה[17] במזל מתהפך.

4 (1) וזה המזל יורה על החכמות. (2) וחכמות שבתי: המדות; וחכמות צדק: התורות[18]; וחכמות מאדים: הרפואות; וחכמת השמש: הדינין[19]; וחכמות[20] נגה: הניגונים; וחכמות[21] כוכב חמה: דקדוק הלשון[22], והראיות, וחכמת הפלוסופיה[23], והחשבון, ויש לו שותפות בכל מיני[24] חכמה; והלבנה תורה על דעת השיחות וההגדות[25]. (3) וכבר דיברתי[26] בבית הראשון איך תוכל להכיר אם יהיה[27] הנולד חכם או לא[28], כפי אבותיו.

[1]בבית הזה] אפנכרע; מ חסר. [2]אמונה] אפמכרע; נ אמונת שמים. [3]כח אמונת הנולד] אפמכר; נע חסר; (ע = הדבור המתחיל מופיע בשוליים). [4]היה] אפמכר; נע חסר. [5]ואם] אפכר; נע וגם אם; (ע = הדבור המתחיל מופיע מעל לשורה). [6]השלישי] אמכר; פ הג; נע הס׳. [7]עניני] אפכר; נמע חסר. [8]גדול] אפמכר; נע חסר. [9]ואם] אפנכרע; מ ואף. [10]יורה] אפמנכר; ע >על. [11]על] א; פנמכרע חסר. [12]יא מליסטים; פ מלסטין; נמכרע מלסתים. [13]היה] אפמכר; נע > שם. [14]כוכב] אפנמכר; ע הכוכב. [15]הפכפך] אפמכרע; נ הפך. [16]ואף כי] אפר; נמ ואף; מע וכן; כ ואף; (ע = הדבור המתחיל מופיע מעל לשורה). [17]היה] אפנכרע; מ חסר. [18]התורות] אפמכר; נע התורה. [19]הדינין] אפמכר; נע הדינים. [20]וחכמות] אפרע; נמכ וחכמת. [21]וחכמות] אפנרע; מכ וחכמת. [22]הלשון] אפנכרע; מ חסר. [23]וחכמת הפלוסופיה] אפנמ; כ וחכמת הפלוסופיא; רע וחכמות הפילוסופים. [24]מיני] אפנמכר; ע ענייני; (ע = הדבור המתחיל מופיע בשוליים). [25]והלבנה תורה על דעת השיחות וההגדות] אפנמרע; כ חסר. [26]דיברתי] אפמכר; נע הזכרתי. [27]אם יהיה] אפמכר; ע אם; נ חסר. [28]או לא] אפמר; כע אם לא; נ חסר.

because it is in its place of joy, and signifies that he will rise to high rank because of his faith and righteousness; but the opposite applies to the Moon—he will be harmed due to his lack of belief.[5]

2 (1) Enoch said: Observe the position of the lord of the ninth place, <for> the intensity of the native's belief will be according to its power. (2) If Mercury is there [in the ninth place], it signifies that his wisdom will be greater than his faith. (3) If the Moon is in the third place, by day or by night [i.e., in a diurnal or nocturnal nativity], it signifies that <the native> will be enamored of religious doctrines and their laws. (4) Saturn in the ninth place signifies that his dreams are true, and the opposite applies to Mars.[1] (5) The Sun, too, signifies prophetic dreams; the content of most of the native's dreams will be according to the nature of the planet that you find in the ninth place.[2]

3 (1) Enoch said: If you find Saturn in the ninth place, it signifies a great sorrow that will befall him [the native] at sea or in rivers, all the more so if it [Saturn] is in a sign of a watery nature. (2) Mars, replacing Saturn <there>, signifies a great sorrow that will befall him [the native] on land at the hands of bandits; and his fate, at sea or on land, will be according to the power of the lord of the ninth place.[1] (3) If a planet is retrograde in the ninth place it signifies a person of unstable belief, all the more so if it is in a tropical[2] sign.

4 (1) This place signifies the sciences. (2) The science <overseen by> Saturn is geometry; Jupiter, <the study of> religious doctrines; Mars, medicine; the Sun, jurisprudence; and the science <ruled by > Venus is music; and the science <ruled by> Mercury is grammar, logic, philosophy, arithmetic, and it has a share in all sciences; the Moon signifies rhetoric and history.[1] (3) I have already discussed in <the chapter on> the first place how you can know whether or not the native will be wise, according to his parents.[2]

<III x>
הבית העשירי

1 (1) אם הנולד[1] ביום, ונגה באחת היתדות או בבית י״א, ואיננו נשרף, ואחד משליטי מקומו מביט אליו, תוכל לדעת חיי האם[2] מרגע[3] המולד שתסתכל אל השליט אל[4] מקום נגה. (2) אם היה באחד היתדות, ואיננו[5] נשרף ולא[6] שב אחורנית, יורה כי תחיה האם שנות הכוכב האמצעיות, ואם לא היה באחת | היתדות, תהיה[7] כמספר שניו[8] הקטנות. (3) ואת[9] דרך סברא, והעקר שתנהג מקום נגה אל מקום[10] כרת, כאשר למדתיך בניהוגי מקומות החיים. (4) ואם לא היה נגה במקום[11] ראוי, קח הלבנה תמורתו, והסתכל אם אחד משליטי מקומה מביט אליה, ועשה[12] כמשפט. (5) ואם[13] לא היתה[14] הלבנה ככה, בקש גורל האם, ועשה כמשפט. (6) ואם לא היה ראוי, נהג[15] תחלת[16] הבית העשירי אל מקום כרת. (7) ואם הנולד[17] בלילה, החל[18] מהלבנה, ואחריה נגה, ואחריו[19] הבית העשירי, ואחריו[20] גורל האם. (8) ויאמר[21] אל כנדי: לעולם נסתכל[22] אל השליט אל[23] ארבעה[24] מקומות[25] הנזכרים, וכפי כחו ככה תחיה האם. (9) ויאמר[26] מאשא אלה[27]: הסתכל בכל מולד לאב אל השמש[28] ולשבתי, ואל האם ללבנה ונגה, ואיזה מהם יהיה קרוב אל מקום כרת הוא ימות בתחלה. 110א

2 (1) וזה הבית[29] יורה על המלכות והשררה[30] והכבוד[31]. (2) והנה אם מצאת השמש בבית הזה, ואף כי אם היתה[32] בביתה[33] או בבית כבודה[34], הנה לאות על[35] גודל[36] מעלת הנולד. (3) וככה, אם השמש תתן כחה[37] לשליט[38] על הנולד, והוא[39] באחת הבתים הטובים, אז ישרת המלכים ויאהבוהו. (4) ואם השליט תחת אור השמש, ואיננו במזל אריה ולא[40] במזל

[1]הנולד] אפמכנע; ר < היה. [2]האם] אפמכע; נר האדם. [3]מרגע] אפמכנע; ר מרגעי. [4]אל] אפמכר; נע על. [5]ואיננו] אפמכ; נרע ואינו. [6]ולא] אפמכר; נע ואינו. [7]תהיה] אפמ; נכרע תחיה. [8]שניו] אפכר; נע שנות; מ שנותיו; (ע = הדבור המתחיל מופיע מעל לשורה). [9]ואת] אפמכר; נ וזו; ע זו. [10]מקום נגה אל מקום] א; פמכר מקום או נגה אל מקום; נע נגה אל מקום. [11]במקום] אנע; פמר מקום; כ ש. [12]ועשה] אפמרע; נ יעשה. [13]ואחד משליטי מקומה מביט אליה ועשה כמשפט. ואם] אפמנרע; כ חסר. [14]היתה] אפמכר; נע תהיה. [15]נהג] אפמכרע; נ < בו. [16]תחלת] אפמכנע; ר תחלה. [17]הנולד] אפנמכר; ע המולד. [18]החל] אפמכרע; נ תחל. [19]ואחריו] אפמכרע; נ ואחריה. [20]ואחריו] אפמכר; נע ואחריה. [21]ויאמר] אפמ; נע אמ׳; כר ואמר. [22]נסתכל] אפמכר; נע הסתכל. [23]אל] אפמכר; נע על. [24]ארבעה] אכר; פנע ד׳; מ הארבע. [25]מקומות] אכרע; פנמ המקומות. [26]ויאמר] אפמכר; נע ואמ׳. [27]מאשא אלה] אפ; נ משה אללה; ע משא אללה; מ משאללה; כ מאשאללה; ר מאשא אללה. [28]אל השמש] אפמכר; נע לשמש. [29]וזה הבית] אפמכר; נע והבית הזה. [30]והשררה] אפמכר; נע ועל השררה. [31]והכבוד] אפנמכרע; ע ועל הכבוד. [32]היתה] אפמכר; נע היה. [33]בביתה] אפמכר; נע בביתו. [34]בכבודה] אפמכר; נע בכבודו. [35]על] אפנכרע; מ בעלת. [36]גודל] אפרכנע; מ גורל. [37]כחה] אפמכרע; נ ככה. [38]לשליט] אפמכרע; נ חסר. [39]והוא] אפמכרע; נ חסר. [40]ולא] אפנכרע; מ ואיננו.

<III X>
THE TENTH PLACE

1 (1) If the native was born by day and Venus is in one of the cardines or in the eleventh place, is not burnt, and is aspected by one of the rulers over its [Venus] position, you may know from the moment of the <native's> birth how long the mother will live by observing the ruler over Venus' position. (2) If it [the ruler over Venus' position] is in one of the cardines, neither burnt nor retrograde, it signifies that the mother will live the middle years of the planet; but if it is not in one of the cardines, <the mother will live> the number of least years <of the planet>.[1] (3) This method is a rule of thumb, but the principle is to direct the position of Venus to a place of death, as I taught you concerning the direction of the places of life.[2] (4) If Venus is not in an appropriate position, take the Moon instead of it, observe whether it [the Moon] is aspected by one of the rulers over its position, and proceed according to the rule. (5) But if the Moon is not in such a condition, find the lot of the mother[3] and proceed according to the rule. (6) But if it [the lot of the mother] is not in an appropriate <condition>, direct the cusp of the tenth place to a place of death. (7) If the native was born by night, take first the Moon, next Venus, next the <cusp of> the tenth place, and next the lot of the mother.[4] (8) Al-Kindī said: Always observe the ruler over the aforementioned four positions, for the mother's lifespan depends on its power. (9) Māshā'allāh said: In any nativity, observe the Sun and Saturn with regard to the father, and the Moon and Venus with regard to the <native's> mother; whichever of them is closer to the place of death will die first.

2 (1) This place signifies kingship, dominion, and honor. (2) So if you find the Sun in this place [the tenth horoscopic place], all the more so if it [the Sun] is in its house or in the house of its exaltation, this is an indication of the native's rank. (3) Therefore, if the Sun gives its power to the ruler of the native and is in one of the fortunate places,[1] he will serve kings and they will love him. (4) If the ruler is under the Sun's ray and is

טלה, ישרת המלכים ויזיקוהו באחרונה, ויענו בכבל רגלו, ואם יביט[1] אחד מן המזיקים[2], יהרגוהו. (5) ואם היה שבתי במולד היום בבית העשירי, ואף כי אם יש לו[3] שלטון על הנולד, או הוא בא על אחת[4] היתדות, יורה על גודל[5] מעלה שיהיה לנולד אחר שיעבור שלשים[6] שנה, ואם הנולד בלילה, לעולם יהיה לו
110ב פחד ונזק מפאת המלכים. (6) ואם מאדים בבית | העשירי ביום, יקרה לו פחד ומורא גדול משרי[7] המלחמה[8], ואם בלילה, יהיה לו מעלה עם שרי[9] המלחמה[10], ויכנס בסכנות[11] וימלט. (7) ואם היה[12] כוכב חמה בבית העשירי, יהיה לו כבוד בעבור חכמתו, ואם נגה, בעבור אחת השרות, וככה הלבנה, ואם צדק, בעבור הדינין והתורות והאמונות[13]. (8) וזה כלל[14] אתן לך. לעולם הסתכל: אם מצאת במולד אחד המשרתים שהוא בבית כבודו, ואיננו[15] נשרף ולא שב אחורנית, ולא במחברת עם אחד המזיקים[16] ולא במבט רע עמהם, הסתכל על[17] אי זה בית יש לו שלטון, ומאותו הצד יבא כבוד לנולד. (9) שאם היה בעל המולד והיה בעל הבית הראשון[18], יהיה מכובד על כל[19] הבריות ויהיה מתגאה בכח נפשו ויופיו; ואם הוא בעל הבית השני[20], ירויח ממון מפאת המלכים[21]; ואם הוא בעל הבית השלישי, יהיה לו כבוד[22] מפאת אחיו או אחד[23] קרוביו[24]; ואם[25] בעל הבית[26] הרביעי, יהיה מפאת יחוסו[27] ודברים נסתרים[28]; ואם[29] בעל הבית החמישי, יהיה לו כבוד בעבור בניו; ואם בעל הבית הששי, בעבור עבדיו; ואם בעל הבית השביעי, בעבור נשיו; ואם בעל הבית השמיני, יהיה לו כבוד בשעת[30] מיתתו; ואם בעל הבית התשיעי, בעבור אמונתו וחכמתו[31]; ואם בעל הבית העשירי, בעבור אומנותו[32]; ואם בעל עשתי עשר[33], בעבור הצלחתו ואוהביו.

3 (1) וחכמי המזלות חברו ספרים רבים[34] לדעת אומנות הנולד[35], והנה אתן לך כלל לדבריהם[36]. (2) לעולם הסתכל אל מאדים ונגה וכוכב חמה. (3) וראה[37] מקומם, ואם[38] יביט זה אל זה, ובאי זה מזל הם: כי אם היו[39]

[1]יביט] אפמכרע; נ חסר. [2]מן המזיקים] אפמר; נע מהמזיקין; כ מן המזיקין. [3]לו] אפמכרע; נ חסר. [4]בא על אחת] אפמכר; נ בא; ע באחת. [5]גודל] אפמכרע; נ גורל. [6]שלשים] אנכרע; פמ ל. [7]משרי] אנמכרע; פ ואשכי. [8]המלחמה] אפמכר; נע המלחמות. [9]עם שרי] אפמכנע; ר משרי. [10]המלחמה] אפמכר; נע המלחמות. [11]בסכנות] אפמכר; נע > גדולות. [12]היה] אפמכר; נע > שם. [13]והאמונות*] נמרע; אפכ והאומנות. [14]כלל] אפנמרע; כ הכלל. [15]ואיננו] אפמכר; נע ואינו. [16]המזיקים] אפנמכר; ע המזיקין. [17]על] אפמכר; נע חסר. [18]והיה בעל הבית הראשון*] נע; אפמכר חסר. [19]כל] אפמ; נכרע חסר. [20]השני] אמר; פכע הב'; נ הד'. [21]רויח ממון מפאת המלכים] אפמכר; נ חסר; ע יהיה מפאת ממונו; (ע = הדבור המתחיל מופיע בשוליים). [22]ואם הוא בעל הבית הג' יהיה לו כבוד] אפמכר; נ חסר. [23]אחד] אפ; מ א'; נכרע חסר. [24]קרוביו] אפנכרע; מ מקרוביו. [25]ואם] אפנכרע; מ > היה. [26]בעל הבית] אפנכרע; מ ב"ה. [27]יחוסו] אפמכר; נע ייחוס. [28]נסתרים] אפמכרע; נ > ואם בעל הבית הג יהיה לו כבוד מפאת אחיו או קרוביו. [29]ואם] אפנמכר; ע > היה. [30]בשעת] אפנכרע; מ בעבור. [31]אמונתו וחכמתו] אפמכר; נע ש. [32]אומנותו] אפנכרע; מ אמונתו. [33]עשתי עשר] אכר. פמ י"א; נע הבית הי"א. [34]רבים] אפמכרע; נ חסר. [35]הנולד] אנמכרע; פ המולד. [36]לדבריהם] אפנכרע; מ בדבריהם. [37]וראה] אפמכר; נע וככה; (ע = הדבור המתחיל מופיע בשוליים). [38]ואם] אפנכרע; מ אם. [39]היו] אפנכרע; מ חסר.

located neither in Leo nor in Aries,[2] he will serve kings but they will harm him at the end and place him in leg-irons; if it [the ruler] is aspected by one of the malefics they will kill him. (5) If Saturn is in the tenth place in a diurnal nativity, all the more so if it exercises lordship over the native or moves to one of the cardines, it signifies the native's rank after he is thirty years old; but if the native was born by night, kings will always terrorize and harm him.[3] (6) If Mars is in the tenth place by day [in a diurnal nativity], he [the native] will be frightened and terrorized by army commanders, and if by night [in a nocturnal nativity], he will rank with the army commanders and will be exposed to peril but survive. (7) If Mercury is in the tenth place, he will be honored for his wisdom; if Venus <is in the tenth place, he will be honored> because of one of the princesses, and the same applies to the Moon; and if Jupiter <is in the tenth place, he will be honored> because of laws, religious doctrines, and beliefs. (8) I give you a rule. Always observe: In a nativity, if you find that one of the planets is in the house of its exaltation, neither burnt nor retrograde, and neither in conjunction with one of the malefics nor in an inauspicious aspect with them, observe the place over which it exercises lordship: the native will attain honor from this source. (9) <For example:> If the ruler of the nativity is the lord of the first place, he will be held in high esteem by all the people and will be proud of his spiritual power and beauty. If it [the ruler of the nativity] is the lord of the second place, he will obtain money through kings. If it is the lord of the third place, he will be honored on account of his brothers and one of his kin. If it is the lord of the fourth place, on account of his lineage and hidden things. If it is the lord of the fifth place, he will be honored because of his children. If it is the lord of the sixth place, because of his slaves. If it is the lord of the seventh place, because of his wives. If it is the lord of the eighth place, he will be honored when he dies. If it is the lord of the ninth place, <he will be honored> on account of his belief and wisdom. If it is the lord of the tenth place, because of his craft. If it is the lord of the eleventh place, because of his success and those who love him.

3 (1) The astrologers wrote many books about the native's crafts, so let me give you the basic principle of their statements. (2) Always observe Mars, Venus, and Mercury. (3) Observe their position, whether they aspect each other, and in which sign they are located: If they are in the watery

במזלות המים, תהיה אומנותו בספינות ובכל דבר שיובא במים; ואם במזלות
האש, תהיה אומנותו[1] צורף כסף[2] או ברזל[3]; ואם במזלות | הרוח, תהיה אומנותו 111א
בצרכי בני אדם; ואם במזלות העפר, יהיה בונה[4] או חופר. (4) ועקר זה הדבר
ככה אמרו: מאדים יורה[5] על המהירות ולסבל[6] עמל המלאכה, וכוכב חמה יורה
על כל המלאכות, וגגה[7] על[8] תיקון המלאכה, וכפי כח כל[9] אחד מהם כך[10]
יהיה[11] כחו באומנתו[12]. (5) ואם היה מאדים מתבודד באומנות[13] לבדו[14], והוא
בבית[15] כבודו, יורה על שר מלחמה ולסטים, ואם[16] בבית קלונו, יהיה מקיז
דם[17]. (6) ואם השליט על הנולד[18] הוא[19] כוכב חמה, יורה כי אומנותו[20] מדרך
החכמה אם לא היה[21] כוכב חמה שב אחורנית, כי אם היה[22] שב אחורנית יורה
על חייט או תופר[23]. (7) וככה אמרו עוד[24] שבתי לא יורה על[25] אומנות בעבור
עצלות הנולד, רק אם מביט לשליט על האומנות. (8) וככה תדע מקום השליט,
שתסתכל אל[26] מקום מאדים וגגה וכוכב חמה, וראה מי הוא השליט[27] על
המקומות האלה[28], והוא יקרא שליט האומנות. (9) והנה אם יתערב עם שבתי,
יורה על אומנות מגואלת, כמו מעבד עורות ועושה קלפים, ואם שניהם במזלות
עפר[29], יהיה קובר מתים. (10) וצדק לא יורה על אומנות בעבור שיבקש דברי
העולם הבא; רק אם יסתכל לשליט על האומנות[30], יורה על ריוח גדול ועושר[31]
שיקנה בעבור אומנותו[32] וכל עסקיו בדברי התורות והדינין[33]. (11) גם השמש
לא תורה[34] על אומנות בעבור גבהות נפשו; רק אם תסתכל[35] במבט[36] טוב אל
השליט[37] על האומנות, יהיה רוב אומנותו בבית המלכים. (12) גם[38] הלבנה[39] לא
תורה על האומנות בעבור טפשותו[40]. (13) ויאמר[41] חנוך: אם מצאת השליט[42] על
האומנות נשרף או חוזר לאחור, או בבית הששי או בבית עשתי עשר[43], ואין אחד

[1]אומנותו] אנמכרע; פ > בספינות ובכל דבר שיובא במים ואם במזלות האש תהיה אומנותו. [2]צורף כסף*] מכר; אפ שורף כסף; נע צורף בדיל; (ע = הדבור המתחיל מופיע מעל לשורה). [3]או ברזל*] פנכרע; א ברדיל; מ חסר. [4]בונה] אפמכנע; ר כורה. [5]מאדים יורה] אפנמרע; כ ש. [6]ולסבל] אפ; נרע ולסבול; מכ וסבל. [7]וגגה] אפנמכר; ע > יורה. [8]על*] פנמכרע; א חסר. [9]כל] אפנרע; מכ חסר. [10]כך] אפנמכר; ע ככה. [11]יהיה] אפנרע; מכ תהיה. [12]באומנתו] אפמרע; נכ באומנות. [13]באומנות*] פמכנע; א באומנותו; ר חסר. [14]לבדו] אפמכרע; נ לבדה. [15]בבית] אפמכנע; ר על בית. [16]ואם] אפמכ; נ > היה מאדים; ע > היה; ר > הוא. [17]דם] אפנכרע; מ חסר. [18]על הנולד] אנמכרע; פ בנולד. [19]הוא] אפמכר; נע יהיה. [20]אומנותו] אפנמכר; כ אמונותו. [21]היה] אפמכרע; נ חסר. [22]היה] אפמכרע; נ חסר. [23]תופר] אפמכרע; נ טופר. [24]עוד] אפנמכר; ע > כי. [25]על] אפנרע; מכ חסר. [26]אל] אפמכר; נע על. [27]השליט] אפנמכר; ע שליט. [28]האלה] אפמכר; נע חסר; (ע = הדבור המתחיל מופיע מעל לשורה). [29]עפר] אפנמכר; ע העפר. [30]על האומנות] אפמכרע; נ חסר. [31]ועושר] אפנרע; מכ > ונכסים. [32]אומנותו] אנמכרע; פ אומנתו. [33]והדינין] אפמכר; נע והדינים. [34]תורה] אפנר; מכע יורה. [35]תסתכל] אמכר; פ הסתכל; נע חסר; (ע = הדבור המתחיל מופיע בשוליים). [36]במבט] אפנכ; מרע במזל; (ע = הדבור המתחיל מופיע בשוליים). [37]אל השליט] אפמכר; נע לשליט. [38]גם] אפנכרע; מ רק. [39]הלבנה] אפמכרע; נ חסר. [40]טפשותו?] נמע; ר טפשותה; אפכ טפשתו. [41]ויאמר*] פמכנע; אר ואמר. [42]השליט] אפמכר; נע שליט. [43]עשתי עשר] אכר; פמ יא; נע יב.

signs, his craft will be related to ships and to anything that is transported by water; if in the fiery signs, his craft will be that of a silversmith or a blacksmith; if in the airy signs, his craft will be related to people's needs; if in the earthy signs,[1] he will be a mason or miner. (4) This is the essence of what they said: Mars signifies swiftness and <the capacity> to endure toil, Mercury signifies all the crafts, and Venus the perfection of the craft. His [the native's] skill in his craft will be according to the power of each of them [Mars, Venus and Mercury].[2] (5) If Mars is alone in <its influence on> crafts and is in the house of its exaltation, it signifies an army commander and a bandit; if it is in the house of its dejection, he [the native] will be a phlebotomist. (6) If the ruler of the native is Mercury, it signifies that his craft will be related to wisdom, on condition that Mercury is not retrograde; but if it is retrograde it signifies a tailor or a sempster. (7) Likewise, they also said that Saturn does not signify crafts, because of the native's laziness, unless it [Saturn] aspects the ruler of the crafts [Mars, Venus or Mercury].[3] (8) Likewise, you should know the position of the ruler <of the crafts>: Observe the position of Mars, Venus, and Mercury and determine the ruler over these positions; this one is called the "ruler of the crafts." (9) So if it [the ruler of the crafts] is associated with Saturn, it signifies a filthy craft, such as a currier or a tanner; if both are in earthy signs he will be a gravedigger.[4] (10) Jupiter does not signify crafts, because <the native> pursues the affairs of the world to come; but if it [Jupiter] aspects the ruler of the crafts, it signifies that he will attain great benefit and wealth due to his craft and his undertakings related to religious doctrines and laws. (11) The Sun, too, does not signify crafts, because of his [the native's] arrogance; but if it is in an auspicious aspect with the ruler of the crafts, his craft will mostly be in the royal palace. (12) The Moon, too, does not signify crafts, because of his [the native's] stupidity. (13) Enoch said: If you find that the ruler of the crafts is burnt or retrograde, in the sixth

מהמשרתים מביט | אל הלבנה, אז[1] יהיה הנולד מחזר על הפתחים. (14) 111ב ויאמר[2] בטלמיוס: לעולם הסתכל אל הכוכב שהוא מזרחי מהשמש, וכפי תולדתו, ותולדת המזל שהוא בו, ותולדת המביטים אליו, ככה תהיה[3] אומנות הנולד, ויפה אמר.

<III XI>
בית עשתי עשר[4]

1 (1) אם מצאת בבית הזה אחד מהכוכבים העליונים, ואף כי[5] צדק[6], ואיננו[7] שב אחורנית[8] ולא נשרף, יורה על איש מצליח בכל מעשיו[9]. (2) ואם בעל הבית השני[10] יתן הכח[11] לכוכב שהוא בבית הזה, ירויח בסחורה ובכל משלח ידו אשר יעשה[12]. (3) ואם היה נגה בבית הזה, לא ירויח כי אם מעט ותבאנה לו דאגות אחר כל ריוח[13]. (4) ואם הלבנה תהיה בבית הזה, יהיה הנולד אהוב לכל הבריות, וככה אם יביט בעל הבית הזה, אם הוא בכחו הרב[14], אל המזל הצומח ואל בעליו מבט אהבה, ואם מבט איבה יהיה הדבר הפוך. (5) ואם שבתי[15] בבית הזה והוא בבית שיש לו שלטון, יורה כי רובי[16] אוהביו יהיו זקנים ואנשים שפלים ובזיים, רק אם היה בבית כבודו או שיהיה[17] מזרחי מהשמש. (6) ואם צדק בבית הזה, יהיו רובי[18] אוהביו השופטים וחכמי התורות והפקידים על ממונות[19]. (7) ואם מאדים[20] הוא[21] בבית כבודו, יהיו אוהביו[22] השרים[23] והגבורים, ואם בבית קלונו, יהיו אוהביו[24] הלסטים והגנבים.

2 (1) אמר חנוך: הסתכל בכל מולד אם היה מאדים מביט מבט רע אל השליט על הנולד[25], או שיהיה[26] השליט על הנולד[27] במזל עקרב, אז[28] יורה כי הנולד גנב. (2) ואם היתה[29] הלבנה לנכח כוכב חמה[30] ויביט אליהם מאדים, איזה מבט שיהיה, והם באחת היתדות, לא תהיה אומנות לנולד כי

[1]אז] אנמכרט; פ אם. [2]ויאמר*] פמכר; א ואמר; נע ואמ׳. [3]תהיה*] פנמכרט; א חסר. [4]בית עשתי עשר] אכר. פנ בית י״א; מע הבית הי״א. [5]כי] אפמכרט; נ אם היה. [6]צדק] אפנמכרט; ע < אם היה. [7]ואיננו] אפמכר; נע ואינו. [8]אחורנית] אפמכר; נע לאחור. [9]בכל מעשיו] אפמכר; נע במעשיו; (ע = הדבור המתחיל מופיע מעל לשורה). [10]השני] אנמר; פע הב׳; כ חסר. [11]הכח] אנמכרט; פ כח. [12]יעשה] אפמכרט; נ תעשה. [13]וריוח] אפמכרט; נ רגע. [14]הרב] אפמכרט; נ חסר. [15]ואם שבתי] אפמכרט; נ חסר. [16]ורובי] אכמר; פנע רוב. [17]שיהיה] אפנמכר; ע חסר. [18]ורובי] אפמכר; נע רוב. [19]וממונות] אפרע; נמכ הממונות. [20]מאדים*] פנמכרט; א שבתי. [21]הוא] א; פנמכרט והוא. [22]אוהביו] אפמכר; נע חסר; (ע = הדבור המתחיל מופיע מעל לשורה). [23]השרים] אפמכרט; נ חסר. [24]יהיו אוהביו] אפמכר; נע חסר; (ע = הדבור המתחיל מופיע בשוליים). [25]על הנולד] אפנכר; מ חסר; ע המולד; (ע = הדבור המתחיל מופיע מעל לשורה). [26]שיהיה] אנע; פר יהיה; מכ חסר. [27]הנולד] אפמכר; נע המולד; (ע = הדבור המתחיל מופיע מעל לשורה). [28]אז] אנמכרט; פ אם. [29]היתה] אפמכר; נע חסר; (ע = הדבור המתחיל מופיע מעל לשורה). [30]חמה*] פנע; אמכ חסר.

or eleventh place, and that none of the planets aspects the Moon, the native will be a beggar. (14) Ptolemy said: Always observe the planet that is oriental of the Sun, <for> the native's craft will be according to its [the planet's] nature, the nature of the sign where it is located, and the nature of the planets that aspect it. He was completely right.[5]

<III XI>
THE ELEVENTH PLACE

1 (1) If you find one of the upper planets in this place, particularly Jupiter, and it is neither retrograde nor burnt, it signifies someone who will succeed in all his undertakings.[1] (2) If the lord of the second place gives power to a planet that is in this place, he will profit from trade and any profession he may practice. (3) If Venus is in this place, his profit will be scant and every profit will cause him great worry. (4) If the Moon is in this place, the native will be loved by all, and the same applies if the lord of this place (when it is in its greatest power) is in an aspect of love with the ascendant sign and its lord; but the opposite applies if it is in an aspect of antagonism. (5) If Saturn is in this place and it is in a sign where it exercises lordship, it signifies that most of those who love him will be old, base, and contemptible people, unless it is in the house of its exaltation or oriental of the Sun. (6) If Jupiter is in this place, most of those who love him will be judges, experts in religious doctrines, and fiscal clerks. (7) If Mars is in the house of its exaltation, those who love him will be nobles and warriors; but if it is in the house of its dejection, those who love him will be bandits and thieves.[2]

2 (1) Enoch said: In any nativity, observe whether Mars is in an inauspicious aspect with the ruler of the native, or whether the ruler of the native is in Scorpio; if so, it signifies that the native will be a thief. (2) If the Moon is in opposition to Mercury and they [the Moon and Mercury] are aspected by Mars (in any aspect) and they are in one of the cardines,

אם הגניבה. (3) ואם היתה השמש בבית עשתי עשר[1], יהיו רובי[2] אוהביו
| המלכים ואנשי השם, ואם נגה, יהיו הנשים והסריסים, ואם כוכב חמה, יהיו 112א
רובי[3] אוהביו החכמים והסופרים. (4) ואם היה בעל זה[4] הבית[5] בבית השמיני, יורה כי רובי אוהביו יתומו בימיו.

<III XII>
בית שנים העשר[6]

1 (1) הסתכל: אם היה המזל הצומח או[7] כוכב במזל הצומח נותן הכח לשבתי, והוא בבית הרביעי, יורה כי הנולד יעמוד בבית הסוהר או בשביה[8] שנים רבות[9]. (2) וככה, אם היה בעל הבית התשיעי נשרף מהשמש באחת היתדות, יורה כי ילקח[10] בדרך וילך[11] בשביה. (3) גם כן, אם היה השליט על הנולד בבית הששי או בבית שנים העשר, אז יורה כי אויביו[12] יתפסוהו[13].

2 (1) והנה אגלה לך סוד שהזכירו בטלמיוס. אמר כי הכוכב הטוב, אם היה ממונה על בית רע, לא יורה על טוב. (2) כמו צדק, אם היה ממונה[14] על בית האויבים, יורה כי הדיינים[15] ידינו עליו להלקותו דין[16] צדק, בעבור שעשה שלא כהוגן, ואם היה הממונה כוכב מזיק, יעשה לו חמס[17].

3 (1) אמר אבו עלי: אם המזל העולה יהיה אריה, ישנאוהו רובי האדם, וזה אמת בעבור כי הלבנה, שהיא בעלת הבית הזה[18], תורה על כל האדם. (2) ואם המזל העולה בתולה, תהיינה לו קטטות[19] עם המלכים ועם גדולים[20] ממנו; ואם מאזנים, תהיינה לו מריבות עם החכמים; ואם עקרב, רובי מריבותיו עם הנשים; ואם קשת, רובי מריבותיו עם אנשי המלחמה; ואם גדי או מזל[21] טלה, רובי מריבותיו עם אנשי התורות; ואם דלי, יהיה[22] שונא נפשו ויסבב על עצמו מריבות חנם; ואם דגים, תהיינה לו מריבות עם רובי אוהביו; ואם שור, בעבור מלשינות; ואם תאומים, בעבור מעשים רעים ישנאוהו בני אדם. (3) וזה הכלל: אם היו[23] כוכבים | רבים בבית הזה, יהיה לו אויבים רבים כפי תולדת 112ב
כל כוכב.

[1]עשתי עשר] אכר; פנמע י״א. [2]רובי] אפמכרע; נ רוב. [3]רובי] אפמכר; נע רוב. [4]בעל זה] אפמכרע; נ ש. [5]הבית] אפמכר; נע > זכר והיה. [6]בית שנים העשר] אכר; פנ י״ב; ע הבית הי״ב; מ הי״ב. [7]או] אפמכרע; מ אם. [8]בשביה] אפמכנע; ר < ילך. [9]שנים רבות] אפמכר; נע ימים רבים; (ע = הדבור המתחיל מופע בשוליים). [10]ילקח] ארע; פנ תלקח; מכ נלקח. [11]וילך] אפמכר; נע ויולך; (ע = הדבור המתחיל מופע בשוליים). [12]אויביו] אפמכר; נע אוהביו; (ע = הדבור המתחיל מופע מעל לשורה). [13]יתפסוהו] אע; פנמכר יתפשוהו. [14]על בית רע לא יורה על טוב כמו צדק אם היה ממונה] אפמכרע; נ חסר. [15]הדיינים*] פנמרע; א הדיינין; כ דיינים. [16]דין] אפמכרע; נ כי. [17]ואם היה הממונה ככב מזיק יעשה לו חמס] אפמכרע; נ חסר. [18]הזה] אפ; ר זה; מכ > הוא בית שנים עשר; נע הי״ב. [19]קטטות] אפמכר; נע מריבות. [20]גדולים] אפמר; נכע הגדולים. [21]מזל] אפמכר; נע חסר. [22]יהיה] אפנכרע; מ תהיינה. [23]היו] אפמכרע; נ יהיו.

the native will have no craft other than thieving. (3) If the Sun is in the eleventh place, most of those who love him will be kings and priests; if Venus <is in the eleventh place>, <most of those who love him will be> women and eunuchs; and if Mercury <is in the eleventh place>, most of those who love him will be scholars and scribes. (4) If the lord of this place is in the eighth place, it signifies that most of those who love him will die during his lifetime.

<III XII>
THE TWELFTH PLACE

1 (1) Observe: If the ascendant sign or a planet in the ascendant sign gives power to Saturn, and it [Saturn] is in the fourth place, it signifies that the native will be in prison or captivity for many years. (2) Likewise, if the lord of the ninth place is burnt by the Sun in one of the cardines, it signifies that he will be seized while traveling and held captive. (3) Also, if the ruler of the native is in the sixth or twelfth place, it signifies that his enemies will abduct him.

2 (1) Now I will tell you a secret mentioned by Ptolemy. He said that a benefic planet does not signify good fortune if it is the lord of an unfortunate place. (2) <For example,> Jupiter, if it is the lord of the place of enemies, signifies that the judges will justly sentence him [the native] to be flogged, because he behaved indecently; but if the lord <of the place of enemies> is a malefic planet, he will be plundered.

3 (1) Abū 'Alī said: If Leo is the ascendant sign, he [the native] will be hated by most people; this is true, because the Moon, which is the lord of this place [the twelfth place], gives an indication about everyone.[1] (2) If Virgo is the ascendant sign, he will have quarrels with kings and people of higher rank than his; if Libra <is the ascendant sign>, he will have quarrels with scholars; if Scorpio, most of his quarrels will be with women; if Sagittarius, most of his quarrels will be with warriors; if Capricorn or Aries, most of his quarrels will be with experts in religious doctrines; if Aquarius, he will hate himself and bring quarrels on himself for no reason; if Pisces, he will have quarrels with most of those who love him; if Taurus, <he will have quarrels> because of slandering; if Gemini, people will hate him because of wrongdoing.[2] (3) This is the rule: If there are many planets in this place, he will have many enemies, according to the nature of each planet.

4 (1) אמר אבו מעשר כי זה הבית יורה[1] על הבהמות שהם למרכבת האדם, וכבר הזכרתי בספר ראשית חכמה[2] ממיני הבהמה[3] שיורו עליו[4] המשרתים. (2) והנה הסתכל: אם היה השליט על הנולד בבית הזה, או יסתכל אל בעל הבית מבט נכח או מבט רביעית, אז יורה כי הנולד יפול מהבהמה אשר ירכב עליה. (3) ותוכל לדעת איזה בהמות הן טובות[5] לו, שתסתכל אל הכוכב שיביט אל זה הבית מבט טוב, ויש לו שלטון על המקום, וכפי המין שיורה עליו, כך[6] תדין. (4) ומאדים יותר מזיק בבית הזה משבתי, בעבור שהוא בית שמחת שבתי ובית אבלו של מאדים, והפך הדבר, כי שבתי יזיק[7] הרבה בבית הששי בעבור שהוא בית אבלו, ולא כן מאדים כי הוא בית שמחתו.

<IV>
תקופות השנים

1 (1) אנשי הודו אומרים[8] כי שנת השמש[9] שס״ה יום ורביע, וחומש שעה; על כן, יש[10] בין תקופה ותקופה[11] תשעים ושלש[12] מעלות[13] גם שני[14] חלקים. (2) וחכמי פרס אומרים[15] כי התוספת חלק ממאה וחמשה עשר[16] ביום, והנה יהיה בין תקופה לתקופה צ״ג[17] מעלות גם ט״ו חלקים. (3) ותאבט[18] אמר[19] כי התוספת צ״ב[20] גם כ״ד חלקים, והנה יהיה חלק ביום[21] במאה וחמישים שנה. (4) ואברהים[22] אזרקאל[23] אומר[24] כי התוספת חלק במאה וששים שנה. (5) ואברכז[25] אמר[26] כי הם[27] תשעים מעלות, בלא תוספת ובלא מגרעת. (6) ובטלמיוס אומר[28] כי השנה פחותה מרביע יום חלק משלש מאות[29] ביום. (7) וחכמים גדולים מישמאע[30] אמרו אחריו, כמו יחיי בן אבי מנצור[31], וכמו אל מרודזי[32], וכמו אבן[33] אל מקפע

[1]יורה] אפמכר; נע תורה. [2]חכמה*] פמכנע; אר החכמה. [3]ממיני הבהמה*] פמכר; א מיני הבהמה; נע ענייני הבהמות; (ע = הדבור המתחיל מופיע מעל לשורה). [4]עליו] אפמכר; נע עליהם. [5]הן טובות] אפנרע; כ טובים; מ חסר. [6]כך] אפנמכר; ע ככה. [7]יזיק] אפנכרע; מ יורה. [8]אומרים*] פמכר; אנ אומ׳. [9]השמש] אנמכר; פ החמה. [10]יש] אפכרע; נ > להוסיף; מ חסר. [11]ותקופה] אפכ; נרע לתקופה; מ חסר. [12]תשעים ושלש] אכ; פמרע צ״ג; נ תשעים ושלשה. [13]מעלות] אפנרע; מכ > שהם ו׳ שעות וחומש שעה. [14]גם שני] אמרע; פנ גם ב׳; כ וב׳. [15]אומרים*] פמכע; אנר אומ׳. [16]ממאה וחמשה עשר] אכר; פמע מקט״ו; נ ממאה וט״ו. [17]צ״ג] אפנכרע; מ צ״ו. [18]ותאבט] אר; פ ותאבאת; נ ותאבא; ע ותאבה; מ ותאובט; בכ״ר דעתו של תאבאת באה לאחר דעתו של אזרקאל. [19]אמר] אפנ; מע אומ׳; ר אמ׳. [20]צ״ב] אפנמכר; ע צ״ד מעלות; (ע = הדבור המתחיל מופיע בשוליים). [21]ביום] אפר; נע חסר; (ע = הדבור המתחיל מופיע מעל לשורה). [22]ואברהים] אפמנע; ר ואברהם. [23]אזרקאל...] בכ״ר דעתו של אזרקאל באה לאחר דעתו של תאבאת. [24]אומר] אפמ; נע אמ׳; ר אמר. [25]ואברכז] אפר; נמע ואברכס. [26]אמר] אפנר; מ אומ׳; ע מא׳. [27]הם] אפמר; נע חסר. [28]אומר] אפנמכר; ע אמ׳. [29]משלש מאות] אמכ; פע מש׳; רנ מג׳ מאות. [30]מישמאעל] אפכ; ר מישמעאלים; מ מחכמי ישמעאל; נע חסר; (כ״י ע מעל לשורה מופיע: מישמעאלים). [31]מנצור] אפמר; ע מנצוא; נ מרסא; כ מעצור. [32]מרודזי] א; פמכ מרמזי; ר > בן על; נ מנומזי; ע אל מנורחי. [33]אבן] אפמכרע; נ חסר.

4 (1) Abū Ma'shar said that this place signifies the animals that human being ride on;[1] I have already mentioned in the *Book of the Beginning of Wisdom* the species of animals that the planets signify.[2] (2) So observe: If the ruler of the native is in this place, or is in opposition or quartile with the lord of the place, it signifies that he will fall off the animal he rides on. (3) To determine which animals are good for him, observe the planet that is in an auspicious aspect with this place and exercises lordship over this position, and pronounce judgment according to the species of animal that it [the planet] signifies. (4) Mars is more harmful in this place than Saturn, because it [this place] is the place of Saturn's joy and the place of Mars' mourning; the opposite applies <in the opposite case>, because Saturn is very harmful in the sixth place, which is the place of its mourning, but Mars is not, because it is the place of its joy.[3]

<IV>
The Revolutions of the Years

1 (1) The Indian scientists say that a solar year is 365 days plus a quarter of a day, plus $^1/_5$ of an hour; therefore, between two revolutions there is 93° 2′.[1,2] (2) The scientists of Persia say that the excess is $^1/_{115}$ of a day, so that between two revolutions there is 93° 15′.[3] (3) Thābit said that the excess is 92° 24′, which is one day in 150 years.[4] (4) Ibrāhīm al-Zarqāl says that the excess is one <day> in 160 years.[5] (5) Hipparchus says that it is 90°, with no excess or deficiency.[6] (6) Ptolemy says that the <solar> year is $^1/_{300}$ of a day less than <365 days plus> a quarter of a day.[7] (7) Great Arab scientists who followed in his [Ptolemy's] footsteps, such as Yaḥyā ibn Abī Manṣūr, Al-Marsādhī, Ibn al-Muqaffa', and Al-Battānī, agreed that

ואל בתאני, ואלה הסכימה דעתם כי החסרון חלק | מן מאה ושששה[1] ביום, והנה 113א
יהיה בין תקופה ותקופה[2] פ״ו[3] מעלות גם כ״ד חלקים. (8) ואין צורך להאריך בדברים האלה[4], לדעת אם דברי הכל כזבים או יש מהם נכונים, והאמת כי[5] רובם נכונים, רק[6] צריכים פירוש[7] ארוך. (9) והאמת שהוא בדוק ומנוסה, מהיום יותר ממאתים שנה ולא נשתבש בו אפילו חלק אחד, שתהיה בין תקופה לתקופה[8] פ״ז מעלות גם ט״ו חלקים.

2 (1) והנה יש לך להסתכל כמה שנים עברו לנולד[9], ומספר השנים ערוך[10] על מספר[11] ואת[12] התוספת. (2) ואם יתחבר יותר ממעלות הגלגל, חסר מעלות הגלגל ושמור הנשאר. (3) והכנס בלוח הארץ שהיה שם הנולד[13], וקח המצעדים שתמצא כנגד המעלה הצומחת, והוסף עליהם החשבון הנשאר, ובקש כחשבון המחובר במצעדי המזלות בלוח הארץ[14], וקח מה שתמצא כנגד המספר ממעלות ישרות מגלגל המזלות, אז תדע המעלה הצומחת בתחלת השנה, ומהמעלה[15] הצומחת תוכל להוציא השעה המעותת.

3 (1) והנה אתן לך חשבון שתוכל לדעת בכמה ימים לחדש[16] הלבנה תהיה תקופת שנת הנולד. (2) דע בכמה ימים[17] נולד הילוד מחדש הלבנה[18], ושמרהו. (3) ואחר כן[19] ערוך מספר השנים השלמות שעברו על עשתי עשר[20] יום, ומה שיעלה הוסף עליו חשבון השמור. (4) והוצא המחובר שלשים שלשים[21], ומה שישאר פחות מ׳ל[22] הוא חשבון מספר ימי החדש שתהיה בו התקופה.

4 (1) ואם רצית לדעת בכמה ימים מהשבוע[23] תהיה התקופה ואי זו שעה תהיה, דע יום השבוע שנולד בו הילוד, כי הוא העיקר[24], ואי זו שעה ישרה היתה, שיהיה[25] חשבונך מתחלת היום או מתחלת הלילה. (2) ואחר כך[26] ערוך השנים השלמות | שעברו[27] על יום אחד[28] וחמש שעות וארבעים 113ב

[1]מן מאה וששה*] מכר; פ מן ק״ן; נ מאה וס; ע מק״ס. [2]ותקופה] אפנ; רע לתקופה; מ חסר. [3]פ״ו] אפמכר; נע פ״ד. [4]האלה] אפנכרע; מ חסר. [5]כי] אפנכרע; מ חסר. [6]רק] אפמכר; נע גם. [7]פירוש] א; פנרע פי׳; מכ לפירוש. [8]לתקופה] אכרע; פנמ ותקופה. [9]לנולד] אפמכר; נע מהמולד. [10]ומספר השנים ערוך] אפמכר; נ וכמספר השנים שעברו תוסיף; (ע = הדבור המתחיל מופיע בשוליים). [11]מספר] אפמכר; נע המספר. [12]ואת] אפמכר; נע זו. [13]הנולד] אפמכר; נע המולד. [14]בלוח הארץ*] פמכרע; נ חסר. [15]ומהמעלה] אכמנע; פר והמעלה. [16]לחדש] אפמכר; נע בחדש. [17]תהיה תקופת שנת הנולד. דע בכמה ימים] אפמכרע; נ חסר. [18]מחדש הלבנה] אפמכרע; נ חסר. [19]ואחר כן] אכ; פנמ ואח״כ; רע ואחר כך. [20]עשתי עשר] אנמכר; פע י״א. [21]שלשים שלשים] אנר; פע ל׳ ל׳; מכ שלשים. [22]מ׳ל] אפמכרע; נ משלשים. [23]מהשבוע] אפמכר; נע מימי השבוע. [24]העיקר] אפנכרע; מ עיקר. [25]שיהיה] אפמכ; נע שתהיה; ר שהיה. [26]ואחר כך] אכרע; פנמ ואח״כ. [27]שעברו] ארע; מ > עם טעם היום מפני שהוא על שביעיות לשנ״ד יום שהם ימי השנה כסדרן; פנכ חסר. [28]אחד] אנמכרע; פ א׳.

the deficit <from 365 days plus a quarter of a day> is $^1/_{106}$ of a day, so that between two revolutions there is 86° 24'.[8] (8) There is no need to amplify further about this topic, to know whether all these statements are false or some of them are correct; but the truth is that most of them are correct, although they require a long explanation.[9] (9) The truth, which has been checked and demonstrated empirically for the past 200 years without an error of even one minute, is that between two revolutions there is 87° 15'.[10]

2 (1) So you have to determine how old the native is, and multiply this number of years by the number of this excess.[1] (2) If the result is more than the degrees of the circle [i.e., more than 360°], subtract the degrees of the circle and keep the remainder [i.e., take the result modulo 360]. (3) <Then> enter the table of ascensions for the country where the native was born, take the rising time you find opposite the ascendant degree <at the moment of birth>, add the remainder [of the mod-360 operation], find the sum in rising times of the zodiacal signs on the table of <ascensions for> the <given> country, and take what you find opposite this, in equal degrees of the zodiac; from this you may know the ascendant degree at the beginning of the year, and from the ascendant degree you may find the seasonal hours.[2]

3 (1) Let me give you the calculation for determining on which day of the lunar month the native's revolution of the year takes place. (2) Determine the day of the lunar month on which the native was born, and keep it. (3) Then multiply the number of whole years that have passed <since the native was born> by 11 days,[1] and add the result to the number you set down before. (4) Cast out 30s from the result, and what remains that is less than 30 is the date in the lunar month when the revolution <of the year> takes place.[2]

4 (1) If you wish to know the day of the week on which the revolution takes place, and at what time, determine the day of the week on which the native was born, because it is the root, and at which equal hour, whether your reckoning is from the beginning of the day or from the beginning of the night. (2) Then multiply the whole years that have elapsed <since the native was born> by 1 day, 5 hours, 49 minutes[1] (one hour is 60 minutes),[2]

ותשעה חלקים, שכל שעה ששים חלקים, ועשה מן החלקים[1] שעות, ומהשעות ימים, וחבר הכל. (3) ואם יעלה יותר משבעה, הוצא כל שבעה[2] שיש בהם, והנשאר פחות משבעה[3] ימים[4], גם שעות גם חלקים, הוסיפם על ימי השבוע השלמים שעברו לנולד, גם הוסף השעות על השעות, והחלקים על החלקים, אז תדע רגע התקופה. (4) ותוכל להשיב[5] השעה ישרה לשעה מעוותת בכתוב בספר הלוחות.

5 (1) ואתן[6] לך דמיון. (2) נחשוב כי נולד ילוד[7] יום[8] שלישי[9], בט׳ יום[10] לחדש, אי זה חדש שיהיה, בשתי שעות ישרות, עברו מן היום[11] גם ל״ה חלקים. (3) והנה נחשוב כי עברו[12] לנולד עשר שנים שלימות, והנה רצינו לדעת בכמה ימים[13] לחדש[14] תהיה[15] התקופה. (4) והנה[16] ערכנו עשר על עשתי עשר[17], עלו מאה ועשרה[18], והוספנו עליהם[19] ט׳[20] ימים שעברו לחדש ברגע המולד, והנה החשבון מאה ותשעה עשר[21]. (5) הוצאנום ל׳ ל׳, נשארו כ״ט, והנה סמוך לסוף החדש תהיה התקופה.

6 (1) רצינו לדעת היום מהשבוע והשעה[22] והרגע[23]. (2) וערכנו[24] עשר שנים שהיו לנו על יום אחד, עלו עשרה[25]. (3) גם ערכנו השעות[26] על עשרה, עלו חמשים שעות, עשינו מהם שני ימים וחברנום עם אשר[27] למעלה, והנה י״ב ימים, נשארו שתי שעות. (4) גם ערכנו החלקים על עשר, ועלו ארבע מאות ותשעים[28], חלקנום[29] על ששים, עלו[30] שמנה שעות[31], חברנום עם אשר למעלה והנם[32] עשרה, ונשארו עשרה חלקים. (5) וחברנו[33] עמהם השעות שעברו מתחלת יום שלישי[34] ברגע המולד, והנה[35] י״ב שעות, גם[36] החלקים שהיו לנו עם חלקי[37] שעת[38] המולד עלו מ״ה, שהם ג׳ רביעיות[39] שעה. (6) והוצאנו[40] | שבעה ימים מהימים שהיו לנו, והנה נשאר בידינו 114א

[1]מן החלקים] אפמכר; נע מהחלקים. [2]שבעה] אמכר; פ ד׳; נ חסר. [3]משבעה] אמכר; פ מז׳; נ חסר. [4]הוצא כל ז׳ שיש בהם והנשאר פחות מז׳ ימים] אפמכר; נע חסר; (ע = הדבור המתחיל מופיע בשוליים). [5]להשיב] אפנכרע; מ לחשוב. [6]ואתן] אפמכרע; נ והנה אתן. [7]ילוד*] פמכר; נע הילוד; א חסר. [8]יום] אפנכרע; מ ביום. [9]שלישי] אמכ; פנרע ג׳. [10]יום] אפכ; נע ימים; ר חסר. [11]מן היום] אפמכר; נע מהיום. [12]עברו] אפמכנע; ר חסר. [13]ימים] אפנכרע; מ חסר. [14]לחדש] אפנכרע; מ בחדש. [15]תהיה] אפמכר; ע תפול; נ תחל. [16]והנה] אפמכר; נע חסר. [17]עשתי עשר] אנמכר; פע י״א. [18]מאה ועשרה] אכר; פע ק״ך; נמ מאה ועשר. [19]עליהם] אפמכרע; נ על. [20]ט׳*] פנמכרע; א חסר. [21]מאה ותשעה עשר] אכר; פנמע ק״ט. [22]מהשבוע והשעה] אפנרע; מ והשעה והשבוע; כ והשבוע והשעה. [23]והרגע] אפנרע; מכ חסר. [24]וערכנו] אפמכר; נע וערכנו. [25]עלו עשרה] אמכר; פע עלו י׳; נ יהיו עשרה. [26]השעות] אמרע; פנ שעות. [27]אשר] אפמכנע; ר < עשר. [28]ארבע מאות ותשעים] אנכ; פרע ת״צ; מ ד׳ מאות וצ׳. [29]חלקנום] אפנכרע; מ חלקים. [30]עלו] אפמכרע; נ ועלו. [31]שעות] אפנכרע; מ > ונשאר עשר חלקים. [32]והנם] אפמכר; נע ועלו. [33]וחברנו] אפנכרע; מ וחברנום. [34]שלישי] אכר; פנע ג׳; מ השלישי. [35]והנה] אפנמכר; ע והינם. [36]גם] אפנכרע; מ > חברנו. [37]חלקי] אכנמרע; פ חלק. [38]שעת] אפ; כנרע שעות; מ חסר. [39]ג׳ רביעיות*] פנר; אכמע שלש שביעיות. [40]והוצאנו] אפמכרע; נ הוצאנו.

and convert the minutes into hours, the hours into days, and sum it all. (3) If the result is more than seven <days>, cast out sevens, and add the remainder that is less than seven days, including the hours and the minutes, to the whole days of the week that have elapsed for the native,[3] also add the hours to the hours and the minutes to the minutes,[4] and then you may know the moment of the revolution.[5] (4) You can convert the equal hours to seasonal hours[6] <following the procedure> written in the *Book of Tables*.[7]

5 (1) Let me give you an illustration.[1] (2) Let us suppose that the native was born on Tuesday, on the ninth of the month (any month), at the second equal hour and 35 minutes of the day. (3) So let us suppose that the native has completed 10 full years and we want to know the day of the month on which the revolution falls. (4) So we multiply 10 [years] by 11 [days],[2] and the product is 110; we add to them nine days that had elapsed <from the beginning of the month> at the moment of birth, and the sum is 119. (5) We cast out 30s, leaving a remainder of 29, so that the revolution takes place close to the end of the month.

6 (1) We want to know the day of the week, the hour, and the minute <when the revolution takes place>. (2) We multiply the 10 years we have by 1 day and the result is 10. (3) We also multiply the <5> hours by 10 and the result is 50 hours, we convert them to 2 days, which we add to those mentioned above, so we have 12 days and a remainder of 2 hours. (4) We also multiply the <49> minutes by 10 and get 490; we divide this by 60 and the result is 8 hours; we add this to what we have obtained above and the result is 10 <hours> with a remainder of 10 minutes.[1] (5) To these hours [10 hours] we add the hours between the start of Tuesday and the moment of birth; the result is 12 hours, and the minutes that we have [10 minutes], added to the minutes of the moment of birth [35 minutes], give a result of 45 minutes, or ¾ of an hour.[2] (6) We subtract 7 days from the days we already have [12 days]; the result is 5 days, 12 hours, and 45 minutes.

ה׳ ימים, גם[1] י״ב שעות, ומ״ה חלקים. (7) והנה החילונו לספור מתחילת יום שלישי, והנה מעת זרוח השמש יום שלישי עד עת זריחת[2] יום רביעי יום אחד. (8) והנה ישלימו הימים בזרוח השמש יום ראשון.

7 (1) ונשארו לנו השעות, נעשה מהם קשת, שנקח לכל שעה ט״ו מעלות, ונקח מהחלקים[3] רביעיתם והיו[4] מעלות, ואם ישאר אחד בחילוק הרביעית נקח לו ט״ו חלקים, ואם שנים שלשים[5], ואם שלשה מ״ה חלקים[6]. (2) וזאת הקשת היא קשת המרחק מהמזל הצומח ברגע המולד. (3) והוסף אלה המעלות[7] על המצעדים שתמצא[8] כנגד[9] המעלה הצומחת בלוח הארץ, ובקש כמספר המחובר בלוח הארץ, וקח[10] מה שיש כנגד המחובר ממעלות[11] גלגל המזלות. (4) וזה הדרך[12] תצא שוה עם[13] דרך תוספת[14] פ״ז ט״ו לכל שנה, כאשר הזכרתי[15].

8 (1) ותוכל לדעת אם זה החשבון יבא ביום או בלילה, שתוציא קשת היום, ככתוב[16] בספר הלוחות, ותחסר ממנה המרחק שיש בין המצעדים שיש כנגד מעלת השמש, הם הנקראים המזרחיים, ובין המצעדים שהם כנגד המעלה הצומחת, והנשאר היא קשת היום הנשארת. (2) והנה אם היתה זאת הנשארת גדולה יותר[17] מקשת השעות שהיתה לך, חסר קשת[18] השעות ממנה, והנשאר חלקנו על קשת השעה המעוותת. (3) ומה שיעלה משעה וחלקי שעה חסרנו משתים עשרה שעות[19], אז תמצא שעת התקופה ורגעה, שהיא ביום ראשון[20]. (4) ואם קשת השעות שהיתה לך יותר[21] מקשת היום הנשארת, חסר הקשת הנשארה[22] מקשת השעות שהיתה לך, וחלק[23] הנשאר[24] על קשת[25] שעה[26] מעוותת של הלילה[27], אז תמצא כמה | שעות מעוותות ורגע[28] שעה עברו מליל 114ב שני, וכדמיון[29] הזה תעשה תמיד.

9 (1) ויש לך להסתכל כל שנה[30] לדברים רבים, והם שנים עשר דברים, והנה אזכור[31] לך בראשונה[32] התקיף שבכולם. (2) דע אי זה הוא[33]

[1]גם] אפסנכנע; ר חסר. [2]זריחת*] פר; ע זרוח השמש; נ זריחה שמש; אמב זריחה. [3]מהחלקים] אפנכרע; מ מהמעלות. [4]והיו*] פנכר; אמע יהיו. [5]שלשים] אכ; פמר ל׳; נע שלשים חלקים. [6]חלקים] אפנכרע; מ > והיו קנ״א ט״ו חלקים. [7]אלה המעלות] אמכרע; פנ אליה המעלה. [8]שתמצא] אפמכר; נע שהיו. [9]כנגד] אפמכר; נע לנגד. [10]וקח] אפנמכר; ע נקח. [11]ממעלות*] פמכנע; ר במעלות; א ממעלת. [12]וזה הדרך] אפמכ; נע וזה הדבר; ר וזאת הדרך; (ע = הדבור המתחיל מופיע מעל לשורה). [13]עם] אפמכר; נע על. [14]תוספת] אפמ; נע חסר; כ התוספת. [15]הזכרתי] אכרע; פנמ הסברתי. [16]ככתוב] אפמכנע; ר כאשר כתוב. [17]יותר] אפמכר; נע חסר. [18]קשת] אפמכרע; נ הקשת. [19]שעות] אפמכרע; נ חסר. [20]ראשון] אפנרע; מכ הראשון. [21]יותר] אפמכר; נע < היה. [22]חסר הקשת הנשארה] אכר; פמ חסר הקשת הנשארת; נע חסר; (ע = הדבור המתחיל מופיע בשוליים). [23]וחלק] אפמכרע; נ נחלק. [24]הנשאר] אנמכרע; פ חסר. [25]קשת] אפנכרע; מ חלק. [26]שעה] אפנכרע; מ השעה. [27]של הלילה*] פמכר; נע מהלילה. [28]ורגעי] אע; פנמכר ורגע. [29]וכדמיון] אפנמכרע; כ והדמיון. [30]כל שנה] אפ; מכר בכל שנה; נ לכל שנים; ע לכל שנה. [31]והנה אזכור] אפמכ; נע ואזכור; ר והנה אזכיר. [32]בראשונה] אפמר; נע תחלה. [33]הוא] אפמכר; נע חסר.

(7) We begin counting from the start of Tuesday; and there is one day from sunrise on Tuesday until sunrise on Wednesday. (8) So the count of the days is completed when the Sun rises on Sunday.[3]

7 (1) We have hours left over, and turn them into an arc <as follows>: We convert each hour into 15°, then we divide the left-over time-minutes by four and convert them into degrees, and then, if one time-minutes is left over after the division by four, we assign it to 15 arc-minutes, if two <time-minutes are left over, we assign it to> 30 <arc-minutes>, and if three <time-minutes are left over, we assign it to> 45 arc-minutes.[1] (2) This arc represents the arc of the distance from the ascendant sign at the moment of birth. (3) Add these degrees to the rising time that you find opposite the ascendant degree in the table of <ascensions for> the <given> country, locate the sum in the table of <ascensions for> the <given> country, and take the degrees of the zodiac that you find opposite the sum. (4) This method is equivalent to the method of adding 87° 15′ every year, as I have mentioned.[2]

8 (1) To determine whether the result falls out in the day or the night, calculate the arc of the day,[1] <following the procedure> written in the *Book of Tables*, and subtract from it the distance between the rising time corresponding to the degree of the Sun (it is called oriental), and the rising time corresponding to the ascendant degree; the remainder is the arc of the remainder of the day. (2) If this remainder is greater than the arc of hours you already have,[2] subtract the arc of the hours from it [the arc of the day] and divide the result by the arc of seasonal hours [i.e., convert the result into seasonal hours]. (3) Subtract the result in hours and minutes from 12 hours; this gives you the hour and minute of the revolution, which is on Sunday. (4) But if the arc of hours you already have is greater than the arc of the remainder of the day, subtract the remaining arc <of the day> from the arc of hours you already have and divide the result by the arc of seasonal hours [i.e., convert the result into seasonal hours] of the night; the result is how many seasonal hours and minutes of Sunday night[3] have elapsed. Always proceed in this fashion.

9 (1) Every year you should attend to many topics—12 topics[1]—and I begin by telling you the most important of all. (2) Determine the place

מקום החיים שיורה על חיי הנולד, ככתוב בבית הראשון, ונהג[1] אותו בשני הנהוגים, כאשר הזכרתי[2] בספר הטעמים. (3) ואם מצאת, על המעלה שהגיע שם הניהוג, כוכב או מבטו, שים הכח כלו לאותו הכוכב[3], והוא ישמש שנים כפי מספר אורו ככתוב בספר ראשית החכמה[4], ושתף[5] עמו בעל הגבול. (4) ואם אין שם כוכב ולא מבטו[6], יהיה בעל הגבול המורה על טוב[7] או על רע[8], ושתף עמו בעל הבית. (5) ויש לך להביט אל בעל הגבול, איך[9] היה[10] כחו במולד, ואיך כחו בתקופת כל[11] שנה ושנה, וכל[12] זמן שהוא מורה. (6) כי אם היה תקיף במולד וחלש בתקופת השנה, מעט יזיק; ואם היה חלש במולד ותקיף בתקופה, מעט יועיל; ואם תקיף בשני הזמנים, יוסיף טוב על טוב; ואם חלש בשניהם, הפך הדבר[13]. (7) והנה זה הראשון שתסתכל.

10 (1) והשני בעל השלישות כפי שניו, שיורה על השנים שהוא בשעת התקופה. (2) ואם בשלישית הראשונה[14] משנות חייו, יורה עליו בעל השלישות הראשונה במזל[15] מקום החיים, והשנים האחרים בזמנים האחרים. (3) והסתכל זה[16] המשרת איך היה במולד ובתקופה.

11 (1) והשלישי[17] שתסתכל השנים על דעת בטלמיוס, שהחל[18] מהלבנה והשלים[19] בשבתי. (2) וכפי כח אותו המשרת במולד ובתקופה ככה תדין.

12 (1) והרביעי החלק הנקרא אל פרדאר. (2) ויש לך לדעת כי הנולד ביום, תחל השמש להיותה[20] לאות על הנולד עשר שנים, ותתבודד היא לבדה בשביעית | המספר, ושאר המשרתים ישתתפו עמה[21] בשש שביעיות 115א
חלקה[22] הנשארות[23], ויחל נגה, ואחריו כוכב חמה, כמשפט. (3) והנה אם היתה השמש[24] במולד במחברת עם שבתי או מאדים[25] או במבט רע עמהם, יארע[26] חלי[27] לנולד בזמן שישתתף[28] עם השמש אותו הכוכב שיזיקנה[29],

[1]ונהג] אפנמכר; ע ונהוג. [2]הזכרתי] אפמכרע; נ זכרתי. [3]הכוכב] אפמכנע; ר כוכב. [4]החכמה] אפה; נמכע חכמה. [5]ושתף*] נע; א והשתף; פמכר והשתתף. [6]מבטו] אפמכר; נע מבט. [7]טוב] אע; פנמכר הטוב. [8]רע] אכרע; פנמ הרע. [9]איך*] פנמכרע; א < המורה. [10]היה] אפנמכר; ע יהיה. [11]בתקופת כל] אפמכרע; נ בתקופה בכל. [12]וכל] אפנמכר; ע כל. [13]והדבר] אפמכר; נע הדברים. [14]בשלישית הראשונה] אפנמכר; ע בג' הא'. [15]במזל] אפנכרע; מ בכל. [16]זה] אפמכרע; נ < כל. [17]והשלישי] אפמכר; נ והשלישית; ע והג'. [18]שהחל] אפמכר; נע והחל. [19]והשלים] אפמכרע; נ ותשלים. [20]להיותה] אמכרע; פנ להיות. [21]עמה] אפמכרע; נ עמו. [22]חלקה] אפמכר; נע חלקי. [23]הנשארות*] פנמכרע; א הנשארת. [24]השמש] אפמכר; נע חסר; (ע = הדבור המתחיל מופיע מעל לשורה). [25]או מאדים] אפמכרע; נ ומאדים. [26]יארע*] נמרע; אפכ ירע. [27]חלי] אפמכנע; ר לו חולי. [28]שישתתף] אפמכרע; נ שתשתתף. [29]שיזיקנה] אפמכר; נע יזיקנה; (ע = הדבור המתחיל מופיע מעל לשורה).

of life that signifies the native's life, as written in the <chapter on the> first place,[2] and direct it by two directions, as I have mentioned in the *Book of Reasons*.[3] (3) If you find a planet or its aspect in the degree reached by the direction <at the revolution of the year>, assign full power to this planet. It will be the ruler for as many years as the number of its ray, as is written in the *Book of the Beginning of Wisdom*;[4] associate the lord of the term with it. (4) But if neither a planet nor its aspect is there [at the degree reached by the direction], the lord of the term will be the significator of good or evil; associate the lord of the house with it.[5] (5) Regarding the lord of the term, you should observe the extent of its power at the nativity and at the revolution of every year, as long as it is the significator. (6) If it is strong at the nativity but weak at the revolution of the year, it is somewhat maleficent; if it is weak at the nativity but strong at the revolution, it is somewhat beneficent; if it is strong at both times, good fortune is added to good fortune; the opposite applies if it is weak at both times.[6] (7) This is the first <topic> you have to consider.

10 (1) The second <topic> is the lord of the triplicity according to his [the native's] years; it [the lord of the triplicity] gives an indication related to the age <of the native> at the time of the revolution. (2) If he [the native] is in the first third of the years of his life, <this period> is signified by the first lord of the triplicity in the sign of the place of life; the other two <lords of the triplicity> signify the other periods <of the native's life>. (3) Observe the condition of this planet [the lord of the triplicity in the sign of the place of life] at the nativity and at the revolution.[1]

11 (1) The third <topic>: You should observe the years <of the native's life> according to the opinion of Ptolemy, who began with the Moon and finished with Saturn. (2) Pronounce judgment according to the power of this planet at the nativity and at the revolution.[1]

12 (1) The fourth <topic> is the period designated the *fardār*.[1] (2) You need to know that for a native born by day, first the Sun is the significator for the native, for 10 years. It rules alone for one-seventh of this number; during the remaining six-sevenths of its [the Sun's] period the other planets share its power, beginning with Venus, followed by Mercury, according to the rule. (3) So if the Sun at the nativity is in conjunction with Saturn or Mars or in an inauspicious aspect with them, the native will fall ill when the planet causing harm to it [the Sun] shares power with it [the Sun], and it is even more unfortunate if one of them [Saturn

ויותר קשה אם היה אחד מהם בעל הבית הששי. (4) ואחר כך[1] יהיה נגה המורה לבדו בשביעית[2] חלקו, וכל חלקו[3] שמנה[4] שנים[5], ואחרי כן[6] ישתתפו עמו האחרים. (5) ואם היה נגה במולד והיה[7] במבט רע עם מאדים, יבא לידי קלון וצער גדול בעבור אשה בזמן שישתתף מאדים עם נגה. (6) ואחר נגה[8] יהיה כוכב חמה מורה לבדו בשביעית חלקו, שהוא שלש עשרה שנה, ואחר כן[9] ישתתפו[10] אחרים עמו[11]. (7) וכאשר ישתתף שבתי עמו[12], יורה על חל[13] קשה, ואף כי אם היה כוכב חמה השליט על הנולד[14]. (8) ואחריו[15] תתבודד הלבנה לבדה בשביעית חלקה, שהיא[16] תשע[17] שנים, ובשביעיות האחרות ישתתפו עמה האחרים[18]. (9) וכאשר ישתתף שבתי עמה[19], יורה על פחד וחלי[20] מקור. (10) ואחריה יהיה שבתי המורה לבדו בשביעית[21] חלקו, שהוא עשתי עשרה שנה, וכאשר יתבודד הוא לבדו יורה על מריבות שיתחדשו לו, ויעץ[22] עצות רעות לנפשו, ובהשתתף צדק עמו יסור[23] אותו הנזק. (11) ואחריו[24] יהיה צדק המורה לבדו בשביעית חלקו, והוא[25] יורה על טוב בזה שביעית חלקו, שהוא שתים עשרה שנה, וישתתפו עמו האחרים אחר כן[26]. (12) ואחריו יהיה המורה לבדו בשביעית[27] חלקו, שהוא שנה אחת, מאדים[28]. (13) ואחריו יהיה המורה לבדו שלש שנים ראש התלי[29], ואחריו הזנב, שנתים. (14) והנה כלל השנים חמש ושבעים[30]. (15) ואם שנות הנולד | ארוכים מזה המספר, יחזרו 115ב הכוכבים חלילה ותחל[31] השמש כבתחלה[32], ואם הנולד בלילה, תחל[33] הלבנה בלילה כמספר חלקה, ואחריה שבתי, עד שיהיה סוף המשרתים כוכב חמה[34], ואחריו[35] הראש וסוף[36] הזנב. (16) וחכמי המזלות האריכו לדבר על כל אחת מאלה[37], והנה[38] אני אתן לך שנים[39] כללים. (17) הכלל האחד, שתסתכל אל[40] המשרת אם הוא תקיף במולד או חלש, כי אם היה תקיף יורה על טוב, אפילו שיהיה כוכב מזיק, ואם היה חלש, אפילו כוכב[41] טוב, מעט יועיל בשיגיע זמן

[1]ואחר כך] אנכר; פמ ואח"כ; ר ואחרי כן. [2]בשביעית] אפנמכר; ע בז'. [3]וכל חלקו] אפכר; נ וכל חלק; מע חסר. [4]שמנה] אנכר; פע ח'; מ חסר. [5]המורה לבדו בשביעית חלקו וכל חלקו ח' שנים] אפנכרע; מ חסר. [6]ואחרי כן] אר; פנכ ואח"כ; ע ואחר כך; מ חסר. [7]והיה] אפמכר; נ חסר. [8]ואחר נגה] אפמכר; נ ואחר כך. [9]ואחר כן] אכר; פנמ ואח"כ. [10]ואם היה נגה במולד והיה במבט רע... י"ג שנה, ואח"כ ישתתפו] אפנמכר; ע חסר. [11]אחרים עמו] אפנמ; כר עמו האחרים; ע חסר. [12]שבתי עמו] אפכ; מר חסר; נע ש. [13]חלי] אפמכנ; ר חולי. [14]על הנולד] אפכר; נמ חסר. [15]ואחריו] אפכר; ו ואחר כך; מ חסר. [16]שהיא] אפנמ; כר שהוא. [17]תשע] אכר; פ ט'; נ תשעה; מ חסר. [18]וכאשר ישתתף שבתי עמו יורה על חלי... האחרות ישתתפו עמה האחרים] אפנכר; מע חסר. [19]שבתי עמה] אפמכר; ר ש; נ שבתאי עמה; ע שבתאי. [20]וחלי] אפמכנע; ר וחולי. [21]בשביעית] אפנמכר; ע בז'. [22]ויעץ] אפנמרע; כ ויועץ. [23]יסור] אפמכר; נע יסיר. [24]ואחריו] אפנמרע; כ ואחר כן. [25]והוא] אפמכנע; ר והנה. [26]וישתתפו עמו האחרים אחר כן] אכר; פמ וישתתפו עמו האחרים אח"כ; ענ ואחר כן ישתתפו האחרים עמו. [27]בשביעית] אפמכר; נ שביעית. [28]מאדים] אפמכר; נע ש. [29]ז' שנים ראש התלי] אפמכר; נע ש. [30]חמש ושבעים] אנמכר; פע ע"ה. [31]ותחל] אפמכר; נע ויחל. [32]כבתחלה] אפנמרע; כ כבתחילה. [33]תחל] אפמכרע; נ תחלת. [34]חמה] אפמכר; נע חסר. [35]ואחריו] אפנכרע; מ ואחריה. [36]וסוף] אפכר; נע והסוף; מ וסופו. [37]מאלה] אפמכנע; ר מאלו. [38]והנה] אפמכרע; נ חסר. [39]שנים] אנכרע; פ ב'; מ שני. [40]אל] אפמכר; נע חסר. [41]כוכב] אפכר; נמ היה הכבד; ע היה כוכב.

or Mars] is the lord of the sixth place.[2] (4) Next, Venus is the significator alone for the <first> one-seventh of its share ([Venus'] complete period is eight years); after that the other planets share power with it. (5) If Venus at the nativity is in an inauspicious aspect with Mars, when Mars shares power with Venus <the native> will fall into major disgrace and sorrow because of a woman.[3] (6) After Venus, Mercury is the significator alone for <the first> one-seventh of its period (which is 13 years); after that the other <planets> share power with it. (7) When Saturn shares power with it, it signifies a serious disease, all the more so if Mercury is the ruler of the native. (8) Next the Moon rules alone <for the first> one-seventh of its period (which is 9 years); in the other sevenths the other <planets> share power with it. (9) When Saturn shares power with it, it signifies fear and a disease caused by cold. (10) Next Saturn serves as the significator alone <for the first> one-seventh of its period (which is 11 years); when it rules alone it signifies that he [the native] will become involved in quarrels and will receive advice that is bad for him, but this harm is removed when Jupiter shares power with it. (11) Next Jupiter is the significator alone <for the first> seventh of its period; it signifies good fortune in the <first> seventh of its period (which is 12 years); afterwards the other <planets> share power with it [Jupiter]. (12) Next Mars is the significator alone <for the first> seventh of its period (which is one year).[4] (13) Next the Head of the Dragon is the significator alone for 3 years, and afterwards the Tail <of the Dragon> for 2 years. (14) So the sum of all the years <of the *fardār*> is 75. (15) If the native lives longer than this number of years, <the periods of> the planets are repeated, beginning with the Sun. But if the native was born by night, the Moon begins by night with the number <of years> corresponding to its period, followed by Saturn, until the last <period> of the planets is assigned to Mercury, followed by the Head <of the Dragon> and finally the Tail <of the Dragon>.[5] (16) The astrologers spoke at length about each of them, but now I give you two rules. (17) The first rule: Determine whether the planet is strong or weak at the nativity; for if it is strong it signifies good fortune, even though it is a malefic planet; but if it is weak, even <though it is> a benefic planet, it will be of little avail when its time

חלקו להיות מורה. (18) והכלל השני, שתסתכל[1] דרך התולדת. (19) אם היה הנולד ביום, כשיגיע תור[2] נגה להשתתף עם השמש, לא יורה שיקח אשה חדשה או שיתענג בנשים, בעבור כי תולדתו אינה מכוונת, רק נדין אם היה נגה במקום טוב שהנשים תאהבנה אותו באותו הזמן[3]. (20) ואם הנולד בלילה, יהיה השמש מורה אחר שתי[4] שלישיות שניו, אז יורה על תענוג הנשים. (21) והנה נשלם הרביעי.

13 (1) והחמישי מזל הסוף, ולעולם הוא[5] במעלות ישרות. (2) וככה תעשה: בשנה הראשונה יהיה מזל הסוף תחלת[6] המעלה הצומחת עד שלשים מהמזל השני[7]. (3) והסתכל: אם היה שם במולד כוכב טוב, יורה על טוב שיהיה לו[8] אותה[9] שנה[10] מדבר ידוע קודם זה, ואם כוכב מזיק, הפך[11] הדבר, שיבא לו חלי[12] או נזק כפי מקומו, כי אם היה בבית הששי יורה על חלי[13], ואם בשמיני[14] על[15] פחד הנפש, ואם בשני על הפסד ממון, ואם בחמישי על דאגה[16] מפאת הבנים, וככה כל[17] הבתים כפי מה שיורו. (4) ואם היה[18] בתקופה[19] במזל הסוף כוכב טוב, יורה[20] על טוב שיתרחש על הנולד שלא עלה על לב, ואם רע הפך הדבר. (5) ויש לך שתשתף[21] עם מזל הסוף בעל המזל[22], כי הוא[23] עקר | גדול. 116א

14 (1) והששי מזל הסוף ממקום החיים במעלות ישרות, ויגיע עד שלשים. (2) ככה תעשה שנה שנה עד סוף[24] שתים עשרה שנה, שהם כמספר המזלות, ואחר כן[25] חוזרין[26] חלילה עד יום מותו.

15 (1) והשביעי שתסתכל[27] בעל שעת המולד, ולעולם היא שעה מעוותת. (2) והנה השנה[28] הראשונה יהיה הוא המורה, והשנית[29] המשרת שהוא תחתיו כנגד גלגלו על דרך[30] חנכ״ל שצ״ם, וכפי כחו במולד ובתקופה[31] ככה תהיה השנה[32].

[1]שתסתכל] אפנרע; מכ הסתכל. [2]תור] אפמכר; נע חסר. [3]הזמן*] פמכרע; נ זמן. [4]שתי] אמכרע; פ ב׳; נ שתים. [5]ולעולם הוא] אפכר; נע הוא; מ והוא לעולם. [6]תחלת] אפנכרע; מ תחלה. [7]מהמזל השני] אפנמרע; כ בין מהמזל עצמו. [8]לו] אפמכר; נע חסר. [9]אותה] אפמכר; נע באותה. [10]שנה] אפנמכר; ע השנה. [11]הפך] אפמכר; נע < מחוק. [12]חלי] אפמכנע; ר חולי. [13]חלי] אפמכנע; ר חולי. [14]בשמיני] אכר; פמ בח׳; נע בבית הח׳. [15]על] אפמכרע; נ < יורה. [16]על דאגה] אפנכרע; מ מדאגה. [17]כל] אפמכר; נע על שאר; (ע = הדבור המתחיל מופיע מעל לשורה). [18]היה] אפמכ; נרע היתה. [19]בתקופה*] נמכע; אפר בתקופת. [20]טוב יורה] אפמכרע; נ ש. [21]שתשתף*] פר; אמכע שתשתתף; נ להסתכל שתשתתף. [22]בעל המזל] אפר; מכ < לראות מבטיו וחבוריו; נע חסר; (ע = הדבור המתחיל מופיע מעל לשורה). [23]כי הוא*] פמכר; נע והוא. [24]סוף] אפנכרע; מ חסר. [25]ואחר כן] אכר; פמ ואח״כ; נע ואחר כך . [26]חוזרין] אפנמ; כרע חוזרים. [27]שתסתכל] אפמכר; נע חסר; (ע = הדבור המתחיל מופיע בשוליים). [28]השנה] אפמכר; נע השעה; (ע = הדבור המתחיל מופיע בשוליים). [29]והשנית] אנמכ; פ ובשני; ר והשני; ע והב׳. [30]על דרך] אפנמכר; ע כדרך. [31]ובתקופה] אפנכרע; מ חסר. [32]השנה] אפמכרע; נ השעה.

as significator arrives. (18) The second rule is that you should pay attention to the <native's> nature.[6] (19) If the native was born by day, when the time comes for Venus to share its power with the Sun, it [Venus] does not signify that he [the native] will marry or take pleasure with women, because his nature is not apt <for this at this time>.[7] But if Venus is in an auspicious position, we should pass judgment that women will love him at this time. (20) If the native was born by night, the Sun serves as significator after two-thirds of his [the native's] years, and then it signifies pleasure with women.[8] (21) The fourth <topic> has been completed.

13 (1) The fifth <topic> is the terminal sign,[1] which is always <calculated> in equal degrees. (2) Proceed as follows: In the first year [after the nativity] the terminal sign extends from the beginning of the ascendant degree as far as 30 <degrees>, in the next sign.[2] (3) Observe: If a benefic planet was located there [at the terminal sign] in the nativity, it signifies good fortune for him [the native] during this year, due to something that was already known before then; and the opposite applies if a malefic planet <was there>, namely, that some disease or harm will befall him according to its [the malefic planet's] position: If it [the malefic planet] was in the sixth place <of the nativity>, it signifies a disease <at the revolution of the year>, if in the eighth <place it signifies> panic, if in the second <place it signifies> loss of money, if in fifth <place it signifies> worries because of children, and so on for all the places according to their indications.[3] (4) If a benefic planet is in the terminal sign at the revolution <of the year>, it signifies unexpected good fortune that will befall the native, and the opposite applies if a malefic <planet is in the terminal sign>.[4] (5) You should associate the lord of the sign with the terminal sign, because it is a major root.[5,6]

14 (1) The sixth <topic> is the terminal sign, <taken> from the place of life[1] in equal degrees and extending 30 <degrees>. (2) Proceed likewise every year until the passage of 12 years, corresponding to the number of zodiacal signs; afterwards <the same procedure> is repeated until his [the native's] death.[2]

15 (1) The seventh <topic> is that you should observe the lord of the hour of the nativity (always a seasonal hour). (2) During the first year it [the lord of the hour of the nativity] is the significator; the next year, <the significator is> the planet that is below its orb, in the order S<un>, V<enus>, M<ercury>, M<oon>, S<aturn>, J<upiter>, M<ars>,[1] and the year will be according to its power in the nativity and at the revolution <of the year>.[2]

16 (1) והשמיני בעל המזל הצומח, כי הוא יורה על השנה הראשונה, והמשרת שהוא תחתיו על[1] השנה השניה[2], ככה עד שבע שנים.

17 (1) והתשיעי, על דעת חנוך, שישמש בעל[3] שעת המולד בשנה הראשונה הבית[4] הראשון שהוא בית החיים, ובשנה השנית[5] בית העושר[6], ככה עד סוף[7] שתים עשרה שנה יחזור חלילה[8].

18 (1) והעשירי תקופת השנה, שתסתכל אל המעלה הצומחת ברגע התקופה כאשר פירשתי, ואל בעל המזל הצומח, והכוכב שתמצא[9] בתקופת השנה.

19 (1) עשתי עשר[10] שתסתכל אי זה כוכב שב בתקופת[11] השנה אל המקום[12] שהיה[13] שם במולד, כי אז יחדש[14] מה שיורה עליו כפי תולדתו, וכפי חלוק הבתים שיש לו ממשלה עליהם.

20 (1) שנים העשר[15] היות אחד מהמשרתים ברגע התקופה במקום משרת אחר ברגע המולד. (2) והנה אתן לך כלל[16]: אם מצאת כוכב טוב בתקופת השנה במקום שהיה[17] שם המזיק במולד, אז יורה שיסיר[18] נזק המזיק ויחדש טוב על הנולד[19], והפך הדבר אם מצאת כוכב[20] מזיק בתקופת השנה במקום שהיה[21] שם כוכב טוב בעת המולד. (3) ואם היה בתקופת השנה מזיק במקום שהיה שם[22] מזיק בעת המולד, אז יוסיף רעה על רעה, וטוב במקום טוב יוסיף טובה על טובה.

21 (1) | החדשים. הסתכל במולד מקום[23] הכוכבים והגורל הטוב, ותן לכל 116ב חדש מזל, ותחל לספור מהמעלה הצומחת עד שלשים מעלות לשלשים יום ועשר שעות. (2) והנה החדש שיגיע[24] אל כוכב טוב יורה על[25] טוב, והפך הדבר אם יגיע למזיק.

[1]על] אפנרט; מכ כל. [2]השנית] אמכר; פנ השניה; ע הב׳. [3]בעל] אפמכרט; נ על. [4]הבית] אמכר; פ בבית; נע על הבית. [5]ובשנה השנית] אפמכר; נ ובשנית; ע > הבית השני. [6]בית העושר] אפכר; מ > שהוא; נ > הבית השנית שהוא; ע שהוא בית העושר. [7]סוף] אפנכרט; מ חסר. [8]יחזור חלילה] אפנע; ר וחוזר חלילה; מ וחוזרים חלילה; כ חסר. [9]שתמצא] אפנמכר; ע > בו. [10]עשתי עשר] אכר; פנמע והי״א. [11]שב בתקופת] אנע; מ שב בתקופ׳; כ שב בתקופות;1 פ שב תקופת; ר שבתקופת. [12]אל המקום] אפמכר; נע גם אל המזל. [13]שהיה] אמכ; פנע שהוא; ר שהיא. [14]יחדש] אפמכר; נע יתחדש. [15]שנים העשר] אכר; פנמ והי״ב; ע הי״ב. [16]כלל] אפמכר; נע כללים. [17]שהיה] אפמכר; נ שיהא; ע שהיה. [18]שיסיר] אפכר; נ כי יוסר; ע שיוסר; מ חסר. [19]אז יורה שיסיר נזק המזיק ויחדש טוב על הנולד] אפנכרט; מ חסר. [20]כוכב אנמכרט; פ חסר. [21]שהיה] אפמכר; נע שיהיה. [22]שם] אפמכר; נע חסר. [23]מקום] אפמכרט; נ במקום. [24]שיגיע] אפמכרט; נ > כחו. [25]על] אפנכרט; מ חסר.

16 (1) The eighth <topic> is the lord of the ascendant sign, for it signifies the first year. The planet that is below it <signifies> the next year, and so on until <the passage of> seven years.[1]

17 (1) The ninth <topic>, according to Enoch, is that in the first year the lord of the hour of the nativity serves <as a significator for> the first place, which is the place of life, and in the second year <the lord of the second hour of the nativity serves as a significator for> the place of wealth [i.e., the second place]; and after 12 years have elapsed this cycle is repeated.[1]

18 (1) The tenth <topic> is the revolution of the year, <which means> that you should observe the ascendant degree at the time of the revolution as I have explained,[1] and the lord of the ascendant sign, and the planet that you find <in the ascendant sign> at the revolution of the year.[2]

19 (1) The eleventh <topic> is that you should observe which planet returns at the revolution of the year to the same position where it was located at the nativity, because then it will again signify what it signified <in the nativity> according to its nature, and according to the division of <horoscopic> places over which it exercises lordship.[1]

20 (1) The twelfth <topic> is that, at the time of the revolution, one of the planets is in the position that another planet occupied at the moment of birth. (2) Now I give you a rule: If at the revolution of the year you find a benefic planet in the position that a malefic occupied at the nativity, then it [the benefic planet] will eliminate the harm signified by the malefic and will bring good fortune to the native; the opposite applies if, at the revolution of the year, you find a malefic planet in the position occupied by a benefic planet at the moment of birth. (3) If at the revolution of the year a malefic planet is in the position occupied by a malefic <planet> at the moment of birth, then misfortune will be added to misfortune; and if <at the revolution of the year> a benefic is in the position occupied by a benefic <at the moment of birth>, good fortune will be added to good fortune.[1]

21 (1) The months. Observe the position of the planets and the lot of Fortune in the nativity, and assign a sign to each month,[1] counting 30 degrees from the ascendant degree, corresponding to 30 days and 10 hours.[2] (2) <If the direction of> a month reaches a benefic planet it signifies good fortune, and the opposite applies if it reaches a malefic <planet>.

22 (1) אמר חנוך: כשיהיה בית הסוף הבית הראשון, או החמישי, או השביעי, או התשיעי[1], או העשירי, או עשתי עשר[2], לאות[3] על שנה טובה, חוץ אם היה[4] במקומות הנזכרים אחד המזיקים[5]. (2) ואם רצית לדעת החדשים[6] בתקופת השנה, תחל מבית הסוף ותתן לכל חדש שתי[7] מעלות וחצי מעלה[8], והנה יהיה סוף החדש כאשר תגיע השמש אל המזל[9] השני, כמספר המעלות וחלקיהן[10] שהיתה שם במזלה, והנה יבא לכל מעלה שנים עשר יום וקרוב מששית יום. (3) ואתה חשוב מבטי הכוכבים ברגע המולד, גם בתקופת[11] השנה, אל בית הסוף, ונהג על זה הדרך המעלות אל מקום מחברת המשרתים או אל מבטיהם, ומזה[12] הדרך תוכל לדעת כל מה שיקרהו יום יום. (4) ושתף עם זה המזל הצומח ברגע המולד, גם הצומח בתקופת השנה.

23 (1) אמר בטלמיוס: נתן[13] שלשים מעלות מבית הסוף לשמנה ועשרים[14] יום ושתי שעות, וננהג[15] המעלות על[16] זה הדרך עד שישוב בית הסוף פעם שנית לסוף השנה. (2) ועל זה הדרך הסכימה דעת בעלי[17] חכמת[18] המזלות הבאים אחריו.

24 (1) ואמר עוד כי נתן מתקופת השנה לכל מעלה ורביע יום אחד[19], וראוי[20] להיות[21] זה הנהוג במצעדי המזלות בלוח הארץ. (2) גם דבר מנוסה לדעת כל מה שיקרה[22] יום יום, כשתלך השמש מעלה אחת שלמה ממקומה, בין שתלך המעלה ביום אחד לבדו או פחות שעות[23] או יותר. (3) והנה תתן[24] ליום אחד שתים | עשרה מעלות משלשה[25] מקומות[26]: האחד המעלה[27] הצומחת ברגע 117א המולד, והשני ממעלת בית הסוף, והשלישי מן המזל[28] הצומח בתקופת השנה. (4) וזה שאמרתי לך תעשהו[29] בשני[30] הדרכים[31]: במעלות הישרות של גלגל המזלות גם במצעדי המזלות בלוח הארץ. (5) וככה תעשה חדש חדש[32], עד סוף כל שנה.

[1]או התשיעי] אכר; פמ או הט'; נע חסר; (ע = הדבור המתחיל מופיע בשוליים). [2]עשתי עשר] אנכר; פ הי״א; ע י״א. [3]לאות*] פנמכרע; א חסר. [4]היה] אפמכר; נע היו. [5]המזיקים] אפנמכר; ע מהמזיקים. [6]החדשים] אפמכרע; נ החדש. [7]שתי] אנכע; פ ב'; מר שני. [8]מעלה] אפכר; נמע חסר. [9]אל המזל] אפנכרע; מ במזל. [10]וחלקיהן] אפמכר; נע וחלקיהם. [11]בתקופת] אפנר; מכע בתקופות. [12]מבטיהם. ומזה] אפמכר; נע חסר; (ע = הדבור המתחיל מופיע בשוליים). [13]ונתן*] פמכר; נ יותן; אע ותן. [14]לשמנה ועשרים] אנכ; פמרע לכ״ח. [15]וננהג] אפמכ; נרע ונהג. [16]על] אפמכרע; נ אל. [17]דעת בעלי] אפכרע; מ חסר; נ ש. [18]חכמת] אפכרע; נמ חכמי. [19]ואחד] אפמכר; נע > וחצי; (ע = הדבור המתחיל מופיע בשוליים). [20]וראוי] אפמכר; נע חסר; (ע = הדבור המתחיל מופיע בשוליים). [21]להיות] אפמכר; נע לנהוג. [22]שיקרה] אפמכר; נע > לנולד. [23]שעות] אפמכר; ע שתי שעות; נ < שעות. [24]תתן] אפמכר; נע נתן. [25]משלשה] אפכר; מ מג'; נע חסר; (ע = הדבור המתחיל מופיע מעל לשורה). [26]מקומות] אפנמרע; כ מעלות. [27]המעלה] אפמכר; נע מעלה. [28]מן המזל] אפמכר; נע ממזל. [29]תעשהו] אפמכר; נע תעשה. [30]בשני] אפמכר; נע בשתי. [31]הדרכים] אפר; נמכע דרכים. [32]חדש] אפכ; נרע בחדש; מ בחדש וחדש.

22 (1) Enoch said: When the terminal house is the first, fifth, seventh, ninth, tenth, or eleventh place, this is an indication of a fortunate year,[1] unless one of the malefics is in one of the aforementioned positions. (2) If you wish to determine the months in the revolution of the year, begin counting from the terminal house and assign 2½ degrees to each month; a month will have passed when the Sun arrives at the same number of degrees and minutes in the next sign as it [the Sun] was in the <previous> sign; thus 12 days and almost a sixth of a day correspond to each degree <in the annual path of the Sun>.[2] (3) You should calculate, at the moment of birth and also of the revolution of the year, the aspects of the planets with the terminal house, and, following this method, direct the degrees to the position of the planets' conjunction or aspects. In this way you can know everything that will occur <to the native>, day by day. (4) Associate the ascendant degree at the moment of birth with the ascendant at the revolution of the year.

23 (1) Ptolemy said: We assign the 30° of the terminal house to 28 days and 2 hours and direct the degrees using this method until the terminal house returns <to the same position> at the end of the year. (2) The astrologers who came after him agreed <with Ptolemy> regarding this method.[1]

24 (1) He [Ptolemy] also said that from the revolution of the year we should assign one day to every 1¼°;[1] this direction should be done according to the rising times of the zodiacal signs in the table of <ascensions for> the <given> country.[2] (2) It has been demonstrated empirically that one can know everything that happens each day <by observing that> the Sun moves one full degree from its <previous> position, whether it moves this degree in exactly one day or in one day plus or minus several hours. (3) So assign 12° to one day from three positions:[3] The first is the ascendant degree at the moment of birth, the second is the degree of the terminal house, and the third is the ascendant sign at the revolution of the year. (4) Do what I have told you by two methods—in equal degrees of the zodiac and also in rising times of the zodiacal signs in the table of <ascensions for> the <given> country.[4] (5) Proceed in this manner every month, until the end of the year.[5]

25 (1) הימים. הסתכל במולד אי זה כוכב יהיה[1] במקום טוב, יום אותו הכוכב הוא[2] טוב לנולד; וכל כוכב שהוא נשרף, או בבית קלונו, או בבית הששי או בבית שנים עשר[3], יום אותו הכוכב רע לו[4]. (2) ויותר יראה כח הכוכב[5] אם היה שליט על הנולד, אם טוב ואם רע. (3) ועל זה הדרך הלילות[6], גם השעות ביום ובלילה המעוותות, והטעם שהם נחלקות לעולם על שתים עשרה.

26 (1) המזלות הטובים בתחלת כל דבר: הבית הראשון, והשמר שלא יהיה למעלה מהארץ יותר מחמש מעלות, כי אז[7] יהיה בכח השנים העשר[8], ואחריו הבית העשירי, ואחריו עשתי עשר[9], ואחריו הבית[10] החמישי[11]. (2) רק השני[12] והשביעי[13] הם אמצעיים, וככה[14] התשיעי, גם השלישי. רק השמיני[15], והששי[16], והשנים העשר[17] הם רעים. (3) ויש לך[18] לדעת המבחר שיבקש הנולד[19], כי אם הוא[20] רוצה לשתות רפואה, העלה לו מזלו[21] הצומח, ואם להוסיף[22] ממזן, הבית השני, ואם ללכת אל אדם גדול, בחר לו הבית העשירי. (4) ואם היה באחת[23] אלה[24] הבתים הטובים אחד[25] מהכוכבים[26] הטובים[27], ויכלת[28] להעלות[29] לו המעלה שהיה[30] שם הכוכב, אז[31] יהיה לו טוב מאד. (5) ואם הוצרכת לעלות לו אחד מהבתים הנזכרים[32], והיה במולד שם[33] אחד[34] מהמזיקים, השמר שלא תעלה לו מקום המזיק, רק הנח[35] מקומו עד סוף אורו. (6) כמו זה הדמיון,
שהיה[36] | הבית העשירי ארבע[37] מעלות ממזל תאומים, והיה שבתי שתים 117ב
עשרה מעלות; וידוע כי אור גופו תשע מעלות, והנה יגיע עד אחת ועשרים[38] מעלות מתאומים. (7) והנה העלה לו[39] משתים ועשרים[40] מעלות ומעלה[41].

[1]יהיה] אפנכרע; נ שיהיה. [2]הוא] אפנכרע; מ יהיה. [3]שנים עשר] אנמכר; פ י״ב; ע הי״ב. [4]לו] אפמכרע; נ חסר. [5]הכוכב] אפנכרע; מ < אותו. [6]הלילות] אפמכרע; נ < הלוחות. [7]אז] אפמכר; נע זה; (ע = הדבור המתחיל מופיע מעל לשורה). [8]השנים העשר] אכר; פנע הי״ב; מ שנים העשר. [9]ואחריו עשתי עשר] אכר; פמע ואחריו הי״א; נ חסר. [10]הבית] אפמכר; נע חסר. [11]החמישי] אמכר; פ הה׳; נע < והד׳ והז׳. [12]השני] אכר; פ הב׳; נע הבית השני; מ השמיני. [13]והשביעי] אמכר; פ והז׳; נע והח׳. [14]וככה] אנכרע; מ רק וככה; פ וכח. [15]השמיני] אמכר; פ הח׳; נע חסר. [16]והששי] אמכר; פנ והו׳; ע הו׳. [17]והשנים העשר] אכר; פנע והי״ב; מ ושנים עשר. [18]לך] אפמכר; נע חסר. [19]שיבקש הנולד] אפמכר; נע שחבקש לנולד. [20]הוא] אפנמרע; כ חסר. [21]מזלו] אפמכר; נ מזל; ע המזל; (ע = הדבור המתחיל מופיע מעל לשורה). [22]להוסיף] אפמכר; נע < לו. [23]היה באחת] אמכע; פר הוא באחת; נ היה באחד. [24]אלה] אפכר; נע מאלה. [25]הבתים הטובים אחד] אפמכר; נע חסר; (ע = הדבור המתחיל מופיע בשוליים). [26]מהכוכבים] אפנמכר; ע הכוכבים. [27]הטובים] אפמכר; נע חסר; (ע = הדבור המתחיל מופיע בשוליים). [28]ויכלת] אפנכר; מע ויכולת. [29]להעלות] אפמכרע; נ לעלות. [30]שהיה] אפמכרע; נ שיהיה. [31]אז] אנמכרע; פ אם. [32]הנזכרים] אפמכרע; נ חסר. [33]במולד שם] אפמכר; נע ש. [34]אחד] אנמכרע; פ א׳. [35]הנח] אפמכרע; נ הנה. [36]שהיה] אפנכרע; מ שהוא. [37]ארבע] אכר; פמ ד׳; נע הי״ב. [38]אחת ועשרים] אמכר; פע כ״א; נ ועשרים. [39]לו] אפמכרע; נ חסר. [40]משתים ועשרים] אנכר; פמע מכ״ב. [41]ומעלה] אמכר; פ ולמעלה; נע חסר; (כ״י ע, מעל לשורה = ״ומעלה״).

25 (1) The days. Observe which planet in the nativity is in an auspicious position—the day assigned to this planet is fortunate for the native. With regard to any planet <in the nativity> which is burnt, in the house of its dejection, or in the sixth or twelfth place[1]—the day assigned to this planet is unfortunate for him [the native]. (2) The power of the planet is felt more if it is the ruler of the native, for good or for evil. (3) Proceed likewise regarding the nights. Use seasonal hours for both day and night, so that they [i.e., the days and the nights, despite their changing length] are always divided into twelve <equal parts>.[2]

26 (1) The fortunate places for the beginning of everything:[1] The first place (but be careful that it is not more than 5° above the Earth, because if so it will be under the power of the twelfth <place>),[2] next the tenth <place>, next the eleventh <place>, and next the fifth <place>. (2) The second and seventh places are intermediate, and so are the ninth and third <places>. But the eighth, sixth, and twelfth <places> are unfortunate.[3] (3) You should know what the native seeks in the election:[4] if he wishes to take a medicine, put the ascendant sign of his <natal horoscope> as the ascendant <of the electional horoscope>; if to make more money, put the second <place of the natal horoscope as the ascendant of the electional horoscope>; if to visit an important person, choose for him the tenth <place of the natal horoscope as the ascendant of the electional horoscope>. (4) If one of the benefic planets is in one of the fortunate places <in the natal horoscope>, it is very auspicious for him [the native] if you can set the degree of the <benefic> planet <in the natal horoscope> as the ascendant degree <of the electional horoscope>. (5) But if you need to put one of the aforementioned places <of the nativity> in the ascendant <of the electional horoscope>, and one of the malefic <planets> is there in the nativity, be careful not to put the position of the malefic <planet at the nativity> in the ascendant degree <of the electional horoscope>, unless you set it past the full range of its ray [i.e., all the degrees of the malefic planet's ray].[5] (6) As an example, suppose that <in the nativity> the <cusp of the> tenth place is Gemini 4° and Saturn is at <Gemini> 12°; given that its [Saturn's] ray is 9°, its ray will reach <from Gemini 12°> to Gemini 21° [i.e., Gemini 21° = Gemini 12° + 9° (Saturn's ray)]. (7) Therefore put <a degree> past Gemini 22° as the ascendant <of the electional horoscope>.[6,7]

27 (1) הפאות. הסתכל מקום המזיקים[1] והטובים באי זה רביעיות[2] הם, כאשר מפורש בראשית החכמה[3], ובחר לו שילך אל הצד ששם הכוכבים הטובים.

28 (1) המדינות. כל מדינה שהוא[4] מזלה ברגע המולד עם כוכב מזיק, היא[5] קשה על הנולד, ובחר לו שידור במקום[6] הטובים.

29 (1) העינים. עיני מראה המלבוש שהוא טוב לנולד[7] תדענו[8] מעין המראה שיורה עליו[9] השליט על הנולד, הוא המשרת שיש לו ממשלה בחמשה מקומות החיים. (2) ואם היה במחברת או במבט עם כוכב עליון ממנו, אותו הכוכב העליון המקבל הכח הוא יהיה השליט[10] על הנולד. (3) ויש לך לערב תולדת שניהם כפי מקומם[11] מהשמש ובמזל[12] שהם וביתדות[13].

נשלם ספר המולדות[14]
ולשם תושבחות והודות[15]

[1]המזיקים] אפכר; נע המזיקין; מ הזיקי׳. [2]רביעיות] אפמכנ; רע רביעית. [3]בראשית החכמה] אפכר; נע בספר ראשית חכמה; מ בראשית חכמה. [4]שהוא] אפנכרע; מ שתהיה. [5]היא] אפר; מכ הוא; נע יהיה. [6]שידור במקום] אפכר; מ שידור במקומות; נע חסר; (כ״י ע, בשוליים = שידור במקומות). [7]טוב לנולד] אפמכר; נע לתולדתו. [8]תדענו] אפמכר; נע תדע. [9]עליו] אפמכר; נע חסר; (ע = הדבור המתחיל מופיע מעל לשורה). [10]השליט] אפמכר; נע שליט. [11]מקומם] אמכרע; פנ מקום. [12]ובמזל] אפמכנע; ר ובמזלות. [13]שהם וביתדות] אפמכר; נ שניהם מהמולד; ע שנהים וביתדות. [14]נשלם ספר המולדות] אפכר; נ תם תפ נשלם ספר המולדות; מ סליקו המולדות; ע תם ספר המולדות. [15]ולשם תושבחות והודות] א; כ ולשם תשבחות והודאות; ר ולשם תישבחות והודות; מ שבח ליודע עתידות; נ ת״ל ב״כל״כ וא״ע כי ל״א״ן; ע נאום הכותב והחותם חיים ן קפשפין; פ חסר.

27 (1) The cardinal points. Observe the quadrants in which the malefic and benefic <planets> are located, as explained in the *Book of the Beginning of Wisdom*.[1] Then advise him[2] that he travel in the direction of the benefic planets <are located>.[3]

28 (1) The cities. Any city whose sign[1] is with a malefic planet at the moment of birth is very unfortunate for the native; <therefore> advise him that he live in a location <whose sign at the moment of birth is> with the benefic planets.

29 (1) The colors. You can know the color of the garment that is fortunate for the native from the color signified by the ruler of the native,[1] which is the planet that exercises lordship over the places of life.[2] (2) If it [the planet that exercises rulership over the places of life] conjoins or aspects a planet that is above it, this upper planet that receives the power[3] is the ruler of the native. (3) You should associate the natures of both [the ruler and the planet that is above it] according to their position with respect to the Sun and the sign in which they are located in the cardines.

The *Book of Nativities* has been completed:
Praises and thanks to God.

PART TWO

NOTES TO THE BOOK OF NATIVITIES

<I 1>

[1]**1: Abraham the Spaniard said.** As is his wont, Ibn Ezra identifies himself by highlighting his Spanish origins. He opens many of his works, both scientific and exegetical, in this way: the second and third versions of *Sefer Keli ha-Neḥoshet*, the Book of the Astrolabe (*Neḥoshet* II, MS Mantua 10, fol. 34b; *Neḥoshet* III, MS Pinsker 26, fol. 58a); the introduction to the short commentary on the Pentateuch (*Commentary on Genesis*, 1997, p. 24); the introduction to the second version of the commentary on Song of Songs (*Commentary on Song of Songs*, 2012, p. 2); the introduction on the commentary on Esther (*Commentary on Esther*, 2007, p. 5 [Hebrew section]); the introduction to *'Iggeret ha-Shabbat*, the Epistle on the Sabbath, a calendrical monograph and one of his last works (*'Iggeret ha-Shabbat*, 2009, p. 3 [Hebrew section]).

[2]**1: Science of the judgments of the zodiacal signs, Hebrew חכמת משפטי המזלות.** This expression denotes astrology and is seldom used in Ibn Ezra's oeuvre. For some examples, see *Mishpeṭei ha-Mazzalot*, MS Schoenberg 57, fols. 71, 77; *'Ibbur*, 1874, fol. 6b; *Mivḥarim* III, §7.2:4, pp. 218–219. By contrast, the frequent חכמת המזלות ("science of the zodiacal signs"; see *Moladot* I 9, 1) or חכמי המזלות ("scholars of the science of the zodiacal signs"; see *Moladot* II 7, 1; III iii 4, 1 *et passim*) also denote astronomy, mathematics, and the regulation of the calendar. See below, note on II 7, 1. Here the sense of "astrology" is indicated mainly via the Hebrew word משפטים, "judgments," a neologism used by Ibn Ezra throughout his work and by later medieval Jewish thinkers in two main senses: (a) the various manifestations of astrological influence, as if they were divine decrees working through the agency of the heavenly bodies; (b) the rules by which the astrologer can determine astrological influences. Like the Latin *iudicia* (employed in the Latin writings attributed to Ibn Ezra), משפטים is derived from the Arabic *aḥkām an-nujūm* (*lit.* "judgments of the stars"). But Ibn Ezra also identified a source in Psalms 19:10: משפטי ידוע כי – 'משפטי חכמת המזלות כפי מערכת המשרתים בערכם אל השמש, ויש משפטים בערכים מכחישים אלה לאלה ובעבור זה יטעו בעלי הדין, על כן אמר על משפטי השם צדקו יחדו. = "*Judgments of* [the Lord] — It is known that the *judgments* of astrology are according to the configuration of the planets in relation to the Sun; because some <astrological> *judgments* are mutually contradictory, the experts in <astrological> *judgments* make mistakes; therefore it is written that the *judgments of the Lord* are true and righteous

altogether" (*Commentary on Psalms*, 2003, vol. I, p. 60). For the usage of this term, see Sela 2003, pp. 116–123.

[3]**1: Supernal science, Hebrew** החכמה העליונה. With the exception of the current locus, this expression is used by Ibn Ezra only in his biblical commentaries. In his long commentary on Daniel 2:2, Ibn Ezra states that king Nebuchadnezzar, worried about the meaning of his strange dream, distinguished between two groups of scholars: those whom the king accepted as qualified to decipher his dream—physicians, natural scientists, astronomers, astrologers, and magicians; and those who were not summoned by the king because of their inability to interpret his dream—scholars of geometry, arithmetic, proportions, psychology, and, finally, those versed in the "supernal science." In his commentary on Ecclesiastes 7:3, Ibn Ezra distinguishes the "corporeal sciences" (חכמות הגוויות) from the "supernal sciences" (חכמות העליונות), and in the introduction to the same commentary he asserts that the "supernal science" deals with the concept of good and evil. In Ibn Ezra's commentary on Ecclesiastes 12:1 he asserts that the aim of the "supernal science" is to elucidate "the intention behind the creation of the world and why it was shaped in this specific manner" (היא החכמה העליונה... והענין מה חפץ יש בזה שנברא כך ולמה כך). We say that Ibn Ezra uses this expression to mean what we would call metaphysics, the discipline that inquires into the most fundamental and profound laws of the universe.

[4]**2: I state... about individuals.** For this idea, the central theme of the introduction to *Sefer ha-Moladot*, Ibn Ezra was inspired by Ptolemy's *Tetrabiblos*: "Since prognostication by astronomical means is divided into two great and principal parts, and since the first and more universal is that which relates to whole races, countries and cities, which is called general, and the second and more specific is that which relates to individual men, which is called genethlialogical, we believe it fitting to treat first of the general division, because such matters are naturally swayed by greater and more powerful causes than are particular events" (1980, II:1, pp. 117–119). See also *Tetrabiblos*, 1980, I:3, pp. 23–25; IV:10, p. 439.

<I 2>

[1]**To which nation the native belongs.** Nationality and affiliation with some country are two of the non-celestial factors that Ptolemy mentions

in his defense of astrology as requiring the attention of the astrologer when he works with nativities: "As we do not find fault with the physicians, when they examine a person,... so too in this case we should not object to astrologers using as a basis for calculation nationality, country, and rearing, or any other already existing accidental qualities" (*Tetrabiblos*, 1980, I:2, p. 17).

[2]**2: The great conjunction... Saturn and Jupiter.** See *Moladot* III iii 4, 7 and note.

[3]**2: For it has... in exile.** Following talmudic sources (see App. 2, Q. 1, §2:1, on pp. 424–425), Ibn Ezra usually conveys the idea that the Jews have a dual status vis-à-vis the stars. On the one hand, he enlists the famous talmudic dictum, "there is no *mazzal* for Israel" (B *Shabbat* 156a, *Nedarim* 32a), to buttress the idea that the Jewish nation is immune to astrological influence; on the other hand, he maintains that "if they do not keep the Torah then the zodiacal sign rules over them." Hence, he usually maintains that Jewish history is under the sway of a conjunction of Saturn and Jupiter in Aquarius, which is responsible for the Jews' abject condition. This is explained in his long commentary on Exodus 33:21: וזהו שאמרו חז"ל 'אין מזל לישראל'—כל זמן שהם שומרי התורה. ואם לא ישמ־ רוה, ישלוט בהם המזל כאשר הוא מנוסה, כי כל מחברת ומזל דלי במערכת רעה, הנה יבא רעה לישראל. והיודעים חכמת המזלות יודו כן, והנה היתה במערכת השמים במחברת, שיעמדו בגלות מצרים עוד שנים רבות. ובעבור שצעקו אל השם ושבו אליו, הושיעם השם. = "This is what the Rabbis, may their memory be a blessing, mean by 'there is no *mazzal* for Israel' (B *Shabbat* 156a, *Nedarim* 32a)—as long as they observe the Torah. But if they do not observe the Torah, then the zodiacal sign rules over them, as has been proven by experience, for any conjunction <of Saturn and Jupiter that takes place> when Aquarius is in an evil configuration results in harm to Israel. Those versed in astrology admit that a conjunction took place in a celestial configuration which meant that they would remain in exile in Egypt for many more years, but because they cried out to God and returned to Him, He saved them" (*Commentary on Exodus*, 1976, 33:21, p. 218) The same pair of contradictory ideas, along with a clearer reference to the Israelites' exodus from Egypt, recurs in a remarkable passage of *'Olam* II (§14:1–7, pp. 164–165; quoted in App. 3, Q. 6, §1:1–7, on p. 440). See also long comm. on Ex. 6:7, 32:1, and Ex. 33:21; *Nativitatibus*, 1485, sig. C1b (quoted in App. 3, Q. 3, §1:1–3, on pp. 438–439).

[4]**3: The native will... become a king.** The figure of the Jewish courtier is not a figment of imagination or literary fancy. Ibn Ezra, a twelfth-century Spaniard, took in all likelihood his inspiration for this example from famous historical figures such as Hasdai Ibn Shaprut in Cordoba (d. ca. 975) and Samuel b. Naghrillah ha-Nagid (d. 1055/6) in Granada.

[5]**4: The ninth <place>.** The ninth place is held to be in charge of the native's religious belief. This is explained in *Moladot* III ix 1, 1–5. See notes there. Claudius Ptolemy named it the "House of the God" (*Tetrabiblos,* 1980, III:10, pp. 272–273). Abū Ma'shar (see below, note on III ii 4, 2), too, designated the ninth place "the place of faith" (*On Great Conjunctions,* 2000, II, §1.4:3, pp. 44–5). Ibn Ezra refers to it as the "the place of religious belief" (e.g., *Reshit Ḥokhmah,* 1939, III, xlii:10–11; *Ṭe'amim* I, §3.6:14, pp. 68–69; *Mishpeṭei ha-Mazzalot,* MS Schoenberg 57, fol. 73).

[6]**4: Likewise... an Ishmaelite.** Underlying this passage is an implicit reference to Saturn as the planet in charge of the Jews. This is not a novel idea. Prominent Roman historians such as Tacitus (56–120) and Dio Cassius (ca. 155–after 229), as well as outstanding Christian thinkers such as St. Augustine (354–430), acknowledged that a special link connects Saturn with Saturday, the holiest day of the week for the Jews. See: Tacitus, *Historiae,* 1967, V, 4; Dio Cassius, *Roman History,* 1914, lib. XXXVII, p. 129; St. Augustine, *Consensu,* 1969, lib. I, caput xxi–xxii, col. 1055. The same connection between Saturn and the Jews appears in the work of prominent medieval Arabic astrologers like Māshā'allāh (reported in *Introduction,* 2004, II:4, p. 65; quoted in App. 3, Q. 10, §1:1, on p. 441), Abū Ma'shar (*On Great Conjunctions,* 2000, I, §1.4:4, p. 45; quoted in App. 3, Q. 8, §1:1, on p. 441), al-Qabīṣī (*Introduction,* 2004, II:4, p. 65; quoted in App. 3, Q. 10, §1:1, on p. 441), and al-Bīrūnī (*Kitāb al-Tafhīm,* 1934, §433–434, p. 253; quoted in App. 3, Q. 9, §1:1, on p. 441). Behind the connection between Saturn, Saturday, and the Jews is the well-known astrological theory that assigns the seven planets in succession, beginning with the Sun and following the order of their orbs, to the 24 hours of the day and to the seven days of the week. See *Moladot* IV 15, 1 and note. On this theory, Saturn is ascribed governance over Saturday, thereby creating a clear link between the most malefic planet and Jews' most sacred day. That Jewish society of the talmudic period recognized the same association is shown by the fact that the Babylonian Talmud (B *Shabbat* 156a) refers to Saturn as *Shabbetai,* i.e., the star of *Shabbat* (Saturday) (see App. 2, Q. 1, §1:6, on pp. 424–425).

Greek and Arabic astrology considered Saturn to be the most malignant of the seven planets. See *Tetrabiblos*, 1980, II:8, pp. 179–180; al-Qabīṣī, 2004, II:4–5, pp. 64–65; *Kitāb al-Madḫal*, 1996, VII:8, v, pp. 311–312; *Kitāb al-Tafhīm*, 1934, §433, p. 253; *Abbreviation*, 1994, V:4–7, pp. 60–61. The natural inference is that the Jews, too, astrologically governed by Saturn, ought to be contaminated by the planet's malignant and wicked nature. Ibn Ezra, as far as I know, is the first Jewish thinker to be openly and explicitly concerned with the astrological elements of the problematic association between Saturn and the Jews. He removed the sting of this embarrassing linkage by stressing that Saturn is conducive to a Jew's religious faith. This idea is forcefully conveyed in Ibn Ezra's long commentary on Ex. 20:13 (quoted in App. 3, Q. 7, §1:1–6, on pp. 440–441). Another way in which he palliated the association was to place Judaism on the same footing as the other monotheistic religions: the planet that favors the members of its assigned religious congregation bodes ill for the members of other creeds, and this rule applies equally to Jews, Christians, and Muslims. See *Nativitatibus*, 1485, sig. C1v (quoted in App. 3, Q. 3, §2:1–3, on pp. 438–439).

<I 3>

[1]**1: Climates, Hebrew גבולים.** The seven climates, as defined in Antiquity and the Middle Ages, were seven zones of the Earth, each bounded by two parallels of latitude, where the prevalent type of weather and length of longest day was the same throughout. Ibn Ezra does not use the normal Hebrew word *'aqlim* for this, but his coinage *gevul* (גבול). He based this coinage on Psalms 74:17, where he identified the "boundaries" with the concept of the ecumenical climates: והזכיר כי השבעה גבולות הם נצבים לעולם ולא יתחלף היישוב, וטעם קיץ וחורף בעבור היות רוב היישוב בפאת שמאל וקצתו בפאת דרום, וטעם להזכיר זה עם גבולות ארץ כי בהיות במקום אחד קיץ הוא במקום אחר חורף. = "And he mentioned that the 'seven climates' are fixed forever and that the ecumene will not change. The reason for writing 'summer and winter' is that most of the ecumene is in the north and only a small part is in the south. The reason for mentioning this together with the climates is that when it is summer in one place it is winter in the other" (*Commentary on Psalms*, 2003, vol. II, pp. 11–12). This neologism is also found in *Moladot* III i 1, 2 and III iv 3, 4 and in *Tequfah* §7:1. To Ibn Ezra's mind, the climates were created as part of the divine blueprint of Genesis; he expects them to remain unchanged and is worried that climatological variations might herald the end of the world.

See his commentary on Psalms 89:12 and Job 38:5. See also Sela 1999, pp. 248–252. For the climatological theory in Jewish medieval thought, see Fontaine 2000, pp. 101–137.

[2]**1: The second way relates to the climates.** Underlying Ibn Ezra's treatments of the seven climates is the climatological-astrological theory according to which astrological influence is not uniform on earth but varies significantly as a function of the climates. In *Reshit Ḥokhmah* Ibn Ezra correlates each of the seven climates to each of the twelve zodiacal signs and to each of the seven planets; in *Ṭe'amim I* he explains this astrological relationship in terms of a sympathetic link connecting the qualities of a particular sign to the weather or to other natural characteristic of a certain climate. See *Reshit Ḥokhmah*, 1939, II, ix:7; xi:28, *et passim; Ṭe'amim* I, §2.2:13, pp. 38–39; §2.13:6, pp. 52–53, *et passim.*

[3]**2: If the native was born in Ethiopia.** For the image of the Ethiopian in the second way, Ibn Ezra probably drew on the stereotyped description of Ethiopia in Ptolemy's *Tetrabiblos*: "The people who live under the more southern parallels, that is, those from the equator to the summer tropic, since they have the sun over their heads and are burned by it, have black skins and thick, woolly hair, are contracted in form and shrunken in stature, are sanguine of nature, and in habits are for the most part savage because their homes are continually oppressed by heat; we call them by the general name Ethiopians" (1980, I:11, pp. 120–123). The same argument appears in Māshā'allāh's *Book on Eclipses*, whose translation into Hebrew is (probably wrongly) assigned to Ibn Ezra: אמר מאשא אללה: דע כי מפעלי הכוכבים כפי ענין האקלימין, כי תמצא כוכבים שהם טובים באקלים אחד והם בעצמם רעים באקלים אחר. ואכן, יש לך להבין ענין האקלימין, כמו אקלים הכושיים, שהנו חם בכל עת = "Māshā'allāh said: know that the effects of the stars depend on the climates; for you may find planets that are benefic in one climate but they themselves are malefic in another climate. Indeed, you should understand the matter of the climates; for instance, the climate of the Ethiopians, which is always hot" (*Book on eclipses*, 2010, §2:1–2, pp. 242–243).

[4]**2: Venus and the Moon... <of his nativity>.** Venus and the Moon are considered to be benefic planets. See: *Tetrabiblos*, 1980, I:5, pp. 38–39; *Ṭe'amim* II, §5.8:2, pp. 232–233. Hence a favorable outcome is to be expected if they are in the ascendant of the natal chart.

[5]**3: Ruler of the nativity.** As defined below in *Moladot* III i 16, 1 and *Moladot* IV 29, 1, the ruler of the nativity (שליט על המולד), or ruler of the native (שליט על הנולד) is the planet that exerts lordship over all five places of life or over most of them. The five places of life are: (i & ii) the positions of the two luminaries; (iii) the position of the conjunction or opposition of the luminaries, whichever occurs last before the birth of the native; (iv) the degree of the ascendant; and (v) the lot of Fortune. See *Moladot* III i 3, 2 and note. The main astrological function of the ruler of the nativity or *kadhkhudāh* (see below, *Moladot* III i 9, 3) is to provide "its planetary years" (see below, note on III i 9, 4) in order to gauge the native's lifespan. See *Moladot* III i 9, 1–11 and notes, and *Moladot* III i 10, 1–4 and notes.

[6]**3: If Mercury is the ruler of the nativity.** Mercury indicates wisdom, speech, and the rational soul. See *Moladot* III i 7, 7–9; *Tetrabiblos*, 1980, III:13, pp. 332–33; *Reshit Ḥokhmah*, 1939, IV, xlix:9–10; *Ṭe'amim* I, §4.7:2, pp. 78–79; *Ṭe'amim* II, §5.7:1, pp. 232–233.

[7]**4: Their temperament is not balanced.** Here Ibn Ezra applies the Hippocratic-Galenic theory according to which health and illness are determined by the mixture and proportion of the four humors (blood, phlegm, black bile, and yellow bile) in the body. An excess of heat violates this equilibrium. See *Moladot* I 9, 3. The same theory, although producing an opposite result because applied to human beings born in the middle of the ecumene, is driven home in the commentary on Ecclesiastes 1:12: ואמר: בירושלם - בעבור היות מקומה נכון לקבל החכמה. כי ידוע שהיישוב נחלק לשבעה חלקים, ולא יתכן היות ישרי לב לקבל החכמה כי אם בשלשה חלקים האמצעיים; כי החלקים הראשונים והאחרונים ימנע רוב החום או הקור להיות תולדת אדם ישרה. וידוע כי רוחב ירושלם שלשים ושלש מעלות, והוא חצי היישוב. = "He said 'in Jerusalem,' because it is located in a place specially apt to receive wisdom. For it is known that the inhabited part of the earth is divided into seven parts and it is impossible for upright people, capable of receiving wisdom, to be found anywhere except in the middle three sections. For in the first and last pairs of sections, excessive heat or cold prevents <the formation of> a sound human temperament. And it is known that the latitude of Jerusalem is 33°, that is, the middle of the ecumene."

<I 4>

[1]**1: The great conjunction <of Saturn and Jupiter>.** Here "great conjunction" refers indifferently to any of the so-called small, middle, or great Saturn-Jupiter conjunctions. See below, note on III iii 4, 7. This suggests that, in the third way, the Saturn-Jupiter conjunctions play what Ibn Ezra deemed to be their standard and most frequent role, whereas the function assigned to them in the first way (causing the protracted exile of the Israelite nation) is exceptional. This is corroborated by the fact that in *'Olam* I and *'Olam* II, too, the Saturn-Jupiter conjunctions generally play the less dramatic role of molding the political history of cities and causing high or low prices. See *'Olam* I, §25:1–5; §39:1–9; §40:1–3; §42:1–7; §43:1–3, pp. 68–69, 78–81; *'Olam* II, §21:1–2; §27:1–2, pp. 170–171, 174–175, *et passim*.

[2]**2: A certain city... into war.** For the association of wars with the three types of Saturn-Jupiter conjunctions, see *'Olam* I, §39:1; *'Olam* II, §20:4, pp. 78–79, 170–171.

<I 5>

[1]**1: The revolution of the world.** This refers to a special horoscope cast every year, when the Sun enters Aries, in order to forecast world affairs during the coming year. The name "revolution of the world" evokes the creation of the world. According to Indian cosmological theories, which Ibn Ezra recounts in some of his scientific works, the world undergoes long and recurrent cycles of creation and destruction; creation occurs when all the planets meet in conjunction in the head of Aries. See *Ibn al-Muthannā's Commentary on the Astronomical Tables of al-Khwārizmī*, translated by Ibn Ezra into Hebrew: השם הנכבד ברא השבעה משרתים ומקומות גבהותם ומקומות מחברתם בחלק ראשון ממזל טלה וצוה אותם להקיף ונתן לכל אחד מהם מהלך ידוע עד שיתחברו כלם בחלק שברא השם או בשובם אליו יעשה השם בהם חפצו. = "God created the seven planets, their apogees and nodes in the first part of Aries and commanded them to go around, giving each of them a fixed motion until they come together again where God created them. When they return there, God will do what he wishes with them" (*Ibn al-Muthannā's Commentary*, 1967, pp. 152, 299). For a similar account, see *Rationibus tabularum*, 1947, p. 88. *Mishpeṭei*

ha-Mazzalot (MS Schoenberg 57, fol. 69) briefly acknowledges this idea: והנה בהכנס השמש בתחילת טלה היא תקופת האמת אז יתחדש העולם = "The true <beginning of the vernal> season occurs when the Sun enters the head of Aries, and then the world is renewed." But the expression "revolution of the world" (תקופת העולם) is never used in Ibn Ezra's specialized treatises on world astrology (the two versions of *Sefer ha-'Olam, 'Olam* I and *'Olam* II) where the same astrological factor is designated, instead, the "revolution of the year" (תקופת השנה) and used to forecast the fortunes of cities and kingdoms, even in years of a Saturn-Jupiter conjunction, or in a hierarchical arrangement of the three types of Saturn-Jupiter conjunctions, taken along with the revolution of the year, according to the lengths of their periods. See *'Olam* I, §25:1–5; §32:1–8; §39:1–9; §40:1–3; §42:1–8; §44:1–6; §53:1–7; pp. 68–69, 72–75, 78–79, 80–81, 82–83, 86–87; *'Olam* II, §11:1–4, pp. 162–163 and note on p. 203.

[2]**2: A plague breaks out in a certain city.** For the association between diseases and the horoscopes cast when the Sun enters Aries, see *'Olam* II, §24:3, §50:1, pp. 172–173, 188–189.

<I 6>

[1]**1: Family.** How a person is raised and educated, a consequence of the social rank of the native's family, is one of the factors mentioned by Ptolemy in *Tetrabiblos* (1980, I:2, pp. 17–19) in his defense of astrology: "But in an inquiry concerning nativities and individual temperaments in general, one can see that there are circumstances of no small importance and of no trifling character, which join to cause the special qualities of those who are born.... In addition to this, all the aforesaid conditions being equal, rearing and customs contribute to influence the particular way in which a life is lived.... We should not object to astrologers using [how a person is reared] as a basis for calculation."

[2]**2: A baker's servant, Hebrew משרת פורני,** *lit.* someone who tends an oven. The word פורני derives from the Latin *furnus* "oven." For the term in Hebrew, see B *Pesaḥim* 31b; *Beiṣah* 34a; *Qiddushin* 62a; *'Avodah Zarah* 35b, etc. Ibn Ezra employs a similar illustration in *Ṭe'amim* I, §9.1:7, pp. 92–93 and *Mishpeṭei ha-Mazzalot*, MS Schoenberg 57, fol. 79.

<I 7>

[1]2: **The king's nativity.** Note that in contrast with all the other ways, here it is a feature of the doctrine of nativities, the king's natal chart, that overrides the indications of his subjects' natal charts. However, the example of the sixth way (where the king's nativity determines that he will send into battle many people whose nativities do not determine that they will leave home) highlights that the impact of the natal horoscope depends not only on the configuration of the stars at the time of birth but also on the native's social and political status.

<I 8>

[1]1: **Nature, Hebrew** תולדת. In the long commentary on Exodus 23:25, Ibn Ezra defines this biblical word (Gen. 2:4 *et passim*) as "a power (*koah*) that protects the body and that man receives from heaven." The widespread use of *toledet* throughout Ibn Ezra's writing contrasts sharply with the complete absence of *ṭeva'*, borrowed from its Arabic cognate *ṭiva'a* and widely used by Ibn Ezra's contemporaries, such as Abraham Bar Ḥiyya, Maimonides, Judah Ibn Tibbon, and Samuel Ibn Tibbon. A cursory analysis of its occurrences in *Moladot* and *Tequfah* suggests that Ibn Ezra construed *toledet* as meaning principally the physical qualities of the planets and the zodiacal signs. See glossary, s.v. "nature" and related phrases. In other parts of Ibn Ezra's work, the term designates nature and its diverse phenomena, such as the four elements and their qualities, the quintessence, etc. But here it denotes "weather." For the uses and meanings Ibn Ezra gave to *toledet*, see Sela 2003, pp. 130–137.

[2]2: **Benefic stars.** For this concept, see *Moladot* III i 5, 11 and note.

[3]2: **He [the astrologer]... <of the electional horoscope>.** The current passage describes how the ascendant of a horoscope, cast according to the doctrine of elections, is determined. The ascendant is the degree of the zodiac that rises above the eastern horizon at the specific time and location of an event. The doctrine of elections is concerned with finding the best time to begin a particular activity by constructing and analyzing a horoscopic chart for a hypothetical time of launching the activity. In all the branches of horoscopic astrology, except for the doctrine of elections, the time for casting the horoscope is given *beforehand* and corresponds,

for example, to the time of the native's birth (the doctrine of nativities), to the time when the Sun arrives at the same point in the zodiac where it was at the time of birth (continuous astrology), to the time when the Sun enters Aries (world astrology), to the time when a querent ask a question to the astrologer (the doctrine of interrogations), or to the time of the onset of a disease (medical astrology). But the doctrine of elections works the other way round: given some activity (such as embarking on a journey, taking a medicine, getting married, founding a city, determining a baby's sex, conspiring against the king, etc.), the astrologer is required to determine a propitious time to begin this activity, a time that corresponds to a celestial configuration that gives a favorable signification for the requested activity. This favorable time is determined by deliberately finding or *choosing* (whence the name "doctrine of elections") a convenient ascendant, and by casting and analyzing the corresponding horoscope. In the current passage, to obtain this favorable time, the astrologer deliberately *puts* Jupiter and Venus, two benefic planets, in the ascendant of the electional horoscope. This means that the astrologer, using astronomical tables, chooses, among many possible future astral configurations, one in which Jupiter and Venus, the two benefic planets, are in the ascendant. Note here Ibn Ezra's use of the verb "put," which highlights the deliberate character of determining this ascendant.

In the introductions to both *Mivḥarim* I and *Mivḥarim* II, Ibn Ezra introduces two methods for elections (see below, note on IV 26, 3–5). In the first, which Ibn Ezra recommends as more precise and efficient, the ascendant of the electional horoscope is made to depend on the natal horoscope by transferring key components of the latter to the former. In the second method, employed when the client's time of birth is unknown, a certain planet is chosen and its position determined, so that this planet's significations correspond to the client's request. In the current passage, then, Ibn Ezra refers to the second, less precise and less efficient method. Note that in *Mivḥarim* I and *Mivḥarim* II, after mentioning the two methods, Ibn Ezra uses only the second method, which reflects the fact that it was used more than the other, probably because few people remember their precise moment of birth.

[4]**4: But <the astrologer>... dangerous place.** This is a reference to the procedure of "direction" or "prorogation"—Greek *aphesis*, Arabic *tasyīr*, Hebrew נהוגים, Latin *ductus*—employed in the doctrine of nativities to determine the native's lifespan. In this procedure, life is represented as a continuous progression of an initial zodiacal point, until it reaches a

place of death (מקום כרת), which symbolizes threats to the native's life and, ultimately, death. See *Moladot* III i 10, 1–4; III i 11, 1–4; IV 9, 2 and notes. This is the only locus in Ibn Ezra's astrological corpus where he uses "dangerous place" (מקום מסוכן) instead of the stock phrase "place of death" (מקום כרת). Here Ibn Ezra conveys the idea that had the astrologer properly applied the procedure of "direction" in the natal horoscope of each of the unfortunate thousand travelers sailing together in one ship, he would have found that, at the time proposed by the electional horoscope to embark on a journey, the direction reaches a place of death, thereby signaling a serious threat to all their lives.

[5]**4: If he [the native]... have survived.** Here Ibn Ezra conveys the idea that human beings as a rule cannot totally escape the sway of the decrees of the stars, but only reduce it to some extent. He expresses this idea in the introduction to his works on the doctrine of elections. See *Mivḥarim* I, §1:1, pp. 46–46 (quoted in the next note); *Mivḥarim* II, §1:3, pp. 142–143.

<I 9>

[1]**1: The power of the soul... in wisdom.** Here Ibn Ezra is probably referring to the highest component of the tripartite soul, that is, the "supernal," "wise," or "rational" soul, which, in his view, is the most significant means by which human beings can evade the decrees of the stars. The tripartite soul can be traced back to Plato (*Timaeus* 69a, 69d, 79d) and Aristotle (*De anima* 413a–b and 414a–b), as Ibn Ezra seems to known (*Ṭe'amim* I, §4.5:2, pp. 76–77 and *Ṭe'amim* II, §5.1:2, pp. 216–217). Following Plato, Galen identifies three main faculties of the soul—the rational (*logistikon*), the spirited (*thymoeides*), and the appetitive (*epithymetikon*)—and correlates these three main vital functions with the three main organs of the body—the brain, the heart, and the liver (Lloyd 1973, pp. 140).

Here are two examples of how Ibn Ezra speaks of the human supernal soul as the means by which human beings can evade the decrees of the stars, with different degrees of success: (1) *Mivḥarim* I, §1:1, pp. 46–47: יש לנשמת האדם העליונה כח לבטל קצת הפרטים ולהוסיף או לגרוע על כל מה שיזרו הכוכבים, רק אין כח לה לבטל הכלל = "The human supernal soul has the power to annul some details <of the natal horoscope> and to augment or reduce anything signified by the stars, but it does not have power to annul the general import <of the natal horoscope>"; (2) long comm. on Ex. 6:3: והעולם השפל יקבל כח מהעולם התיכון - כל אחד מהפרטים כפי

המערכת העליונה. ובעבור כי נשמת האדם גבוהה מן העולם האמצעי, אם היתה הנפש חכמה והכירה מעשה השם, שהם בלא אמצעי ועל ידי אמצעי, והניחה תאות העולם השפל, והתבודדה לדבקה בשם הנכבד - אם יש במערכת הכוכבים בעת ההריון רעה שתבוא עליו ביום ידוע, השם, שדבק בו, יסבב סבות להצילו מרעתו. = "The lower world receives power from the middle world [the superlunary domain of stars and orbs]—each one of its parts [i.e., of the lower world] according to the upper configuration <of the stars>. But since the human soul is higher than the intermediary world, if the soul becomes wise and apprehends the deeds of God, which are [both] without intermediary and through an intermediary, and if it renounces the desires of the lower world and secludes itself to cleave to the Glorious Name—then, if according the configuration of the stars at the moment of conception some misfortune was to occur to him at a certain time, God, to Whom he has cleaved, will effect causes to save him from his misfortune." See also *Mivḥarim* II, §1:3, pp. 141–143; long comm. on Ex. 3:15, 23:25, *Yesod Mora'*, 2007, VII, pp. 140–145 *et passim*.

[2]**2: Revolution of the year.** For this term, see notes on *Tequfah* §1:7 and §15:1–3. Here this term refers to a special horoscope cast at the revolution of the year, that is, at the time when the Sun arrives at the same point in the zodiac where it was at the time of birth.

[3]**3: Balance in his bodily temperament.** See *Moladot* I 3, 4 and note.

[4]**1–5: The eighth way . . . is fortunate.** Ibn Ezra probably based the narrative of the "eighth way" on a responsum by Sherira Gaon (d. 1006) and Hai Gaon (d. 1038), addressing the famous talmudic dictum "there is no *mazzal* for Israel" (B *Shabbat* 156b; quoted in App. 2, Q. 1, §2:1, on pp. 424–425). In the closing years of the twelfth century, a group of scholars in southern France addressed a series of queries to Maimonides in Egypt, requesting his advice on some troubling issues related to astrology. The authors incorporated verbatim quotations and paraphrases of passages excerpted from some of Ibn Ezra's astrological works, notably *Moladot*. One of these passages is from the section where Ibn Ezra expounded the "eighth way." Just before this quotation, the scholars introduced a verbatim quotation from the aforementioned responsum by Sherira Gaon and Hai Gaon). Immediately after this, the questioners offered their own opinion about that talmudic passage. By immediately quoting from the "eighth way" in the introduction to *Moladot*, the French scholars imply that the author of that passage (Ibn Ezra, although they do not mention

his name) wrote it as a commentary on or expansion of the responsum by Sherira and Hai. A reading of the responsum shows that the questioners' assertion makes sense: just as the two Geonim divide astrologers into two groups, one of them attributing everything to the stars and the other asserting that astrological influence may be counteracted by good deeds, Ibn Ezra in the "eighth way" offers two ways for escaping the decrees of the stars, one of them embodied by an astrologer who applies astrological-medical knowledge, the other by a righteous person who is saved thanks to his piety. Just as in the responsum, when a star provokes fever at a certain time, "man can drink cold beverages in order to cool [himself]," so in Ibn Ezra's account the astrologer saves himself "abstaining from hot foods and drinking beverages in order to cool his body." For the quotation of the responsum by Sherira Gaon and Hai Gaon in the letter sent to Maimonides from southern France, see *Queries on Astrology*, 2004, pp. 98–101.

<II 1>

[1]**1: Rectification of the nativity, Hebrew** מאזני המולד, ***lit.*** **balance of the nativity.** For an explanation of this term, see above ("General Introduction"), p. 41.

[2]**1: Ptolemy, Hebrew** בטלמיוס: Claudius Ptolemy is Ibn Ezra's most important astrological and scientific source; he refers to him more often than to any other scientist or astrologer. The persona known to Ibn Ezra, however, is not the historical scientist of classical antiquity but a compound of legend and myth. This is reflected in the fact that there are two different ways in which Claudius Ptolemy is designated in Ibn Ezra's astrological, scientific, and non-scientific work:

(1) *Batalmiyūs*, that is, Ptolemy in an Arabic accent, is the name used in all of the astrological works that we know for certain were part of the astrological encyclopedia composed in Béziers in 1148–1149: *Reshit Ḥokhmah* I (1939, I, vi:12 *et passim*), *Te'amim* I (*Te'amim*, 2007, "Authorities and Sources," p. 355, s.v. "Ptolemy"), *Sefer ha-Moladot* ("Authorities and Sources," s.v. "Ptolemy"), *She'elot* I (*Elections, Interrogations, Medical Astrology*, 2011, "Authorities and Sources," p. 548, s.v. "Ptolemy"), *Mivḥarim* I (ibid., p. 545, s.v. "Ptolemy), and *'Olam* I (*'Olam*, 2010, "Authorities and Sources," p. 321, s.v. "Ptolemy"). *Batalmiyūs* is also used in the commentary on Amos 5:8; *Ha-Shem*, 1985, p. 424, 425 *et passim*; *Ibn al-Muthannā's Commentary*, 1967 (Parma version, "introduction") p. 301; *Neḥoshet* I, MS Paris 1061, fols. 148b, 156a.

(2) *Talmai* (or *King Talmai*), the post-biblical or talmudic Hebrew designation of "King Ptolemy," is used in all the other astrological works: *She'elot* II (*Elections, Interrogations, Medical Astrology*, 2011, "Authorities and Sources," p. 548, s.v. "Ptolemy"), *Mivḥarim* II (ibid., p. 545, s.v. "Ptolemy), *'Olam* II (*'Olam*, 2010, "Authorities and Sources," p. 321, s.v. "Ptolemy," "Ptolemy the King"), *Ṭe'amim* II (*Ṭe'amim*, 2007, "Authorities and Sources," p. 355, s.v. "Ptolemy," "Ptolemy the King"), *Sefer ha-Me'orot* (*Elections, Interrogations, Medical Astrology*, 2011, "Authorities and Sources," p. 551, s.v. "King Ptolemy), *Sefer Mishpeṭei ha-Mazzalot* (MS Schoenberg 57, fol. 69 *et passim*), and *Sefer ha-Tequfah* ("Authorities and Sources," s.v. "Ptolemy"). "King Talmai" is also used in *Neḥoshet* I, MS Paris 1061, fol. 151b; *Neḥoshet* II, MS Mantua 10, fol. 37a; *Ibn al-Muthannā's Commentary*, 1967 (Parma version, "introduction") p. 301; *'Ibbur*, 1874, pp. 81, 88; *Mispar*, 1895, p. 45.

[3]1: ***Nimudar* in the Persian language.** This is the term commonly used in Arabic treatises on nativities to denote the procedure for determining the ascendant of a natal horoscope. In *Liber de nativitatibus* (1485, sig. A2a; quoted in App. 4, Q. 2, §1:1, on pp. 444–445) Ibn Ezra asserts that מאזנים, *lit.* balance (i.e., scales), is the translation of the word *Nimudar*: "Animodar quod interpretatur trutina" = "Animodar, whose translation is 'balance.'"

[4]2: ***Tetrabiblos.*** See note on III v 4, 1.

[5]2: ***Book of the Tree. Sefer ha-'Ilan*** (Book of the tree) appears to be an alternative name for *Sefer ha-Peri* (Book of the fruit), which is how Ibn Ezra designates Pseudo-Ptolemy's *Centiloquium* in *Reshit Ḥokhmah* (1939, X, lxxvi:24), in an explicit reference to aphorism 88 of this work, as well as in *Moladot* III i 7, 10. See note there. This assumption is supported by the fact that aphorism 51 of the *Centiloquium* offers an account of one of the best known methods of rectification of the nativity. See *Sefer ha-Peri*, MS Paris 1055, fol. 60a (quoted in note on II 5, 1–10). Note, however, that this is not the method of rectification presented in this section, but the famous *trutina Hermetis* (Hermes' balance), which Ibn Ezra himself introduces in *Moladot* II 5, 1–10, and ascribes not to Ptolemy but to Enoch.

[6]2: ***Little Book of the Wizard.*** This pseudo-Ptolemaic work is otherwise unknown.

[7]**4: Lord of the house.** The house or domicile is traditionally the first of the planets' five essential dignities (house, exaltation, triplicity, term, decan), that is, five distinct zodiacal positions (a whole sign, a degree in a sign, or an interval of degrees in a sign) where a planet is said to acquire strength, for good or for evil, according to its nature. *Mishpeṭei ha-Mazzalot* (MS Schoenberg 57, fol. 69) enumerates the houses, or domiciles, over which each of the seven planet exerts lordship, as follows: בתי הבתים: בתי הלבנה אחד, והוא סרטן; בית השמש אחד, והוא אריה; בתי כוכב חמה תאומים ובתולה; בתי נגה שור ומאזנים; בתי מאדים טלה ועקרב; בתי צדק קשת ודגים; בתי שבתאי גדי ודלי. = "Houses: the Moon has one house, Cancer; <also> the Sun has one house, Leo; Mercury's houses are Gemini and Virgo; Venus' houses are Taurus and Libra; Mars' houses are Aries and Scorpio; Jupiter's houses are Sagittarius and Pisces; Saturn's houses are Capricorn and Aquarius." Ibn Ezra extensively explains the logic behind the planetary houses in *Ṭe'amim* I, §2.4:1–12, §2.5:1–12, pp. 42–47 and *Ṭe'amim* II, §2.5:1–10, §2.6:1–7, pp. 194–197.

[8]**4: Lord of the exaltation.** Exaltation is traditionally the second of the planets' five essential dignities. To denote the concept of exaltation, Ibn Ezra employed the Hebrew כבוד, *lit.* honor, a calque from the Arabic *sharaf. Mishpeṭei ha-Mazzalot* (MS Schoenberg 57, fols. 69–70) enumerates the signs or degrees where the planets have their exaltation, that is, the signs or degrees where a planet is said to be "lord of the exaltation," as follows: בתי הכבוד: טלה בית כבוד השמש, כל המזל, והקדמונים אמרו במעלת תשע עשרה . . . שור בית כבוד הלבנה, והקדמונים אמרו במעלה שלישית . . . גם הקדמונים אמרו כי תאומים בית כבוד ראש התלי, וכבוד הזנב במזל קשת, ותלמי מהתל בהם והדין עמו. סרטן בית כבוד צדק, והקדמונים אמרו במעלת ט"ו . . . בתולה בית כבוד כוכב חמה, והקדמונים אמרו במעלת ט"ו . . . מאזנים בית כבוד שבתאי . . . והקדמונים אמרו במעלת כ"א . . . מזל גדי בית כבוד מאדים . . . והקדמונים אמרו במעלת כ"ח. דגים בית כבוד נגה . . . והקדמונים אמרו במעלת כ"ז. = "Houses of exaltation: Aries, the whole sign, is the Sun's house of exaltation, but the Ancients said <that it is at Aries> 19°.... Taurus is the Moon's house of exaltation, but the Ancients said <that it is at Taurus> 3°.... The Ancients also said that Gemini is the house of exaltation of the Head of the Dragon, and Sagittarius is the exaltation of the Tail; but Ptolemy mocks them and he is right. Cancer is Jupiter's house of exaltation, but the Ancients said <that it is at Cancer> 15°.... Virgo is Mercury's house of exaltation, but the Ancients said <that it is at Virgo> 15°.... Libra is Saturn's house of

exaltation... but the Ancients said <that it is at Libra> 21°.... Capricorn is Mars' house of exaltation... but the Ancients said <that it is at Capricorn> 28°. Pisces is Venus' house of exaltation... but the Ancients said <that it is at Pisces> 27°." Ibn Ezra explicates the term in *Ṭe'amim* I, §2.16:1–14, pp. 54–57 and *Ṭe'amim* II, §2.7:1–14, pp. 199–201. See also: *Kitāb al-Madḫal*, 1996, V:5–7, v, pp. 187–196; *Abbreviation*, 1994, pp. 15–23; *Kitāb al-Tafhīm*, 1934, §443, p. 258; *Introduction*, 2004, I:15, p. 25.

[9]**4: Lord of the triplicity.** The triplicity is traditionally the third of the planets' five essential dignities. The concept of triplicity, Hebrew שלישות, denotes four groups of three zodiacal signs, separated from one another by 120°, and linked with the same element of the four elements; consequently, they are considered to have an identical nature. Their name stems from the perception that they form four equilateral triangles across the zodiac. The first triplicity, formed by Aries, Leo, and Sagittarius, has a fiery nature. The second triplicity, composed of Taurus, Virgo, and Capricorn, is earthy. The third triplicity, Gemini, Libra, and Aquarius, is airy in nature. The fourth triplicity, Cancer, Scorpio, and Pisces, is watery. *Mishpeṭei ha-Mazzalot* (MS Schoenberg 57, fol. 70) enumerates the lords of the four triplicities as follows: פקידי השלישות מזלות האש שלשה: השמש ביום ואחריו צדק, ובלילה צדק ואחריו השמש, והשותף עם שניהם שבתאי. פקידי שלישות מזלות העפר: ביום נגה ואחריו לבנה, ובלילה הלבנה ואחריה נגה, והשותף עמהם מאדים. פקידי שלישות מזלות הרוח: ביום שבתאי ואחריו כוכב, ובלילה כוכב ואחריו שבתאי, והשותף צדק. פקידי שלישות מזלות המים: נגה ביום ואחריו מאדים, ובלילה מאדים ואחריו נגה, והשותף עם שניהם ביום ובלילה הלבנה. = "The lords of the triplicity of the fiery signs are three: the Sun by day followed by Jupiter, Jupiter by night followed by the Sun, and their partner is Saturn. The lords of the triplicity of the earthy signs: Venus by day followed by the Moon, the Moon by night followed by Venus, and their partner is Mars. The lords of the triplicity of the airy signs: Saturn by day followed by Mercury, Mercury by night followed by Saturn, and the partner is Jupiter. The lords of the triplicity of the watery signs: Venus by day followed by Mars, Mars by night followed by Venus, and their partner both by day and by night is the Moon." For an account of the triplicities, and their lords, see *Ṭe'amim II*, §2.8:1–12, pp. 200–213; cf. *Tetrabiblos*, 1980, I:18, pp. 83–87; *Kitāb al-Madḫal*, 1996, V:14, v, pp. 200–14; *Abbreviation*, 1994, p. 25; *Kitāb al-Tafhīm*, 1934, §445, p. 259; *Introduction*, 2004, I:16, pp. 25–27; *Carmen Astrologicum*, 1976, I:1, pp. 161–162.

[10]**4: Lord of the term.** The term is traditionally the fourth of the planets' five essential dignities. The terms, Hebrew גבולים, are unequal divisions of the signs; a planet, except the Sun and the Moon, is associated with each of them as "lord of the term." Introductions to astrology usually provide lists of the terms in each sign; in some cases they also refer to various methods. The most common are the terms of the Chaldeans or Babylonians, of the Hindus, of the Egyptians, and of Ptolemy. See *Kitāb al-Tafhīm*, 1934, §453, pp. 265–266; *Kitāb al-Madḫal*, 1996, V:8, v, pp. 196–200; *Abbreviation*, 1994, p. 89; *Introduction*, 2004, I:19, pp. 27–29; *Almagest*, 1984, I:21–22, pp. 91–107. This is how *Reshit Ḥokhmah* I enumerates Aries' terms according to the Egyptians and Babylonians, on the one hand, and according to Ptolemy, on the other: ואלה הם הגבולים על דעת חכמי מצרים והבבליים: לצדק שש מעלות, ולנגה שש, ולכוכב חמה שמנה, ולמאדים חמש, ולשבתי חמש; ועל דעת בטלמיוס לצדק שש בתחלה, והשני לנוגה שמנה, והשלישי לכוכב חמה שבע, והרביעי למאדים חמש, והחמישי לשבתי ארבע. = "These are the terms according to the Egyptian scientists and the Babylonians: Jupiter 6°, Venus 6°, Mercury 8°, Mars 5°, Saturn 5°; and in Ptolemy's opinion: first, Jupiter 6°, second, Venus 8°, third, Mercury 7°, fourth, Mars 5°, fifth, Saturn 4°" (MS Oxford 160, fols. 17a–17b; this passage is miscopied in *Reshit Ḥokhmah*, 1939, II, x:23–25).

[11]**4: Lord of the decan.** The decan is traditionally the fifth of the planets' five essential dignities. Each of the twelve zodiacal signs is divided into three equal divisions, called decans, Hebrew פנים, and each decan is assigned to a planet that functions as its lord. Several methods of allocation are used. See *Kitāb al-Madḫal*, 1996, V:15–16, v, pp. 202–203; *Kitāb al-Tafhīm*, 1934, §449–451, pp. 262–263; *Introduction*, 2004, I:20, IV:18, pp. 29, 131; *Ṭe'amim* I, §2.8:1–8, pp. 46–49; *Ṭe'amim* II, §2.9:4–6, pp. 202–203; *Mishpeṭei ha-Mazzalot*, MS Schoenberg 57, fols. 70–71.

[12]**4: Finding out... <over this degree>.** In medieval astrology, to determine which planet is the most powerful or the ruler in some astrological configuration, the planets participating in this configuration are assigned powers, or portions of power, according to the precedence of their dignities: house, exaltation, triplicity, term, decans. For the numerical values assigned to them, see *Moladot* III i 3, 3, and notes.

[13]**6: Cardines.** See below, note on III i 9, 8.

[14]6: **The number... <zodiacal> sign.** This means that one of the cardines of the rectified nativity is equal to the ecliptical longitude of the planet that exerts more lordship. This is explained in al-Qabīṣī's *Introduction to Astrology*: "Then you will observe, at the degree of the conjunction or opposition which precedes the birth, which of the planets is luckiest in it and is most powerful in it because of the abundance of <its> shares. Then compute the longitude of this planet for the time of birth. Then see whether the degrees of the planet in its sign are closer to the degrees of the tenth <place> or to the degrees of the ascendant. To whichever of the two it is nearer, make this cardine equal to the degrees an minutes of the planet, and establish the 12 places on it" (2004, IV:3, pp. 109–111).

[15]1–6: **Ptolemy said... <zodiacal> sign.** This method of rectification, explicitly credited to Ptolemy, is briefly introduced by Ibn Ezra in the following works: (1) *Ṭe'amim* II, §6.1:3, pp. 234–235 (quoted in App. 4, Q. 4, §1:3, on p. 448); (2) *Liber de nativitatibus* (1485, sig. A2a; quoted in App. 4, Q. 2, §1:1, on pp. 444–445); (3) the second version of *Sefer ha-Moladot* (*Nativitatum*, MS Erfurt, fols. 54b–55a). The same method of rectification occurs in Arabic astrological works preceding Ibn Ezra's times: 'Umar b. al-Farrukhān al-Ṭabarī's *Kitāb al-Mawālid* (*Nativitatibus*, 1533, III, p. 141); al-Qabīṣī's *Introduction to Astrology* (2004, IV:3, pp. 109–111); al-Bīrūnī's *Kitāb al-Tafhīm* (*Kitāb al-Tafhīm*, 1934, §525, pp. 328–329). The ultimate source of these medieval accounts is Ptolemy's *Tetrabiblos* III:2, the main points or which follow: "Difficulty often arises with regard to the first and most important fact, that is, the fraction of the hour of the birth; for in general only observation by of horoscopic astrolabes at the time of birth can for scientific observers give the minute the hour.... Discover the degree of the zodiac which should be rising, given the degree of the known hour nearest the event.... We must, then, take the syzygy most recently preceding the birth.... We must see what stars rule it at the time of the birth.... Whatever degree this star by accurate reckoning occupies in the sign through which it is passing, we shall judge that the corresponding degree is rising at the time of the nativity in the sign which is found to be closest by the method of ascensions" (III:2, pp. 231–235).

<II 2>

[1]2: **As explained in the *Book of the Tables*.** This work is also referred to in *Moladot* III i 12, 3 and IV 4, 4; IV 8, 1. Ibn Ezra composed at least four

versions of the *Book of Astronomical Tables* (ספר לוחות), two in Hebrew and two in Latin. See Sela and Freudenthal 2006, pp. 19, 20, 21, 31, 36, 38, 42; Sela 2003, pp. 22–27. These were accompanied by their canons, a *Book of the Reasons behind Astronomical Tables* (ספר טעמי הלוחות), or *Book on the Use of the Tables* (ספר מעשה הלוחות). In various parts of his astrological and astronomical work Ibn Ezra provides references to such a *Book of Tables* composed by him: *Ṭe'amim* II, §2.3:5, pp. 188–189; *'Olam* II, §45:4, pp. 184–185; *Me'orot* §25:4, pp. 472–473; *She'elot* II, §12.8:5, pp. 394–395; *Mishpeṭei ha-Mazzalot*, MS Schoenberg 57, fol. 72; *Neḥoshet* II, MS Mantua 10, fols. 37b, 39a, 48a; *Neḥoshet* III, MS Pinsker 26, fols. 58b, 59a. In the surviving *Liber de rationibus tabularum*, which is probably a Latin translation of one of the lost Hebrew versions of *Book of the Reasons behind Astronomical Tables*, there is a section about determining the ascendant and the horoscopic places. See *Rationibus tabularum*, 1947, pp. 157–161.

[2]**3: The same applies . . . fourth place.** This means that if the ruler is closer to the cusp of the fourth place, then the position of the ruler should be set to the degree of the lower line of midheaven, that is, the cusp of the fourth place, of the natal horoscope; after the cusp of the fourth place has been determined, it is easy to calculate the degree of the ascendant.

[3]**1–4: But the astrologers . . . number of degrees.** The procedure introduced here is alluded to by Ptolemy: "If, however, the distance of the degree occupied by the ruler from that of the general horoscope is greater than its distance from that of the corresponding mid-heaven, we shall use this same number to constitute the midheaven and thereby establish the other angles" (*Tetrabiblos*, 1980, III:2, pp. 231–235). But judging by the form in which this procedure is conveyed here, Ibn Ezra could have drawn on 'Umar b. al-Farrukhān al-Ṭabarī's *Kitāb al-Mawālid* (*Nativitatibus*, 1533, III, p. 141), on al-Bīrūnī's *Kitāb al-Tafhīm* (1934, §525, p. 329), or on al-Qabīṣī's *Introduction to Astrology*: "Then you will observe, at the degree of the conjunction or opposition which precedes the birth, which of the planets is luckiest in it and is most powerful in it because of the abundance of <its> shares. Then compute the longitude of this planet for the time of birth. Then see whether the degrees of the planet in its sign are closer to the degrees of the tenth <place> or to the degrees of the ascendant. To whichever of the two it is nearer, make this cardine equal to the degrees and minutes of the planet, and establish the 12 places on it" (2004, IV:3, pp. 109–111).

<II 3>

[1]**1: But those... confused about this.** The confusion referred to here is connected to the last statement of the previous section (*Moladot* II 2, 5). It is said there that if the native was born between an opposition and conjunction of the luminaries, (that is, in the second half of the month,) to find the degree of the rule "we should carefully calculate the degree of the opposition." However, it is not specified which of the two luminaries (the Sun or the Moon, which are in different degrees) should be taken to calculate the opposition. This is the main issue in the current section.

[2]**2: Some said... moment of opposition.** Drawing on Vettius Valens (120–ca. 175), al-Qabīsī reports such a theory in his *Introduction to Astrology*: "Valens said that the degree of the opposition is the degree in which the Full Moon is, namely, the degree of the Moon" (2004, IV:3, p. 111).

[3]**3: Others said... moment of opposition.** Although ascribed here to "others," such a statement may be found in Ptolemy: "We must, then, take the syzygy most recently preceding the birth, whether it be a new moon or a full moon; and, likewise having ascertained the degree accurately, of both the luminaries if it is a new moon, and if it is a full moon that of the one of them that is above the earth" (*Tetrabiblos*, 1980, III:2, p. 231).

[4]**4: Still others... moment of birth.** This sentence seems to presuppose that even if the native does not remember the precise moment of birth, he/she remembers whether the birth occurred by day (when the Sun was above the Earth) or by night (when the Moon presumably was above the Earth).

[5]**5: Ptolemy said... animals or birds.** As far as I could find, there is no such statement either in the *Tetrabiblos* nor in the *Centiloquium*.

[6]**6: Others said... of the ruler.** This is similar to what is stated in *Moladot* II 1, 6.

<II 4>

[1]**1: This rectification... is <like> a crooked balance, Hebrew** ואלה המאזנים ... הם מאזני שקר. Ibn Ezra plays here with words and puns on

the two meanings of the Hebrew word מאזנים: in the first case the word means "rectification of the nativity," and in the second it means "balance" (scale).

[2]**4: An Indian scholar... are foolishness.** This may be a reference to Māshā'allāh, who is labeled an "Indian scholar" in *Reshit Ḥokhmah* (1939, IX, lxvii:14–15) and *Ṭe'amim* I (§2.18:2, pp. 58–59). One of his methods of rectification is rejected in *Liber de nativitatibus* (1485, sig. A2a; quoted in App. 4, Q. 2, §2:1–2, on pp. 444–445) and mentioned in *Te'amim* II (§6.1:1–2, pp. 234–235; quoted in App. 4, Q. 4, §1:1–2, on pp. 447–448). The current statement may be also a reference to the three methods of *animodar* presented by Abū Bakr al-Ḥasan b. al-Khaṣib in his *Kitāb al-Mawālid* (*Nativitatibus*, 1540, III, sig. B4v–C1r). For other methods of rectification, see *Liber Aristotilis*, 1997, II 5, p. 21; III i 10, p. 43.

[3]**5: Enoch.** Enoch, or Hermes, is a legendary figure who derives from the god incarnate Hermes Trismegistus (who represents the Egyptian god Thoth and is also viewed as the author of treatises on philosophy, science, and magic). In the Muslim world he was divided into the triple Hermes: the first of them founded the sciences before the Flood; the second, Babylonian, recovered the knowledge lost in the Flood; the third lived later in Egypt (Bladel 2009, pp. 121–163; *Kitāb al-Ulūf*, 1968, pp. 14–19; *Tabaqāt al-'Umam*, 1991, pp. 19, 36; Burnett 1976, pp. 231–234; Plessner 1954; Plessner 1971, pp. 45–59.). Ibn Ezra follows closely this tradition and refers to the triple Enoch in three different sections of *'Olam* I: "the ancient Enoch" (§36:1–2, pp. 76–77); "Enoch the Egyptian" (§37:1–2, pp. 76–77); and "Enoch the First" (§56:1–15, pp. 88–89). Enoch's astrological and astronomical work is frequently referred to throughout Ibn Ezra's oeuvre, usually in an approving tone and with no accompanying epithet. See *Moladot* II 4, 5; II 6, 1; II 8, 3–4; III i 2, 5; III v 6, 3; III x 3, 13–14. See also *Mivḥarim* I, §5.4:2, §5.5:1, pp. 66–67; *She'elot* I, §1:2, pp. 240–241; §6.1:6, pp. 266–267; §7.6:8, pp. 276–278; *She'elot* II, §4:3, pp. 350–351; §12.1:1, p. 386–387; *Ṭe'amim* I, §2.4:3, pp. 42–43; §3.6:13, pp. 66–69; §9.3:4, pp. 94–95; *Ṭe'amim* II, §6.1:5, pp. 234–235: כלל: רק מה שהזכיר חנוך הוא אמת ומנוסה, והוא דרך התולדת. = "As a general rule, only what Enoch said is true and corroborated by experience, and is compatible with nature." Ibn Ezra believed that Enoch lived 1,700 years before his own time, on the basis of the position he supposedly reported for the star Cor Leonis (*Ṭe'amim* I, §1.2:3, pp. 30–31). See Sela 2003, pp. 184–185.

[4]1–5: **I have tested . . . rectification is true.** Ibn Ezra's *Liber de nativitatibus* (1485, sig. A2a; quoted in App. 4, Q. 2, §1:2–4, on pp. 444–445) uses almost identical terms to reject Ptolemy's procedure for rectification of the nativity. In addition to an almost identical rejection of Ptolemy's *animodar*, *Ṭe'amim* II (§6.1:3–5, pp. 234–235; quoted in App. 4, Q. 4, §1:3–5, on p. 448) offers an identical endorsement of Enoch rectification of the nativity. Ibn Ezra's *Liber nativitatum* (MS Vienna, fol. 205a), too, rejects Ptolemy's rectification of the nativity: "Et inhibeo tibi ne decipiaris in accipiendo gr ascendentem es balances Tpho vel es balances sapientum Persie." = "I warn you not to cheat and determine the ascendant degree with the Ptolemy's balance or the Persian scientists' balance."

[5]5: **<Only> Enoch's . . . many times.** These two corrections are presented in *Moladot* II 6, 3–6.

<II 5>

[1]4: **273 days.** I.e., 39 weeks (273 days = 39 × 7 days).

[2]4: **259 days.** I.e., 37 weeks (259 days = 37 × 7 days).

[3]4: **287 days.** I.e., 41 weeks (287 days = 41 × 7 days).

[4]5: **There are seven . . . next cardine.** Whereas other methods posit maximum and minimum terms of 288 and 258 days, respectively, by adding and subtracting 15 days from the mean gestation term of 273 days (see next note), Ibn Ezra consistently adds or subtracts intervals of 7 days from the mean term of 273 days, depending on the cardine in which the Moon is located. Therefore, starting from the customary 273 days (273 days = 39 × 7 days), Ibn Ezra endorses a short term of 259 days (259 days = 37 × 7 days = 273 – 14 days), another of 266 days (266 days = 38 × 7 days = 273 – 7 days), another of 280 days (280 days = 40 × 7 days = 273 + 7 days), and a long term of 287 days (287 days = 41 × 7 days = 273 + 14 days).

[5]6: **266 days.** I.e., 38 weeks (266 days = 38 × 7 days).

[6]6: **280 days.** I.e., 40 weeks (280 days = 40 × 7 days).

[7]7: **Assigning one day to every 13°:** This corresponds approximately to the lunar mean daily motion. To the same end, *Liber de nativitatibus* (1485, sig. A2b; quoted in App. 4, Q. 2, §5:3, on pp. 444–446) assigns one equal hour and 50 minutes of an hour to 1°, which is equivalent to assigning one day to every 13° (if 1° corresponds to 1 hour and 50 minutes, 13° correspond to 13 × [1 hour and 50 minutes] = 23 hours + 50 minutes ≈ 1 day). Other sources posit a lunar mean daily motion of 12°. See Abū Bakr al-Ḥasan b. al Khaṣib's *Kitāb al-Mawālid*: *Nativitatibus*, 1540, III, sig. B4v.

[8]1–10: **Enoch's rectification . . . moment of birth.** A clear account of the principle underlying what Ibn Ezra designates "Enoch's rectification" occurs in aphorism 51 of Pseudo-Ptolemy's *Centiloquium* (see notes on II 1, 2; III i 4, 1–3; III i 7, 8 *et passim*). See *Sefer ha-Peri*, MS Paris 1055, fol. 60a (quoted in App. 4, Q. 6, §1:1, on p. 449). The same principle is clearly formulated in the *Anthologiae* by Vettius Valens (*Anthologiae*, 1995, III, p. 67; quoted in App. 4, Q. 7, §1:1, on p. 449). Elsewhere in the *Anthologiae* (I, p. 22), Valens offers precise values for three periods of gestation, which are presumably obtained by the application of the aforementioned principle: (a) the mean period of 273 days, when the Moon is in the ascendant; (b) the maximum period of 288 days, when the Moon is in the descendant, which is the mean period plus 15 days (288 = 273 + 15); (c) the minimum period of 258 days, when the Moon is in the place following the descendant of the nativity, which is the mean period minus 15 days (258 = 273 – 15). Māshā'allāh (ca. 740–ca. 815), according to the evidence provided by *Liber Aristotilis* (composed in the twelfth century by Hugo de Santalla), follows Valens' tradition and mentions two periods of gestation, 258 days (258 = 273 – 15) and 288 days (288 = 273 + 15). See *Liber Aristotilis*, 1997, III i 10, 21–24, pp. 43–44 and note on p. 144. Abū Bakr al-Ḥasan b. al Khaṣib (ninth century), in *Kitāb al-Mawālid* (*Nativitatibus*, 1540, III, sig. B4v), endorses Valens' traditions and mentions the three periods of 258, 273 and 288 days. To calculate intermediate periods of gestation, Abū Bakr uses a lunar mean motion of 12°. Al-Bīrūnī (973–1048), in *Kitāb al-Tafhim* (1934, §526, pp. 329–331), employs the same principle, without mentioning the aforementioned gestation periods, and informs his readers that astrologers use this theory to determine the native's temperament, constitution, and form.

Ibn Ezra, for his part, briefly mentions this method of rectification in *Ṭe'amim* II (§6.1:1–5, pp. 234–235; quoted in App. 4, Q. 4, §1:1–5, on pp. 447–448). In addition to the current locus in *Sefer ha-Moladot*, he

offers a detailed account of it in *Mishpeṭei ha-Mazzalot* (MS Schoenberg 57, fols. 72–73; quoted in App. 4, Q. 1, §1:1–5, §3:1–4, on pp. 442–443), in *Liber de nativitatibus* (1485, sig. A2a–A2b; quoted in App. 4, Q. 2, §3:1–2, §5:1–7, on pp. 444–446), and, unexpectedly, in his long commentary on Exodus 2:2 (quoted in App. 5, Q. 5, §1:1–4, on pp. 448–449). Although Ibn Ezra articulates the principle of the method of rectification in its classical medieval form, that is, as formulated in aphorism 51 of Pseudo-Ptolemy's *Centiloquium* or in al-Bīrūnī's *Kitāb al-Tafhīm*, Ibn Ezra's version differs from the other accounts on several points:

(a) Ibn Ezra always refers to Enoch or Hermes as the originator of this method of rectification (except in his commentary on Ex. 2:2, where such an ascription is not germane). The work by Enoch/Hermes where the method of rectification is mentioned, or Ibn Ezra's source for this datum, has not been identified. As far as I know, the only text not written directly by Ibn Ezra in which Hermes is credited as the originator of this method is the *Epitome totius astrologiae* (1548, II:1, sig. H3r–H3v; quoted in App. 4, Q. 3, §1:3, on p. 447), a work whose contents are closely related to Ibn Ezra's astrological oeuvre.

(b) Ibn Ezra peculiarly designates this method of rectification מאזני חנוך, "Enoch's balance." In this phrase he combines his ascription of this method of rectification to Enoch and his translation of *Nimudar* as מאזנים, "balance." This Hebrew expression was translated into Latin as "trutina hermetis," which is how this method of rectification was bequeathed to and circulated in the medieval and early modern Latin West. This process appears to have begun with the dissemination of Ibn Ezra's *Liber de nativitatibus* (1485, sig. A2a–A2b; quoted in App. 4, Q. 2, §1:1, §3:1, on pp. 444–445), where this method of rectification is designated *trutina* and ascribed to *Hermes*. By contrast, in Peter d'Abano's first Latin translation of *Sefer ha-Moladot*, produced in the thirteenth century (*Liber nativitatum*, 1507, pp. XLV^{r}–XLVI^{r}), this method of rectification is ascribed to Hermes but is not designated *trutina*.

(c) For the duration of gestation, Ibn Ezra draws on a tradition that differs from the aforementioned accounts. All of them, drawing on Vettius Valens, posit maximum and minimum gestation periods of 288 and 258 days, respectively, by adding and subtracting 15 days from the mean duration of 273 days. In addition, when the Moon is not in the cardines of the natal horoscope, these accounts posit a lunar mean daily motion of 12°. In contrast, Ibn Ezra applies the principle that "there are seven days between when the Moon passes one cardine and when it passes the next

cardine" (*Moladot* II 5, 5 and note). In addition, when the Moon is not in the cardines of the natal horoscope, Ibn Ezra applies a lunar mean daily motion of 13° in *Moladot* II 5, 7, *Mishpeṭei ha-Mazzalot* (MS Schoenberg 57, fols. 72–73; quoted in App. 4, Q. 1, §1:2; §3:1–4, on pp. 442–443) and *Liber de nativitatibus* (1485, sig. A2a–A2b; quoted in App. 4, Q. 2, §5:2–5, on pp. 444–446).

<II 6>

[1]**1: I also tested . . . two corrections.** See *Moladot* II 4, 5. These two corrections are presented in *Moladot* II 6, 3–6.

[2]**2: Everything . . . eleventh month.** Corresponds to *Mishpeṭei ha-Mazzalot* (MS Schoenberg 57, fol. 72; quoted in App. 4, Q. 1, §1:4–5, on pp. 442–443); *Liber de nativitatibus* (1485, sig. A2a; quoted in App. 4, Q. 2, §3:2, on pp. 444–445); and the long commentary on Ex. 2:2 (quoted in App. 4, Q. 5, §1:2, on pp. 448–449).

[3]**3–6: I now present . . . before term.** These two corrections are briefly referred to in *Liber de nativitatibus* (1485, sig. A2a; quoted in App. 4, Q. 2, §5:7, on pp. 445–446). That these two corrections are the product of Ibn Ezra's own experience is suggested not only by his own statement in *Moladot* II 6, 1, but also by the fact that, as far as I know, these two corrections are not mentioned in any astrological text prior to Ibn Ezra's work on nativities.

<II 7>

[1]**1: Astrologers, Hebrew חכמי המזלות, *lit.* scholars of the zodiacal signs.** Ibn Ezra uses this expression widely throughout his astrological corpus, usually to refer to astrologers. See Glossary, s.v. "astrologers," "astrology." But Ibn Ezra's *ḥakhmei ha-mazzalot* are also mathematicians, astronomers, cosmologists, and calendrists. In this regard, they are described as dealing with trigonometric problems (*Mispar*, 1895, p. 79), engaged in astronomical tasks like mapping the skies (*Neḥoshet* III, MS Pinsker 26, fol. 63a, right col.; short commentary on Exodus 23:20; *Te'amim* II, §1.2:4, pp. 182–183), writing and using astronomical tables and the astrolabe (*'Ibbur*, 1874, p. 11a; *Mispar*, 1895, p. 27; *Neḥoshet* III, MS Pinsker 26, fol. 65a, right col.), and establishing the relative order of the planetary spheres (*Te'amim* I, §1.3:10, pp. 32–33). Special mention should be made of the *hakhmei*

ha-mazzalot as experts in the calculation of astronomical-chronological parameters, such as the length of the tropical year and solar day, the precise moment of the equinoxes and solstices, and the mean conjunction of sun and moon. In addition to his scientific treatises (*'Olam* I, §16:1, pp. 62–63; *'Ibbur*, 1874, p. 3a, 11a), Ibn Ezra also mentions *ḥakhmei ha-mazzalot* in his biblical exegesis, as the ultimate authority on the Jewish calendar (long commentary on Exodus 12:2; 18:13; 34:21; commentary on Leviticus 25:9). In *Sefer ha-'Ibbur* (Book of the intercalation), *ḥakhmei ha-mazzalot* appear not only as exponents of Greek and Arabic astronomy, but also as Jewish astronomers of talmudic times who fixed the calendar (*'Ibbur*, 1874, pp. 6b, 9a).

[2]**1–12: The astrologers... odds of surviving.** The distribution of the months of gestation among the planets, in the Ptolemaic order of their orbs, is found in a number of Arabic astrological sources: 'Umar b. al-Farrukhān al-Ṭabarī, *Kitāb al-Mawālid* (*Nativitatibus*, 1533, III, p. 141); Abū Bakr al-Ḥasan b. al Khaṣib, *Kitāb al-Mawālid* (*Nativitatibus*, 1540, I, sig. B3r–B3v); and al-Bīrūnī, *Kitāb al-Tafhīm* (*Kitāb al-Tafhīm*, 1934, §526, p. 330). Ibn Ezra, for his part, offers similar accounts in *Mishpeṭei ha-Mazzalot* (MS Schoenberg 57, fol. 72; quoted in App. 4, Q. 1, §2:1–6, on pp. 442–443), *Liber de nativitatibus* (1485, sig. A2a; quoted in App. 4, Q. 2, §4:1–11, on pp. 444–446).

<II 8>

[1]**2: Ptolemy said... [of the drop].** Corresponds to *Tetrabiblos*, 1980, **III:1, pp. 223–227.**

[2]**5: To make it easier... <horoscopic> places.** Cf. *She'elot* I, §11:4, pp. 246–247: ובעבור שלא יתערב על התלמיד, הוצרכתי לעשות חיבור זה הספר על דרך שנים עשר הבתים. = "to spare the student from confusion, I have had to write this book using the method of the twelve places."

<III 1 1>

[1]**1: Intelligence and belief.** It is odd to find "belief" in this list of the indications of the first place, because it fits the indications the third place (see *Moladot* III iii 4, 1–9) or the ninth place (see *Moladot* III ix 1, 1–5), but certainly not of the first place. "Belief" is unlikely to be a later interpolation by a copyist: the word appears in all the manuscripts examined. Its

insertion here may be accounted for by the assumption that in Ibn Ezra's mind belief is closely associated to "intelligence" and may be an offshoot of the latter.

[2]2: **If the season... very hot.** This is how Ibn Ezra defines, in *'Iggeret ha-Shabbat*, the correspondences between the four parts of the day and the four annual seasons: כאשר יש לתנועה המערבית ארבע תקופות בשנה, ככה יש לתנועה המזרחית. והנה מהבקר עד חצי היום חם ולח, כתקופת החום שהשמש עולה לפאת צפון, וככה עתה עולה לחצי השמים. ובחצי האחר יורדת, כנגד תקופת הקיץ. ומערב עד חצי הלילה כתקופת החרף. והרביעית כתקופת הקור. = "Just as the westward motion [the Sun's annual motion] has four seasons, so the eastward motion [the Sun's daily motion] has <four parts>. So from dawn to midday is hot and wet, just as in the warm season [spring] when the sun rises toward the north, so too it [the Sun in the daily motion] now rises to midheaven. In the other half <of the day> it [the sun] descends, corresponding to the summer. From dusk until midnight <the eastward motion corresponds> to the autumn, and the fourth <quarter of the day> [from midnight until dawn] corresponds to the cold season" (*'Iggeret ha-Shabbat*, 2009, p. 39 [Hebrew section]).

[3]2: **Depending on... was born.** See *Moladot* I 3, 1–4 and notes.

[4]2: **Ptolemy said... was born.** Corresponds loosely to *Tetrabiblos*, 1980, III:1, p. 223.

[5]3: **Cold <signs>.** According to introductions to astrology and other works, the cold signs are the same as the feminine and nocturnal signs (Taurus, Cancer, Virgo, Scorpio, Capricorn, Pisces), and the hot signs are identical with the masculine and diurnal signs (Aries, Gemini, Leo, Libra, Sagittarius, Aquarius). For this definition, see *Kitāb al-Tafhīm*, 1934, § 348, p. 211; *Book on eclipses*, 2010, §3:4, pp. 244–245. They are frequently mentioned in Ibn Ezra's works: *'Olam* I, §40:3, pp. 78–79; §46:2, pp. 82–83; *'Olam* II, §42:3, pp. 184–185; §54:5, pp. 190–191; *Ṭe'amim* II, §2.3:11, pp. 190–191; *Mishpeṭei ha-Mazzalot*, MS Schoenberg 57, fol. 82 *et passim*.

<III 1 2>

[1]1: **Aspects... in any aspect.** The aspects (Hebrew מבטים, Arabic *anzār*, Latin *aspectūs*) are angular relationships between planets; but sometimes

the same term denotes angular relationships between zodiacal signs and other celestial objects that play some astrological function. The aspect of trine (120°) is considered to be harmonious or fortunate; sextile (60°) is also harmonious or fortunate, but to a lesser extent; opposition (180°) is disharmonious or unfortunate; quartile (90°) is also disharmonious or unfortunate, but to a lesser extent. In *Ṭe'amim I* (§3.1:1–6, pp. 58–61; §3.2:1–12, pp. 60–63) and in *Ṭe'amim II* (§4.6:1–6, pp. 210–13; §4.7:1–8, pp. 212–13; §4.8:1–3, pp. 212–13) Ibn Ezra provides two parallel, idiosyncratic and almost identical accounts of the aspects, with first a geometrical justification and then an arithmetical explanation. See also *Kitāb al-Madḥal*, 1996, VII:5, v, pp. 292–3; *Abbreviation*, III:10, 1994, p. 41; *Kitāb al-Tafhīm*, 1934, §373, p. 225; *Introduction*, 2004, I:18, p. 27; *Tetrabiblos*, 1980, I:13, pp. 73–75.

[2] **2: The aspecting ruler.** This refers to the lord of the house, or the lord of the exaltation, or the lord of the term, or the lord of the triplicity, or the lord of the decan (for these terms, see above, note on II 1, 4), on condition that the corresponding house, exaltation, term, sign of the triplicity, or decan coincides with the ascendant sign and that any of these lords aspects the ascendant sign.

[3] **4: Ptolemy said... eastern horizon.** Ptolemy, in his star catalogue in the *Almagest* (1984, VII, pp. 341–399), mapped 1022 fixed stars in 48 constellations. Ibn Ezra refers fairly frequently to the 48 Ptolemaic constellations; in the first chapter of *Reshit Ḥokhmah* (1939, I, vi:8–vii:9) he divides them into (a) the 12 zodiacal constellations, (b) the 21 northern constellations, and (c) the 15 southern constellations. See also *Ṭe'amim* I, §1.3:1, pp. 30–31; *Ṭe'amim* II, §1.2:4, pp. 182–183; long comm. on Ex. 33:21; comm. on Eccl. 1:13; comm. on Deut. 4:19. Here he refers to the 36 non-ecliptic constellations. The current passage is probably a reference to *Tetrabiblos*, where Ptolemy briefly refers to the astrological function of the *paranatellonta*, that is, the constellations of fixed stars that rise at the same time as one of the zodiacal signs: "Furthermore <it is> through the forms of the fixed stars that are rising at the same time that the conformation of the body is ascertained" (*Tetrabiblos*, 1980, III:11, p. 309). Note also that aphorisms 95 and 95 of the *Centiloquium* refer to the astrological function of the *paranatellonta*. See *Centiloquium Ptolomei*, 1676, pp. 327–328.

<III 1 3>

[1]**1: Dorotheus, Hebrew** דורוניוס. This astrologer is to be identified with Dorotheus of Sidon, author of the well-known *Pentabiblos* (*Carmen astrologicum*, 1976). Here and elsewhere Ibn Ezra refers to Dorotheus as Doronius, a mistake produced by a mispointing of the Arabic text. "Doronius" as an explicit appellation for Dorotheus of Sidon is found in an early twelfth-century Iberian setting in the *Liber Aristotilis De ducentis LVque Indorum voluminibus universalim questionum tam genetialium quam circularium summam continens* (The Book of Aristotle containing the totality of the questions, both genethlialogical and revolutionary, from the 255 volumes of the Indians), an astrological treatise by Hugo of Santalla dedicated to Michael, bishop of Tarazona from 1119 to 1151. Hugo ascribes 13 works of astrology to Doronius, eight of which (divided into 89 chapters) deal with historical astrology; the other five constitute a single work, of which the fifth is on interrogations and the first four are on nativities (*Liber Aristotilis*, 1997, pp. 1, 4, 15). These four are assumed to correspond to the four first parts of the didactic poem on horoscopic astrology known in Greek as the *Pentateuch* ("five books"), devoted to genethlialogy (the first three; *Carmen astrologicum*, 1976, pp. 161–245) and to anniversary horoscopy (the fourth part) (*Carmen astrologicum*, 1976, pp. 245–261). But in a Byzantine translation of a bibliography, Māshā'allāh ascribes 11 works to Dorotheus: four on genethlialogy, three (rather than one) on interrogations, three on calculation, and one (rather than eight) on conjunctions (*Liber Aristotilis*, 1997, pp. 4, 201–214). Dorotheus' *Pentabiblos* was translated into Arabic by 'Umar b. al-Farrukhān al-Ṭabarī and Māshā'allāh from a previous translation into Pahlavī (Pingree 1997, p. 46). That Ibn Ezra was acquainted with the Arabic translations of Dorotheus' work, which were contaminated with Sassanian material and references to Hermes and other astrologers, is suggested by the fact that in *She'elot* II (§1:1, pp. 348–349), as well as in *'Olam* I (§32:1, pp. 72–73), *'Olam* II (§24:1, pp. 172–173), and *Ṭe'amim* I (§2.18:2, pp. 58–59), Dorotheus is referred to as a king, just as in the translation of Dorotheus' work (*Carmen astrologicum*, 1976, p. 262).

[2]**2: Lot, Hebrew** גורל. The lots are imaginary ecliptical points influential in the horoscope, whose calculation implies three horoscopic entities. The angular distance between two of them (places of the planets, cusps of horoscopic places, etc.) is added to the position of the third, usually the ascendant. This is explained in *Reshit Ḥokhmah* I: והנה הגורל על שלשה עניינים, השנים מהם עומדים בעצמם תמיד והשלישי הוא המתהפך. והנה

האחד העומד הוא שיוקח ממנו הגורל, והשני שיוקח אליו, והשלישי הוא היוצא כנגד המעלה הצומחת, והוא המתהפך כי בכל רגע ישתנה. והוצרכו להשליך אלה הגורלות מהמעלה הצומחת בעבור כי היא תורה על תחלת המעשים; גם ישליכו אותם מתחלת בית שיורה על הענין. = "The lot is <calculated> by means of three elements, two of which are always fixed while the third is variable. One of the fixed <elements> is that from which the lot is taken, the second is that to which <the lot> is taken, and the third is the one that is calculated with respect to the ascendant, and it is variable because it changes every moment. We have to cast out these lots from the ascendant degree because it indicates the beginning of actions; they [the lots] are also cast out from the cusp of the place that indicates the matter" (1939, IX, lxxiv:22–27). In *Sefer ha-Moladot*, Ibn Ezra employs the word גורל for "lots" (*Moladot* III i 3, 2, III i 8, 17; III i 11, 2 *et passim*). However, in *Sefer ha-Tequfah* (§16:3) he uses the rather unusual word מנה.

[3]**1–2: Ptolemy and Dorotheus . . . lot of Fortune.** The five "places of life" (מקומות החיים) mentioned here are five zodiacal places that are checked in succession (*Moladot* III i 8, 1–22) in order to select, from the ruler of one of them, the "ruler of the nativity" (שליט על המולד), which, in the final analysis, enables the astrologer to predict the native's expected lifespan (*Moladot* III i 9, 1–12; III i 10, 1–4). Ibn Ezra introduces the same five "places of life"—the positions of the two luminaries; the position of the conjunction or opposition of the luminaries, whichever occurs last before the birth of the native; the degree of the ascendant; and the lot of Fortune—in the same order but with different names in the following works: (a) *Ṭe'amim* II (§6.2:1–11, pp. 236–239; quoted in App. 5, Q. 1, §1:1, on p. 450) where they are termed המושלים, "the rulers, "and Ibn Ezra explains the rationale for choosing them; (b) *Mishpeṭei ha-Mazzalot* (MS Schoenberg 57, fol. 80; quoted in App. 5, Q. 2, §1:1–5, on pp. 451–452) where they are designated מקומות השררה, "places of domination"; (c) the second version of *Sefer Keli ha-Neḥoshet* (*Neḥoshet* II, MS Mantua 10, fols. 48a–48b; quoted in App. 5, Q. 3, §1:1–3, on p. 452), where they are designated השרים, "the princes" and are mentioned in connection with the procedure of directions; (d) *Liber de nativitatibus* (1485, sig. A2a–A2b; quoted in App. 5, Q. 4, §1:1, on p. 452); (e) *Liber nativitatum* (MS Erfurt, Amplon. O.89, fol. 58b; quoted in App. 5, Q. 5, §1:1, on p. 453), where the scientists of Persia are credited as the originators of this doctrine.

The ultimate sources of Ibn Ezra's "places of life" are Ptolemy and Dorotheus, as Ibn Ezra himself acknowledges here. For one thing, Ibn Ezra's five places of life are virtually the same as Dorotheus' prorogative

places in *Carmen astrologicum* III 2 (1976, p. 242; quoted in App. 5, Q. 9, §1:1–2, on p. 455), although they are not presented in the same order. In addition, Ibn Ezra's "places of life" are similar but not identical to the "prorogative places" of the two chapters in *Tetrabiblos* where Ptolemy reports on two varieties of the procedure of *aphesis* or prorogation (see note on *Tequfah* §11:1). Thus, in *Tetrabiblos* IV:10 (1980, p. 449; quoted in App. 12, Q. 1, §1:2, on p. 491), the ascendant, Sun, Moon, lot of Fortune, and midheaven are the zodiacal places from which the prorogation is simultaneously launched and moved from one zodiacal sign to the next at three different rates (one zodiacal sign in one year, in one month, or in one day) in order to signify, not the lifespan, but other facets of the native's life, such as his body, journeys, property, soul, marriage, dignities, etc. By contrast, *Tetrabiblos*, III:10 (1980, pp. 273–279; quoted in App. 5, Q. 6, §1:1–10, on pp. 453–454) employs prorogation to determine the native's lifespan and includes the first, eleventh, tenth, ninth, and seventh horoscopic places in a first stage (Q. 6, §1:2–3), and the Sun, the Moon, the ascendant degree and the Lot of Fortune in a final stage (Q. 6, §1:5), without mentioning the conjunction/opposition of the luminaries that preceded birth.

Similar but not identical lists occur in subsequent works on nativities or introductions to astrology by Arabophone scholars, such as Māshā'allāh (*Liber Mesellae de nativitatibus*, 1971, p. 148), Abū 'Alī Al-Khayyāṭ (*Liber Albohali de iudiciis nativitatum*, 1549, II, sig. B3r–B4r), 'Umar b. al-Farrukhān al-Ṭabarī (*Nativitatibus*, 1533, I, p. 120), Abū Bakr al-Ḥasan B. al Khaṣib (*Nativitatibus*, 1540, XII, sig. E1r–E34), 'Alī ibn Abī r-Riǧāl (*Judizios*, 2005, IV:3, pp. 164–166), al-Bīrūnī (*Kitāb al-Tafhīm*, 1934, §522, p. 324), and al-Qabīṣī (*Introduction*, 2004, IV:4, pp. 111–113; quoted in App. 5, Q. 7, §1:1–8, on pp. 454–455). The main difference between these accounts and Ibn Ezra's is that, whereas Ibn Ezra presents the five "places of life" only in a list, in the other accounts the five "places of life" or "prerogative places" are always integrated in the instructions for choosing the *haylāj* or the "ruler of the nativity" among them and never presented in a list. The only exception I found is in the *Epitome totius astrologiae* (1548, II:2, sig. H4v; quoted in App. 5, Q. 8, §1:1, on p. 455), a twelfth-century work that may be considered to fall within the sphere of Ibn Ezra's astrological works; here too the five "places of life" are set out in a list of five items.

[4]**2: The lot of Fortune** . . . ***Book of Reasons of the Beginning of Wisdom.*** This refers to the following passage in *Ṭe'amim I:* בטלמיוס מודה כי גורל הלבנה לבדו הוא האמת, בעבור כי יבקש מעלה שתהיה ערכה אל הלבנה,

שהיא קרובה אל הארץ, כערך המעלה הצומחת אל השמש, וזה הוא גורל הלבנה; על כן אמר שיוקח ביום ובלילה מהלבנה. = "Ptolemy acknowledges that the lot of the Moon alone is true, because he seeks a degree whose ratio to the Moon, which is close the Earth, is as the ratio of the degree of the ascendant to the Sun, and this is the lot of the Moon; therefore, he said that it [the lot of the Moon] should be taken by day and by night from the Moon" (§9.1:1, pp. 92–93; see also note on p. 170). A similar definition of the lot of Fortune is offered in *Ṭe'amim* II, §7.1:1, pp. 242–243, but there Ptolemy is designated "King Talmai." Ptolemy offers the following account of this lot in *Tetrabiblos*: "Take as the Lot of Fortune always the amount of the number of degrees, both by night and by day, which is the distance from the sun to the moon, and which extends to an equal distance from the horoscope in the order of the following signs, in order that, whatever relation and aspect the sun bears to the horoscope, the moon also may bear to the Lot of Fortune, and that it may be as it were a lunar horoscope" (1980, III:10, pp. 275–277). For other accounts of the lot of fortune in medieval Arabic and Hebrew astrology, see *Introduction*, 2004, V:3, p. 141; *Kitāb al-Tafhīm*, 1934; *Reshit Ḥokhmah*, 1939, IX, lxvii:7–18.

[5]**3: So we assign . . . places <of life>.** To establish which planet is the most powerful or the ruler (תקיף, פקיד, יש לו ממשלה) in the analysis of some specific horoscopic diagram, "powers" or "portions of power" are assigned to the planets according to their position in the zodiac at time of casting the horoscope and taking into account the precedence of their five essential dignities: house, exaltation, triplicity, term, and decan. These dignities are five distinct zodiacal positions where some planet is said always to acquire special strength, for good or for evil, according to its nature. See *Moladot* II 1, 4 and notes. For example, according to the current scale of powers, if Saturn is located in Capricorn, which is its planetary house, when the horoscope is cast, it is assigned five portions of power; if it is in Libra, which is the house of its exaltation, it is assigned four portions of power; and so on.

The earliest example (of which I am aware) showing the application of such a scale of powers to the doctrine of nativities is Ptolemy's *Tetrabiblos* (1980, III:2, pp. 232–233; quoted in App. 6, Q. 1, §1:2, on p. 458). In subsequent Arabic astrology, *Kitāb al-Mawālid* (*Nativitatibus*, 1540, CLXII, sig. Q1r; quoted in App. 6, Q. 2, §1:2, on p. 458) by Abū Bakr (ninth century) building on a certain Ubelides, that is, 'Umar b. al-Farrukhān al-Ṭabarī (762–812), assigns portions of power to the planets according to the

precedence of their dignities. 'Umar b. al-Farrukhān al-Ṭabarī is also mentioned as the originator of this doctrine by 'Alī ibn Abī r-Riǧāl (died after 1037) in *Kitāb al-Bāri'* (*Iudizios*, 1954, I:8, p. 26; quoted in App. 6, Q. 3, §1:2, on pp. 458–459). 'Umar b. al-Farrukhān al-Ṭabarī's, for his part, frequently refers in *Kitāb al-mawālid* (*Nativitatibus*, 1533, I, p. 119 *et passim*) to the *almutaz* (*mubtazz*, the ruling planet) that exerts dominion over certain zodiacal positions, but without mentioning the dignities' numerical values. The doctrine of assigning portions of powers to the planets according to their dignities is also mentioned in the *Introduction to Astrology* by al-Qabīṣī (2004, I:22, p. 33; quoted in App. 6, Q. 4, §1:1–4, on p. 459).

Ibn Ezra, working in the tradition of Arabic astrology, presents identical scales of powers related to the planets' dignities, in addition to the current locus in *Sefer ha-Moladot*, in the following astrological works: (a) *Reshit Ḥokhmah* I (1939, I, viii:12–15; quoted in App. 6, Q. 5, §1:1–3, on p. 459); (b) *'Olam* II (§16:3, pp. 166–167; quoted in App. 6, Q. 6, §1:2, on pp. 459–460), (c) *Mishpeṭei ha-Mazzalot* (MS Schoenberg 57, fol. 80; quoted in App. 6, Q. 7, §1:2, on p. 460); and (d) *Liber de nativitatibus* (1485, sig. A2a–A2b; quoted in App. 6, Q. 8, §1:2, on pp. 460–461). *Epitome totius astrologiae* (1548, I:2, sig. F2r; quoted in App. 6, Q. 9, §1:2, on p. 461) also presents an identical scale of power.

[6]**4: Upper planets.** This is a collective reference to the three planets whose orbs are above the Sun's orb, according to the standard order of the orbs: Mars, Jupiter and Saturn.

[7]**4: In addition ... <portion of power>.** I could not find such a scale of powers in Arabic astrological literature. For a similar approach regarding the upper planets, without assigning them portions of power according to their position relative to the Sun, see *'Olam* II, §17:1–15, pp. 168–169 and note; *She'elot* I, §7.3:15, pp. 272–273. For the powers of the upper planets relative to the Sun, see *Te'amim* I, §6.3:1, pp. 86–87; *Mishpeṭei ha-Mazzalot*, MS Schoenberg 57, fol. 74.

[8]**5: In addition ... <place> one.** I could not find such a scale of powers in Arabic astrological literature, except in Ibn Ezra's astrological work. For an almost identical allocation of portions of power, in the context of nativities, see *Liber de nativitatibus* (1485, Sig. A5b). For a similar allocation of portions to a planet placed in one of the twelve horoscopic places, in the context of historical and meteorological astrology, see *'Olam* II, §16:4, pp. 166–167, which corresponds closely to *Epitome*, 1548, I:2, sig. F2r.

<III 1 4>

[1]2: **Ecliptic, Hebrew חשב אפודת הגלגל.** Even though the planets move on the celestial sphere, they do not wander all over it but are confined to a narrow strip, dividing it in half. This is the zodiac, and the fixed stars along that strip are traditionally divided into the 12 constellations of the zodiac. Like the planets, the Sun, too, moves around the zodiac, making one complete circuit each year. The ecliptic is the apparent path that the Sun follows through the sky over the course of the year. Planets seen in the sky are always near the ecliptic, which means that their orbits are never far from the plane of the ecliptic. In this regard, the significance of the ecliptic lies in that it traverses the zodiac and serves to measure the planets' latitudinal positions.

To denote the concept of ecliptic, Ibn Ezra coined the Hebrew expression חשב האפודה, *lit.* "girdle of the vest" (see *Moladot* III i 12, 2; III vii 4, 3); he also employed the cognate Hebrew expression חשב אפודת הגלגל, *lit.* "girdle of the vest of the orb" (see *Moladot* III i 2, 4; III i 4, 2; III i 12, 2). He derived these expressions from Ex. 28:8, which speaks of the girdle of the ceremonial vestments of the High Priest Aaron. See also Ex. 39:5, 21; Lev. 8:7. The rationale behind this terminological choice may be found in Ibn Ezra's commentary on Ex. 28:8, where he suggests that the high priest's vestments included some sort of graphical representation of the zodiac and the equator. See *Commentary on Exodus*, 1976, pp. 186–187, 323–324. Ibn Ezra frequently employs these expressions throughout his work. For some examples in Ibn Ezra's astrological work, see *Ṭe'amim*, 2007, "Glossary of technical terms," s.v. "ecliptic," p. 380; *'Olam*, 2010, "Glossary of technical terms," s.v. "ecliptic," p. 336; *Elections, Interrogations, Medical Astrology*, 2011, "Hebrew-English Index," s.v. חשב אפודת הגלגל, חשב האפודה, p. 635. The use of חשב האפודה is particularly extensive in *Neḥoshet* III, where the חשב האפודה denotes the ecliptic component of the astrolabe's rete. See *Neḥoshet* III, MS Pinsker 26, fols. 59a, 61a, 61b, 62b, 63a, 63b, 64a. See also Sela 2003, pp. 137–139.

[2]1–3: **The nature . . . <his movements will be> clumsy.** For this statement Ibn Ezra probably drew on aphorism 53 of Pseudo-Ptolemy's *Centiloquium*: דבור נ"ג. אמר בטלמניוס: כאשר לא יהיה למורים בצומח המולד רחב, היה הנולד כחוש, ואם היה לו רחב היה הנולד שמן. ואם היה הרוחב דרומי, היתה התנועה קלה עם רבוי בשרו, ואם היה צפוני היה כבד התנועה. = "Aphorism 53. Ptolemy said: if the significator in the ascendant of the nativity has no <ecliptical> latitude [i.e., it is in the ecliptic], the native will be lean, if it

has <ecliptical> latitude, he will be fat. If the <ecliptical> latitude <of the significator> is southern, he will be agile despite his abundance of flesh, if <ecliptical> latitude is northern, he will be nimble" (*Sefer ha-Peri*, MS Paris 1055, fol. 60b). This ascription is vouched for by the following passage from *Mivḥarim* II, where a similar doctrine, ascribed to Ptolemy, is applied in order to determine the ruler of the nativity when the time of birth is not known: ויאמר תלמי לעולם נסתכל בכל מולד אל הממונה עליו, והטעם שהוא ממונה על חמשה מקומות החיים, ולא יבחר מזל רק שיהיה ממונה במקום טוב. וככה נעשה אם לא ידענו המולד, שנקח בדרך סברא הכוכב הממונה עליו מתולדת האדם. = "Ptolemy said: In any natal horoscope we should always look at its ruler, meaning <the planet> that rules over the five places of life. He should not choose a sign <of the ascendant> unless <its> ruler is in a fortunate position. Likewise, if we do not know the time of birth, we should infer the planet that is its ruler [i.e., the ruler of his natal horoscope] on the basis of the man's natural constitution" (*Mivḥarim* II, §4:1–2, pp. 146–147).

[3]**4: Rising times, Hebrew מצעדים.** See note on *Tequfah* §2:3.

[4]**4: Long sign . . . the short <signs>.** The reference is to two groups of six signs each—the long signs from Cancer to Sagittarius and the short signs from Capricorn to Gemini—that divide the zodiac according to their rising times. This is how they are explained in *Ṭe'amim II*: מזלות ארוכים. נקראו כן בעבור המזל שיעלה בכל מקום בישוב ביותר משלשים מעלות, כל אחד מהם, והקצרים הפך זה, כמו שכתוב בספר הלוחות. = "Long signs. They are called this because each of these signs rises more than 30 degrees anywhere in the ecumene, and the short <signs> are just the opposite, as is written in the *Book of the Tables*" (§2.3:5, pp. 188–189). For a similar definition, see *Ṭe'amim* I, §2.15:1–2, pp. 54–55. Another definition is offered in *Mishpeṭei ha-Mazzalot*: מתחלת הבית העשירי בחלוק המצעדים עד תחלת הבית הרביעי זהו חצי הגלגל העולה, והחצי האחר משפטו תלוי בו ותשוב אליו. על כן המזל הארוך שמצדעיו רבים יותר ממצעדי המישור, והפך הדבר למזל הקצר. = "The ascending half of the circle is from the cusp of the tenth place in the division by rising times to the cusp of the fourth place, and the rule is that the other half [the descending half of the circle] is 'obedient' to it [the ascending half of the circle] and returns to it. Therefore, a long sign <is one> whose rising times are more than the rising times at sphaera recta, and the opposite applies to the short sign" (MS Schoenberg 57, fols. 84–85). Al-Bīrūnī's *Kitāb al-Tafhīm* offers a similar definition: "The zodiac is divided into two . . . halves . . . ascending and

descending. The latter are marked out by the solstices, the ascending half comprising the following signs: Capricorn, Aquarius, Pisces, Aries, Taurus, Gemini, and the descending half the nadirs of these. Signs of the ascending half are described as signs of short or crooked ascension, because their oblique ascension is shorter than that in the erect sphere, while those of the descending half are said to be signs of long or direct ascension, because their oblique ascension is longer than that in the erect sphere. The crooked signs are also called 'obedient' and this is due to concordance in course, because when you compare two signs on one parallel, the one belonging to the descending half comes first by the diurnal movement, and the one of the ascending half later; so the former commands the latter, which obeys the command and always follows" (1934, §378, p. 229). Like Al-Bīrūnī, Ibn Ezra sometimes designates these two sets of signs as long/short signs = מזלות ארוכים/קצרים (*Mivḥarim* II, §7.1:6, pp. 164–165; *Me'orot* §16:4,5, §23:3–4, §25:1–3, pp. 466–471) and in other places as crooked/straight = מזלות מעוותים/ישרים (*Mivḥarim* II, §11.4:4, pp. 176–177; *She'elot* I, §4.1:5, pp. 256–257). This is also found in other parts of Ibn Ezra's astrological corpus. A Latin counterpart may be found in *Liber de rationibus tabularum*, a work ascribed to Ibn Ezra: "He tabule quas composuimus utiles sunt... ad cognoscendum... *recta* signa et *obliqua* et *longa* et *curta*" (emphasis added) (1947, pp. 84–85). The reason for this seeming redundancy is explained in *Ṭe'amim* II: whereas one pair (long/short) refers to whether the corresponding signs rise in more or less than 30 equinoctial degrees, the other pair (crooked/straight) refers to whether the corresponding signs rise in more or less than two equinoctial hours (*Ṭe'amim* II, §2.3:21, pp. 190–191). See also *Kitāb al-Madḫal*, 1996, VI:4, v, p. 243; *Abbreviation*, 1994, p. 27.

[5]**6: Signs with a human shape... indicate beauty.** The signs with a human shape are Gemini, Virgo, Libra, half of Sagittarius, and Aquarius. See below, note on III vi 1, 2. The current reference to the *Book of the Beginning of Wisdom* may be aimed at any of the sections allocated to these signs in the second chapter of *Reshit Ḥokhmah* I. See, for example, *Reshit Ḥokhmah*, 1939, IV, xiv:12–13 (for Gemini); IV, xxii:8–9 (for Virgo); IV, xxiv:15 (for Libra); xxviii:18–19 (for the first half of Libra): ויש לו שתי צורות, חציו על צורת אדם וחציו על צורה סוס = "Its form is divided into two parts, half of it is in the form of an human being and half of it in the form of a horse"; IV, xxxiii:1–2 (for Aquarius).

In contrast to the signs with a human shape, which are frequently mentioned in Arabic introductions to astrology (for example, *Kitāb al-Tafhīm*,

1934, 352, pp. 212–213; *Introduction*, 2004, I:24, p. 33), the signs that indicate beauty are fairly rare in Arabic astrology. Ibn Ezra probably found them in Abū Ma'shar's *Great Introduction* (see below, note on III vii 1, 7) and himself arrived at the conclusion that they are related to and virtually identical with the signs that have a human shape. In *Ṭe'amim* II, the signs that indicate beauty are with some exceptions the same as the signs with a human shape: שהם על צורת האדם הם יפים, ולא כן דלי בעבור היופי. היותו בית שבתאי, גם גדי כמו צורה שלימה, וככה דגים, ולא כן טלה והאחרים. = "Beauty. <The signs> that have the shape of a human being are handsome, except for Aquarius, because it is the house of Saturn; Capricorn, too, which is like a whole image, and similarly with Pisces but not Aries and the others" (*Ṭe'amim* II, §2.3:12, pp. 190–191).

[6]**8: Scorpio, Capricorn, and Pisces... intermediate beauty**. This sub-class of signs is listed in *Mishpeṭei ha-Mazzalot* in the same context as the signs with a human shape and the signs that indicate beauty: צורת האדם: תאומים, בתולה, מאזנים וחצי הראשון של קשת גם דלי...היפים: תאומים, בתולה, מאזנים. חצי יופי: עקרב, קשת, דגים. = "Image of a man: Gemini, Virgo, Libra and the first half of Sagittarius and also Aquarius... Handsome: Gemini, Virgo, Libra. Half beauty: Scorpio, Sagittarius, Pisces" (*Mishpeṭei ha-Mazzalot*, MS Schoenberg 57, fol. 69). *Reshit Ḥokhmah* II, in a passage commented on by *Ṭe'amim* II (§2.3:12, pp. 190–191; quoted in note on III i 4, 6–7), also mentions this sub-class together with the signs that indicate beauty: מזלות היופי: תאומים, מאזנים; עקרב ודגים, וגדי ושור אמצעיים. = "Signs of beauty: Gemini, Libra; Scorpio, Pisces, Capricorn and Taurus are intermediate" (*Reshit Ḥokhmah* II, MS Oxford 707, fol. 116b). This corresponds to *Epitome*, 1548, II:4, sig. I2r: "Signa pulchritudinis sunt Gemini, Virgo, Libra, Sagittarius. Mediae pulchritudinis, Scorpio, Capricornus et Piscis."

[7]**9: Sahl Ibn Bishr the Jew**. A leading Jewish astrologer of the early ninth century (*Fihrist*, 1970, II, pp. 651–652), Sahl Ibn Bishr the Jew was well known in the Middle Ages and Early Modern period, mainly through the translations of five of his works into Latin by John of Seville. Ibn Ezra was well acquainted with Sahl's original work in Arabic: in the third version of *Sefer ha-Miṿḥarim* (in the part extant in a Latin translation) he refers to his work on elections (*Eleccionum*, MS Erfurt, fol. 41a); in the third version of *Sefer he-She'elot* (in the part extant in a Latin translation) he refers to his work on interrogations (*Interrogacionum*, MS Erfurt, fol. 19b); in *Sefer ha-Moladot*, Ibn Ezra repeatedly refers to "Sahl the Jew" and to his work

on nativities (see *Moladot* III i 4, 8; III ii 5, 4; III v 6, 4; III viii 4, 2); on one occasion approvingly (see *Moladot* III i 4, 8), on another occasion disapprovingly (see *Moladot* III v 6, 4). Similar references to Sahl Ibn Bishr the Jew's work on nativities may be found in Ibn Ezra's *Liber de nativitatibus* (1485, sig. B2b, B8b).

[8]**9: The lord of the decan signifies the human face, Hebrew** שר הפנים יורה על פני האדם. This plays with the double meaning of the Hebrew word פנים, lit. face: in the first case the word means "decan," (see above, note on II 1, 4) and in the second it denotes the human face.

[9]**10: In the *Book*... <their> decans.** The signification of the decans are listed in the second chapter of *Reshit Ḥokhmah* I, in the separate sections allocated to each of the zodiacal signs. This is how *Reshit Ḥokhmah* I describes the significations of Taurus' three decans: והנולד בפנים הרא־שונים יהיה קצר קומה, ועיניו גדולות, ושפתיו עבות, ויש לו סימן בצוארו ואחרת על זכורו, והוא נדיב לב, ואוהביו רבים, ומתענג במיני תענוגים. והנולד בפנים השניים יהיו פניו עגולות, וגחונו רחב, ועיניו יפות, ונפשו נדיבה, ובעל תבונה, ויש שער על שכמו, וסימן על מתניו, ויש מהם שיש לו כאב בעורקיו. והנולד בפנים השלישיים יהיה נאה בגופו ובפניו, ובעינו השמאלית סימן, והוא איש מתיגע, ולא יהיה לו מזל עם הנשים. = "One born in the first decan <of Taurus> [a person who has the first decan of Taurus as the ascendant of his nativity] will be short, with large eyes, thick lips, with one mark on his neck and another on his genitals, generous, with many friends, and will enjoy <all> sort of pleasures. One who is born in the second decan will have a round face, a broad belly, beautiful eyes, a noble soul, intelligence, with hair on his shoulder, a mark on his hip, and some of them will suffer pain in their arteries. One who is born in the third decan will have a handsome body and face, a mark on his left eye; he will be hardworking and will not have luck with women" (*Reshit Ḥokhmah*, MS Oxford 160, fol. 19a).

[10]**11: I shall now... be weaned.** Ibn Ezra announces here beforehand the topic that he is about to address subsequently (*Moladot* III i 6, 1–4): will the native survive the first period of life? To denote this topic Ibn Ezra employs the biblical word יגמל (Gen. 21:8), lit. weaned, and later on the word גמול (*Moladot* III i 6, 1–3; III ii 7, 9), age of weaning, thereby conveying the idea that the first period of the native's life lasts from the time of the native's birth until the time when the native is weaned. For the use

of the peculiar word גמול Ibn Ezra was probably inspired by Māshā'allāh, who started his *Kitāb al-mawālid* with the following sentence: "Imprimis sciri oportet si ablactatus fuerit puer aut non" = "It is worthwhile to know first whether the child *will be weaned or not*" (emphasis added) (*Liber Mesellae de nativitatibus*, 1971, p. 145).

<III i 5>

[1]**1: Be careful . . . two valid witnesses.** Requiring "two valid witnesses" to pass an astrological judgment is an approach endorsed in other parts of Ibn Ezra's astrological oeuvre. See, for example: (a) *Liber de nativitatibus*: "Non nisi duobus testimoniis habitis iudicandum esse" = "a judgment should be pronounced only on the basis of two testimonies" (*Nativitatibus*, 1485, sig. B10v); (b) *Reshit Ḥokhmah* I: כל דבר שיורו עליו הכוכבים צריכים לשני עדים או שלשה. = "everything indicated by the stars needs two or three witnesses" (*Reshit Ḥokhmah*, MS Oxford 160, fol. 63b). Although in the current section (*Moladot* III i 5, 1–15) Ibn Ezra employs halakhic terminology (כשר = fit; פסול = unfit; קיימת = valid), the meaning is clearly astrological. The current section (*Moladot* III i 5, 1–15) is explicitly referred to, in either the future or the past tense, in *Ṭe'amim* I and *She'elot* II: ויש לך להסתכל, לכל דבר, אם לך שנים עדים, תדין בהם כאשר פרשתי בספר המולדות. = "For every question you should observe whether you have two witnesses, and pronounce judgment based on them, as I have explained in the *Book of Nativities*" (*She'elot* II, §7:1, pp. 352–353; Cf. *She'elot* II, §5.1:5, pp. 366–367); והעדיות שהזכרנו הם נכונים, ובספר המולדות אדבר על הכשר לעדות ועל הפסול. = "The testimonies that we have mentioned are correct; in the *Book of Nativities* I shall refer to what is fit to give testimony and to what is unfit" (*Ṭe'amim* I, §8.1:5, pp. 90–91). For this astrological theory, see Rodríguez *Arribas* 2010b, pp. 115–133.

Why did Ibn Ezra, after announcing in the previous sentence that he is about to address the question of whether the native will survive the first period of life (*Moladot* III i 4, 11), postpone the treatment of this topic to the following section (*Moladot* III i 6, 1–4)? Ibn Ezra does not answer this question explicitly; but by inserting a complete section about astrological witnesses between the announcement of the topic (*Moladot* III i 4, 11) and the factual treatment of the topic (*Moladot* III i 6, 1–4) and requiring two valid witnesses to pronounce any astrological judgment, he implies that the crucial problem of whether the native will survive can be solved only by means of "two valid witnesses," which is the main thesis of the current

section. Interestingly enough, *Epitome totius astrologiae* (1548, II:2, sig. H3v; quoted in App. 7, Q. 4, §1:1–4, on p. 463) not only follows closely the two opinions presented in *Moladot* III i 6, 1–2 regarding the age of weaning but also requires in the same breath "three witnesses" for determining whether the infant will survive. Thus *Epitome totius astrologiae* states explicitly what Ibn Ezra conveys implicitly.

[2]**3: Burnt under the Sun's ray.** Being "burnt under the Sun's ray" (נשרף באור השמש), "burnt by the Sun" (נשרף מהשמש), or simply "burnt" (נשרף) is one of the conditions of the planets relative to the Sun. In these conditions, to which Ibn Ezra devoted a section of the sixth chapter of *Reshit Ḥokhmah* I, a section of *Mishpeṭei ha-Mazzalot*, and a section of *'Olam* II, a planet, after being in conjunction with the Sun, gradually moves away and then approaches it until it again conjoins the Sun. In this process, the planet's power gradually waxes and wanes. Thus, according to *Reshit Ḥokhmah* I, Saturn and Jupiter are "burnt" (נשרפים) or in the "domain of burning" (גבול השרפה) when between 16′ and 6° from the Sun; Mars, between 16′ and 10°; Venus and Mercury, between 16′ and 7°; and the Moon, between 16′ and 6°. For the conditions of Saturn, Jupiter, and Mars vis-à-vis the Sun, see *Reshit Ḥokhmah*, 1939, VI, liv:19–lv:3, which follows closely *Kitāb al-Madḫal*, 1996, VII:2, v, pp. 276–277; *Mishpeṭei ha-Mazzalot*, MS Schoenberg 57, fol. 74, and *'Olam* II, §17:1–15, pp. 168–169. For the conditions of Venus and Mercury vis-à-vis the Sun, see *Reshit Ḥokhmah*, 1939, VI, lv:24–lvi:9; *Mishpeṭei ha-Mazzalot*, MS Schoenberg 57, fols. 75–76; and *'Olam* II, §17:16–17, pp. 168–169. For the conditions of the Moon vis-à-vis the Sun, see *Reshit Ḥokhmah*, 1939, VI, lvi:9–19. *Reshit Ḥokhmah* I also gives an account of the planets' powers in these conditions: ובהיות הכוכב נשרף אין לו כח כלל; ובצאתו מגבול השריפה והוא תחת האור אז תשוב הכח אליו מעט, וכל מה שיהיה רחוק הוא יותר טוב = "When a planet is burnt it has no power at all. When it moves away from the domain of burning and is under the ray, it recovers some of its power; the farther away, the better <its condition>" (*Reshit Ḥokhmah*, 1939, VI, lv:5–8). For the testimony of the planets in these conditions, see *Me'orot* §14:1, pp. 464–465.

[3]**4: Retrograde.** The planets generally move from west to east, in "direct motion" (in the direction of increasing ecliptical longitude), but sometimes they move from east to west, in "retrograde motion" (opposite the direction of increasing ecliptical longitude), when they are seen making an apparent backward motion. See below, note on III i 9, 6.

[4]**5: Cadent place.** See below, note on III i 9, 8.

[5]**7: Succedent places.** See below, note on III i 9, 8.

[6]**10: Malefic planets, Hebrew** כוכבי ההפסד, ***lit.* stars of destruction.** This designation of the malefic planets is a *unicum* in Ibn Ezra's astrological oeuvre.

[7]**11: Gives its power.** The condition of "giving power" is briefly explained in *Reshit Ḥokhmah* I as follows: ותת הכח הוא שיהיה הכוכב בביתו או בבית כבודו או בבית שלישיתו או בגבולו או בפניו, ויתחבר עם כוכב אחר או יביט אליו, הנה יתן כח עצמו אליו. = "Giving power is when a planet is in its house, or in the house of its exaltation, or in the house of its triplicity, or in its term, or in its decan, and conjoins or aspects another planet—in which case it gives its own power to it" (*Reshit Ḥokhmah*, 1939, VII, lix:12–14). This condition is fleshed out in *Mishpeṭei ha-Mazzalot* (MS Schoenberg 57, fol. 81; quoted below in note on IV 29,2).

[8]**11: Whether the planet is benefic or malefic.** This is how Ibn Ezra defines the malefic and benefic planets in *Ṭe'amim II*: ואמרו הקדמונים שהשם ברא שנים מזיקים, והם שבתאי ומאדים והאחד גדול מחברו, וכוכה שנים מטיבים, והם צדק ונגה, והאחד גדול מחברו, ושני מאורות, וכוכב ממוסך, פעם טוב ופעם רע, והוא כוכב חמה. = "The Ancients said that God created two malefic <planets>, Saturn and Mars (the former is bigger than the latter), as well as two benefic <planets>, Jupiter and Venus (the former is bigger than the latter), two luminaries, and a mixed planet, sometimes benefic and sometimes malefic, namely, Mercury" (§5.8:2, pp. 232–233). Claudius Ptolemy, in his own account, also includes the two luminaries: "The ancients accepted two of the planets, Jupiter and Venus, together with the moon, as beneficent because of their tempered nature and because they abound in the hot and the moist, and Saturn and Mars as producing effects of the opposite nature, one because of his excessive cold and the other for his excessive dryness; the sun and Mercury, however, they thought to have both powers, because they have a common nature, and to join their influences with those of the other planets, with whichever of them they are associated" (*Tetrabiblos*, 1980, I:5, p. 39).

[9]**12: Cordially, Hebrew** בסבר פנים. This term, in an astrological context, is a *unicum* in Ibn Ezra's corpus.

<III 1 6>

[1]**1: Age of weaning, Hebrew** ימי הגמול. See above, note on III i 5, 11.

[2]**1: Ptolemy said... moment of birth.** The ultimate source for this theory is *Tetrabiblos* III:9, where Ptolemy addressed the question of whether the native will survive the first period of life and stated that the account of children that are not reared refers to those who live less than "one circuit of the sun," that is, one year (*Tetrabiblos*, 1980, III:9, p. 265; quoted in App. 7, Q. 2, §1:1, on p. 462). That Ptolemy found fit to devote a separate chapter to this question, and placed it just before the long chapter where he dealt with the problem of determining the length of human life in general (*Tetrabiblos*, 1980, III:10, pp. 271–307), seems to be the ultimate reason for the similar organization of the material in subsequent treatises on nativities. Following this tradition, in medieval Arabic treatises on nativities it is common to find, in the section devoted to the first horoscopic place, a separate chapter addressing the question of whether the native will survive the first period of life, which is usually named the period of "weaning," "nutrition," or "rearing." See the following examples: *Māshā'allāh's Kitāb al-Mawālid* ("Imprimis sciri oportet si ablactatus fuerit puer aut non," *Liber Mesellae de nativitatibus*, 1971, p. 145–148); Abū 'Alī Al-Khayyāṭ's work on nativities ("De nutritione," *Liber Albohali de iudiciis nativitatum*, 1549, II, sig. Blr–B3r); 'Umar b. al-Farrukhān al-Ṭabarī's *Kitāb al-mawālid* ("in nutritione," *Nativitatibus*, 1533, I, pp. 118–120); Abū Bakr al-Ḥasan B. al Khaṣīb's *Kitāb al-Mawālid* ("De nutritione puerorum," *Nativitatibus*, 1540, XII, sig. Dlr–D4v); 'Alī ibn Abī r-Riǧāl, *Kitāb al-Bārīʿ fī aḥkām an-nuǧūm* ("La crianca," *Iudizios*, 2005, IV:1, pp. 162–164); See also Dorotheus of Sidon's *Pentabiblos* I:4 (*Carmen astrologicum*, 1976, pp. 163–164).

[3]**2: The Ancients said... four years.** Despite the fact that the Ancients appear here as the originators of the doctrine put forward in the current statement, persuasive evidence suggests that Ibn Ezra, when referring to the "four years of the age of weaning," was fully aware that he was drawing on a Ptolemaic theory that distributes the years of man's life among the seven planets, in general (see *Moladot* III ii 7, 1–7 and notes), and assigns the first "four years" of the native's life to the Moon's rule, in particular (*Tetrabiblos*, 1980, IV:10, p. 443; quoted in App. 7, Q. 1, §1:1, on p. 462). This is borne out by the two following points:

(i) At the end of the current passage, Ibn Ezra, to sustain his argument, inserted a cross-reference to the third "topic" of *Tequfot ha-shanim*

(*Moladot* III i 6, 2: "as I will explain in <the chapter on> the revolution"), where reference is made to "the years <of the native's life> according to the opinion of Ptolemy, who began with the Moon and finished with Saturn" (see *Moladot* IV 11, 1; 2).

(ii) In *Moladot* III ii 7, 1; 8–9, Ibn Ezra offered a detailed account of the same Ptolemaic theory, including the statement that "the explanation for <the four years assigned to> the Moon is that *four years elapse before the child is weaned* (עד שיגמל הנער), and each year is under the sway of one sign until a cycle of four signs corresponding to the four natures is completed." Ibn Ezra made similar references to this Ptolemaic theory in *Ṭe'amim* II (§5.2:17, pp. 220–223; quoted in App. 7, Q. 9, §1:1, on p. 464), *Reshit Ḥokhmah* I (MS Oxford 160, fol. 45b; quoted in App. 7, Q. 10, §1:1, on p. 464), *Ṭe'amim* I (§4.8:6, pp. 80–81; quoted in App. 7, Q. 8, §1:1, on p. 464), *Liber nativitatum* (MS Erfurt, fol. 56b; quoted in App. 7, Q. 6, §1:1–3, on p. 464).

It turns out, then, that Ptolemy is the originator of the two theories presented in *Moladot* III i 6, 1 and III i 6, 2, one of them postulating that "the age of weaning is one complete year" and the other that "the age of weaning is four years." This is because Ptolemy offered two different views in two different loci: (a) in *Tetrabiblos* III:9 (1980, p. 265; quoted in App. 7, Q. 2, §1:1, on p. 462), Ptolemy states that the account of children that are not reared refers to those who live less than one circuit of the sun; (b) in *Tetrabiblos* IV:10 (1980, p. 443; quoted in App. 7, Q. 1, §1:1, on p. 462), Ptolemy assigns the first four years of the native's life to the Moon's rulership.

[4]**2: The Ancients... revolution of each year.** In the current statement, the number "four" plays a fundamental role in three seemingly disconnected respects, as follows: (a) the age of weaning consists of "four years"; (b) during these four years the child passes "four natures"; (c) in each of these four years, the child's fate depends on the planets that are in the "four signs" (the first, second, third and fourth). Under closer scrutiny, it turns out that the element that links together "four years," on the one hand, and "four natures" and "four signs," on the other, is the astrological doctrine of the four triplicities (see above, note on II 1, 4). Recall that, according to this doctrine, there are "four triplicities" and "four natures," because the three signs of each triplicity are taken to have an identical "nature" related to one of the four basic elements. (Therefore the zodiacal signs may have a fiery, earthy, airy or watery "nature.") On top of this,

since in each triplicity each sign is 120° (four signs) apart from the other, given "four signs" that follow each other consecutively, each of them necessarily belongs to a different triplicity, and therefore necessarily has a different "nature." To sum up: if the current statement maintains that the age of weaning consists of "four years," until the native passes the "four natures," and that in each of these four years the native's fate depends on the planets located in the "four signs, the first, second, third and fourth," this is because each of these four consecutive signs necessarily belongs to a different triplicity and therefore necessarily has a different "nature."

Now, whereas the doctrine of the four triplicities clearly underlies the connection, between "four natures" and "four signs," this is not the case regarding the "four years." Nonetheless, Ibn Ezra establishes a clear connection between these three seemingly disconnected elements in the context of the discussion related to the age of weaning, not only in the current locus but also in *Moladot* III ii 7, 1; 9, *Ṭe'amim* II (§5.2:17, pp. 220–223; quoted in App. 7, Q. 9, §1:1, on p. 464), *Liber nativitatum* (MS Erfurt, fol. 56b; quoted in App. 7, Q. 6, §1:1–3, on p. 464), and *Liber de nativitatibus* (1485, sig. A4a–Arb; quoted in App. 7, Q. 5, §1:1–2, on pp. 463–464). As said above, Ibn Ezra was aware that he was drawing on the Ptolemaic theory that assigns the first four years of the native to the Moon's rule (see particularly *Moladot* III ii 7, 1; 9, and *Nativitatum*, MS Erfurt, fol. 56b; quoted in App. 7, Q. 6, §1:1–2, on p. 464), but nowhere does Ibn Ezra acknowledge that Ptolemy was his source for the connection between the four years of the Moon's rule and the "four natures" of the "four signs," corresponding to the first four years. The question, then, is where Ibn Ezra found the connection between these seemingly disconnected elements. As far as I could find, the only medieval source earlier than Ibn Ezra, or perhaps a link prior to Ibn Ezra in a chain that leads to an as yet even earlier unknown source, where a connection is established between the Ptolemaic rulership of the Moon over the "four years of nourishing" and the "natures" of the four basic elements, which are an implicit references to the four "natures" of the triplicities, in the framework of an account of the ages of man based on Ptolemy's *Tetrabiblos* IV:10, is Abū Ma'shar, *Kitāb taḥāwīl sinī al-mawālid* I:7 (*Revolutionibus*, 1559, I:7, p. 215; quoted in App. 7, Q. 3, §1:1–7, on pp. 462–463).

[5]**2: As I will explain... the revolution.** This certainly points to *Tequfot ha-shanim*, in the fourth part of *Sefer ha-Moladot* addressing continuous horoscopy in nativities, and probably refers to the tenth topic in *Moladot*

IV 18, 1, which instructs the astrologer to "observe the ascendant degree at the time of the revolution," as well as "the planet that you find at the revolution of the year."

[6]3: **Al-Andarzagar ben Sadi Afraj**. This astrologer is one of the figures whom the Arabs associated with Persian astrology, although it is possible that he was in fact post-Sassanid. Al-Qabīṣī, in his *Introduction to Astrology*, titles one of his works *al-Mawālīd* (Nativities: 2004, I:57, p. 51). No manuscript of *Kitāb al-Mawālīd* has been found, but citations from this text survive in the work of several Arabic astrologers and their later Latin and Greek translations. One of the most important selections from *Kitāb al-Mawālīd* that has been identified so far is devoted to anniversary horoscopy and survives as excerpts in the *Majmūʿ aqāwīl al-ḥukamāʾ al-munajjimīn* of Abū Saʿīd Manṣur ibn ʿAlī Bundār al-Dāmaghānī (written 1113) and as a continuous text comprising book IV of *Liber Aristotilis*. See *Andarzaghar*, 1991, pp. 294–295; Sezgin 1976, 80–81; *Liber Aristotilis*, 1997, pp. 100–121, 196. *Introduction*, 2004, p. 9; I:57, p. 51.

In *Ṭeʿamim* I, Ibn Ezra refers to al-Andarzagar in highly favorable terms, mentions one of his astrological books, and adds to his name the epithet "the Jew": ודברי בעלי השלישות שיורו על כך וכך, לא ראיתי אותם באחד מספרי הקדמונים רק בספר אנדרזוגר בן זאדי פרוך היהודי, ולא היה בדורו חכם במזלות כמוהו, וחכמי ישמעאל הבאים אחריו מודים לו. = "As for the lords of triplicities <of the astrological places> and why they indicate what they do, I have not seen this in any of the books written by the Ancients except for the book by Andarzagar ben Sadi Faruk the Jew, who surpassed all astrologers of his generation; and the Arab scientists who lived later agree with him" (*Ṭeʿamim* I, §3.6:19, pp. 68–69). Ibn Ezra appends to al-Andarzagar's name the cognomen "the Jew" in *ʿOlam* I, §58:1, pp. 90–91 [אל אנדרוזגר הישראלי], too. The book by al-Andarzagar mentioned in *Ṭeʿamim* I is *Kitāb al-Mawālīd*; this emerges from the fact that al-Qabīṣī, too, in his *Introduction to Astrology* (2004, I:57, p. 51), states that he took the indications of the lords of the triplicities of the astrological places from al-Andarzagar's *Kitāb al-Mawālīd*.

Not only in *Ṭeʿamim* I, but also and especially in his Hebrew work on nativities, Ibn Ezra refers to the indications of the lords of the triplicities of the astrological places in an approving tone and very frequently in close connection. See *Moladot* III i 6, 3; III ii 8, 7; III iv 5, 3; III v 7, 1; III vi 12, 5; III vii 2, 8; III vii 5, 3; III viii 5, 2; *Nativitatibus*, 1485, sig. A3r, B2v; Brv *et passim; Nativitatum*, MS Erfurt, fols. 6eb, 65b *et passim*. See quotations in App. 8, on pp. 465–474. Since the indications of the lords of the triplicities

in *Sefer ha-Moladot* are similar but not identical to those mentioned in al-Qabīṣī's *Introduction to Astrology*, and because in some cases their counterpart cannot be identified in al-Qabīṣī's *Introduction to Astrology* (see, for example, *Moladot* III i 6, 3), it may be inferred that Ibn Ezra in *Sefer ha-Moladot* drew directly on al-Andarzagar's *Kitāb al-Mawālīd*, or on another source that quoted from the latter work. See *Introduction*, 2004, I:57–68, pp. 51–55. See quotations in App. 8, on pp. 465–474.

Al-Andarzagar's name is not mentioned in *Reshit Ḥokhmah* I. However, in the account devoted to the twelve astrological places in the third chapter of *Reshit Ḥokhmah* I, the indications of the lords of the triplicities of the twelve astrological places are virtually identical with the indications of the lords of the triplicities that al-Qabīṣī took from al-Andarzagar's *Kitāb al-Mawālīd* and included in his *Introduction to Astrology*. See *Reshit Ḥokhmah*, 1939, IV, xli:12–xlii:21; cf. *Introduction*, 2004, I:57–68, pp. 51–55. See quotations in App. 8, on pp. 465–474. The inference to be made is that in *Reshit Ḥokhmah* I Ibn Ezra drew on al-Qabīṣī's *Introduction to Astrology*. Al-Andarzagar's contribution is also mentioned in Ibn Ezra's work on world astrology (*'Olam* I, §58:1, §69:1, pp. 96–97) and on elections (*Mivḥarim* I, §7:1, pp. 50–51; *Mivḥarim* II, §9.3:1, pp. 170–171), as well as in Ibn Ezra's Latin manual on the astrolabe (*Astrolabio*, 1940, p. 25).

[7]**3: The first lord of the triplicity, Hebrew** בעל השלישות הראשונה, ***lit.* the lord of the first triplicity.** Here and elsewhere Ibn Ezra is in the habit of designating the first, second, or third lord of any of the four triplicities, as lord of the first, second or third triplicities, respectively. For the four triplicities and their lords, see above, note on II 1, 4. This is how Ibn Ezra explains, in *Ṭe'amim* I, the reasons for including and excluding certain planets as lords of the earthy triplicity: ושמו בעל השלישות הראשונה ביום לנגה במזלות העפר בעבור היות מזל שור לנגה. ואמרו כי הלבנה תחל בלילה בעבור היותה בעלת כבוד זה הבית, וכחה בלילה יותר הוא נראה מהיום. ושמו מאדים שותף עמהם בעבור כי הוא יורה על רוח דרומית ומזלות העפר הם דרו־ = מיים, והוציאו כוכב חמה ושבתאי בעבור שאין להם כח ברוחות הדרומיים. "Venus was made first lord of the triplicity [*lit.* lord of the first triplicity] of the earthy signs by day, because the sign of Taurus belongs to Venus [i.e., Taurus is the planetary house of Venus]. They also said that the Moon is the first by night because it is the lord of the exaltation of this house and because its power is more noticeable by night than by day. They designated Mars as their partner because it indicates the southerly wind and <because> the earthy signs are southern; they excluded Mercury and

Saturn because they have no power over the southerly winds" (*Ṭe'amim* I, §2.17:2–4, pp. 56–57).

[8]**3–4: Al-Andarzagar... statements successfully.** Corresponds closely to *Liber de nativitatibus* (1485, sig. A5r), *Liber nativitatum* (MS Erfurt, fol. 56b), and *Epitome totius astrologiae* (1548, II:2, sig. H4v), which not only divide the years before the age of weaning into three equal parts and assign each part to each of the three lords of the triplicity of the ascendant of the nativity, but also explicitly take this period to be of four years, just as Ibn Ezra does in *Sefer ha-Moladot*. See quotations in App. 8, Q. 1, 2, and 3, on pp. 465–466. By contrast, al-Qabīṣī's *Introduction to Astrology* and Ibn Ezra's *Reshit Ḥokhmah* I, which in their description of the indications of the twelve astrological places offer a virtually identical account of the indications of the three lords of the triplicities, do not refer at all to the years before the age of weaning. See quotations in App. 8, Q. 4 and 5, on p. 466.

<III 1 7>

[1]**1: The native's soul, Hebrew נשמת הילוד.** In the framework of this section, this expression denotes also the native's character, personality, intelligence, and mind.

[2]**2: Ptolemy said... ruler's nature.** Echoes the initial part of *Tetrabiblos*, III:13: "Of the qualities of the soul, those which concern the reason and the mind are apprehended by means of the condition of Mercury observed on the particular occasion; and the qualities of the sensory and irrational part are discovered from the one of the luminaries which is the more corporeal, that is, the moon, and from the planets which are configurated with her in her separations and applications. But since the variety of the impulses of the soul is great, it stands to reason that we would make such an inquiry in no simple or offhand manner, but by means of many complicated observations" (1980, III:13, p. 333).

[3]**3: In a tropical sign he will be unstable, if in a fixed sign he will keep his word, Hebrew:** במזל מתהפך יהיה הפכפך ואם במזל עומד יהיה עומד בדבורו. This expression includes two wordplays. First Ibn Ezra puns on the Hebrew root הפך, *lit.* turning over, whereby he alludes to the unstable weather associated with the tropical signs, מזלות מתהפכים,

lit. turning-over signs, and also to the unstable character of the native, הפכפך. Then Ibn Ezra puns on the Hebrew word עומד, *lit.* to stand firm, whereby he alludes to the stable weather associated to the fixed signs, מזלות עומדים, *lit.* standing signs, and to the unwavering attitude of the native, עומד בדבורו, *lit.* to stand by one's word. For a similar wordplay, see below, note on III ix 3, 3.

[4]**3: Tropical sign ... fixed sign ... bicorporal sign.** This passage refers to a well-known tripartite classification of the twelve zodiacal signs—tropical, Hebrew מתהפכים (Aries, Cancer, Libra, Capricorn), fixed, Hebrew עומדים (Taurus, Leo, Scorpio, Aquarius), and bicorporal, Hebrew משני גופות (Gemini, Virgo, Sagittarius, Pisces)—in accordance with the prevailing weather when the Sun traverses them in its annual path. See *Tetrabiblos*, 1980, I:11, pp. 64–69; *Kitāb al-Madḫal*, 1996, II:6, v, p. 79; *Kitāb al-Tafhīm*, 1934, §380, p. 231; *Introduction*, 2004, I:7, p. 27; *Abbreviation*, 1994, pp. 15–25.

[5]**6: Lower planets.** This is a collective reference to the three planets whose orbs are below the Sun's orb: Venus, Mercury, and the Moon, according to the standard order of the orbs.

[6]**2–7: Ptolemy said ... when he is sick.** Echoes *Tetrabiblos*, III:13: "Of the qualities of the soul, those which concern the reason and the mind are apprehended by means of the condition of Mercury observed on the particular occasion; and the qualities of the sensory and irrational part are discovered from the one of the luminaries which is the more corporeal, that is, the moon ... Of the signs of the zodiac in general, then, the solstitial signs produce souls fitted for dealing with the people, fond of turbulence ... the bicorporeal signs make souls complex, changeable ... the solid signs make them just, unaffected by flattery, persistent. ... Of configurations, positions in the orient and at the horoscope, and in particular those which are in proper face, produce liberal, simple, self-willed, strong, noble, keen, open souls. Morning stations and culminations make them calculating, patient, of good memory, firm, intelligent ..." (1980, III:13, pp. 333–339). Corresponds to *Nativitatibus*, 1485, sig. A6r–A6v; *Nativitatum*, MS Erfurt, fols. 60a–60b; *Epitome*, 1548, II:4, sig. I1v–I2r.

[7]**9: They also said ... Mercury is the ruler.** Corresponds to aphorism 38 in Pseudo-Ptolemy's *Centiloquium*. אמר בטלמיוס: כאשר היה כותב בבתי שבתי או היה חזק בעצמו יתן לנולד טוב המחשבה בשרשים. = "Ptolemy said:

when Mercury is in Saturn's houses, or is itself strong, it will give to the native deep thoughts on the fundamentals" (*Sefer ha-Peri*, MS Paris 1055, fol. 58b).

[8]**11: if Jupiter... loving justice, Hebrew:** אם צדק...אהבת צדק. This puns on the Hebrew word צדק, *lit.* justice: in the first case the word means the planet Jupiter, and in the second it denotes the normative meaning of justice.

[9]**10-11: Ptolemy, in the *Book of the Fruit*... with its power.** *Sefer ha-Peri* (Book of the Fruit) is how Ibn Ezra designates Pseudo-Ptolemy's *Centiloquium* in *Reshit Ḥokhmah* I, when referring to aphorism 88 of this work. See *Reshit Ḥokhmah*, 1939, X, lxxvi:24. In contrast, despite the fact that here *Sefer ha-Peri* is also mentioned, the current passage does not match any part of the *Centiloquium*, although it may be loosely based on aphorism 38: דבור ל"ח: אמר בטלמיוס כאשר היה כותב בבתי שבתאי או יהיה חזק בעצמו יתן לנולד טוב המחשבה בשרשים, ואם היה בשני בתי מאדים יתנהו טוב ההנהגה והיותר חזק שבשני המקומות טלה. = "Aphorism 38: Ptolemy said that when Mercury is in Saturn's houses or it [Mercury] is strong by itself, it gives to the native full knowledge of the fundamentals, and if it [Mercury] is in the any of the two Mars' houses, it gives him [the native] full control, and Aries is the strongest of these houses" (*Sefer ha-Peri*, MS Paris 1055, fol. 58b). Note, however, that this section corresponds to the last part of *Tetrabiblos*, III:13 (1980, pp. 339–363) and the sentence just before this section is based on aphorism 38 of the *Centiloquium*.

[10]**12: I have already... *Beginning of Wisdom*.** This refers to the fourth chapter of *Reshit Ḥokhmah*, where, in each of the sections allotted to the seven planets, Ibn Ezra lists their astrological significations. For example, regarding Saturn, see *Reshit Ḥokhmah*, 1939, IV, xlii:24–xliv:17.

<III 1 8>

[1]**2: Masculine or feminine**. In the second version of *Reshit Ḥokhmah,* Ibn Ezra names the masculine and feminine signs, together with the diurnal and nocturnal signs: הזכרים: טלה, תאומים, אריה, מאזנים ,קשת, דלי; הנקבות: שור, סרטן, בתולה, עקרב, גדי, דגים; מזלות היום הם הזכרים, מזלות הלילה הם הנקבות. = "Masculine: Aries, Gemini, Leo, Libra, Sagittarius, Aquarius; feminine: Taurus, Cancer, Virgo, Scorpio, Capricorn, Pisces; the diurnal signs

are the masculine <signs>, the nocturnal sign are the feminine <signs>" (*Reshit Ḥokhmah* II, MS Oxford 707, fol. 116b). See also *Tetrabiblos*, 1980, I:12, pp. 69–71; *Kitāb al-Tafhīm*, 1934, §348, p. 211; *Introduction*, 2004, I:16, p. 25.

[2]**2: Direct... as I shall explain.** This points to *Moladot* III i 11, 1–4, where the procedure of directions is vaguely explained and the reader is further referred to *Sefer ha-Ṭe'amim* for a more complete account. See notes there.

[3]**8: The place of its [the Moon's] joy.** For the doctrine of the planets' places of joy, see *Moladot* III xii 4, 4 and note.

[4]**9: Ptolemy says... below the Earth.** Corresponds to *Tetrabiblos*, 1980, III:10, pp. 271–273: "Of length of life:... Among these there are to be preferred, with reference to power of domination, first those which are in the midheaven, then those in the orient, then those in the sign succedent to the mid-heaven, then those in the occident, then those in the sign rising before mid-heaven; for the whole region below the earth must, as is reasonable, be disregarded when a domination of such importance is concerned." The same opinion of Ptolemy occurs in *Ṭe'amim* II (§6.2:2, pp. 236–237; quoted in App. 5, Q. 1, §1:2, on p. 450).

[5]**14: Place of death, Hebrew מקום כרת.** The places of death or places of fear are zodiacal points that signify serious harm or death for the native. See below, note on III i 12, 1. To designate these points Ibn Ezra uses the peculiar neologism מקומות כרת, which puts to good use the biblical root כרת (Lev. 17:4) denoting cutting or death. The Hebrew word כרת for death, however, appears in the Babylonian Talmud (*Mo'ed qaṭan* 28a) in the expression מיתת כרת, meaning divine punishment by premature death or excommunication.

[6]**14: Direct... as I shall explain.** This points to *Moladot* III i 14, 1–5.

[7]**1–22: I will now... adding or subtracting.** This series of successive instructions shows how Ibn Ezra conceived of the process of selecting the *haylāj* among the five places of life. In brief: the five places of life are successively checked in order of priority, following approximately the order in which they were presented in *Moladot* III i 3, 2 (Sun, Moon, conjunction/opposition of the luminaries, degree of the ascendant, and lot of

Fortune); the process is continued as long as a place of life with higher priority does not meet the necessary criteria, and is completed when one of them is selected. Ibn Ezra left similar accounts in his other works on nativities. See *Nativitatibus*, 1485, sig. A7r–A7v; *Nativitatum*, MS Erfurt, fols. 58a–59b; *Ṭe'amim* II, §6.2:1–11, pp. 236–239 (quoted in App. 5, Q. 1, §1:1–11, on pp. 450–451); *Epitome*, 1548, II:5, sig. I2v–I4r.

Here Ibn Ezra follows closely the footsteps of medieval Arabophone astrologers, who, building on ancient accounts by Ptolemy (*Tetrabiblos*, 1980, III:10, pp. 273–279; quoted in App. 5, Q. 6, §1:1–10, on pp. 453–454), Dorotheus (*Carmen astrologicum*, 1976, III:2, pp. 242–245), Vettius Valens (*Anthologiae*, 1995, III, pp. 56–61), and others, further developed this important section of the doctrine of nativities. One example is al-Qabīṣī's account of the selection of the *haylāj* in his *Introduction to Astrology* (2004, IV:4, pp. 111–113; quoted in App. 5, Q. 7, §1:1–8, on pp. 454–455). More or less similar accounts of the same process of selection, using similar lists of prorogative places or places of life, in approximately the same order, and using analogous criteria for selecting the *haylāj*, may be found in the following works: Māshā'allāh, *Kitāb al-Mawālīd* ("Quando fuerit yles in nativitate vel non"; *Liber Mesellae de nativitatibus*, 1971, p. 148), where the order is: Sun, Moon, lord of syzygy, lord of the lot of Fortune, and degree of the ascendant; *Liber Aristotilis*, 1997, III i 5, where the order of the two last positions is interchanged; Abū 'Alī Al-Khayyāṭ's work on nativities ("De hylech & scientia spacii vitae," *Liber Albohali de iudiciis nativitatum*, 1549, II, sig. B3r–B4r); 'Umar b. al-Farrukhān al-Ṭabarī's *Kitāb al-Mawālid* (*Nativitatibus*, 1533, I, p. 120); Abū Bakr al-Ḥasan B. al Khaṣib's *Kitāb al-Mawālid* (*Nativitatibus*, 1540, XII, sig. E1r–E34); 'Alī ibn Abī r-Riǧāl, *Kitāb al-Bāri' fī aḥkām an-nuǧūm* (*Iudizios*, 2005, IV:3, pp. 164–166); al-Bīrūnī's *Kitāb al-Tafhīm* (1934, §522, p. 324).

<III 1 9>

[1]**1: Dorotheus said... completely right.** Corresponds to the opening sentence in the second chapter of the third book of *Pentabiblos*, where Dorotheus discusses the procedures for finding out how long will the native live: "The *haylāj* is the indicator and the *kadhkhudāh* is the governor of the matter of life. The *haylāj* by day is the Sun and by night the Moon, then the degrees of the term of the ascendant, then the lot of fortune. Whoever's nativity takes place from conjunction to fullness <of the Moon, for him> it [the *haylāj*?] is the degree of the conjunction, and

whosoever's nativity takes place in what is between fullness and conjunction, the degree in which the fullness is" (*Carmen astrologicum*, 1976, III:2, p. 242).

[2]**2: Ptolemy said... lifespan from it.** Corresponds to *Tetrabiblos* III:10 (1980, pp. 273–279; quoted in App. 5, Q. 6, §1:2–3, on p. 453), where Ptolemy starts the presentation of the procedure for selecting the "lord of the prorogation."

[3]**2: But those... are right.** Ibn Ezra's statement is borne out by the fact that as a rule the 1st, 10th, 7th, and 11th horoscopic places, introduced by Ptolemy in *Tetrabiblos* III:10 in the first stage of the procedure for selecting the "lord of the prorogation" (see previous note), are not mentioned in subsequent medieval Arabic works on nativities in the framework of discussions of the customary five *haylājes*. The *haylājes* are listed in *Moladot* III i 3, 2. See notes there.

[4]**3: *Haylāj*... *al-kadhkhudāh*... "male" and "female."** Ibn Ezra, a writer of treatises on grammar and a biblical commentator, exhibits his semantic inclinations when he focuses on the etymology of *haylāj* and *kadhkhudāh*. This is a phenomenon that occurs not only in the current locus but also in other places of his astrological oeuvre. Thus, in *Ṭe'amim* II (§6.2:5, pp. 236–237; quoted in App. 5, Q. 1, §1:5, on pp. 450–451), *haylāj* and *kadhkhudāh*, on the authority of the Ancients, are taken to mean respectively "wife" and "husband," and precisely the same meaning, without attribution to any authority, is given to these two words in *Liber de nativitatibus* (1485, sig. A7r; quoted in App. 5, Q. 10, §1:3–4, on p. 456) and in *Epitome totius astrologiae* (1548, II:5. sig. I3r; quoted in App. 5, Q. 11, §1:1, on p. 456).

For these translations, Ibn Ezra could have been inspired by 'Umar b. al-Farrukhān al-Ṭabarī's *Kitāb al-Mawālid* (*Nativitatibus*, 1533, I, p. 120; quoted in App. 5, Q. 12, §1:3, on pp. 456–457), where we find *haylāj* and *kadhkhudāh* translated, respectively, as "wife" and "husband." By contrast, although *haylāj* and *kadhkhudāh* frequently occur in Arabic works on nativities or introductions to astrology as technical terms, their foreign origin is not mentioned and they are not translated. See, for example, al-Qabīṣī's *Introduction to Astrology* (2004, IV:4–5, pp. 111–117); al-Bīrūnī's *Kitāb al-Tafhīm* (1934, §522, p. 324), and *Māshā'allāh's Kitāb al-Mawālid* (*Liber Mesellae de nativitatibus*, 1971, pp. 148–152).

[5]**4: Great years... middle years... least years <of the planet>.** These are three of the four degrees of years—least, middle, great and greatest years—ascribed by astrologers to each of the planets. According to Al-Bīrūnī, "astrologers of the present day use only the three former degrees [i.e., least, middle, and great years] for determining the length of life at a nativity, and the numbers which they thus elicit must not be interpreted literally as years, but freely, for sometimes they represent years, but sometimes months, weeks, days, or hours" (*Kitāb al-Tafhīm*, 1934, §394, p. 239). According to introduction to astrology, such as Ibn Ezra's *Reshit Ḥokhmah* I and *Mishpeṭei ha-Mazzalot*, or Abū Ma'shar's *Great Introduction*, the least, middle, and great years of the planets are as follows: Saturn: 30, 43½, 57; Jupiter: 12, 45½, 79, Mars: 15, 40½, 66; the Sun: 19, 39½, 120; Venus: 8, 45, 82; Mercury: 20, 48, 76; the Moon: 25, 39½, 108. See *Reshit Ḥokhmah*, 1939, IV, xlii:22—li:8; *Mishpeṭei ha-Mazzalot*, MS Schoenberg 57, fols. 77–80; *KitÁb al-Madḥal*, 1996, vol. III [Arabic text], VII:8, p. 551. According to *Ṭe'amim* I, "the number <of degrees> of the terms assigned to any of the planets in any of the signs are the numbers of its great years" (§2.9:1–2, pp. 48–49); the same rule occurs in Abū Ma'shar's *Great Introduction* (*Kitāb al-Madḥal*, 1996, V:8, v, p. 197), as well as in *Baraita de-Mazzalot* (1998, pp. 14–16; quoted in App. II, Q. 4, §3:1, on pp. 429–431), an Hebrew introduction to astrology from the transitional period between Classical Antiquity and the Middle Ages, and in the commentary on *Sefer Yeṣirah* composed by Judah b. Barzillai (*Perush Sefer Yeṣirah*, 1885, p. 248; quoted in App. 2, Q. 9, §2:2, on pp. 435–436), the leading rabbinic authority in Barcelona in the late eleventh and early twelfth centuries. In addition, the idea that the great years of the Sun, namely, 120 years, correspond to the natural lifespan of human beings is echoed in *Ṭe'amim* I (§4.5:7, pp. 76–77), *Ṭe'amim* II (§5.1:10, pp. 218–219), and Ibn Ezra's long commentary on Genesis 6:3. Ibn Ezra argues that the least years correspond to the planets' cycles. Thus, for Saturn, "after thirty years it returns approximately to its first degree" (*Ṭe'amim* I, §4.2:11, pp. 72–73) and "the reason for the least <years>, in the opinion of the Indian scientists, is that the Sun conjoins the Moon every nineteen <years>" (*Ṭe'amim* I, §4.5:7, pp. 78–79).

[6]**5: Under the ray of the Sun.** Being "under the ray of the Sun" (תחת אור השמש) is one of these conditions of the planets vis-à-vis the Sun. According to *Reshit Ḥokhmah* I, Saturn and Jupiter are said to be "under the ray of the Sun" when they are between 6° and 15° from the Sun; Mars, between 10° and 18°; Venus and Mercury, between 7° and 12°; and the Moon, between

6° and 12°. See *Reshit Ḥokhmah*, 1939, VI, liv:19–lv:23, which closely follows *Kitāb al-Madḫal*, 1996, VII:2, v, pp. 276–277, *Mishpeṭei ha-Mazzalot*, MS Schoenberg 57, fol. 74, and *ʿOlam* II, §17:1–15, pp. 168–169.

[7]**6: First and second station.** The stations are those parts of a planet's orbit where it appears to stand still briefly before changing its course. The place where the motion of a planet shifts from direct to retrograde motion (see above, note on III i 5, 3) is called "first station," and the place where the motion of a planet shifts from retrograde to direct motion is called the "second station."

[8]**8: True anomaly.** This astronomical concept (Hebrew מנה מתוקנת, Arabic *khaṣṣah al-muʿaddalah*, Latin *portio recta* or *argumentum verum*) denotes the angular distance between the planet's apogee and its current position. It is explained by Al-Bīrūnī in *Kitāb al-Tafhīm*: "The distance of a planet on the orbit of the epicycle from the *dhirwah al-wusṭā* (i.e., apogee as seen from the center of the world, corresponding to a line from the center of the world through the center of the epicycle to its upper part) is known as the *khaṣṣah al-wusṭā*, argumentum medium, mean anomaly, and that from the *dhirwah al-marʿiyyah* (i.e., apogee as seen from the center of the world, corresponding to the line drawn from the center of the world through the center of the epicycle to its upper part) as the *khaṣṣah al-muʿaddalah*, argumentum verum, true anomaly, while the difference between the two *khaṣṣah* is called the *taʿdīl al-khaṣṣah al-ūlā*, equation argumenti" (1934, §183, p. 94). See also Evans 1998, pp. 226–227.

[9]**8: Cardines... succedent or cadent places.** Following Arabophone astrologers, Ibn Ezra divides the twelve places into three subdivisions: (1) the four cardines יתדות (see *Moladot* II 1, 2; II 2, 4 *et passim*), which correspond to the first, fourth, seventh and tenth places; (2) the four succedent places סמוכים (see *Moladot* III i 5, 1; III i 8, 12; III i 9, 4 *et passim*), which correspond to the second, fifth, eighth and eleventh places; and (3) the four cadent places בתים נופלים (see *Moladot* III i 5, 5; III i 9, 4 *et passim*), which correspond to the third, sixth ninth, and twelfth places. For Ibn Ezra's accounts of the twelve places, see: *Reshit Ḥokhmah*, 1939, III, xl:26–xlii:4; *Ṭeʿamim* I, §3.5:1–12, pp. 64–65; *Mishpeṭei ha-Mazzalot*, MS Schoenberg 57, fol. 71. For accounts of the twelve places in medieval Arabic astrology, see: *Abbreviation*, 1994, I:106–107, p. 29; *Introduction*, 2004, I:56, p. 49.

[10]**10: Aspect of love or of antagonism.** This is a reference to the aspects of trine and quartile, which are taken to be harmonious and disharmonious, fortunate and unfortunate, respectively. Ibn Ezra explains this feature of the astrological aspects (see above, note on III i 2, 1) in *Ṭe'amim* I, where he exploits arithmetical features of the integers in an approach that he attributes to himself: pairs of integers separated by the constant 4 (1 and 5, 2 and 6, etc.) are harmonious; and pairs separated by the constant 3 (1 and 4, 2 and 5, etc.) are disharmonious. Consequently, the trine aspect, which is based on an interval of four signs, is of "complete love" and zodiacal signs that are in trine have "one nature" (as in the case of the signs of a triplicity); but the quartile aspect, based on an interval of three signs, is one of "antagonism." See *Ṭe'amim* I, §3.2:1–9, pp. 60–61; the same approach is presented in *Ṭe'amim* II, §4.7:1–8, pp. 212–213.

[11]**4–10: Now observe... least years.** Corresponds closely to Ibn Ezra's *Liber de nativitatibus* (1485, sig. A7v–A8r) and *Liber nativitatum* (MS Erfurt, fols. 58a–58b), as well as to *Epitome totius astrologiae* (1548, II:6, sig. I4r–I4v). Similar accounts occur in Arabic treatises on nativities preceding Ibn Ezra's times. See *Māshā'allāh's Kitāb al-Mawālid* (*Liber Mesellae de nativitatibus*, 1971, "Capitulum de alcoden per quod scitur computation vite," pp. 148–150; "Quot annos addunt planete alcoden," p. 150); Abū 'Alī Al-Khayyāṭ's work on nativities ("Quantum addant vel subtrahant stellae annis alcohoden," *Liber Albohali de iudiciis nativitatum*, 1549, I:4, sig. C1v); 'Umar b. al-Farrukhān al-Ṭabarī's *Kitāb al-Mawālid* (*Nativitatibus*, 1533, I, p. 122); Abū Bakr al-Ḥasan B. al Khaṣib's *Kitāb al-Mawālid* (*Nativitatibus*, 1540, XIII, sig. E1r–E3v); 'Alī ibn Abī r-Riǧāl, *Kitāb al-Bāriʿ fī aḥkām an-nuǧūm* (*Iudizios*, 2005, IV:5–6, pp. 168–173); al-Bīrūnī's *Kitāb al-Tafhīm* (*Kitāb al-Tafhīm*, 1934, §522, p. 324). For the use in Hellenistic astrology of the years assigned to the planets for the calculation of the lifespan, see the *Anthologiae* by Vettius Valens (*Anthologiae*, 1995, III, p. 68–70). Ptolemy, although he mentions that the planets are assigned years of life that are equivalent to the number of degrees of their terms in all the signs (*Tetrabiblos*, 1980, I:20, p. 93), does not apply this theory in *Tetrabiblos* III:10, where he discusses the length of life.

[12]**11: Dorotheus said... the aspect.** Corresponds to *Pentabiblos* III:2: "If you want to know how each planet increases the nativity and how it diminishes it, then look at the transit of the planets and which aspects the *haylāj* from right or left..." (*Carmen astrologicum*, 1976, pp. 244–245).

[13]11: **The aspect is complete.** According to *Ṭe'amim* I (§7.2:1–4, pp. 88–91), a "complete aspect" is formed between two planets in two cases: (a) when the two aspecting planets are in the ecliptic, meaning that they do not have any ecliptical latitude; (b) when the ecliptical latitude of one of them is northern and of the other is southern and their ecliptical latitude is the same.

[14]12: **In his book... named al Abzidag.** This is perhaps a reference to Buzurjmihr, a sixth-century Sassanian scholar who translated the *Pancatantra* into Pahlavī (thereby introducing the tales of *kalīla wa dimna* to the Sassanid court), introduced chess (caturanga) into Sassanian Iran, and composed a commentary on the *Anthologies* of the Greek astrologer Vettius Valens. According to Ibn Hibintā, a Christian astrologer writing in Baghdad in about 950, Buzurjmihr's latter book was entitled *Bizidaj*. See Pingree 1989, p. 231; *Andarzaghar*, 1991, pp. 294–295. Ibn Ezra, presumably confused the author with his book, and named Buzurjmihr al Abzidag. However, in *Liber de nativitatibus* (1485, sig. B10v), Buzurjmihr is presumably referred to as Berçeiomoor.

[15]12: **They deserve... are nonsense.** Harsh statements of this kind are commonplace in the work of Ibn Ezra. See, for example, short commentary on Genesis 36:31 and short commentary on Exodus 21:8. Similar statements occur in the Talmud and in the work of Jewish thinkers in Muslim Spain in Ibn Ezra's time, and they should not be taken at their face value but as a stylistic feature that reflects the author's grave concern with the topic. See Simon 2013, pp. 249–260, esp. p. 252, note 7.

<III i 10>

[1]1–4: **I will now... <the native> die.** This doctrine, combining and coordinating the method of the direction of the *kadhkhudāh* to a place of death (see *Moladot* III i 12, 1–5 and notes), on the one hand, and the *kadhkhudāh*'s great, middle, or least years (see *Moladot* III i 9, 4 and note), on the other, in order to determine the native's lifespan, is mentioned neither in Ibn Ezra's other works on nativities nor in *Epitome totius astrologiae*. A number of Arabic texts show a similar coordination between the method of the direction of the prorogative places and the method of taking into account the *kadhkhudāh*'s years in order to determine the native's lifespan, and therefore are a possible source of inspiration for Ibn Ezra

in the current section. See particularly 'Umar b. al-Farrukhān al-Ṭabarī's *Kitāb al-Mawālid* (*Nativitatibus*, 1533, I, p. 120; quoted in App. 5, Q. 12, §1:1–2, on pp. 456–457), as well as Abū 'Alī Al-Khayyāṭ's work on nativities (*Liber Albohali de iudiciis nativitatum*, 1549, IV, sig. C2r; quoted in App. 9, Q. 4, §1:1, on p. 476), al-Bīrūnī's *Kitāb al-Tafhīm* (1934, §522, pp. 324–325), and, to some extent, Māshā'allāh's *Kitāb al-Mawālid* (*Liber Mesellae de nativitatibus*, 1971, p. 150; quoted in App. 9, Q. 3, §1:1, on p. 476).

<III 1 11>

[1]**1–3: Ptolemy said... second method.** The current passage echoes *Tetrabiblos*, III:10 (1980, pp. 279–281; quoted in App. 5, Q. 6, §1:11, on p. 477) and corresponds closely to *Liber nativitatum*: "Dicit Tpho: si fuerit signator in quarta masculina duc eum in via signorum et si fuerit in quarta femina duc eum retro. Et Posteriores dixerunt si fuerit signator in parte femiina duc eum duobus modis ductuum nec iudices eum pro testimonio uno donec ambo coniungantur." = "Ptolemy said if the significator is in a masculine quadrant, direct it in the direction of the signs, and if it is in a feminine quadrant direct it backwards. Those who came after him said that if the significator is in a feminine part direct it in the two modes of direction, but do not take it as a testimony unless both <methods> coincide" (MS Erfurt, fol. 59a).

[2]**4: The directions...** ***Book of Reasons.*** This points to the following passage in *Ṭe'amim* I: .וככה, הסכימה דעת כלם על הניהוגים שהם על שני דרכים. הניהוג האחד במעלות גלגל המזלות הישרות, והניהוג השני משתנה, כי אם היתה המעלה שתרצה לנהג אותה, או אחד המאורות שיהיה שם, בתחלת הבית העשירי או הרביעי, לעולם תנהג במעלות גלגל היושר. ואם המעלה שתרצה לנהג היא הצומחת, תנהגנה במצעדי הארץ. וככה, אם רצית לנהג המעלה השוקעת, לעולם תנהגנה בנכח מעלתה, שהיא הצומחת. ואם לא היתה המעלה שתרצה לנהג באחד היתדות הנזכרות, הסתכל מרחקה מקו חצי השמים, אם היתה המעלה ברביעית שהיא בין קו חצי השמים ובין המעלה הצומחת. ואין צורך להזכיר אלה הניהוגים, כי כבר הזכירם ר' אברהם הנשיא בספרו. = "In like manner, all agreed that the directions are <reckoned> by two methods. The first <method of> direction uses equal zodiacal degrees, and the second <method of> direction follows several different procedures: if the degree you want to direct, or one of the luminaries that happens to be there, is at the cusp of the tenth house or the fourth, you should always direct in sphaera recta degrees. But if the degree you want to direct is the

ascendant, you should calculate the direction in rising times for the country. In like manner, if you want to direct the degree of the descendant, you should always calculate it as <if it were> the diametrically opposed degree, which is the ascendant. If the degree you want to direct is in none of the above-mentioned cardines, find its distance from midheaven, given that the degree is in the quadrant between midheaven and the degree of the ascendant. There is no need to mention these directions, because R. Abraham, the Nasi', has mentioned them in his book" (*Ṭe'amim* I, §10.3:1–6, pp. 96–99).

<III 1 12>

[1]**1: These are . . . <a place of> death.** According to one of the most important astrological methods for predicting the native's lifespan, death is represented as the climax in a continuous progression from an initial zodiacal point, one of the five "places of life" moving at the rate of one degree in one year, until it reaches another zodiacal position, a "place of fear" (מקום פחד) or "place of death" (מקום כרת), which symbolize threats to the native's life and, ultimately, his death. The arc drawn between these two zodiacal positions, usually projected onto the equator, is then converted into a corresponding number of years, months, and days, which are taken to be equivalent to the native's lifespan. The theory that identifies these "places of death" or "places of feat" and sets out the conditions in which they bring about death or harm emerges in its full-fledged form in Hellenistic astrology, where each of these points was designated *anaeretes*. Ptolemy, in *Tetrabiblos* (1980, III:10, pp. 281–287; quoted in App. 9, Q. 1, §1:1–7, on p. 475) enumerates the descendant, and the positions of Saturn, Mars, and the Sun as *anaeretic* points, and also describes the conditions in which they cause death or harm. Vettius Valens in the third part of the *Anthologiae* (*Anthologiae*, 1995, III, p. 61; quoted in App. 9, Q. 2, §1:1, on pp. 475–476) offers a slightly different list (Saturn, Mars, the Sun, and the Moon). On the basis of *Liber Aristotilis* (1997, III i 7, p. 38, and note on pp. 142–143), a 12th century Latin work that gathers traditions of long ago, we know that this doctrine was received in Sassanid Persia, where the *anaeretes* was designated jārzamān, lit. the hour of time. With the transmission of Greek science to Arabic civilization, the doctrine of the places of death re-emerges in the work of the earliest Arabophone astrologers. Two approaches occur.

On the one hand, in Arabic astrological works on nativities it is common to refer to the anaeretic points as "malefics" tout court, which impede the advance of the *kadhkhudāh* or the *haylāj*, although neither providing a list of these "malefics" nor explaining the conditions in which they produce death. See, for example, *Kitāb al-Mawālid* by Māshā'allāh (*Liber Mesellae de nativitatibus*, 1971, p. 150; quoted in App. 9, Q. 3, §1:1, on p. 476); Abū 'Alī Al-Khayyāṭ's work on nativities (*Liber Albohali de iudiciis nativitatum*, 1549, IV, sig. C2r; quoted in App. 9, Q. 4, §1:1, on p. 476); Al-Bīrūnī's *Kitāb al-Tafhīm* (1934, §522, p. 324–325; quoted in App. 9, Q. 6, §1:1, on p. 477).

A different approach is noticeable in 'Umar b. al-Farrukhān al-Ṭabarī's *Kitāb al-Mawālid* (*Nativitatibus*, 1533, I, pp. 122–123; quoted in App. 9, Q. 5, §1:1–11, on pp. 476–477). Al-Ṭabarī not only explains the conditions in which the anaeretic points produce death, but also offers an expanded list of them. On top of the aforementioned Saturn, Mars, Sun, Moon, and the descendant, he presents fairly new items: the ascendant degree, Mercury, and a selected group of zodiacal fixed stars and nebulae. Al-Ṭabarī presents the ascendant degree, because of its association to the day, of inimical nature to the Moon, traditionally associated with the night; Mercury, of volatile nature, is said to kill when it is with the malefics or associated to the malefic by aspect; regarding the fixed stars, Al-Ṭabarī says that they kill because of their great heat.

The centrality of the doctrine of the places of death in Ibn Ezra's mind is reflected in the fact that he devoted a substantial part of *Sefer ha-Moladot* (*Moladot* III i 12 through III i 16) to a full account of this topic, which includes an enumeration and description of these points, as well as the conditions in which they produce death or other afflictions. Of the two aforementioned approaches, Ibn Ezra fully adheres to al-Ṭabarī's approach, in *Sefer ha-Moladot* as well as in his other works on nativities. Ibn Ezra's list of anaeretic points is virtually identical to Al-Ṭabarī's, but Ibn Ezra goes further and considerably enlarges the list of fixed stars that he considers to function as places of death (*Moladot* III i 14, 5). The same feature recurs in *Liber de nativitatibus* (1485, sig. A8r; quoted in App. 9, Q. 7, §1:1–10, on pp. 477–478) and is particularly conspicuous in *Liber nativitatum* (MS Erfurt, fols. 59a–59b; quoted in App. 9, Q. 8, §1:1–17, on pp. 478–479), where Ibn Ezra devoted a complete section to "the fixed stars that kill and bury life"; there he not only provided the names of these stars, but also their ecliptical longitude and latitude, as well as their "nature," that is, the special quality that some fixed stars are of the same "nature" as one or more of the seven planets. The tradition of ascribing to some fixed

star an astrological nature that is associated with the astrological properties of some planet goes back to Ptolemy's *Tetrabiblos* 1:9. Not surprisingly, all the fixed stars in Ibn Ezra's list have the "nature" of Saturn, Mars, or Mercury, or a combination thereof. *Epitome totius astrologiae* (1548, II:2, sig. H4v; quoted in App. 9, Q. 9, §1:1–2, §2:1–14, on p. 480) presents the same anaeretic points as those presented by Ibn Ezra in his work on nativities, and also offers an entire separate chapter with a similar list of fixed stars, with their ecliptical longitude and latitude, as well as their planetary natures. *Luḥot ha-nasi'* (The Tables of the Prince), Abraham Bar Ḥiyya's astronomical tables, display a list of 14 stars that are presented as follows: "ואלו הכוכבים שהם חותכים את החיים בגעת תהלוכות עדי החיים אליהם במולדות או נותנים עדות על חלי ומאורע בגוף." = "These stars cut life when the progression of the 'witnesses of life' reaches them [the stars] in the nativities or they give testimony about a disease or some corporal event" (*Luḥot ha-nasi'*, MS Cesena XXIX 4, fol. 60v). This five-column list presents the Hebrew name of each star, its ecliptical and equatorial coordinates, its magnitude, and, finally, the names of the planets whose astrological properties are associated with its astrological "nature." Some of the stars of this list coincide with Ibn Ezra's list; it is plausible that *Luḥot ha-nasi'* was one of Ibn Ezra's sources in this regard.

[2]**2: The position... causes death.** The positions of Saturn and Mars, the distinctive malefics (see above, note on III i 5, 11), are universally considered to be anaeretic points, from Antiquity to Ibn Ezra's time. See Ptolemy's *Tetrabiblos* (1980, III:10, pp. 281–287; quoted in App. 9, Q. 1, §1:2, on p. 475), Vettius Valens' *Anthologiae* (1995, III, p. 61; quoted in App. 9, Q. 2, §1:1, on pp. 475–476), 'Umar b. al-Farrukhān al-Ṭabarī's *Kitāb al-Mawālid* (*Nativitatibus*, 1533, I, pp. 122–123; quoted in App. 9, Q. 5, §1:1, on pp. 476–477); Abraham Ibn Ezra's *Liber de nativitatibus* (1485, sig. A8r; quoted in App. 9, Q. 7, §1:8, on p. 478) and *Epitome totius astrologiae* (1548, II:2, sig. H4v; quoted in App. 9, Q. 9, §1:1, on p. 480).

[3]**2: The position... the Moon.** These are the five places of life. See *Moladot* III i 3, 2 and note.

[4]**3: As explained in the *Book of the Tables*.** See *Moladot* II 2, 2 and note.

[5]**4: Mercury, whether... Saturn and Mars.** As far as I could find, the position of Mercury was not considered to be an anaeretic point before

the work of Arabic astrologers such as 'Umar b. al-Farrukhān al-Ṭabarī (fl. Baghdad, 762–812) in his *Kitāb al-Mawālid* (*Nativitatibus*, 1533, I, pp. 122–123; quoted in App. 9, Q. 5, §1:8, on pp. 476–477). Al-Ṭabarī does not disclose the reason for the inclusion of Mercury in the list of anaeretic points, but he writes that "Mercury kills, when it is with the malefics, attacked by the malefics' quartile, opposition, sextile or trine." This is consistent with the fact that Mercury is considered to be a mixed planet, sometimes benefic and sometimes malefic (see above, note on III i 5, 11), because "its nature inclines to whichever of the planets and signs mixes with it" (*Introduction*, 2004, II:31, pp. 78–79). Mercury appears in the list of anaeretic points of Ibn Ezra's *Liber de nativitatibus* (1485, sig. A8r; quoted in App. 9, Q. 7, §1:8, on p. 478) as well as of *Epitome totius astrologiae* (1548, II:2, sig. H4v; quoted in App. 9, Q. 9, §1:1, on p. 480).

[6]**5: Know that... are powerless.** Because Saturn, Mars, or Mercury are said here to be powerless and their maleficence neutralized, it is plausible that Ibn Ezra meant that this is not merely because they are "under the ray of the Sun," but that they are "*burnt* under the ray of the Sun." For these two conditions, and the difference between them, see notes on *Moladot* III i 9, 5 and particularly on *Moladot* III i 5, 2.

<III i 13>

[1]**1: Ptolemy said... to be sextile.** This short digression fleshes out the previous reference to the aspects of trine, sextile, and quartile (*Moladot* III i 2, 3) by showing how at high latitudes the aspects are distorted as a function of whether they are measured in the signs of long rising times (sextiles become quartiles) or in the signs of short rising times (trines become quartiles and quartiles become sextiles). For the signs of long/short rising times, or briefly long/short signs, see *Moladot* III i 4, 4 and note. The same rule is laid down and attributed to *King* Ptolemy (a typical designation of C. Ptolemy in Ibn Ezra's oeuvre) in *Sefer ha-Me'orot*: על כן אמר תלמי המלך כי המבטים המרובעים, אם הם במזלות קצרים בעלותם במקום שרחבו הרבה, יהיו המבטים הששיים, והדין עמו, ואם היו במזלות ארוכים יהיו המרובעים במבטים השלישיים. והפך הדבר, כי המבטים הששיים במזלות ארוכים יהיו כמרובעים והמרובעים כשלישיים במזלות קצרים. = "Therefore, King Ptolemy said that quartile aspects, if they take place when short signs rise in positions of high latitude, are <like> sextile aspects, and he is right; but if quartile aspects take place in long signs they are <like> trine aspects. The

opposite <is also true>: sextile aspects in long signs are like quadratures, and quartile aspects are <like> trine aspects in the short signs" (*Me'orot* §16:4–5, pp. 406–407). That Ibn Ezra thought that Ptolemy's *Tetrabiblos* was his source for this statement may be inferred from the following statement in *Ṭe'amim* I: גם נמצא בספר ארבעה שערים שבטלמיוס אומר שאם היה הכוכב בתחלת הבית העשירי, נתן למבטו הרביעית תשעים מעלות, ולשלישית מאה ועשרים במעלות גלגל היושר, ואם היה הכוכב במעלה הצומחת, נתן למבטו השלישית מאה ועשרים מעלות במצעדי הארץ. = "In the *Tetrabiblos*, too, we find that Ptolemy says that if a planet is at the cusp of the tenth place, he gives its aspect of quartile 90 degrees and <its aspect of> trine 120 degrees at sphaera recta, and if the planet is at the degree of the ascendant he gives its aspect of trine 120 degrees at the rising times for the country" (§10.1:3, pp. 94–95). I could not find such a precise statement in *Tetrabiblos*. But see *Tetrabiblos*, 1980, III:10, pp. 287–307.

<III 1 14>

[1]**1: If the place... places of life.** Corresponds closely to 'Umar b. al-Farrukhān al-Ṭabarī's *Kitāb al-Mawālid* (*Nativitatibus*, 1533, I, pp. 122–123; quoted in App. 9, Q. 5, §1:4–5, on pp. 476–477). There, al-Ṭabarī presents the ascendant degree as causing death when the Moon is *haylāj*, and the Moon as causing death when the ascendant degree is *haylāj*, because the ascendant degree, traditionally associated with the day, is of inimical nature to the Moon, traditionally associated with the night. Ibn Ezra applies the same rule, that the ascendant degree is of inimical nature to the Moon, in the third version of *Sefer ha-Miṿḥarim* (Book of elections), in the context of an election related to choosing an auspicious time to start a war: ודעת הקדמונים כי אחד משני המאורות במעלה הצומחת להחל המלחמה איננו טוב, וטעמם כי תולדת הלבנה הפך כתולדתו הצומח, כי הוא כתולדת השמש. על כן אמר' כי המעלה הצומח' תכרות על ניהוג לבנ'. = "According to the opinion of the Ancients, it is inauspicious to start a war when one of the luminaries is in the ascendant degree; their explanation is that the Moon's nature is the opposite of the ascendant's nature, which is like the Sun's nature. Therefore they said that the ascendant degree will cause death in a direction of the Moon" (*Miṿḥarim* III, §7.3:2–3, pp. 220–221).

[2]**2: The Sun... physical health.** The Sun was considered to be an anaeretic point in Hellenistic astrology, as in Ptolemy's *Tetrabiblos* (1980, III:10, p. 283; quoted in App. 9, Q. 1, §1:4, on p. 475) and in Valens' *Anthologiae*

(1995, III, p. 61; quoted in App. 9, Q. 2, §1:1, on pp. 475–476), as well as in Arabic astrology, as in 'Umar b. al-Farrukhān al-Ṭabarī's *Kitāb al-Mawālid* (*Nativitatibus*, 1533, I, p. 122; quoted in App. 9, Q. 5, §1:1, on pp. 476–477), and in Ibn Ezra's *Liber de nativitatibus* (1485, sig. A8r; quoted in App. 9, Q. 7, §1:5, on p. 478).

[3]**3: Dragon, Hebrew** תלי. This name recalls the cosmological fate of *Tiamat*, a mythological dragon slain by *Marduk*, a solar god, who then formed the heavens with its head and its tail, in the Babylonian creation myth. See Bouché-Leclercq 1899, pp. 40, 97; Tester 1987, pp. 120–1. Subsequently astronomers employed this myth to describe celestial phenomena: the Head of the Dragon and its Tail (Hebrew: ראש התלי וזנבו; Arabic: *Ras wa dhanav al-tinnīn*; Latin: *caput draconis et cauda*) represented the nodes of the planets, that is, the points where the planets cross the ecliptic from south to north and from south to north, respectively. In the Middle Ages, Indian, Persian, and Arab astrologers assigned specific astrological characteristics and influence to the nodes of the Moon. To denote this concept, Ibn Ezra employed the Hebrew word תלי (*teli*). Ibn Ezra probably borrowed this word from *Sefer Yeṣirah* (§6:1; §6:3), a mystical treatise interspersed with some scientific material that was well known to him (תלי בעולם כמלך על כסאו ["*Teli* is in the world like a king on his throne"]), but he could have found the word in the *Baraita de-Mazzalot* (1998, p. 19), *Baraita de-Shemu'el* (*Baraita de-Shmu'el*, 1998, §1:1), or *Sefer Ḥaḳmoni* (*Ḥaḳmoni*, 2010, p. 138; quoted in App. 2, Q. 5, §1:2, on p. 431).

[4]**3: The Moon's Tail... places of life.** 'Umar b. al-Farrukhān al-Ṭabarī in *Kitāb al-Mawālid* (*Nativitatibus*, 1533, I, p. 124) considers the Head and the Tail of the Dragon, together with Saturn, Mars, Mercury, and the Sun, to be malefics, but he does not count them as "killers." In *Liber de nativitatibus* (1485, sig. A8r; quoted in App. 9, Q. 7, §1:7, on p. 478), Ibn Ezra counts both the Head and the Tail of the Dragon as anaeretic points in a direction of the Moon. Note that the Tail of the Dragon is considered to be a malefic, of the nature of Saturn and Mars. See *Introduction*, 2004, II:47, pp. 88–89.

[5]**4: The degree... lower midheaven.** Corresponds to *Liber de nativitatibus* (1485, sig. A8r; quoted in App. 9, Q. 7, §1:4, on pp. 477–478). Ptolemy (*Tetrabiblos*, 1980, III:10, p. 281; quoted in App. 9, Q. 1, §1:1, on p. 475) and al-Ṭabarī (*Nativitatibus*, 1533, I, p. 122; quoted in App. 9, Q. 5, §1:9, on p. 477) count the descendant as place of death but not the lower midheaven.

[6]5: **The Heart of the Scorpion, the Heart of the Lion, the Heart of the Fish, the Left Eye of the Bull, the Left Shoulder of the Warrior, and the Bearer of the Demon:** These six fixed stars are, respectively: (1) the Heart of the Scorpion, Hebrew לב עקרב, Arabic *qalb al-ʿaqrab*, α Sco, No. 8 in the constellation of Scorpio (Antares); (2) the Heart of the Lion, Hebrew לב האריה, Arabic *qalb al-asad*, α Leo, No. 8 in the constellation of Leo (Regulus); (3) the Heart of the Fish, Hebrew לב דגים, Arabic *qalb al-ḥūt*, β And, No. 12 in the constellation of Andromeda; (4) the Left Eye of the Bull, Hebrew עין השור השמאלי, Arabic: *al-dabarān*, α Tau, No. 14 in the constellation of Taurus (Aldebaran); (5) the Left Shoulder of the Warrior, Hebrew שכם הגבור השמאלי, Arabic *mankib al-jabbār*, α Ori, No. 12 in the constellation of Orion; (6) the Bearer of the Demon, Hebrew: נושא השטן, Arabic: *ḥāmil raʾs al-ghūl*, α Per, No. 7 in the constellation of Perseus.

Different combinations of these stars appear in the star lists for the rete of Ibn Ezra's three versions of *Sefer Keli ha-Neḥoshet: Neḥoshet* I, MS Paris 1061, fols. 157a–159b [all six stars]; *Neḥoshet* II, MS Mantua 10, fols. 39a–40a [all six stars]; *Neḥoshet* III, MS Pinsker 26, fol. 67a [stars 1, 2, 4 and 5]. Since stars 1, 2, and 4 belong to zodiacal constellations, *Reshit Ḥokhmah* I provides a brief description of their astronomical and astrological characteristics in the sections on the corresponding signs. The Left Eye of the Bull: ושם כוכב המאיר הנקרא עין השור השמאלית, והוא במעלת כ"ח, ורחבו דרומי חמש מעלות וחצי, והוא מהכבוד הראשון ממסך מאדים ונגה, והוא מהכוכבים הממיתים בהגיע בעל ממשלת החיים אליו. = "There [in the degrees of Taurus] <we find> a luminous star designated the Left Eye of the Bull, <at longitude Taurus> 28°, southern <ecliptical> latitude 5½°, first magnitude, mixture of Mars and Venus; it is one of the stars causing death when the lord of life reaches it" (MS Oxford 160, fol. 20a). The Heart of the Lion: ושם לב האריה, והוא במעלת י"ח בזמן הזה, ורחבו שמאלי י' חלקים, והוא מהכבוד הראשון, ממסך מאדים וצדק, והוא מן הכו־ כבים הממיתים. = "The Heart of the Lion is at <longitude Leo> 18° at this time, northern <ecliptical> latitude 10′, of the first magnitude, a mixture of Mars and Jupiter; it is one of the stars causing death" (ibid., fol. 26a). The Heart of the Scorpion: ושם לב העקרב, במעלת כ"ח בזמן הזה, רחבו דרומי ג' מעלות, והוא מהכבוד השני, ממסך מאדים וצדק. = "There <we find> the heart of the Scorpion, <at longitude Scorpio> 28° at the present time, southern <ecliptical> latitude 3°, of the second magnitude, a mixture of Mars and Jupiter" (ibid., fol. 30b).

Note that in the first two cases the stars are designated as "causing death," which is a reference to their being anaeretic points, and that in all the three cases the stars are assigned a Martian complexion, which is an

allusion to their having the nature of a malefic planet and the justification for their designation as anaeretic points. All three fixed stars are also accounted anaeretic points in Ibn Ezra's *Liber de nativitatibus* (1485, sig. A8r; quoted in App. 9, Q. 7, §1:10, on p. 478). A similar characterization of them (including their malefic planetary natures) occurs in Ibn Ezra's *Liber nativitatum* (MS Erfurt, fols. 59a–59b; quoted in App. 7, Q. 8, §1:1–17, on pp. 478–479) as well as in *Epitome totius astrologiae* (1548, II:2, sig. H4v; quoted in App. 9, Q. 9, §2:1–14, on pp. 480–481).

[7]**5: The Heart . . . cause death.** For the inclusion of fixed stars in the list of places of death, Ibn Ezra may have been inspired by 'Umar b. al-Farrukhān al-Ṭabarī; in his *Kitāb al-Mawālid* (*Nativitatibus*, 1533, I, p. 122; quoted in App. 9, Q. 5, §1:7, on pp. 476–477) 'Umar b. al-Farrukhān al-Ṭabarī counts as anaeretic places two fixed stars (the Heart of the Scorpion and the Heart of the Bull, which also appear in Ibn Ezra's list) as well zodiacal nebulae and dark places. A reduced list of fixed stars occurs in Ibn Ezra's *Liber de nativitatibus* (1485, sig. A8r; quoted in App. 9, Q. 7, §1:7, on p. 478), but two substantially expanded lists, encapsulated in separate chapters, occur in *Liber nativitatum* (MS Erfurt, fols. 59a–59b; quoted in App. 9, Q. 8, §1:1–17, on pp. 478–479) and in *Epitome totius astrologiae* (1548, II:2, sig. H4v; quoted in App. 9, Q. 9, §2:1–15, on pp. 480–481). In these lists the reader finds not only the names of the fixed stars, but also their ecliptical longitude and latitude, a brief note stating that the fixed stars move one degree in 70 solar years (intended to allow the location of these stars in the past and in the future) as well as their planetary natures or complexions. The doctrine of the planetary natures of the fixed stars is based on *Tetrabiblos*, I:9 (1980, pp. 47–59), where Ptolemy puts forward the natures of a selected list of fixed stars. After closer scrutiny it turns out that all the fixed stars enumerated in *Liber nativitatum* and in *Epitome totius astrologiae* have either Saturn's, or Mars', or Mercury's nature, or a combination of these natures. In other words: it comes to light that all these fixed stars, because of their natures, may be considered to be mefics, which is the reason why they were included in the list of anaeretic places.

<III 1 15>

[1]**1: Māshā'allāh.** Māshā'allāh, according to Ibn al-Nadim (died 995 or 998) in his *Fihrist*, was a Jew who lived from the time of the caliph al-Manṣūr (reigned 754–775) to the time of the caliph al-Ma'mūn (reigned 813–833),

"a man of distinction and during his period the leading person for the science of judgments of the stars," who left behind a long list of works, most of them on astrology (*Fihrist*, 1970, II, pp. 650–651). Two of Māshā'allāh's works address nativities and continuous horoscopy in nativities, respectively: *Kitāb al-Mawālid* (Book of the nativities; see *Liber Mesellae de nativitatibus*, 1971) and the now-lost *Kitāb taḥwīl sinī al-mawālīd* (Book of the revolution[s] of the years of the nativities). See *Fihrist*, 1970, II, p. 651; Pingree 1974, p. 161. Only a few of Māshā'allāh's numerous works survive in Arabic; more of them are extant in Latin, Hebrew, and Persian. Four of his treatises on interrogations have been conserved in Latin translations. See Thorndike 1956, pp. 54–62; Steinschneider 1870, §379, pp. 600–61. In *Reshit Ḥokhmah* (1939, IX, lxvii:14–15) and *Ṭe'amim* I (§2.18:2, pp. 58–59), Ibn Ezra reports that Māshā'allāh was from India. This curious notice about Māshā'allāh's Indian origins is probably related to Māshā'allāh's familiarity with the work of Indian scientists, such as Kanaka, who visited the courts of al-Manṣūr and Hārūn al-Rashīd. See above, note on II 4, 1. The Hebrew translations of two of Māshā'allāh's works are ascribed to Ibn Ezra, though without any substantial basis: the *Book of Māshā'allāh on the Eclipses of the Moon and the Sun, the Conjunctions of the Planets, and the Revolutions of the Years*; and the *Book of Interrogations*. See *'Olam*, 2010, pp. 235–259.

[2]**1: Because the division . . . something real.** Greco-Arabic astrology measures the planets' powers and weaknesses in the horoscope as a function of their positions in the zodiac with respect to the zodiacal signs (twelve equal 30° sectors, centered on the ecliptic and fixed with respect to the equinoxes), and not with respect to the zodiacal constellations (twelve unequal physical asterisms centered on the ecliptic and moving with respect to the equinoxes, due to the precession of the equinoxes). A question that emerged from time to time after the discovery of the precession of the equinoxes (by Hipparchus; see below, note on IV 1, 5) and threatened to undermine the very basis of astrology was whether the zodiacal signs are a natural reality or an arbitrary mental construct devised for the convenience of astronomers and astrologers. Most astrologers took the reality of the zodiacal signs for granted and evaded this question, mentioning only that the names of the zodiacal signs are related to the shapes of the zodiacal constellations. Ibn Ezra, for his part, acknowledged that the zodiacal signs and zodiacal constellations differ in their size and position with respect to the zodiac, as in the current statement, but did not propose any solution to this problem. For example, in several places

Ibn Ezra contrasts Ptolemy's method, which divides the zodiac into equal parts and thereby converts the zodiacal signs into a mental construct, with the method of the Indian scientists, who divided the zodiac on the basis of observation alone, that is, presumably ignoring the zodiacal signs and taking into account the physical zodiacal constellations. See, for example, *Ṭe'amim* I, §8.1:6, pp. 90–91: ובטלמיוס לועג עליהם והדין עמו, כי אין המזלות נבדלים זה מזה, כי מחלוקתם הם כפי מחשבת הלב מתחלת מחברת שני הגל־ גלים הגדולים או ממקום ידוע למראה העין אל מקום ידוע, ועל שני הדרכים אין המזלות נבדלים; וככה מה שאמרו, אם היה הכוכב בסוף המזל אבד כחו מהמזל הראשון. = "But Ptolemy laughs at them and he is correct, because the signs are not separated one from the other, given that their divisions, based on a mental construct, begin at the intersection of the two great circles or at a particular observable spot <and end at> another particular spot; following either method the signs are not separated." See also *Ṭe'amim* I, §2.12:13, pp. 52–53; *Rationibus tabularum*, 1947, pp. 83–4; long comm. on Ex. 28:6. For Māshā'allāh's creation of a cosmology devised to solve this problem and for the implications of this problem for the truth of astrology, see Sela 2012, pp. 101–134.

[3]**1: Māshā'allāh said... causes death.** Corresponds to 'Umar b. al-Farrukhān al-Ṭabarī's *Kitāb al-Mawālid* (*Nativitatibus*, 1533, I, p. 123; quoted in App. 9, Q. 5, §1:10, on p. 477).

[4]**2: The same applies... malefic planet.** Corresponds closely to 'Umar b. al-Farrukhān al-Ṭabarī's *Kitāb al-Mawālid* (*Nativitatibus*, 1533, I, p. 123; quoted in App. 9, Q. 5, §1:11, on p. 477). Underlying this statement is the doctrine of *garbuḥtār* in nativities, according to which any of the five prorogative places or *haylājes* (the ascendant, Sun, Moon, lot of Fortune, and midheaven, as defined in *Tetrabiblos* IV:10; see *Moladot* III i 3, 2 and note), and the ruler over the five places of life or *al-kadhkhudāh* in particular (see *Moladot* III i 9, 3), is directed from term to term (see above, note on II 1, 4) at the rate of one degree a year. The lord of the term, designated *qasim*, is the ruler of the native during the years in which the direction travels across the term. This doctrine is clearly explained in al-Bīrūnī's *Kitāb al-Tafhīm*: "When at an anniversary or any other time there is ascertained the point at which the direction of the *haylāj* has arrived, the lord of the term in question is called *qāsim* or divisor, in Persian *jān-bakhtār*, bringer of the fortunes of life. The name *qāsim* comes from the circumstance that because life is situated between the radical place of the *haylāj*

and the anaeretic place (*qāti'*), the interval is divided into sections by the terms of the signs, and the lords of the terms become the lords of these sections. Any planet which is in the term of the *apheta* or directs its ray to it becomes associated with the administration of that section" (*Kitāb al-Tafhīm*, 1934, §523, p. 327). The doctrine of *garbuḥtār* is frequently mentioned and studied in Arabic treatises on anniversary horoscopy as well as in introduction to astrology. See Abū Ma'shar, *Kitāb taḥāwīl sinī al-mawālid* (*Revolutionibus*, 1559, II, pp. 248–253); 'Umar b. al-Farrukhān al-Ṭabarī's *Kitāb al-Mawālid* (*Nativitatibus*, 1533, II, pp. 128–129); Abū Bakr al-Ḥasan B. al Khaṣib's *Kitāb al-Mawālid* (*Nativitatibus*, 1540, sig. D1v); al-Qabīṣī's *Introduction to Astrology* (2004, IV:14, pp. 129); and *Liber Aristotilis* (1997, III i 10, pp. 42–43), where the theory is assigned to Hermes. Cf. Dorotheus of Sidon's *Pentabiblos* III:2 (*Carmen astrologicum*, 1976, pp. 242–245).

Ibn Ezra mentions the *garbuḥtār* in an unexpected locus—his commentary on Daniel 2:2, where he offers a description of the astrologer's métier (quoted above ["General Introduction"], on p. 6). Ibn Ezra refers to the *garbuḥtār* in nativities in *Moladot* IV 9, 3–6, *Tequfah* §11:1–2, *Mishpeṭei ha-Mazzalot*: צריך אתה לנהג החמשה מקומות השררה...והנה הניהוגים: הניהוג מגבול אל גבול, ותערב כדין, בין טוב ובין רע, בעל הגבול עם בעל המזל. ואם היה שם ניצוץ מבט אחד מהמשרתים, הוא יותר חזק לבדו מבעל הבית והגבול שניהם, ויעמד הכח עד סוף כח ניצוץ המשרת בין במחברת בין במבט, כפי המספר הניצוץ. = "The directions. You should direct the five places of domination.... So in the direction from term to term, either for good or for evil, you should associate the lord of the term with the lord of the sign according to the rule. But if the ray of an aspect of one of the planets reaches this place, it is stronger by itself than the lord of the house and <the lord> of the term together, and the power persists until the power of the planet's ray vanishes, whether in conjunction or in aspect, depending on the number of <degrees of> the ray [i.e., how wide it is]" (MS Schoenberg 57, fols. 83–84), and *Ṭe'amim* II: הם הגבולים. גבולות חכמי מצרים. והנה יתחלקו חיי האדם כפי הגבולים, והנה פעמים שיצא האדם מטוב אל טוב, או מטוב אל רע, או מרע אל טוב, או מרעה אל רעה, כפי תולדת בעלי הגבולים. = "Terms. These are the terms of the Egyptian scientists. Now a man's life is divided in accordance with the terms, and consequently sometimes a man goes from good fortune to good fortune, or from good fortune to misfortune, or from misfortune to good fortune, or from misfortune to misfortune, in accordance with the nature of the lords of the terms" (§6.8:1–3, pp. 242–243).

[5]**4: The <degrees of the> planet's ray... *Beginning of Wisdom*.** This refers to the fourth chapter of *Reshit Ḥokhmah* I, where, in each of the sections allotted to the seven planets, Ibn Ezra lists the rays of the planets. For example, regarding Saturn's ray, see *Reshit Ḥokhmah*, 1939, IV, xliv:17, and regarding Jupiter's ray, see *Reshit Ḥokhmah*, 1939, IV, xlv:29. The ray of a planet or the ray of a planet's body is an interval ahead of or behind the planet where its influence is still felt. This property of Saturn, as well as of the other planets, is explained in *Te'amim* I as follows: וטעם היות כח גופו תשע מעלות בעבור גודל גופו, כי הוא קרוב מגוף צדק ואין אחר השמש גדולים מהם. על כן אמרו כי אור השמש חמש עשרה מעלות לפניה גם לאחריה, וללבנה שתים עשרה בעבור שאורה פחות מהשמש. ואין בכוכבים מי שיש לו אור כמוה לבד מהשמש. וככה אמרו כי אור צדק תשע מעלות כמו שבתאי. ובעבור שגוף מאדים קטן מהם הוא קרוב מן הארץ חסרו לו מעלה ואמרו כי אורו שמונה מעלות, ונגה וכוכב חמה שבע מעלות. כך היתה סברת הקדמונים, ונסו זה ועלה בידם. = "The reason that the power of its body covers nine degrees is the size of its body, since it is almost of the size of Jupiter; and except for the Sun no planet is bigger than they are. This is why they said that the light of the Sun extends fifteen degrees before it and also after it, and <the light> of the Moon twelve <degrees>, because its light is less the Sun's. None of the stars gives as much light as the Moon, except for the Sun. They also said that the light of Jupiter is nine degrees, like Saturn's. Because the body of Mars is smaller than theirs <and> it is closer to the Earth, they subtracted one degree and said that its light is eight degrees; and Venus and Mercury are seven degrees. This was the opinion of the Ancients, and they successfully verified it by experience" (§4.2:12, pp. 74–75). Note that Ibn Ezra employs a not uniform Hebrew terminology to denote this term: whereas אור "light," or כח גוף, "power of the body" (borrowed from Abū Ma'shar) are the regular terms employed in Ibn Ezra's astrological writings, in *Sefer ha-Tequfah* (§13:1; §16:3) and *Mishpeṭei ha-Mazzalot* (MS Schoenberg 57, fol. 74) he uses ניצוץ "ray."

[6]**3–5: Know that trine... Venus saves <life>.** Corresponds closely to *Epitome totius astrologiae*: "Si Iupiter fuerit vel Venus in loco sectionis, liberabitur a morte... Cum autem Sol aspicit sectionem aspectu trini, vel sexti, si sit in angulo, significat vitam non secari, quoad locus vitae ad alium sectionis pertingat locum." = "If Jupiter or Venus is in a place of death (*lit.* place of cutting), he [the native] will be saved from death.... When the Sun aspects the <place of> death (*lit.* cutting) with an aspect of trine or sextile, if it is in a cardine, it signifies that life will not be destroyed,

when a place of life reaches a place of death" (1548, II:8, sig. Klv). Note the use in *Epitome totius astrologiae* of the terms "sectio," "locus sectionis," and "secari" (*lit.* "cutting," "place of cutting," and "to be cut"), which seem to be translations of the Hebrew words used by Ibn Ezra, כרת, מקום כרת, יכרית.

<III I 16>

[1]**1: Dorotheus said... the country.** Corresponds to *Pentabiblos* III:1, 27–71 (*Carmen astrologicum*, 1976, pp. 237–241).

<III II 1>

[1]**1: The period... the triplicity.** Here each of the three lords of each of the four triplicities is assigned one-third of the native's life, in the order of their consecutive lordships. For example, regarding the fiery triplicity (Aries, Leo, and Sagittarius), the Sun rules first by day, followed by Jupiter and Saturn; Jupiter rules first by night, followed by the Sun and Saturn. See above, note on II 1, 4.

[2]**1: Ptolemy said... each of them.** This statement cannot be found in the *Tetrabiblos*; rather, it derives from aphorism 72 of the *Centiloquium*. (See *Sefer ha-Peri*, MS Paris 1055, fol. 63a; quoted in App. 8, Q. 34, §1:1, on p. 474.) The current statement corresponds closely to *Liber nativitatum* (MS Vienna, fol. 210a; quoted in App. 8, Q. 33, §1:1–4, on pp. 473–474). This passage divides human life into three parts in two different ways, assigning each of these three parts to the three lords of the triplicity in which the Sun was located for a diurnal nativity, or in which the Moon was located for a nocturnal nativity. The same two ways of dividing human life in three parts occur also in *Epitome totius astrologiae* (1548, II:9, sig. K2r; quoted in App. 8, Q. 8, §1:1, on pp. 467–468), where neither Ptolemy nor the Arab scientists are mentioned. The current passage in *Sefer ha-Moladot* is fleshed out in *Liber de nativitatibus* (1485, sig. B1r; quoted in App. 8, Q. 32, §1:1–2, on p. 473), without mention of Ptolemy as the originator. Similar ideas are conveyed in *Tequfah* §4:2.

[3]**2: This is true... by night.** See *Moladot* III i 8, 2–6.

<III II 2>

[1]**1: Dorotheus said... in a nativity.** Corresponds to *Pentabiblos* III:1, 1–2: "Consider Saturn, Jupiter and Mars. If you find them eastern or in one of <their> stations, <then they are used,> but, if they are under the Sun's rays in the degree of the Sun, then this is not counted, <or if it is> western" (*Carmen astrologicum*, 1976, p. 235).

[2]2: **In its greatest power.** This is how *Reshit Ḥokhmah* I explains the process by which an upper planet, after being "burnt" and devoid of any power, moves away from the "domain of burning" (see above, note on III i 5, 2) and attains "great power": ובהיות הכוכב נשרף אין לו כח כלל. ובצאתו מגבול השריפה והוא תחת האור אז תשוב הכח אליו מעט, וכל מה שיהיה רחוק הוא יותר טוב. והקדמונים אמרו כי ראוי שיהיה מאדים רחוק שמונה עשרה מעלות אז יצא מתחת האור. ואז יהיה להם אמצעית כח בכל ענייניהם. ויקראו מזרחיים חזקים עד היותם רחוקים מהשמש אל מבט ששית, אז יהיה הכוכב בתקפו הגדול, וזו היא הדרך הרביעית. = "When a planet is burnt it has no power at all. When it moves away from the domain of burning and is under the ray, it recovers some of its power; the farther away, the better <its condition>. The Ancients said that for Mars to no longer be 'under the ray' it should be at a distance of 18° <from the Sun>. Then [when they are no longer under the ray of the Sun] their power is intermediate for all their indications. They are called oriental and strong until their distance from the Sun is the <number of degrees of the> sextile aspect [60°]; then the planet is in its great strength" (MS Oxford 160, fol. 49b). A similar account is offered in *Mishpeṭei ha-Mazzalot* (MS Schoenberg 57, fol. 74), and in *ʿOlam* II (§17:1, pp. 168–169), where the process is quantified.

[3]2: **The houses of the zodiac.** That this is a reference to the planetary houses is indicated by the next sentence ("take the house aspected by it [the upper planet] and ignore the other house"), which alludes to the two houses of one planet. See next note.

[4]3: **The other house.** Each of the three upper planets has two houses: Mars' houses are Aries and Scorpio; Jupiter's are Sagittarius and Pisces; and Saturn's are Capricorn and Aquarius. See above, note on II 1, 4.

[5]5: **The lower planets... its greatest power.** This is how *Mishpeṭei ha-Mazzalot* explains that the lower planets, in contrast to the upper planets, attain their greatest power when they are occidental of the Sun: וזה

הכלל: כח השלשה כוכבים העליונים על השמש, כחם רב כשהם מזרחיים מאשר הם מערביים. והפך זה השלשה השפלים מהשמש, כי בהיות אחד מהם מזרחי מהשמש אז הוא הולך אליה, על כן הוא כחם רב ועצום במערב יותר מעת היותם במזרח. ולעולם לא יהיה כוכב חמה רחוק מהשמש, בין שיהיה מזרחי או מערבי, רק מכ"ט מעלות ישרות, שכל מזל ל' מעלות. גם לא ירחק = נגה מהשמש, בין שיהיה מזרחי או מערבי, רק פחות ממ"ח מעלות ישרות. "This is the general rule: the power of the three upper planets that are above the Sun is greater when they are oriental <of the Sun> than when they are occidental. But the opposite applies to the three <planets> that are beneath the Sun, because when any of them is oriental of the Sun it [the planet] is moving closer to it [the Sun]; so their power is greater and stronger when they are occidental <of the Sun> than when they are oriental. Mercury, regardless of whether it is oriental or occidental <of the Sun>, is never more than 29 equal degrees from the Sun; and every sign covers 30 degrees. So too Venus, whether it is oriental or occidental <of the Sun>, is never more than 48 equal degrees from the Sun" (MS Schoenberg 57, fols. 74–75).

<III II 3>

[1]**1: If Jupiter... and money**. Corresponds to the following passage in the second chapter (addressing the second astrological place) of *Liber de nativitatibus*: "Primo Iuppiter considerandus. Si hic fuerit in aliquo angulorum vel post angulum, et orientalis a sole, et potestatem habens super orientem in nativitate, divitiarum possessionem significat." = "Jupiter is the first to be considered. If it is in one of the cardines or of the succedent <places>, oriental of the Sun, and it exercises lordship over the ascendant in the nativity, it signifies the possession of wealth" (*Nativitatibus*, 1485, sig. A8v). In *Ṭe'amim* I, the connection between Jupiter and wealth or money is said to have been explained by Ibn Ali Damina, an unidentified astrologer, as based on the correlation between the order of the planet's orb (counting from Saturn's orb) and the signification of the corresponding astrological place. Because Jupiter's orb is the second counting from Saturn's orb and the second astrological place signifies money, Jupiter signifies money: ויאמר אבן אבי דמינה כי...וצדק יורה על הממון כאשר הוא גלגלו שני לגלגל שבתאי. = "Ibn Abi Damina said... that Jupiter indicates money, inasmuch as its orb is the second <counting> from Saturn's orb" (§4.1:5, pp. 70–71). Later this property is linked with the fact that sages tend to be poor: ובעבור כי צדק יורה על הממון, כאשר הזכרנו, על כן אמרו

אנשים כי בעבור היות בתי כוכב חמה לנכח בתי צדק שיורה על הממון, על כן אין ממון לרובי החכמים. = "Because Jupiter indicates money, as we have mentioned, some people said that, given that the houses of Mercury are in opposition to the houses of Jupiter, which indicates money, most scholars do not have money" (*Ṭe'amim I*, §9.1:5, pp. 92–93). The same doctrine occurs in Abū Ma'shar's *Great Introduction* (*Kitāb al-Madḫal*, 1996, vol. III [Arabic text], VI:26, p. 409; cf. vol. V [Latin trans. John of Seville], VI:26, pp. 260–262). The connection between Jupiter and wealth or money is frequently mentioned, without explanation, in other parts of Ibn Ezra's astrological oeuvre. See *Tequfah* §14:6; *Ṭe'amim* II, §7.2:29, pp. 248–249; *Mishpeṭei ha-Mazzalot*, MS Schoenberg 57, fol. 81; *Mivḥarim* I, §2.2:1, pp. 56–57; *Mivḥarim* II, §2.2:1, pp. 154–155; *She'elot* II, §10.5, pp. 356–357.

[2]**6: House of its dejection or detriment, Hebrew** בית קלונו או בית שנאתו. A planet is said to be in its house of dejection if it is in the house opposite its exaltation. See above, note on II 1, 4, s.v. "Lord of the exaltation." The house of detriment designates the opposite of the planetary house or the seventh sign from the planetary house of each planet. See above, note on II 1, 4, s.v. "Lord of the house." קלון is a calque invented by Ibn Ezra, because it is the antonym of כבוד, whose literal sense is "honor" but which also denotes the astrological concept of exaltation. In the astrological encyclopedia composed in Béziers in 1148, Ibn Ezra calls the house of detriment בית שנאה, *lit.* "house of hate": *Reshit Ḥokhmah*, 1939, II, xiii:10 *et passim*; *Ṭe'amim* I, §2.6:3, pp. 46–47; *'Olam* I, §33:3, pp. 74–75. But in *She'elot* II, §6:6, pp. 352–353 and in *Ṭe'amim* II, §2.4:10, pp. 192–193, Ibn Ezra employs the alternative expression בית רעה, *lit.* "house of evil."

<III II 4>

[1]**1: Dorotheus said . . . second half.** Corresponds to the following passage in *Liber de nativitatibus*, where this statement is ascribed to Hermes: "Dicit Hermes: planete existentes in superiori hemisperio sive sint boni sive sint mali, super primam medietatem, qui vero in inferiori, super secundam medietatem vite iudicant." = "Hermes said: the planets located in the upper hemisphere, whether auspicious or inauspicious, give a judgment about the first half <of life>, those in the lower <hemisphere>, the second half" (*Nativitatibus*, 1485, sig. B8v). The statement is repeated, without reference to either Dorotheus or Hermes, in *Epitome totius astrologiae* (1548, II:9, sig. K2v).

[2]2: **Abū Ma'shar.** Born in Balḫ, in the Persian province of Ḫurāsān, in 787 CE; died in al-Wāsiṭ (central Iraq) in 886. Abū Ma'shar was the most prominent astrologer of the early Middle Ages. He formulated the standard expression of Arabic astrology in its various branches from a synthesis of the Indian, Persian, Greek, and Ḥarranian theories current in his day. See *Fihrist*, 1970, II, pp. 656–658; Pingree 1970, pp. 32–39; Pingree 1990, pp. 298–298; *Kitāb al-Madḫal*, 1996, I, pp. 1–49. Abū Ma'shar is also Ibn Ezra's most important Arabic astrological source, referred to frequently but unevenly. Ibn Ezra's attitude towards Abū Ma'shar varies: (a) He adopts a neutral attitude towards his work on nativities and elections (*Moladot* III ii 4, 2; III iv 5, 2; III xii 4, 1; *Mivḥarim* I, §1.2:2, pp. 52–53; §1.9:1–2, pp. 54–55; §5.4:3, pp. 66–67; §7.2:4, pp. 70–71; §7.5:1, pp. 74–75; §12.1:3, pp. 88–89). (b) He takes an approving attitude towards his work on interrogations (*She'elot* I, §3:6–7, pp. 242–243; §7.4:5, pp. 272–273; *She'elot* II, §9.2:7, pp. 380–381). (c) He refers disapprovingly to Abū Ma'shar's work on historical astrology in *'Olam* I (§1:1–2, pp. 52–53; §61:1–5, pp. 92–93). (d) He draws heavily on Abū Ma'shar's introductions to astrology without mentioning his name; substantial parts of *Reshit Ḥokhmah* I (chapters 5–7) are Hebrew paraphrases of or word-for-word translations from Abū Ma'shar, *Kitāb al-Madḫal*; e.g., *Reshit Ḥokhmah*, 1939, V, li:9–liii:18 (cf. *Kitāb al-Madḫal*, 1996, vol. III [Arabic text], VII:6, pp. 549–550; cf. vol. V [Latin trans. John of Seville], VII:6, pp. 304–308).

[3]2: **Abū Ma'shar... second half.** An exact replica of this statement is offered in *Liber de nativitatibus*: "Dicit Albumaçar quod pars fortune iudicat super primam medietatem vite, dominus vero partis supra reliquam partem vite." = "Abū Ma'shar said that the lot of Fortune gives judgment about the first half of life, and the lord of the lot about the remaining second half" (*Nativitatibus*, 1485, sig. B8v). The statement is repeated in *Liber nativitatum*, without mention of Abū Ma'shar: "Item tu debes aspicere .i. associare in hac re lucrativa partem gratie nam ipsa signat super medietatem primam et dominus partis super ultimam." = "Also you should associate in things related to money the lot of Fortune, because it signifies the first half and the lord of the lot signifies the last part <of life>" (MS Erfurt, fol. 61b).

[4]3: **Abū 'Alī.** This is a reference to Abū 'Alī Yaḥyā ibn Ghālib Al-Khayyāṭ, also called Ismā'īl ibn Muḥammad, an Arabophone astrologer who flourished in the first half of the ninth century. According to Ibn al-Nadim, he was a student of Māshā'allāh's, "one of the most excellent of

the astrologers," and composed the following works: *The Introduction*; *Questions*; *The Meaning*; *Governments* (Dynasties); *Nativities*; *Revolution of the Years of the Nativities*; *The Prism*; *The Rod of Gold*; *Revolution of the Years of the World*; *Al Nukat*" (*Fihrist*, 1970, II, p. 655). In Latin sources he is known as Albohali mainly thanks to a work on nativities, entitled *Liber Albohali de iudiciis nativitatum*, translated by Plato of Tivoli in 1136 and again in 1153 by John of Seville. It is probably to this work by Abū 'Alī on nativities that Ibn Ezra refers in *Sefer ha-Moladot* (III ii 4, 3; III vi 10, 2; 5; III xii 3, 1). Ibn Ezra also refers to Abū 'Alī's work on interrogations in *She'elot* I, §4.7:1; §7.4:4, pp. 260–261, 272–273 and *She'elot* II, §1.5:2, pp. 360–361.

<III II 5>

[1]**1: Its eccentric circle, Hebrew** גלגלו הגדול. See below, note on III ii 5, 4, s.v. "its eccentric circle."

[2]**1: Saturn, according . . . signifies diarrhea.** Variations on the same theme occur in various parts of Ibn Ezra's astrological oeuvre. *Miḥarim* I ascribes this idea to Dorotheus: אמר דורוניוס: אם יביט שבתי אל הלבנה והוא עולה בגלגל גבהותו, יורה על עצור כי לא ישלשל המשקה כהוגן, ואם הוא יורד יורה על שלשון יותר מדאי. = "Dorotheus said: If Saturn aspects the Moon and it [Saturn] ascends in its circle of apogee, this signifies constipation because the potion will not purge adequately, but if it descends, this signifies excessive looseness of the bowels" (§1.4:1, pp. 52–53). *Moladot* III viii 2, 6 describes an extreme case in which Saturn's influence on constipation or diarrhea (or similar conditions) proves fatal. *Sefer ha-Me'orot*, a work by Ibn Ezra on medical astrology, explains how Saturn exacerbates or eases constipation or diarrhea when it ascends or descends on its eccentric circle: ואם שבתי במקום גבהותו או קרוב ממנו משאר הפאות והחולי יש בו עצור, הנה יוסיף רע על רע, ואם היה במקום השפל או קרוב ממנו בשתי הפאות, יחסר מרעתו. ואם היה במקום השפל והחולי יש בו שלשול, יוסיף רעה על רעה, ובמקום גבוה או קרוב ממנו בשתי הפאות, יחסר מרעתו. = "If Saturn is at its apogee or close to it on either side and the disease involves constipation, misfortune will be added to misfortune; but if it is at its perigee or close to it on either side, its maleficence will be diminished. If it is at its perigee and the disease involves diarrhea, misfortune will be added to misfortune; but if it is at apogee or close to it on either side, its maleficence will be diminished" (§24:8, pp. 470–471).

[3]**2: If it is . . . cold and moist.** *Sefer ha-Me'orot* explains how Saturn, when it changes its position vis-à-vis the Sun, aggravates or alleviates diseases caused by cold or heat: ואם שבתי מזרחי מהשמש, והטעם שיעלה קודם השמש, והחולי מקור, יחסר מהרע שיורה עליו, ואם החולי מחום, יוסיף רע על רע. ואם היה שבתי מערבי מהשמש והחולי מחום, יחסר מהרע, ואם מקור, יוסיף רע על רע = "If Saturn is oriental of the Sun, meaning that it rises before the Sun, and the disease is caused by cold, the misfortune that it signifies will be diminished; but if the disease is caused by heat, misfortune will be added to misfortune. If Saturn is occidental of the Sun and the disease is caused by heat, the misfortune will be diminished; but if <it is caused> by cold, misfortune will be added to misfortune" (*Me'orot* §24:6–7, pp. 470–471).

[4]**4: Its eccentric circle, Hebrew** גלגלו הגדול שמוצקו רחוק מגלגל האדץ, ***lit.*** **its great circle whose center is distant from the circle of the Earth.** Here Ibn Ezra denotes the concept of the eccentric circle by referring to two of its characteristics: (a) The eccentric circle is a "great circle," גלגל גדול, meaning a deferent, that is, a circle on which an epicycle is carried. The term "great circle" also indicates that an eccentric circle is different from a "small circle," גלגל קטן, that is, an epicycle. See below, note on III vii 4, 2. (b) The eccentric circle is a circle whose center is offset from the center of the Earth. To denote this idea Ibn Ezra employs here and elsewhere the neologism מוצק *muṣaq*, *lit.* "solid," "stable," or "strong," but here with the meaning of "center." See below, note on III vii 4, l.

[5]**4: Sahl the Jew . . . hot and dry.** The same idea occurs throughout Ibn Ezra's astrological corpus. See *Mishpeṭei ha-Mazzalot*, MS Schoenberg 57, fol. 78: שבתאי . . . והוא קר ולח אם היה בשפלות גלגל המוצק, וקר ויבש אם היה בגבהותו = "Saturn . . . is cold and moist when it is at perigee on the eccentric circle, and cold and dry when at apogee"; *Ṭe'amim* II, §5.3:4, pp. 222–223: הוא יבש, ואמרו על שבתאי כי בהיותו בגבהות הגלגל המוצק כי בהיותו קרוב אל הארץ יחמם יותר ויוליד ליחה, אע"פ שלא יחמם מה שיש צורך לאדם לו = "They said of Saturn that when it is at the apogee of the eccentric circle it is dry, because when it is close to the Earth it warms more and generates moisture, even though it does not warm as much as man needs."; *'Olam* II, §42:l, pp. 184–185: ודע כי בהיות שבתאי עולה בפאת גלגל המוצק בימי החום יוליד קור, ובהיות יורד יחסר = "Know that when Saturn rises in its eccentric circle in the days of heat it generates cold, and when it descends <the cold> diminishes."

[6]5: **If the sign's . . . <the sign's nature is> cold.** For the hot and cold signs, see above, note on III i 1, 3.

<III II 6>

[1]1–4: **What I said . . . other quadrants.** *Mishpeṭei ha-Mazzalot* explains how the planets' properties corresponding to the combinations of the elementary pairs of opposites (hot-cold; moist-dry) change as a function of their position relative to the Sun: וכח הלבנה משתנה כפי ארבע תקופות החדש, כי מעת מחברת הלבנה עם השמש במהלך המתוקן עד צ' מעלות כח הלבנה חם ולח, ומשם עד ק"פ מעלות חם ויבש, ומשם עד ר"ע מעלות, שיהיה מקום הלבנה רחוק ממקום השמש צ' מעלות הלבנה לפני החמה, זה הרביע קר ויבש, ומשם עד המולד קר ולח. וכאשר אמרתי על הרביעיות ככה הששה משרתים: מרגע מחברת הכוכב העליון עד היותו רביעית הגלגל עם השמש, שהם צ' מעלות ישרות, הכוכב חם ולח, ומשם עד הנכח חם ויבש, ואחר כן קר ויבש, ואחר כן קר ולח. ונגה וכוכב, בהיות עם השמש והם שבים אחורנית עד היות המנה המתוקנת ט' מזלות, חם ולח, ועד י"ב חם ויבש, ומשם עד ג' קר ויבש ועד ו' קר ולח. והנה התברר כי תשתנה תולדת המשרתים כפי מערכתם אל השמש. = "The power of the Moon changes according to the four periods of the month: from the Moon's conjunction with the Sun in its corrected motion to 90° the power of the Moon is hot and moist; from there to 180° it is hot and dry; from there to 270°—when the Moon's elongation from the Sun is 90° and the Moon is ahead of the Sun—this quadrant is cold and dry; and from there to the new moon [i.e., when the Moon is in conjunction with the Sun as seen from Earth] it is cold and moist. What I have said about the quadrants applies to the six planets: from the moment of an upper planet's conjunction <with the Sun> until it reaches quadrature with the Sun, which is 90 equal degrees, the planet is hot and moist; from there until it is in opposition <to the Sun> <the planet is> hot and dry, and then cold and dry, and then cold and moist. Venus and Mercury, when they conjoin the Sun and are retrograde, until the true anomaly is 9 signs, are hot and moist; <from there> to 12 signs <they are> hot and dry; from there to 3 <signs> cold and dry; and <from there> to 6 <signs> cold and moist. So it turns out that the planets' nature changes in accordance with their configuration with respect to the Sun" (MS Schoenberg 57, fol. 76).

[2]5: **The place of its [Venus'] joy.** The place of a planet's joy is a horoscopic place where the planet "rejoices" and is considered to be auspicious. For this concept, see below, note on III xii 4, 4.

[3]9: **Thus Jupiter... regarding kings.** This is a summary of the planets' classical powers and indications, as set out in introductions to astrology. For an example, see the fourth chapter of *Reshit Ḥokhmah* (1939, IV, xlii:22–li:8), where, in each of the sections allotted to the seven planets, Ibn Ezra lists their astrological powers and indications.

<III II 7>

[1]1–7: **Ptolemy said... revolutions of the years.** This doctrine is expounded in *Tetrabiblos* IV:10 (1980, IV:10, pp. 443–447; quoted in App. II, Q. 1, §1:1–7, on p. 488). Besides the current locus in *Sefer ha-Moladot*, Ibn Ezra put forward Ptolemy's doctrine of the ages of man in his other two works on nativities, *Liber de nativitatibus* (1485, Sig. B8v; quoted in App. II, Q. 2, §1:1–2, on p. 489) and *Liber nativitatum* (MS Vienna, fols. 206a–206b; quoted in App. II, Q. 3, §1:1–3, on p. 489). Ptolemy's doctrine is also expounded in Ibn Ezra's introductions to astrology. *Mishpeṭei ha-Mazzalot*, in some of the sections assigned to each of the planets, specifies the years of the planets' rulership (for the Sun and Saturn, see *Mishpeṭei ha-Mazzalot*, MS Schoenberg 57, fol. 78). In the fourth chapter of *Reshit Ḥokhmah* I, in the sections assigned to each of the planets, the ages of man are loosely allotted to the planets without specifying the number of years of their rulership; but *Ṭe'amim* I, when commenting on Saturn's years (*Reshit Ḥokhmah*, 1939, IV, xliv:12), enumerates precisely the years under the rule of each planet (§4.2:8, pp. 72–73; quoted in App. II, Q. 4, §1:1–2, on pp. 489–490). *Ṭe'amim* II (§5.2:17, pp. 220–221; §5.3:14, pp. 224–225; §6.9:2, pp. 242–243; quoted in App. II, Q. 5, §1:1, §2:1, §3:1–6, on p. 490), which comments on a passage of *Reshit Ḥokhmah* II (now lost), offers a colorful paraphrase of Ptolemy's account. On the whole, Ibn Ezra's accounts of this doctrine match Ptolemy's account except for the years assigned to Mars, which are 15 according to Ptolemy but 7 according to Ibn Ezra. This is probably due to the fact that Mars' *fardār*, a parallel Persian allocation of the years of human life to the planets, lasts 7 years (see *Tequfah* §14:7; *Moladot* IV 12, 12 and note).

The Ptolemaic ages of man occur in medieval astrological literature chiefly in works on continuous horoscopy rather than those on nativities or in introductions to astrology. As for Arabic astrology before Ibn Ezra, Ptolemy's doctrine is mentioned, inter alia, in Abū Ma'shar, *Kitāb taḥāwīl sinī al-mawālīd* (*Revolutionibus*, 1559, pp. 215–216; see below, note on IV II, 1–2) and in the sixth part of 'Alī ibn Abī r-Riǧāl, *Kitāb al-Bāri' fī aḥkām*

an-nuǧūm (*Iudizios*, 2005, VI:1, pp. 3–5), devoted to continuous horoscopy. The same can be said of *Epitome totius astrologiae*, which refers to the Ptolemaic ages of man in the last section of the second book, devoted to continuous horoscopy (*Epitome*, 1548, II:20, sig. N3r). Ibn Ezra also referred to the Ptolemaic ages in *Moladot* IV 11, 1–2.

[2]8–9: **This is what Ptolemy... natures is completed.** This statement about Ptolemy contradicts what Ibn Ezra himself asserts in *Ṭe'amim* I: "He [Ptolemy] furnished proofs of sorts for this, drawn from human nature" (§4.2:8, pp. 72–73; fully quoted in App. 11, Q. 4, §1:2, on pp. 489–490). Moreover, a similar explanation (related to the four years that elapse before the child is weaned) is assigned to Ptolemy in *Ṭe'amim* II (§6.9:2, pp. 242–243; quoted in App. 11, Q. 5, §3:1, on p. 490) and *Liber nativitatum* (MS Vienna, fols. 206a–206b; quoted in App. 11, Q. 3, §1:1, on p. 489). For this explanation, see *Moladot* III i 6, 1–3 and notes.

[3]10–11: **To Mercury... least years.** This statement is essentially correct: whereas the years of life assigned by Ibn Ezra to Mercury, Mars, the Sun, Venus and Jupiter, are 10, 7, 19, 8 and 12, respectively, their least years are 20, 15, 19, 8, and 12. For the least years of these planets, see above, note on III i 9, 4. Despite Ibn Ezra's assertion above that Ptolemy "did not offer any explanation for this division," the explanation is not original with Ibn Ezra. Actually, Ptolemy himself, in his account of the ages of man ascribed to the planets (*Tetrabiblos*, 1980, IV:10, pp. 443–447; quoted in App. 11, Q. 1, §1:2–6, on p. 488), acknowledged the link between the periods of Mercury, Mars, the Sun, Venus, and Jupiter and the years of human life ascribed to them. See also *Tetrabiblos*, 1980, I:20, pp. 92–93. Note, however, that whereas Ptolemy ascribes 15 years of human life to Mars, Ibn Ezra gives it only 7 years. Correspondingly, whereas Ptolemy asserts in *Tetrabiblos* that Mars "assumes command of manhood for the space of fifteen years, equal to his own period," Ibn Ezra asserts that Mars is assigned a number of years that is equal to "half of its least years."

[4]12: **But the scientists... God's help.** This refers to *Moladot* IV 12, 1–21.

<III 11 8>

[1]1–6: **Māshā'allāh said... will be scanty.** Corresponds to *Liber de nativitatibus* (1485, sig. A8v–B1r); *Liber nativitatum* (MS Erfurt, fols. 61a–61b),

and *Epitome totius astrologiae* (1548, II:9 "De aedificiis & paupertate," sig. K1v–K2r).

[2]7: **Al-Andarzagar said . . . the last <third>.** Corresponds closely to *Liber de nativitatibus* (1485, sig. B1r; quoted in App. 8, Q. 6, §1:1, on p. 467), *Liber nativitatum* (MS Erfurt, fol. 61a; quoted in App. 8, Q. 7, §1:1, on p. 467), and *Epitome totius astrologiae* (1548, II:9, sig. K2r; quoted in App. 8, Q. 8, §1:1, on pp. 467–468). Note that these three texts, as well as *Moladot* III ii 8, 7, divide life into three parts, which is a typical feature of the first astrological place, but assign each of these three parts of life to each of the three lords of the triplicity of the second place, which commonly indicates wealth. By contrast, al-Qabīṣī's *Introduction to Astrology* (2004, I:58, p. 51; quoted in App. 8, Q. 4, §1:1, on p. 466) and Ibn Ezra's *Reshit Ḥokhmah* 1 (MS Oxford 160, fol. 40a; quoted in App. 8, Q. 10, §1:1, on p. 468) assign to each of the three lords of the triplicity of the second place wealth in each of the three parts of life.

<III III 1>

[1]1–2: **If the ascendant . . . indicates quarrels.** The logic behind this statement runs as follows:

(a) Jupiter and Mercury have two planetary houses each; Jupiter is the lord of both Pisces and Sagittarius; Mercury is the lord of both Virgo and Gemini.

(b) If Capricorn is the ascendant, Pisces coincides with the third place and Sagittarius coincides with the twelfth place; if Cancer is the ascendant, Virgo coincides with the third place and Gemini coincides with the twelfth place.

(c) In the first case, when Capricorn is the ascendant, Jupiter is the lord of both the third and the twelfth places (which coincide with Pisces and Sagittarius); in the second case, when Cancer is the ascendant, Mercury is the lord of both the third and the twelfth places (which coincide with Virgo and Gemini).

(d) Therefore, whether Capricorn or Cancer is in the ascendant, the native will have quarrels with his brothers, because in both cases the lord of the third place, which signifies brothers, is the same as the lord of the twelfth place, which indicates quarrels.

[2]3: **From this example . . . all the signs.** In what follows, Ibn Ezra talks in riddles: he furnishes the pair of signs and the corresponding significations, and expects the reader, through the use of the same methodology as in the previous example (*Moladot* III iii 1, 1–2), to discover by himself the two astrological places that correspond to the signification and the two planets that are lords of both places, when each of the two given signs is in the ascendant.

[3]3: **If the ascendant . . . own death:** Corresponds to *Epitome*, 1548, II:21, sig. N2r. Precisely the same statement is ascribed to Ptolemy in *Moladot* III viii 4, 1, where a clue to understanding the current statement is given. See note there. In the current example, (1) the two sought-after horoscopic places are the first, which indicates life, and the eighth, which indicates death; (2) the two planets looked for are Mars and Venus. That the combination of these two indicates that the native "will cause his own death" results from the following considerations: (i) Mars and Venus have two planetary houses each; Mars is the lord of both Aries and Scorpio; Venus is the lord of both Libra and Taurus. (ii) If Aries is the ascendant, Aries coincides with the first place and Scorpio coincides with the eighth place; if Libra is the ascendant, Libra coincides with the first place and Taurus coincides with the eighth place. (iii) In the first case, when Aries is the ascendant, Mars is the lord of both the first and the eighth places (which coincide with Aries and Scorpio); in the second case, when Libra is the ascendant, Venus is the lord of both the first and the eighth places (which coincide with Libra and Taurus).

[4]3: **Will have money from women.** In the current example, (1) the two absent horoscopic places are the second, which indicates money, and the seventh, which indicates women; (2) the two absent planets are Venus and Mars. That the native "will have money from women" emerges from the following considerations: (i) Venus and Mars have two planetary houses each; Venus is the lord of both Taurus and Libra; Mars is the lord of both Aries and Scorpio. (ii) If Aries is the ascendant, Taurus coincides with the second place and Libra coincides with the seventh place; if Libra is the ascendant, Scorpio coincides with the first place and Taurus coincides with the eighth place. (iii) In the first case, when Aries is the ascendant, Venus is the lord of both the second and the seventh places (which coincide with Taurus and Libra); in the second case, when Libra is the ascendant, Mars is the lord of both the second and the seventh places (which coincide with Scorpio and Aries).

[5]3: **Will have... his organs.** In this example, (1) the two absent horoscopic places are the third, which indicates the condition before death (see *Introduction*, 2004, I:59, pp. 50–51), and the sixth, which indicates chronic diseases; (2) the two absent planets are Mercury and Jupiter. That the native "will have a chronic disease in one of his organs" follows from the following considerations: (i) Mercury and Jupiter have two planetary houses each; Mercury is the lord of both Gemini and Virgo; Jupiter is the lord of both Sagittarius and Pisces. (ii) If Aries is the ascendant, Gemini coincides with the third place and Virgo coincides with the sixth place; if Libra is the ascendant, Sagittarius coincides with the third place and Pisces coincides with the sixth place. (iii) In the first case, when Aries is the ascendant, Mercury is the lord of both the third and the sixth places (which coincide with Gemini and Virgo); in the second case, when Libra is the ascendant, Jupiter is the lord of both the third and the sixth places (which coincide with Sagittarius and Pisces).

[6]3: **Will rejoice... nature is the same:** In the current example, the two horoscopic places sought are the fourth, which signifies the father, and the fifth, which signifies sons and pleasure. This example, however, diverges from the pattern of the other examples: the planets ruling both the fourth and the fifth place are Saturn, on the one hand, and the Sun and the Moon, on the other. To justify this incongruity, Ibn Ezra talks again in riddles and asserts that the Sun and the Moon, despite being two different planets, have the "same nature." This startling feature is clarified by Ibn Ezra in *Ṭe'amim* II, where he explains the reasons behind Saturn's planetary houses and sets the two houses of Saturn (Capricorn and Aquarius) against the houses of the Sun and the Moon (Leo and Cancer), as if they were the two houses of a single planet: ודרך אחרת: בעבור היות גדי ודלי מזלות שיתחזק הקור בהכנס השמש שם, וידוע ששבתאי קר כאשר אפרש, שמו אלה הבתים שניהם לשבתאי, והבתים שהם נוכח אלה שני המאורות. כי הנה הוא עם שבתאי בגלגל הרביעי, שהוא מבט מריבה על דעת תלמי, והלבנה בשביעי, שהוא מבט נכח, והמאורות יורו על האור והחיים, ושבתאי על החושך והמות. = "Another approach: because Capricorn and Aquarius are signs where the cold intensifies when the Sun enters them, and <because> it is known that Saturn is cold, as I shall explain, they assigned these two houses to Saturn, as well as the houses opposite the two luminaries. For it [i.e. the Sun] is in the fourth orb counting from Saturn, which is an aspect of antagonism, according to Ptolemy, and the Moon is in the seventh <orb>, which is an aspect of opposition, and the luminaries indicate

light and life, and Saturn darkness and death" (§2.6:1–2, pp. 196–197). For an almost identical explanation, see *Te'amim* 1, §2.4:12, pp. 42–45.

That this signifies that the native "will rejoice with his father" emerges from the following considerations: (1) On the one hand, the Moon is the lord of Cancer and the Sun is the lord of Leo; on the other hand, Saturn rules over two planetary houses, Capricorn and Sagittarius. (2) If Aries is the ascendant, Cancer coincides with the fourth place and Leo coincides with the fifth place; if Libra is the ascendant, Capricorn coincides with the fourth place and Aquarius coincides with the fifth place. (3) In the first case, when Aries is the ascendant, the Moon and the Sun, which have the same nature and consequently behave as if they were a single planet, rule over the fourth and fifth places (which coincide with Cancer and Leo); in the second case, when Libra is the ascendant, Saturn is the lord of both the fourth and fifth places (which coincide with Capricorn and Sagittarius).

[7]**4: If the ascendant... make himself ill.** An identical statement is ascribed to Ptolemy in *Liber de nativitatibus* (1485, sig. B6v) and *Epitome totius astrologiae* (1548, II:13, sig. L3r). Cf. *Tetrabiblos*, 1980, IV:9, p. 435. In the current example, (1) the two horoscopic places are the first, which signifies the native's life, and the sixth, which indicates diseases; (2) the two planets are Venus and Mars. That the native "will make himself ill" results from the following considerations: (i) Venus and Mars have two planetary houses each: Venus is the lord of both Taurus and Libra; Mars is the lord of both Aries and Scorpio. (ii) If Taurus is the ascendant, Taurus coincides with the first place and Libra coincides with the sixth place; if Scorpio is the ascendant, Scorpio coincides with the first place and Aries coincides with the sixth place. (iii) In the first case, when Taurus is the ascendant, Venus is the lord of both the first and the sixth places (which coincide with Taurus and Libra); in the second case, when Scorpio is the ascendant, Mars is the lord of both the first and the sixth places (which coincide with Scorpio and Aries).

[8]**4: Have quarrels with women.** Here (1) the two horoscopic places are the seventh, which signifies women, and the twelfth, which signifies quarrels; (2) the two planets are Mars and Venus. That the native will "have quarrels with women" results from the following considerations: (i) Mars is the lord of Aries and Scorpio; Venus is the lord of Taurus and Libra. (ii) If Taurus is the ascendant, Scorpio coincides with the seventh place and

Aries coincides with the twelfth place; if Scorpio is the ascendant, Taurus coincides with the seventh place and Libra coincides with the twelfth place; (iii) In the first case, when Scorpio is the ascendant, Mars is the lord of both the seventh and the twelfth places (which coincide with Scorpio and Aries); in the second case, when Taurus is the ascendant, Venus is the lord of both the seventh and the twelfth places (which coincide with Taurus and Libra).

[9]**4: Earn money from land.** Here the two horoscopic places are the second, which signifies money, and the fourth, which signifies land. This example, by contrast with the others, works only when Scorpio is the ascendant. That the native will "earn money from land" follows from the following considerations: (i) Jupiter is the lord of Sagittarius and Pisces. (ii) If Scorpio is the ascendant, Sagittarius coincides with the second place and Pisces coincides with the fourth place; (iii) When Scorpio is the ascendant, Jupiter is the lord of both the second and the fourth places (which coincide with Sagittarius and Pisces). This example, however, does not work when Taurus is in the ascendant: in this case the second place coincides with Gemini, which is ruled by Mercury, and the fourth place coincides with Leo, which is ruled by the Sun. This conflicts with the method applied in all the other examples, according to which the two places should be ruled by the same planet.

[10]**4: Most of his friends will die.** In this example (1) the two horoscopic places are the eighth, which signifies death, and the eleventh, which signifies friends; (2) the two planets are Jupiter and Mercury. That the native will "have quarrels with women" results from the following considerations: (i) Mars is the lord of Aries and Scorpio; Venus is the lord of Taurus and Libra. (ii) If Taurus is the ascendant, Scorpio coincides with the seventh place and Aries coincides with the twelfth place; if Scorpio is the ascendant, Taurus coincides with the seventh place and Libra coincides with the twelfth place. (iii) In the first case, when Scorpio is the ascendant, Mars is the lord of both the seventh and the twelfth places (which coincide with Scorpio and Aries); in the second case, when Taurus is the ascendant, Venus is the lord of both the seventh and the twelfth places (which coincide with Taurus and Libra).

[11]**5: If the ascendant... squander his money.** Here (1) the two horoscopic places are the second, which signifies money, and the third, which

signifies brothers; (2) the planets are the Sun and the Moon, which are taken to have the same nature (see *Moladot* III iii 1, 3), on the one hand, and Saturn, on the other. That the native's brothers "will squander his money" results from the following considerations: (i) On the one hand, the Moon is the lord of Cancer and the Sun is the lord of Leo; on the other, Saturn rules over two planetary houses: Capricorn and Sagittarius. (ii) If Gemini is the ascendant, Cancer coincides with the second place and Leo coincides with the third place; if Sagittarius is the ascendant, Capricorn coincides with the second place and Aquarius coincides with the third place. (iii) In the first case, when Gemini is the ascendant, the Moon and the Sun, which have the same nature and consequently behave as if they were a single planet, rule over the second and third places (which coincide with Cancer and Leo); in the second case, when Sagittarius is the ascendant, Saturn is the lord of both the second and third places (which coincide with Capricorn and Sagittarius).

[12]5: **He will... accumulated things.** In the current example (1) the two horoscopic places are the first, which signifies the native's life, and the fourth, which signifies treasures; (2) the planets are Mercury and Jupiter. That the native "will earn money from accumulated things" emerges from the following considerations: (i) Mercury is the lord of Gemini and Virgo; Jupiter is the lord of Sagittarius and Pisces. (ii) If Gemini is the ascendant, Gemini coincides with the first place and Virgo coincides with the fourth place; if Sagittarius is the ascendant, Sagittarius coincides with the first place and Pisces coincides with the fourth place. (iii) When Gemini is the ascendant, Mercury rules over the first and fourth places (which coincide with Gemini and Virgo); when Sagittarius is the ascendant, Jupiter is the lord of both the first and fourth places (which coincide with Sagittarius and Pisces).

[13]5: **Most of his... his enemies.** Here (1) the two horoscopic places are the fifth, which signifies sons, and the twelfth, which signifies enemies; (2) the planets are Venus and Mars. That most of the native's children "will become his enemies" results from the following considerations: (i) Venus is the lord of Libra and Taurus; Mars is the lord of Aries and Scorpio. (ii) If Gemini is the ascendant, Libra coincides with the fifth place and Taurus coincides with the twelfth place; if Sagittarius is the ascendant, Aries coincides with the fifth place and Scorpio coincides with the twelfth place. (iii) When Gemini is the ascendant, Venus rules over the fifth and twelfth places (which coincide with Libra and Taurus); when Sagittarius is

the ascendant, Mars is the lord of both the fifth and twelfth places (which coincide with Aries and Scorpio).

[14]**6: They derive ... assigned to one planet.** This is explained by Ibn Ezra in both versions of *Sefer ha-Ṭe'amim*. See *Ṭe'amim* I, §2.4:1–12; §2.5:1–12, pp. 42–47; *Ṭe'amim* II, §2.5:1–10, §2.6:1–7, pp. 198–196. Cf. *Tetrabiblos*, 1980, I:17, pp. 79–83.

<III III 2>

[1]**2: You should ... every nativity.** Corresponds to *Liber de nativitatibus*: "Antiqui probaverunt quod Mars de fratribus iudicat et cuius modi status erit, fratres habebit, et secundum proportionem eius ad orientem et dominum orientis, fratres eius ad ipsum se habebunt." = "The Ancients demonstrated that Mars passes judgment about the brothers, and the <condition of the> brothers will be according to its position, and his [the native's] brothers will behave toward him according to its configuration with respect to the ascendant and the lord of the ascendant" (*Nativitatibus*, 1485, sig. B2v). The connection between Mars and brothers is mentioned in Ibn Ezra's two introductions to astrology (*Reshit Ḥokhmah*, 1939, IV, xlvi:23; *Mishpeṭei ha-Mazzalot*, MS Schoenberg 57, fol. 79). In the two versions of *Sefer ha-Ṭe'amim* (*Ṭe'amim* I, §4.1:5, pp. 70–71; *Ṭe'amim* II, §5.5:4, pp. 226–227), Mars is said to indicate brothers because Mars is like the third horoscopic place; a similar assertion can be found in Abū Ma'shar *Great Introduction* (*Kitāb al-Madḫal*, 1996, vol. III [Arabic text], VI:26, p. 551).

[2]**3: As I shall ... to warriors.** This refers to *Moladot* III vii 4, 1–11.

<III III 3>

[1]**1: Ptolemy said ... younger <sister>.** The same statement is ascribed to Ptolemy in Ibn Ezra's two other works on nativities: *Liber de nativitatibus* (1485, sig. B2v) and *Liber nativitatum* (MS Erfurt, fol. 62a). A similar statement is also ascribed to Ptolemy in *Epitome totius astrologiae* (1548, II:10, sig. K2v). Such a statement, though, cannot be found in either the *Tetrabiblos* or the *Centiloquium*; it does occur in Dorotheus of Sidon's *Pentabiblos*: "Look in the matter of brothers as I told you: Saturn and

the Sun indicate old brothers, Jupiter and Mars indicate middling ones, Mercury younger ones, the Moon older sisters, and Venus younger sisters" (*Carmen astrologicum*, 1976, I:21,10, p. 180). Arabic works on nativities, such as that by Abū 'Alī Al-Khayyāṭ (*Liber Albohali de iudiciis nativitatum*, 1549, XIII, sig. G1v), Sahl ibn Bishr's *Kitāb al-Mawālid* (quoted in *Liber Aristotilis*, 1997, p. 155), and the fourth part of 'Alī ibn Abī r-Riǧāl, *Kitāb al-Bāriʿ fī aḥkām an-nuǧūm* (*Iudizios*, 2005, IV:13, p. 200), also include this statement without mentioning its originator. See also *Liber Aristotilis*, 1997, III iii 2, 5, on p. 58.

[2]**3: Dorotheus said... its power.** Corresponds to *Pentabiblos* I:21,11–12 (*Carmen astrologicum*, 1976, p. 180).

[3]**5: Lot of brothers.** This lot is defined by Dorotheus of Sidon as follows: "If you wish to compute the lot of brothers, count from the degree of Saturn to Jupiter and add to it the degrees of the ascendant [by day] and subtract it from the ascendant [by night]; wherever it comes to, then [there is] the lot of brothers (*Carmen astrologicum*, 1976, I:19,1–7, p. 179). *Ṭe'amim* II explains the rationale of the lot of brothers as follows: וגורל האחים מהעליונים בעבור שהם יורו על כל דבר קדמון, ויתכן היות לנולד אחים גדולים ממנו. ואחרים אמרו כי שבתאי יורה על הקדמונים וצדק על כל דבר שיתחדש, והנכון לומר כי כן מצאו בדרך הנסיון. = "The lot of brothers <is taken> from the upper <planets>, because they indicate anything pre-existing, and the native may have older brothers. Others said that Saturn indicates pre-existing <things> and Jupiter anything that emerges later, and this is correct, as was found through experience" (*Ṭe'amim* II, §7.2:8–9, pp. 244–247). For the lot of brothers, see also *Mishpeṭei ha-Mazzalot*, MS Schoenberg 57, fol. 83; *Reshit Ḥokhmah*, 1939, IX, lxviii:15–16; *Introduction*, 2004, V:6, p. 143; *Kitāb al-Tafhīm*, 1934, 476, p. 283; *Kitāb al-Madḫal*, 1996, vol. III [Arabic text], VIII:4, pp. 626–627; Abbreviation, 1994, p. 73.

[4]**5–6: Signs of watery... barren signs.** For the watery signs (Cancer, Scorpio and Pisces) and barren signs (Gemini, Leo and Virgo) and their contrasting signification, see *Moladot* III v 1, 4 and note.

[5]**6: According to... proportion <of planets>.** This means that if some of the three planets—Mars, the lord of the third place, or the lord of the lot of brothers—are in signs of watery nature and some of them in barren signs, the number of brothers is more or less than the average number,

depending on whether two of the three are in watery signs or two of the three are in barren signs.

[6]**5–6: If Mars... proportion <of planets>.** One of the earliest references to the connection between the lot of brothers and the watery and barren signs regarding brothers occurs in *Pentabiblos* I:19,1–7: "If you find a planet in it [the lot of brothers] or aspecting it, then from this the matter of brothers will be made clear to you. If the lot happens to be in a sterile sign, then there is no good in his brothers (sterile are Leo, Virgo, Capricorn and Aquarius, while great in number are Cancer, Scorpio, and Pisces because some of them are signs of water and the rest of them keep the middle) (*Carmen astrologicum*, 1976, p. 179). Regarding the fate of brothers, the lord of the third place, the lord of the lot of brothers, and Mars are mentioned together in Arabic works on astrology such as Abū 'Alī Al-Khayyāṭ's work on nativities (*Liber Albohali de iudiciis nativitatum*, 1549, XII, sig. F4r) and 'Umar b. al-Farrukhān al-Ṭabarī's *Kitāb al-Mawālid* (*Nativitatibus*, 1533, III, pp. 133). *Liber de nativitatibus* (1485, sig. B2v), too, mentions the joint function of Mars, the lord of the third place, and the lord of the lot of brothers regarding the fate of bothers.

[7]**8–9: Masculine quadrants... are feminine.** At any moment, the masculine quadrants of the zodiac are between the upper midheaven and the ascendant, and between the lower midheaven and the descendant. At any moment, the feminine quadrants of the zodiac are between the upper midheaven and the descendant, and between the lower midheaven and the ascendant. For the attributes of the quadrants, see *Moladot* IV 27, 1.

<III III 4>

[1]**6: Mixture.** This is how *Reshit Ḥokhmah* explains this condition of a planet when it is in conjunction with another planet: הממסך. בהתחבר כוכב עם כוכב, והם מהמשרתים, אז יולד מתולדותיהם שניהם תולדת אחרת. כמו שבתי ומאדים שכל אחד הוא מזיק, ובהתחברם אמרו הקדמונים שיורה על טוב. והאמת שהאחד יבטל מעשה חבירו וינצל הנולד מן הנזק, והנה לא יורו על הטוב, רק טובה שאינם מזיקים. = "Mixture. When one star conjoins another—<by star I mean> one of the planets, a new nature is generated from their two natures. As in the case of Saturn and Mars, both of which are malefic: it is a fortunate signification when they conjoin, according to the Ancients. But the truth is that one cancels the action of the other and

the native is saved from harm, so that <in fact> they do not signify good fortune, only the good fortune that they do no harm" (*Reshit Ḥokhmah*, MS Oxford 160, fol. 50b).

[2]1–6: **The astrologers . . . a perjurer.** Corresponds to *Liber nativitatum* (MS Erfurt, fol. 62a); Cf. 'Umar b. al-Farrukhān al-Ṭabarī's *Kitāb al-Mawālid* (*Nativitatibus*, 1533, III, p. 139).

[3]7: **Lot of the Sun.** For this term, see *Moladot* III ix 1, 4 and note.

[4]7: **The great conjunction . . . [the native] belongs.** The use of the cycles of the conjunctions of Saturn and Jupiter for world predictions or historical analysis is the most prominent Persian doctrine received by the Arabic world and later bequeathed to Hebrew and Latin culture. In its standard form, these conjunctions are divided into three types or cycles: the "small" conjunction, with a period of 20 years between two successive conjunctions; the "middle" conjunction, with a period of 240 years between shifts from one triplicity to another; and the "great" conjunction, with a period of 960 years between two conjunctions in the head of Aries. Ibn Ezra devoted two long sections of both versions of *Sefer ha-'Olam*, as well as a passage in his long commentary on Ex. 33:21, to the exposition of the tripartite model of conjunctionalism (*'Olam* I, §7:1–4; §8:1–4; §9:1–6; §10:1–2, pp. 56–57; *'Olam* II, §3:1–4, §11:1–4, 162–163, pp. 156–157; long commentary on Ex. 33:21 [quoted in *'Olam*, 2010, pp. 274–275]). A comprehensive picture of the historical weight of conjunctionalism is provided by another remarkable passage in *'Olam* II (§11:1–4, pp. 162–163): The three types of Saturn-Jupiter conjunctions mark the rhythm of human history at almost all its levels: the great Saturn-Jupiter conjunction gives an indication "about every nation," the middle conjunction "about the kings of every nation," the small conjunction "about an increase or decrease in the kingdom."

This theory of Persian origin gained great popularity in the Muslim world in the late eighth and the ninth century, when it was employed to interpret the history of Islam. Starting in the tenth century, and particularly during the twelfth century, Jewish intellectuals, building on Arabic astrology, began putting conjunctionalism to good use for the reinterpretation of Jewish history. As a rule, in *'Olam* I and *'Olam* II the Saturn-Jupiter conjunctions play the relatively modest role of shaping the history of cities, signifying war, high or low prices, famine, and drought or plenty. But in *'Olam* I (§10:2, pp. 56–57), we read that the great conjunction

"signifies that a prophet will come to found a nation." And in a remarkable passage of *'Olam* II (§14:1–7, pp. 164–165; quoted in App. 3, Q. 6, §1:1–7, on p. 440), Ibn Ezra provides a succinct but comprehensive picture of how the conjunctions of Saturn and Jupiter brought about the emergence of the three monotheistic religions. In this account, the births of Jesus and Muhammad were foreshadowed by two Saturn-Jupiter conjunctions in Leo and Scorpio. Ibn Ezra maintains that Aquarius is the Jews' zodiacal sign, although he implicitly refers to a Saturn-Jupiter conjunction in Aquarius.

[5]7: **In like manner... another religion.** For the role of the lot of absent, which is the same as the lot of the Sun, see *Liber de nativitatibus* (1485, sig. B3r); Abū Bakr al- Ḥasan B. al Khaṣib's *Kitāb al-Mawālid* (*Nativitatibus*, 1540, "De hypocrisi nati," sig. F3v).

<III iv 1>

[1]1–3: **Ptolemy said... Sun's ray.** As Ibn Ezra bears witness here, in *Tetrabiblos* Ptolemy addressed the issue of the native's parents' lifespan. But Ibn Ezra's account of Ptolemy's treatment of the topic, particularly the criticism leveled in *Moladot* III iv 1, 3, does not do full justice to Ptolemy's approach, which highlights the auspicious influence of the benefics and the inauspicious influence of the malefics on the parents' lifespan: "Now the sun and Saturn are by nature associated with the person of the father and the moon and Venus with that of the mother, and as these may be disposed with respect to each other and the other stars, such must we suppose to be the affairs of the parents.... With regard to the length or the shortness of their life one must inquire from the other configurations. For in the father's case, if Jupiter or Venus is in any aspect whatever to the sun and to Saturn, or if Saturn himself is in an harmonious aspect to the sun, either conjunction, sextile, or trine, both being in power, we must conjecture long life for the father; if they are weak, however, the significance is not the same, though it does not indicate a short life. If, however, this condition is not present, but Mars overcomes the sun or Saturn, or rises in succession to them, or when again Saturn is not in accord with the sun but is either in quartile or in opposition, if they are declining from the angles, they merely make the fathers weak, but if they are at the angles or rising after them, they make them short-lived or liable to injury: short-lived when they are upon the first two angles, the orient and the mid-heaven,

and the succedent signs, and liable to injury or disease when they are in the other two angles, the occident and lower mid-heaven, or their succedent signs. For Mars, regarding the sun in the way described, destroys the father suddenly or causes injuries to his sight; if he thus regards Saturn he puts him in peril of death or of chills and fever or of injury by cutting and cauterizing. Saturn himself in an unfavourable aspect to the sun brings about the father's death by disease and illnesses caused by gatherings of humours" (*Tetrabiblos*, 1980, III:4, pp. 241, 243–245).

[2]**4: According to . . . shown you.** See *Moladot* III i 8, 2–5; III i 10, 1–4; III i 11, 1–4 and notes.

[3]**4: Lot of the father.** *Reshit Ḥokhmah* defines this lot, traditionally assigned to the lots of the fourth horoscopic place, as follows: גורל האב, יוקח ביום מהשמש אל שבתי ובלילה הפוך, ויושלך מהצומחת; ואם היה שבתי תחת אור השמש, יוקח ביום מהשמש אל צדק, ובלילה הפוך, ויושלך מהצומחת. = "The lot of the father is taken by day from the Sun to Saturn, the opposite by night, and it is cast out from the ascendant" (*Reshit Ḥokhmah*, 1939, IX, lxviii:20–22). This definition follows closely what is said about this lot elsewhere in Ibn Ezra's work (*Mishpeṭei ha-Mazzalot*, MS Schoenberg 57, fol. 83; *Nativitatibus*, 1485, sig. B10v), and corresponds to what is said in Greek and Arabic introductions to astrology (*Carmen astrologicum*, 1976, I:13, p. 174; *Kitāb al-Tafhīm*, 1934, §476, p. 284; *Abbreviation*, 1994, VI:17, p. 73; *Kitāb al-Madḫal*, 1996, vol. III [Arabic text], VIII:4, p. 628; *Introduction*, 2004, V:7, p. 143). *Ṭe'amim* II explains the rationale behind this lot as follows: גורל האב. כבר הזכרתי שהשמש ושבתאי יורו על האב, והחלו ביום מהשמש בעבור שיש לו כח רב, ומשבתאי בלילה בעבור שיתכן להיותו למעלה מן הארץ, והנה יש לו כח מכח השמש. ואמרו כי אם היה שבתאי תחת אור השמש, והנה אין כח לו, יקח מקומו צדק בעבור היותו עליון, ואחרים אמרו כי בהתחבר השמש עם שבתי אין כח לשניהם; על כן נקח בעבור השמש מאדים ובעבור שבתי צדק. ואם טען טוען למה לקחו העליון מהשמש, התשובה בעבור היות העליונים מורים על כל דבר קדמון, ולא מצאנו עליון משבתי, על כן הוצרכנו לקחת במקומו צדק. = "The lot of the father. I have already mentioned that the Sun and Saturn indicate the father; and the Sun was made first by day because it has a great power, and Saturn <was made first> by night because it may be above the Earth, so that it [Saturn] has <more> power than the power of the Sun. Some said that if Saturn is under the rays of the Sun, so that it [Saturn] has no power, Jupiter takes its place because it [Jupiter] is an upper <planet>; others said that when the Sun conjoins Saturn both lose their power, so we should take Mars instead of the Sun

and Jupiter instead of Saturn. If someone asks why they took one that is above the Sun, the answer is that the upper <planets> indicate everything that is pre-existing, and because we have found no <planet> higher than Saturn, we were bound to take Jupiter in its place" (*Ṭe'amim* II, §7.2:10–12, pp. 246–247).

[4]**4: The father . . . two witnesses concur.** The two witnesses here allude to two methods for predicting lifespan: the method of directing the *haylājes* to "places of death," on the one hand, and the method of determining the lifespan by means of the years of the *kadhkhudāh*, on the other. This passage states that in order to make an accurate prediction of the father's death, it is necessary to combine and coordinate these two methods. See below, note on III iv 1, 1–11.

[5]**5: The astrologers, Hebrew** חכמי המזלות. For this Hebrew term, see above, note on II 7, 1. Here Ibn Ezra is referring to the Arab astrologers who developed the state-of-the-art method of determining the lifespan by means of the years of the *kadhkhudāh*, in contrast to Ptolemy, who relied chiefly on the method of directions. See below, note on III iv 1, 1–11.

[6]**1–11: Ptolemy said . . . fatal star.** In contrast to the first part of this section (*Moladot* III iv 1, 1–3), where Ibn Ezra mentions Ptolemy and refers to his account of the length of the father's life, the current section (*Moladot* III iv 1, 4–11) introduces "the astrologers" as a source, thereby referring to later elaborations of this topic (through the twelfth century) in the framework of Arabic astrology. See Abū 'Alī Al-Khayyāṭ's work on nativities ("De fortuna parentum," *Liber Albohali de iudiciis nativitatum*, 1549, XVI, sig. G3v–H1v; "De inveniendo hylech vita parentum," sig. H2v–H3v); 'Umar b. al-Farrukhān al-Ṭabarī's *Kitāb al-Mawālid* (*Nativitatibus*, 1533, II, pp. 133–134); Abū Bakr al- Ḥasan B. al Khaṣib's *Kitāb al-Mawālid* (*Nativitatibus*, 1540, sig. O5v); 'Alī ibn Abī r-Riǧāl, *Kitāb al-Bāriʿ fī aḥkām an-nuǧūm* (*Iudizios*, 1954, VI:14, p. 206–207). Building on these accounts, the present passage closely resembles the treatment of the prediction of the native's lifespan in the first chapter, on the first horoscopic place (see *Moladot* III i 8–16 and notes). The following points give the gist of this passage and delineate the correspondences between Ibn Ezra treatment of the prediction of the father's and the native's lifespans.

(a) In contrast to the five *haylājes* for predicting the native's lifespan (*Moladot* III i 3, 2), here there are two lists of four *haylājes* each, one (*Moladot* III iv 1, 4) for diurnal nativities (the Sun, Saturn, the cusp of

the fourth place, and the lot of the father), the other (*Moladot* III iv 1, 8), slightly changing the order of the four *haylājes*, for nocturnal nativities (Saturn, the Sun, the cusp of the fourth place, and the lot of the father).

(b) As in the prediction of the native's lifespan (*Moladot* III i 10, 1–4), here too (*Moladot* III iv 1, 4) the method of directions is endorsed and the *haylājes* are directed to "places of death" (מקומות כרת). These "places of death" are mentioned but not specified, which implies that they are the same as in the case of the prediction of the native's lifespan (*Moladot* III i 12 through III i 16).

(c) As in the prediction of the native's lifespan (*Moladot* III i 9, 1–10), here too (*Moladot* III iv 1, 5) the method of determining the lifespan by means of the years of the *kadhkhudāh* is endorsed and applied in the framework of successively checking the *haylājes* in their order. Note that in contrast to the prediction of the native's lifespan (where the great, middle, and least years of the *kadhkhudāh* are used), here only the middle and least years of the *kadhkhudāh* are applied. Although not stated explicitly, this is because here the prediction is based on the analysis of the native's horoscope (not of the father's horoscope), so the years of the *kadhkhudāh* represent "how many days the father has left to live *after the day of the* native's birth" (*Moladot* III iv 1, 1).

(d) As in the prediction of the native's lifespan (*Moladot* III i 10, 1–4), here too Ibn Ezra adopts an approach that combines and coordinates the method of directing the *haylājes* to "places of death," on the one hand, and the method of determining the lifespan by means of the years of the *kadhkhudāh*, on the other. Ibn Ezra expresses this by means of the statement that "the father will die at the time for which the two witnesses concur" (*Moladot* III iv 1, 4), inasmuch as these two witnesses refer to the two aforementioned methods.

Most of the elements of this passage appear in Ibn Ezra's other works on nativities. *Liber de nativitatibus*, for example, begins its account as follows: "Poteris per nativitatem filii et quantitatem et qualitatem vite paterne relique post nativitatem perpendere hoc pacto. Inspice quattuor loca que de patre iudicant: Locum scilicet solis, locum Saturni, domum quartam, et partem patris que sumitur in die addendo orienti distantiam solis ad Saturnum nocte a Saturno ad solem." = "You can determine through the nativity of the son the remaining years and the quality of the father's life after the <native's> birth in this manner. Observe <the following> four places that give a judgment about the father: the position of the Sun, the position of Saturn, <the cusp of> the fourth place, and the lot of the father which is cast adding to the ascendant the distance between the Sun and

Saturn by day, and between Saturn and the Sun by night" (*Nativitatibus*, 1485, sig. B10v; see also sig. B11r). See also *Nativitatum*, MS Erfurt, fols. 62b–63a and *Epitome totius astrologiae*, 1548, II:11, sig. K4r.

<III IV 2>

[1]**1: Know that... say the opposite.** Corresponds closely to *Liber nativitatum* (MS Erfurt, fol. 62b) and *Liber de nativitatibus*: "Domus quarta. Omnes Antiqui in hoc consentientes domum hanc patri, decimam autem matri ascribunt, Ptholemeus autem econtrario sentit." = "The fourth place. All the Ancients who agree that this place <signifies> the father, ascribe the tenth <place> to the mother; but Ptolemy states the opposite" (*Nativitatibus*, 1485, sig. B10v). A similar statement occurs in *Epitome totius astrologiae* (1548, II:11, sig. K4r).

[2]**2: Al-Nayrīzī.** According to al-Bīrūnī, this astrologer wrote a treatise entitled *Kitāb al-Mawālīd*, where, in a discussion of the four triplicities, he referred Saturn to the east, Mars to the west, Venus to the south, and Jupiter to the north (see *Kitāb al-Tafhīm*, 1934, §389, p. 236). Ibn Ezra, for his part, almost fully endorses al-Nayrīzī's version of the planets' cardinal points. See *Reshit Ḥokhmah*, 1939, IV, xlv:24; xlvii:8; xlix:2. Al-Nayrīzī is also mentioned by Ibn Ezra in *Liber de nativitatibus* (1485, sig. B10v), *Liber de rationibus tabularum* (1947, pp. 76), and in his Latin *Book on the Astrolabe* (*Astrolabio*, 1940, p. 25). This al-Nayrīzī may be identical with Abū al-ʿAbbās al-Fadl ibn Ḥātim al-Nayrīzī (fl. last half of the 9th century), one of the leading mathematicians and astronomers of his day. He is known to have written a commentary on Ptolemy's *Almagest* and on Euclid's *Elements*, as well as two astronomical handbooks (*zijes*). See Sabra 1974, pp. 5–7.

[3]**2: Al-Nayrīzī said... the opposite.** Corresponds to *Liber de nativitatibus*, which swaps the fourth and tenth place: "Aniriçi: Quartam in die domum hanc patri, decimam matri, nocte econverso ascribit." = "Al-Nayrīzī ascribed the fourth place by day [i.e., in a diurnal nativity] to the father, and the tenth <place> to the father, and by night [i.e., in a nocturnal nativity] the opposite" (*Nativitatibus*, 1485, sig. B10v).

[4]**3: Thābit said... the right one.** Corresponds closely to *Liber de nativitatibus*, which ascribes the same statement to Berçeiomoor, who probably

is Buzurjmihr (see above, note on III i 9, 12): "Berçeiomoor: Si domus quarta mascula fuerit est patris. Si femina quocumque tempore matris est." = "Berçeiomoor <said>: If the fourth place is masculine [meaning: is in a masculine sign], it signifies the father, if feminine, whatever time it may be [meaning: whether the nativity is diurnal or nocturnal], it signifies the mother" (*Nativitatibus*, 1485, sig. B10v). The Thābit mentioned here is probably Thābit ibn Qurra. See *Moladot* IV 1, 3 and note.

[5]**4: This is the essence... same time.** How can two different positions separated by 180°, such as the cusps of the fourth and of the tenth place, when directed to the same place of death, reach the latter position at the same time? Peter d'Abano, in his translation of *Sefer ha-Moladot* into Latin, solves this question as follows: "Et radix huius discordie est. Quoniam cum ducimus domum quartam ad locum conscissionis, una est per copulam et alia per aspectum attinget." = "This is the essence of this disagreement: When we direct <the cusp of> the fourth place to a place of death, in one case [i.e., when the cusp of the fourth place is directed] it reaches <the place of death> by conjunction, and in the other case [i.e., when the cusp of the tenth place is directed] it reaches <the place of death> by aspect [i.e., opposition]" (*Liber nativitatum*, 1507, p. LIIa).

[6]**5: So if we cannot... fourth place.** See *Moladot* III iv 1, 1–11 and notes.

[7]**5: By the same token... tenth place.** This is explained subsequently, in the chapter on the tenth horoscopic place. See *Moladot* III x 1, 1–9 and notes.

<III IV 3>

[1]**Ya'qub al-Kindī.** Al-Kindī (ca. 800–ca. 870), known as the "philosopher of the Arabs," wrote about the Greek philosophy that was then being introduced to the Muslim world. Although he criticized the inconsistent views of astrologers, al-Kindī wrote extensively on all branches of contemporary astrology (see Burnett 1993; Adamson 2007, pp. 181–206). Ibn Ezra, for his part, frequently quotes from al-Kindī's astrological oeuvre, usually without specifying the title, in his introductions to astrology (*Ṭe'amim* I, §1.4:2, pp. 32–33; §2.13:9, pp. 53–53; §3.1:2, pp. 58–59; §10.1:5, pp. 96–97; *Ṭe'amim* II, §2.1:6, pp. 184–185; §4.8:1, pp. 212–213; §8.5:2, pp. 252–253), and in his works on nativities (*Moladot* III iv 3, 1; III v 2, 1; III vi 12, 4; III vii 2, 3; III viii 4, 3; III x 1, 8), interrogations (*She'elot* I, §7:1; §4.8:1; §5.3:1,

pp. 244–245, 260–261, 264–265; *She'elot* II, §12.5:1; §12.6:1, pp. 390–393), elections (*Mivḥarim* I, §1.7:1; §7.6:10, pp. 54–55, 76–77; *Mivḥarim* II, §1.3:1, pp. 151–151), and general astrology (*'Olam* I, §44:1–6, §60:1–2, pp. 82–83, 90–91).

[2]3: **The main thing... latitude of the country.** Corresponds to the following statement in Ptolemy's *Tetrabiblos*: "It would be fitting and consistent to set up the paternal or maternal place of the sect as a horoscope and investigate the remaining topics as though it were a nativity of the parents themselves" (1980, III:4, p. 249).

<III IV 4>

[1]1: **In every... which he rules.** An almost identical statement, creating a link in the fourth horoscopic place between the landed property of individuals and the cities ruled by kings, may be found in Ibn Ezra's works on elections and interrogations. See, for example, *Mivḥarim* II: ודע כי הבית הרביעי הוא בית הקרקעות לכל אדם, הקרקעות במולדי המלכים הם המדינות. = "Know that the fourth place is the place of land for every person, but in the nativities of kings land mean cities" (*Mivḥarim* II, §1.2:1–3, pp. 156–157). See also *She'elot* I, §4.3:1, pp. 258–259 (quoted in the next note).

[2]3: **If he [the native]... against him.** *She'elot* I, a work on interrogations, offers a similar but rather expanded statement: ואם היה השואל שלטון, וירצה לדעת אם יקשרו אנשי ארצו עליו או לא, כי הבית הרביעי שהוא בית הקרקעות הוא בית מדינות המלך, הסתכל אל בעל הבית הרביעי. אם היה במבט נכח עם המזל הצומח או עם בעליו, או יהיה כוכב בבית הרביעי מביט מבט רע אל בעל המזל הצומח, או תהיה הלבנה נכח השמש, הנה אלה עדים כי יקשרו, ואם לא היה ככה לא יקשרו. ובבית השביעי אפרש לך אם יקשרו ומי ינצח. = "If <the querent> is a ruler and wishes to know whether the people of his country will conspire against him, observe the lord of the fourth place—for the fourth place, which is the place of landed estates, is also the place of the king's cities. If it [the lord of the fourth place] is in opposition to the ascendant sign or to its lord, or if a planet in the fourth place is in an unfortunate aspect with the lord of the ascendant sign, or if the Moon is in opposition to the Sun, these are witnesses that they will conspire <against the king>; but otherwise they will not conspire <against him>. In the seventh place I will explain to you whether they will conspire and who will be victorious" (§4.3:1–3, pp. 258–259). See also *Mivḥarim* I, §10.2:3, pp. 82–85.

[3]**3: You can know . . . in the *Book of Elections*.** Corresponds to a long passage on determining the most auspicious time to win a war, found in the seventh chapter of *Mivḥarim* I (§§7.1–7.5, pp. 70–75), and which begins as follows: אם רצית לבחור לצאת למלחמה או להוציא שר גדוד ביבשה, שים המזל הצומח מאחד מבתי הכוכבים העליונים. ואם היו בתי מאדים, הם יותר טובים, על מנת שלא יהא מאדים נשרף ולא שב אחורנית. = "If you wish to choose <a time> for waging a war or sending out a commander by land, put the ascendant sign in one of houses of the upper planets. Mars' houses are more auspicious, on condition that Mars is neither burnt nor retrograde" (§7.1:2–3, pp. 70–71).

[4]**4: Lot of the estate.** This lot is defined in Ibn Ezra's introductions to astrology and in other medieval works of the same genre as pertaining to the lots of the fourth horoscopic place and as being taken by day and night from Saturn to the Moon and cast out from the ascendant. See *Mishpeṭei ha-Mazzalot*, MS Schoenberg 57, fol. 83; *Reshit Ḥokhmah*, 1939, IX, lxviii:28–29; *Introduction*, 2004, V:7, p. 143; *Kitāb al-Tafhīm*, 1934, §476, p. 284; *Kitāb al-Madḫal*, 1996, vol. III [Arabic text], VIII:4, p. 629; *Abbreviation*, 1994, p. 73. In *Ṭe'amim* II, Ibn Ezra adds this comment: גורל הקרקע. בעבור שהלבנה גוף ושבתאי יורה על כל דבר קדמון והעפר, על כן זה הגורל. = "The lot of the estate. The Moon <indicates the> body and Saturn indicates everything pre-existing and dust; this is the explanation for this lot" (§7.2:13, pp. 246–247).

<III iv 5>

[1]**3: Al-Andarzagar said . . . native<'s undertakings>.** Corresponds loosely to *Epitome totius astrologiae* (1548, II:9, sig. K2r; quoted in App. 8, Q. 11, §1:1, on p. 468), al-Qabīṣī's *Introduction to Astrology* (2004, I:60, p. 51; quoted in App. 8, Q. 12, §1:1, on p. 468) and Ibn Ezra's *Reshit Ḥokhmah* I (MS Oxford 160, fols. 40a–40b; quoted in App. 8, Q. 13, §1:1, on p. 469). Note that *Epitome totius astrologiae* claims the authority of Dorotheus instead of Al-Andarzagar.

[2]**6: As explained . . . *Beginning of Wisdom*.** This refers to the third chapter of *Reshit Ḥokhmah*, which gives an account of the four quadrants with respect to the ascendant and the horizon, as well as their attributes and indications. See *Reshit Ḥokhmah*, 1939, III, xl:5–26.

<III v 1>

[1]**1: Enoch said... children from it.** Corresponds closely to *Liber nativitatum*, which does not mention Enoch: "Et misce in iudicio dominum hore quinte respectu hore nati quia habet fort in hac re." = "Associate in the judgment the lord of the fifth hour with respect to the hour of birth because it has power in this thing" (MS Erfurt, fol. 63a). Corresponds to *Epitome*, 1548, II:12, sig. Llr.

[2]**2: Likewise... [the lords of the corresponding hours].** Corresponds closely to the following statement in the chapter on the third horoscopic place in *Liber de nativitatibus*: "Dicit Hermes, quod dominus hore nativitatis fere equalem potentiam cum domino orientis habet. Dominus vero hore sequentis de pecunia iudicat. Dominus tertie de fratribus et sic de dominis novem sequentium horarum operare usque ad completionem duodecim domuum." = "Hermes said that the lord of the hour of the nativity has the same power as the lord of the ascendant. The lord of the next hour pronounces judgment about money. The lord of the third <hour pronounces judgment> about brothers and likewise the lords of the nine following hours work on until the completion of the twelve hours" (*Nativitatibus*, 1485, sig. B2v). A very similar statement is found in the chapter on the third horoscopic place in *Liber nativitatum*: "Enoc semper respice quis est dominus horarum nati in via horarum tortarum; ipse signat super naturam nati et dominus hore secunde super thesauro. Et dominus hore tertie super fratres et secundum locum eius iudicabis." = "Enoch said: determine always which is the lord of the hours of the native using seasonal hours; it [the lord of the hour of the nativity] signifies the nature of the native and the lord of the second hour <signifies> the <native's> money, and the lord of the third hour <signifies> brothers, and pass judgment according to its position" (MS Erfurt, fol. 62a).

[3]**3: All the Ancients... in the nativity.** See *Tetrabiblos*, 1980, IV:6, p. 409; Dorotheus of Sidon's *Pentabiblos* (*Carmen astrologicum*, 1976, II:8–9, pp. 207–208); Abū Ma'shar, *Abbreviation of the Introduction to Astrology* (*Abbreviation*, 1994, V:9, p. 61); *Reshit Ḥokhmah*, 1939, IV, xlv:12.

[4]**4: In a barren sign... watery signs.** For a similar example, related to brothers, see *Moladot* III iii 3, 5–6. The barren signs—Gemini, Leo, and Virgo—are considered to signify few or no children. By contrast, the watery signs that constitute the watery triplicity—Cancer, Scorpio, and

Pisces—are identical with the signs "of many children" and are considered to signify abundant offspring. See *Introduction*, 2004, I:24, pp. 32–33.

[5]**4: Observe its . . . watery signs.** Corresponds to *Liber de nativitatibus*, but interchanging the barren signs with the signs with a human shape: "Si Iuppiter et dominus quinte et almuteç nativitatis fuerint in signis humanam formam habentibus, nascens prole carebit, contrarium vero continget si in signis aquaticis, quod si in aliis signis nec multos nec nullos habebit natos." = "If Jupiter and the lord of the fifth <place> and the *almuten* are in signs with an human shape, the native will have no offspring, and the opposite applies if <they are> in watery signs, and if <they are> in the other signs they will have neither many nor a few descendants" (*Nativitatibus*, 1485, sig. B4v).

[6]**6: If it is . . . opposite case.** Corresponds to *Liber de nativitatibus*: "Sexum autem prolis deprehendere poteris per hec quattuor. Per naturam planete iudicantis de filiis positionem eius respectu solis per proprietatem quadrantis secundum orientem et naturam signi in quo est primum horum quattuor fortissimum, sequentia ordine dicto degenerant." = "You may know the gender of the offspring through these four <ways>: (1) through the nature of the planet giving judgment about children; (2) <through> its position with respect to the Sun; (3) through the quality of the quadrant with respect to the ascendant; and (4) <through> the nature of the sign in which is strongest the first of the four <aforementioned factors>, which degenerate following the aforementioned order" (*Nativitatibus*, 1485, sig. B5r).

<III v 2>

[1]**1: Lot of children.** This lot—pertaining to the lots of the fifth horoscopic place—is taken by day from Jupiter to Saturn, and vice versa by night, and is cast out from the ascendant. See *Mishpeṭei ha-Mazzalot*, MS Schoenberg 57, fol. 83; *Introduction*, 2004, V:8, p. 145; *Kitāb al-Tafhīm*, 1934, §476, p. 284; *Kitāb al-Madḫal*, 1996, vol. III (Arabic text), VIII:4, p. 630; *Abbreviation*, 1994, p. 73. *Ṭe'amim* II adds this comment: גורל הבנים. בעבור שצדק יורה על פריה ורביה ושבתאי יורה על כל דבר עומד, ובכן יעמד זכר האדם, כן זה הגורל. = "Lot of children. Jupiter indicates procreation and Saturn indicates anything that persists, and <sons> perpetuate a man's memory; this is the explanation for this lot" (§7.2:14, pp. 246–247).

<III v 3>

[1]**1–3: Enoch said . . . power or weakness.** Corresponds closely to *Epitome totius astrologiae*, which does not mention Enoch: "Prius considerandum, an sit puer sanus membro genital, quod ex Venere cognoscitur; quae si sit infortunata in Scorpione, nec Mars eam aspicit, patietur ibi. Si Venus fuerit in Leone infortunata itidem." = "The first thing to be taken into consideration is whether the child's penis is healthy, which may be known from Venus. If it [Venus] is in an unfortunate condition in Scorpio, and Mars does not aspect it, he [the native] will suffer there [in the penis]. The same applies if Venus is in Leo" (1548, II:12, sig. K4v).

<III v 4>

[1]**1: *Tetrabiblos*, Hebrew: ספר הארבעה שערים, *lit.* book of the four gates.** In his astrological writings, Ibn Ezra refers explicitly to Ptolemy's *Tetrabiblos* a number of times, by a variety of titles. In *Ṭe'amim* I and in *Sefer ha-Moladot* it is ספר הארבעה שערים (*Ṭe'amim* I §1.4:5, pp. 32–33; *Moladot* II 1, 2; III v 4, 1); but in *Ṭe'amim* II and in *'Olam* II it is ספר הארבעה ראשים (*Ṭe'amim* II §5.5:1, pp. 228–229; *'Olam* II, §9:2, pp. 162–163). Both titles mean "Book of the Four Parts." In two Latin works ascribed to Ibn Ezra, *Liber de rationibus tabularum* and the Latin version of the book on the astrolabe, Ptolemy's work is designated *Liber 4 capitulorum* (*Rationibus tabularum*, 1947, p. 97; *Astrolabio*, 1940, p. 23). These references to *Tetrabiblos* usually incorporate paraphrases, not word-by-word quotations, so we cannot know whether Ibn Ezra knew Ptolemy's work in Arabic translation or instead depended on some secondary source that cited it. *Tetrabiblos* was never translated into Hebrew, but Judah ben Solomon ha-Cohen, in the framework of *Midrash Ḥokhmah*, a Hebrew encyclopedia of science and philosophy, produced in the thirteenth century a detailed summary or paraphrase of *Tetrabiblos*. See MS Paris 1028, fols. 93a–110b.

[2]**1: Ptolemy said . . . eleventh place.** Corresponds to the following passage in the *Tetrabiblos*: "As the topic of children follows upon that of marriage, we shall have to observe the planets that are in the mid-heaven [i.e., the cusp of tenth place] or in aspect with it or with its succedant, that is, the house of the Good Daemon [i.e., the eleventh place]" (1980, IV:6, p. 409). This corresponds to 'Alī ibn Abī r-Riǧāl, *Kitāb al-Bāri' fī aḥkām an-nuǧūm* (*Iudizios*, 2005, IV:17, p. 212).

[3]**4: For he mentioned... will be twins.** Corresponds to the following passage in the *Tetrabiblos*: "Likewise with regard to the births of two or even more, it is fitting to observe the same two places, that is, the two luminaries and the horoscope. For such an event is apt to attend the intermixture when either two or the three places cover bicorporeal signs, and particularly when the same is true of the planets that rule them, or when some are in bicorporeal signs, and some are disposed in pairs or in larger groups" (1980, III:7, p. 257).

[4]**1–6: Ptolemy said... have a twin.** This section, sharply criticizing Ptolemy and advising the reader not to trust the *Tetrabiblos* "because it has no substance," is referred to in *Ṭe'amim* I, in a passage where Ibn Ezra goes so far as to assert that the *Tetrabiblos* was not written by Ptolemy: ואני אברהם, המחבר, אומר כי זה הספר לא חברו בטלמיוס, כי יש שם דברים רבים בטלים משיקול הדעת והנסיון, כאשר אפרש בספר המולדות. = "But I, Abraham, the author, say that this book was not written by Ptolemy, because there are many things in it that have in them nothing of rational thought or experience, as I shall explain in the *Book of Nativities*" (§1.5:5, pp. 34–35). See also the following passage in *Ṭe'amim* I, where Ibn Ezra resumes his attack on Ptolemy: וכלל אומר לך: כל דבר שתמצא לבטלמיוס שדבר על הגלגלים הוא נכון ואין למעלה ממנו, רק דיניו ומשפטיו אינם כפי חכמתו. = "I <now> give you a general rule: anything that Ptolemy says about the orbs is correct and no one surpasses him; but his <astrological> decrees and judgments do not befit his wisdom" (§2.18:2, pp. 58–59). For Ibn Ezra's approach to Ptolemy, see Sela 2003, pp. 240–256.

<III v 7>

[1]**1: Al-Andarzagar said... the young <children>.** Corresponds closely to *Liber de nativitatibus* (1485, sig. B4r; quoted in App. 8, Q. 15, §1:1, on p. 469), *Liber nativitatum* (MS Erfurt, fol. 63b; quoted in App. 8, Q. 16, §1:1, on p. 469), and *Epitome totius astrologiae* (1548, II:12, sig. L1r; quoted in App. 8, Q. 17, §1:1, on pp. 469–470). Corresponds loosely to al-Qabīṣī's *Introduction to Astrology* (2004, I:61, p. 51; quoted in App. 8, Q. 18, §1:1, on p. 470) and Ibn Ezra's *Reshit Ḥokhmah* I (MS Oxford 160, fol. 40b; quoted in App. 8, Q. 19, §1:1, on p. 470). Note that *Epitome totius astrologiae* claims the authority of Dorotheus instead of al-Andarzagar.

[2]2: **We have... fifth place.** See *Moladot* III ii 6, 5. This means that the fifth horoscopic place is Venus' place of joy. For this concept, see *Moladot* III xii 4, 4 and note.

<III vi 1>

[1]2: **Sign with a human shape... deformed signs.** These two categories of zodiacal signs are listed by Ibn Ezra in *Mishpeṭei ha-Mazzalot* as follows: צורת האדם: תאומים, בתולה, מאזנים וחצי הראשון של קשת גם דלי... בעלי המומין: טלה, שור, סרטן, עקרב, גדי, דגים. = "<Signs with a> human shape: Gemini, Virgo, Libra and the first half of Sagittarius and Aquarius. Cut in their limbs: Taurus, Leo. Maimed: Aries, Taurus, Cancer, Scorpio, Capricorn, Pisces" (MS Schoenberg 57, fol. 69). For the signs with a human shape, see above, note on III i 4, 6–7. The same two lists are found in the second version of *Reshit Ḥokhmah* (Sela 2010, pp. 53–54, 62–65) and are explained in *Ṭe'amim* II, §2.3:9–10, 17, pp. 188–191. See also *Nativitatum*, MS Erfurt, fol. 63b.

[2]2: **According to the... where it is located.** This probably refers to the doctrine of the pains of the planets in the signs. For this doctrine, see *Moladot* III vi 9, 3 and note.

[3]1–4: **Observe... injury to the eye.** Corresponds to *Nativitatibus*, 1485, sig. B5V, where similar doctrines are ascribed to Hermes and Ptolemy. Corresponds also to *Epitome*, 1548, II:13, sig. L1v–L2r.

<III vi 3>

[1]1: **Know that... on either side.** Corresponds closely to *Epitome*, 1548, II:13, sig. L2r: "Et omne latus dextrum est Solis, sinistrum Lunae." = "The whole right side <of the body> belongs to the Sun, and the left to the Moon."

[2]2: **Palsy and hemiplegia.** In *Reshit Ḥokhmah* (1939, IV, xliv:10), palsy and hemiplegia, Hebrew ריעוש ופילוג, are listed as two of the diseases signified by Saturn.

<III VI 4>

[1]1: **Know that Saturn... disease of the spleen.** Corresponds closely to the following sentence in the chapter on the sixth place in *Liber de nativitatibus* (1485, sig. B6v): "Si Saturnus dominus sexte est et super terram et Mars eum male respiciat nec aliquis planeta fortune, malum in aure dextra significat, quod si eodem modo sub terra se habuerit splenis infirmitatem significat." = "If Saturn is the lord of the sixth <place> and above the Earth, and is inauspiciously aspected by Mars but not by an auspicious planet, it signifies a disease in the right ear, but <if Saturn is> in the same condition and below the Earth, it signifies a disease of the spleen." Corresponds closely to *Epitome totius astrologiae*: "Cum autem est sub luce Solis, Saturnus infortunatus supra terram, significat malum in aure dextra, cum sub terra is plene." = "Saturn, when it is under the Sun's ray, in an unfortunate position above the Earth, it signifies a harm to the right ear, when it is below the Earth, to the spleen" (1548, II:13, sig. L2r). The right ear and the spleen are frequently included among the parts of the body signified by Saturn: *Reshit Ḥokhmah*, 1939, IV, xliv:9; *Mishpeṭei ha-Mazzalot*, MS Schoenberg 57, fol. 78; *Ṭe'amim* II, §5.3:1, pp. 222–223; *Nativitatum*, MS Erfurt, fol. 64a; see also *Tetrabiblos*, 1980, III:12, p. 319; *Kitāb al-Madḫal*, 1996, vol. III (Arabic text), VII:9, p. 552.

<III VI 5>

[1]1–2: **Jupiter signifies... the liver.** Corresponds closely to *Liber de nativitatibus*: "Si Iuppiter dominus sexte fuerit et super terram et eum planeta infortunii male respiciat, significat infirmitatem auris sinistre. Si sub terra eodem modo se habens, infirmitatem epatis." = "If Jupiter is the lord of the sixth <place>, and it us above the Earth, and it is aspected by an inauspicious planet, it signifies a disease in the left ear, but if it is below the Earth, it signifies a liver disease" (*Nativitatibus*, 1485, sig. B6v). Corresponds to *Epitome*, 1548, II:13, sig. L2r. Medieval introductions to astrology frequently assign to Jupiter the left ear and the liver. See *Reshit Ḥokhmah*, 1939, IV, xlv:21; *Mishpeṭei ha-Mazzalot*, MS Schoenberg 57, fol. 79; *Ṭe'amim* II, §5.4:7, pp. 226–227; *Ṭe'amim* I, §4.3:4, pp. 74–75; *Kitāb al-Madḫal*, 1996, vol. III (Arabic text), VII:9, p. 552. See also *Nativitatum*, MS Erfurt, fol. 64a.

<III VI 6>

[1]1–2: **Mars signifies... gall bladder.** Corresponds closely to *Liber de nativitatibus*: "Si Mars dominus sexte super terram est et infortunatus, infirmitatem dextre naris significat... Si Mars sub terra predicto modo se habuerit, ictericia laborabit." = "If Mars is the lord of the sixth <place>, and it is above the Earth, and in an inauspicious condition, it signifies a disease in the right nostril... If Mars is below the Earth in the aforementioned condition, <the native> will suffer of jaundice" (*Nativitatibus*, 1485, sig. B6v). The right nostril and the gall bladder are assigned to Mars in *Reshit Ḥokhmah* (1939, IV, xlvii:21). For Mars and the right nostril, see *Mishpeṭei ha-Mazzalot*, MS Schoenberg 57, fol. 79; *Ṭe'amim* II, §5.5:3, pp. 228–229; *Ṭe'amim* I, §4.4:5, pp. 76–77; *Nativitatum*, MS Erfurt, fol. 64a.

<III VI 7>

[1]1: **Venus signifies... the semen.** Corresponds to *Liber de nativitatibus*: "Si Venus similiter se habuerit, infirmitatem sinistre auris... Si Venus sic sub terra se habuerit, in renibus patietur. Si Venus cum Marte in Scorpione fuerit, mentula ei curtabitur." = "If Venus is in a similar condition [the lord of the sixth place, above the Earth, and in an inauspicious condition], <it signifies> a disease in the left nostril... If Venus is below the Earth in such a condition, <the native> will suffer from the kidneys. If Venus is with Mars in Scorpio, his [the native's] penis will be cut" (*Nativitatibus*, 1485, sig. B6v). For Venus as signifying the left nostril and sexual intercourse, see *Ṭe'amim* II, §5.6:1, pp. 230–231; *Mishpeṭei ha-Mazzalot*, MS Schoenberg 57, fol. 79; *Nativitatum*, MS Erfurt, fol. 64a.

<III VI 8>

[1]1–3: **Know that Mercury... be dumb.** Corresponds closely to *Liber de nativitatibus*: "Omnes Mercurio linguam ascribunt... Et sciendum si Mercurius est cum Saturno vel in aliquo eius respectum malo, nec Mars nec aliquis planeta fortune eum respiciat, linguam impeditam et ligatam, magisque si super terram fuerit, signat. Si ipse predicto modo se habens Pisces tenuerit vel dominus orientis vel almuteç nativitatis fuerit, mutus erit." = "Everyone ascribes the tongue to Mercury... You should know that if Mercury is with Saturn or aspects it [Saturn] in an inauspicious aspect, whatever it may be, when neither Mars nor any of the auspicious planets

aspects it [Mercury], it signifies a hindered and tied tongue, all the more so if it [Mercury] is above the Earth. If it [Mercury], when it is in the aforementioned condition, is located in Pisces, or the lord of the ascendant or *al-muten* of the nativity, he <the native> will be dumb" (*Nativitatibus*, 1485, sig. B6a–B6b). Corresponds to *Epitome*, 1548, II:13, sig. L2r. The tongue is commonly ascribed to Mercury. See, for example, *Tetrabiblos*, 1980, III:12, p. 321; Vettius Valens (*Anthologiae*, 1995, P, p. 2); *Reshit Ḥokhmah*, 1939, IV, l:4; *Mishpeṭei ha-Mazzalot*, MS Schoenberg 57, fol. 80.

<III vi 9>

[1]2: ***Kimah***. The biblical constellation of *Kimah* (Amos 5:8, Job 38:31), traditionally identified with the Pleiades, is located, according to a talmudic tradition (B Berakhot 58b), "in the tail of Aries and the head of Taurus." Following this tradition, Ibn Ezra identifies *Kimah* in his commentary on Job 38:31 with *'eyn ha-shor ha-semali* "the left eye of the ox," Arabic *al-dabarân*. This is α Tauri (Aldebaran), No. 14 in the constellation of Taurus in Ptolemy's star catalogue. See *Almagest*, 1984, VII:5, p. 362. The position of this star is recorded in the star lists in all three versions of Ibn Ezra's *Book of the Astrolabe* (*Neḥoshet* I, MS Paris 1061, fol. 157b; *Neḥoshet* II, MS Mantua 10, fol. 39a; *Neḥoshet* III, MS Pinsker 26, fol. 67a), as well as in *Reshit Ḥokhmah*, 1939, I, vi:14–15. In his commentary on Amos 5:8, however, Ibn Ezra asserts that *Kimah* was created at one of the equinoxes but subsequently moved to its location in Taurus because of the slow motion of the fixed stars. See Sela 2003, pp. 257–273. Ibn Ezra refers to *Kimah*'s astrological role in eye diseases in *Reshit Ḥokhmah*, 1939, II, xii: 28–29 as well as in *Ṭe'amim* II: כי הנה אמרו כי כוכבי כימה הם בממסך מאדים עם הלבנה, על כן כל מולד שתהיה הלבנה במקום כימה יורה על חולי העינים. = "For they said that the stars of *Kimah* have the complexion of Mars together with the Moon, so that any nativity in which the Moon is in the place of *Kimah* indicates an eye disease" (§8.7:7, pp. 254–255). The role of the Pleiades in eye diseases is also mentioned in *Kitāb al-Tafhīm*, 1934, §459, p. 272.

[2]3: **The pains of the planets in the signs.** By contrast with the doctrine of *melothesia* (see *Moladot* III vi 10, 2 and note), the theory of the pains of the planets in the signs holds that the seven planets signify pain in specific parts of the body according to the zodiacal sign in which they are located. Ibn Ezra refers briefly and sporadically to this theory in *She'elot*

II (§6.1:10, pp. 368–369), *Liber nativitatum* (MS Erfurt, fol. 63b), and in the current text. In *Reshit Ḥokhmah* I (MS Oxford 160, fol. 17a, 19a; quoted in App. 10, Q. 6, §1:1, §2:1, on p. 487), in the separate sections on each of the zodiacal signs, Ibn Ezra offers full lists of the pains of the planets in the signs. Similar lists occur in *Epitome totius astrologiae* (1548, Lib. I, sig. Blv–B24; quoted in App. 10, Q. 7, §1:1, §2:1, on p. 487) and in al-Qabīṣī's *Introduction to Astrology* (2004, I:37–38, pp. 37–39; quoted in App. 10, Q. 8, §1:1, §2:1, §3:1, on p. 487). For a comparison of the approaches to the doctrine of the pains of the planets in the signs in *Reshit Ḥokhmah* I, in al-Qabīṣī's *Introduction to Astrology*, and in *Epitome totius astrologiae*, see Burnett 2010, pp. 70–75.

In sharp contrast with these references, limited to brief mentions of the theory or to mere lists of the pains of the seven planets in the twelve signs, four of Ibn Ezra's astrological works offer a virtually identical and highly original account of the mechanism behind the distribution of the pains of the planets among the zodiacal signs. In *Liber de nativitatibus* (1485, sig. B5v–B6r; quoted in App. 10, Q. 1, §2:1–12, on pp. 482–483), Ibn Ezra relates that he became acquainted with this doctrine through a book by al-Andarzagar (see above, note on III I 6, 3), who, in his turn, found the theory in another unspecified book. Ibn Ezra, however, offers his own explanation of the doctrine because al-Andarzagar merely gave a list of the pains of the planets in the signs without revealing the rationale behind them. The same explanation is offered by Ibn Ezra in *Ṭe'amim* II (§4.10:1–71, pp. 214–215; quoted in App. 10, Q. 4, §1:1–7, on pp. 484–485), in *Ṭe'amim* I (§2.3:3–7, pp. 40–43; quoted in App. 10, Q. 2, §2:1–5, on pp. 483–484), where the theory is ascribed to the Egyptian scientists, and in *Mishpeṭei ha-Mazzalot* (MS Schoenberg 57, fol. 73; quoted in App. 10, Q. 5, §2:1–12, on pp. 485–486), where the theory is ascribed to the Ancients and where Ibn Ezra labels the explanation as a "secret" and attributes it to himself.

Two astrological tenets underlie Ibn Ezra's explanation of this doctrine: (a) each zodiacal sign, beginning with Aries, is assigned to a part of the human body, from head to toe (see below, note on III vi 10, 2); (b) one of the two houses of each planet, except for the luminaries, is considered to be the "first" house. The procedure to find the pain of a planet in some zodiacal sign consists basically of two steps: (1) The zodiacal sign in which the pains of the planets are being sought is considered as equivalent to Aries; in other words, this sign is assigned to the head, the next sign is assigned to the neck, and so on. (2) The pain of some planet in this sign is then established by counting, counterclockwise, the number of signs that separate the "first" house of this planet from this zodiacal sign; if the "first"

house of the planet coincides with this sign, the "first" house is considered as equivalent to Aries and the pain of this planet in this sign is the head, namely, the part of the body assigned to Aries. For example, if the "first" house is separated by five signs from the relevant zodiacal sign, the "first" house is considered as equivalent to the fifth sign after Aries, namely, Leo, and the pain of this planet in this sign is the heart, which is the part of the body normally assigned to Leo.

[3]3: **As I mentioned ...** ***Beginning of Wisdom.*** In *Reshit Ḥokhmah* I, in the separate sections allocated to each of the zodiacal signs, Ibn Ezra offers full lists of the pains of the planets in the signs. For the pains of the seven planets in Aries and Taurus, for example, see *Reshit Ḥokhmah*, MS Oxford 160, fols. 17a, 19a (quoted in App. 10, Q. 6, §1:1, §2:1, on p. 487).

[4]5: **If the malefic ... another disease.** This principle is mentioned by Ibn Ezra in various parts of his astrological oeuvre, particularly in his works on the doctrine of interrogations. This is how the idea is conveyed in *She'elot* I: ודע כי המזלות העומדים יורו על ארך החלי, והמתהפכים יורו על המהירות, בין לטוב בין לרע, והמזלות שיש להם שתי גופות יורו שיצא מחלי אל חלי. וזה שהזכרתי הוא על דרך דורוניאוס ומשאללה. = "Know that the fixed signs signify that the illness will linger on, and the tropical <signs> signify quick changes, for good or evil, and the bicorporal signs signify that after one illness he will come down with another illness. What I have just mentioned corresponds to the method of Dorotheus and Māshā'allāh" (§6.1:5, pp. 266–267). See also *She'elot* II, §6.1:5, pp. 368–369; *She'elot* III, §6.2:2, pp. 440–443; *Me'orot* §17:1, pp. 466–467; *Epitome*, 1548, II:13, sig. L2r.

<III VI 10>

[1]2: **If the lord ... in the neck.** This is a reference to the doctrine of *melothesia*, which distributes the parts of the body among the zodiacal signs. Ibn Ezra refers to this theory in all his introductions to astrology and in some of his specialized astrological treatises. Usually he offers no explanation and confines himself to establishing the correspondence between zodiacal signs and the parts of the body under their charge. See *Liber de nativitatibus* (1485, sig. B5v–B6r; quoted in App. 10, Q. 1, §1:1–2, on pp. 482–483); *Ṭe'amim* I (§2.3:2, pp. 40–43; quoted in App. 10, Q. 2, §1:1, on pp. 483–484); *Ṭe'amim* II (§2.4:20–21, pp. 194–195; quoted in App. 10, Q. 3, §1:1, on p. 484). See also *Reshit Ḥokhmah* (1939, II, x:11–12 *et passim*);

She'elot II (§6.1:10, pp. 368–369). In some cases, and the current locus is one of them, Ibn Ezra mentions Ptolemy as the originator of this doctrine. See especially *Mishpeṭei ha-Mazzalot* (MS Schoenberg 57, fol. 73; quoted in App. 10, Q. 5, §1:1–3, on pp. 485–486). Ptolemy did not refer to this doctrine in *Tetrabiblos*, and for this ascription Ibn Ezra is probably drawing on the twentieth aphorism of Pseudo-Ptolemy's *Centiloquium*: "XX. Draw not blood from that member, whilst the Moon is in a sign representing the same" (*Centiloquium Ptolomei*, 1676, p. 317). Cf. *Epitome*, 1548, IV:2, sig. R3v. Similar information, either in ad hoc lists or as part of the separate descriptions of the properties of each sign, is commonplace in ancient and medieval introductions to astrology: *Carmen astrologicum*, 1976, 1976, IV:1, p. 251; *Astronomica*, 1977, II, 453, pp. 119; *Matheseos*, 1975, II, xxiv, p. 56; *Introduction*, 2004, I:25–36, pp. 35–37; *Abbreviation*, 1994, pp. 15–25; *Kitāb al-Madḫal*, 1996, IV:12, v, pp. 251–2; *Kitāb al-Tafhīm*, 1934, §359, p. 216. Cf. Bouché-Leclercq 1899, pp. 319–320.

[2]**2: As mentioned... *Beginning of Wisdom*.** In *Reshit Ḥokhmah* I, in each of the sections allocated to each of the zodiacal signs, Ibn Ezra states which part of the body is assigned to the corresponding sign. Regarding Aries, for example, see *Reshit Ḥokhmah*, 1939, II, x:11–12.

[3]**3: According to the division... Aries.** This, too, is a reference to the doctrine of *melothesia*. See above, note on III vi 10, 2.

[4]**3: Māshā'allāh said... Aries.** The same statement is ascribed to Hermes in *Liber de nativitatibus*: "Hermes dicit: Caput orienti attribuendum collum secunde domui, et sic deinceps secundum proportionem que ab Ariete incipit." = "Hermes said: ascribe the head to the ascendant, the neck to the second place, and so on according to the correspondence that begins with Aries" (*Nativitatibus*, 1485, sig. B6r).

[5]**6: Enoch said... injury to the eye.** An almost identical statement occurs in *Epitome totius astrologiae*, "Hermes quoque dicit cum fuerint inter Solem & Saturnum, vel Martem octaginta duo gradus a dextro vel sinistro significat infirmitates multas in oculo." = "Hermes also said that if the distance between the Sun and Saturn and Mars is 82° and they are oriental or occidental <of the Sun>, it signifies many injuries to the eye" (1548, II:13, sig. L2v).

<III VI 11>

[1]**2: If it [the Moon]... be mild.** Corresponds to the following sentence in *Epitome totius astrologiae*: "Et si sit Luna in signo ascendente cum Marte & est crescens, vel cum Saturno, & est decrescens, vel in eorum oppositione vel quadrato, infirmitas erit habitudinalis in tota vita." = "If the Moon is with Mars in the ascendant sign, and is waxing, or with Saturn and is waning, or in opposition or quartile with them, the disease will be chronic" (1548, II:13, sig. L2v).

<III VI 12>

[1]**3: If the lord... obedient to him.** Corresponds to the following sentence in *Epitome totius astrologiae*: "Quod si dominus sextae domus est in domo similitudinis humanae, & est fortunatus, nato erit commodum ex servis & captivis." = "If the lord of the sixth place is in a sign which resembles the shape of human beings, and it is in a fortunate condition, the slaves and captives will be beneficial to the native" (1548, II:13, sig. L2v).

[2]**4: Lot of slaves.** This lot pertains to the lots of the sixth horoscopic place and is taken by day and by night from Mercury to the Moon and cast out from the ascendant. This is how *Ṭe'amim* II explains the rationale behind this lot: גורל העבדים. כוכב חמה יורה על העבדים, גם כן הלבנה, בעבור היותם שפלים. = "The lot of slaves. Mercury indicates slaves, as does the Moon, because they are inferior <planets>" (§7.2:19, pp. 246–247). See also *Mishpeṭei ha-Mazzalot*, MS Schoenberg 57, fol. 83; *Reshit Ḥokhmah*, 1939, IX, lxix:7–8; *Introduction*, 2004, 2004, V:9, p. 145; *Kitāb al-Tafhīm*, 1934, §476, p. 285; *Kitāb al-Madḫal*, 1996, vol. III (Arabic text), VIII:4, p. 632; *Abbreviation*, 1994, p. 75.

[3]**5: Al-Andarzagar said... <signifies> slaves.** Corresponds loosely to *Liber de nativitatibus* (1485, sig. B6v; quoted in App. 8, Q. 20, §1:1, on p. 470), al-Qabīṣī's *Introduction to Astrology* (2004, I:62, p. 53; quoted in App. 8, Q. 21, §1:1, on p. 470) and Ibn Ezra's *Reshit Ḥokhmah* I (MS Oxford 160, fol. 40b; quoted in App. 8, Q. 22, §1:1, on pp. 470–471).

<III VII 1>

[1]**1: Ptolemy said... never marry.** Corresponds to *Tetrabiblos*: "As the subject of marriage... For men it is necessary to observe the position of the

moon in their genitures... And if she is under the rays of the sun and in aspect with Saturn, they do not marry at all" (1980, IV:5, p. 393).

[2]**5: If Venus... sexual congress.** The negative influence of Venus in Virgo, its house of dejection (see above, note on III ii 3, 6), on sexual intercourse is highlighted in *Ṭe'amim* I: ואמרו על נגה כי בית כבודו דגים כי כן נסו, והנה בית קלונו בתולה. על כן יורה על כל משגל רע שאיננו הגון. = "They said that Venus' house of exaltation is Pisces, because they verified that by experience; therefore its house of dejection is Virgo. Hence it indicates any bad sexual intercourse that is indecent" (§2.16:13, pp. 56–57). A similar statement occurs in *Liber de nativitatibus*: "Quod si Venus Virginem tenuerit, que est domus casus eius, ardentius ignominiosis et innaturalibus instabit." = "If Venus is in Virgo, which is the house of its dejection, he will pursue more ardently ignominious and unnatural things" (*Nativitatibus*, 1485, sig. B7v).

[3]**6: If Venus... because of them.** Corresponds closely to the following statement in *Liber de nativitatibus*: "Si ipsa fuerit in septima vel in duodecima, discordias cum ipsis nascens habebit vel pro illis." = "If it [Venus] is in the seventh or twelfth place, the native will have quarrels with them [women] or because of them" (*Nativitatibus*, 1485, sig. B7r).

[4]**7: Signs of beauty.** Ibn Ezra probably found these type of signs in Abū Ma'shar's *Great Introduction*. See *Kitāb al-Madḫal* (1996, vol. III [Arabic text], VI:13, p. 404), where the signs of beauty are identified as Gemini, Virgo, Libra, Scorpio, Sagittarius, and Pisces. These signs are listed in *Mishpeṭei ha-Mazzalot* as follows: היפים: תאומים, בתולה, מאזנים. חצי יופי: עקרב, קשת, דגים. = "Handsome: Gemini, Virgo, Libra. Half beauty: Scorpio, Sagittarius, Pisces" (MS Schoenberg 57, fol. 69). This corresponds to *Epitome totius astrologiae*: "Signa pulchritudinis sunt Gemini, Virgo, Libra, Sagittarius. Mediae pulchritudinis, Scorpio, Capricornus et Piscis" = "The signs of beauty are Gemini, Virgo, Libra, Sagittarius. Of half beauty are Scorpio, Sagittarius and Pisces" (1548, II:4, sig. I2r). A similar, although not identical, list recurs in *Reshit Ḥokhmah* II: מזלות היופי: תאומים, מאזנים; עקרב ודגים, וגדי ושור אמצעיים. = "Signs of beauty: Gemini, Libra; Scorpio, Pisces, Capricorn and Taurus are intermediate" (MS Oxford 707, fol. 116b). *Ṭe'amim* II refers to the similarity between these signs and the signs with a human shape: היופי. שהם על צורת האדם הם יפים, ולא כן דלי בעבור היותו בית שבתאי, גם גדי כמו צורה שלימה, וככה דגים, ולא כן טלה והאחרים. = "Beauty. <The signs> that have the shape of a human being are handsome, except for Aquarius, because it is the house of Saturn; Capricorn,

too, which is like a whole image, and similarly with Pisces but not Aries and the others" (§2.3:12, pp. 190–191).

[5]**10: The lot of women (cast according to Enoch's method).** This is how *Reshit Ḥokhmah* I defines this lot: גורל הבעילות, הוא הנקרא גורל הנשים במולד הזכרים לחנוך, יוקח ביום ובלילה משבתי אל נגה, ויושלך מהצומחת = "The lot of marriage, which is called the lot of women in the nativity of men according the Enoch, is taken by day and by night from Saturn to Venus" (MS Oxford 707, fol. 42a). Note that this definition does not appear in the printed edition (*Reshit Ḥokhmah*, 1939, IX, l xix:14). Here Ibn Ezra draws probably on *Kitāb al-Madḫal*, 1996, vol. III (Arabic text), VIII:4, p. 636. Also *Epitome totius astrologiae* mentions Hermes as originator of this lot: "Hermes autem dicit sumas partem mulierum a Saturno ad Venerem & numera eam distantiam a gradu ascendentis" = "Hermes said: take the lot of women from Saturn to Venus, and add the distance to the ascendant degree" *Epitome*, 1548, II:14, sig. L44. See also *Mishpeṭei ha-Mazzalot* (MS Schoenberg 57, fol. 83), which gives a succinct definition. גורל הנשים. *Ṭe'amim* I offers the rationale behind this lot as follows: שבתאי יורה על הטינוף כי יש לו המרה השחורה, וככה המשכב כי טמא הוא, וגגה על הנשים. = "The lot of women. Saturn indicates filth because the black bile belongs to it, and similarly with sexual intercourse because it is impure, and Venus <indicates> women" (§7.2:20, pp. 246–247). See also *Introduction*, 2004, V:10 ("lot of the marriage of women"), p. 145; *Kitāb al-Tafhīm*, 1934, §476 (34: "lot of the marriage of men [Hermes]"), p. 285.

<III VII 2>

[1]**1: Māshā'allāh said . . . Sun's power.** Corresponds to Ptolemy's approach to marriage in *Tetrabiblos*: "As the subject of marriage . . . the following is the method whereby the lawful association of man and wife must be investigated. For men it is necessary to observe the position of the moon in their genitures. . . . In the case of the wives one must observe the sun in their genitures" (1980, IV:5, pp. 393–395). A similar statement recurs in *Nativitatibus*, 1485, sig. B7v.

[2]**3: Lot of males.** The name of this lot does not occur in introductions to astrology I consulted. However, *Ṭe'amim* II offers the following explanation: גורל הזכרים. במולד הנקבה השמש כמו הבעל וגגה כמו האשה, ואמר חנוך ממאדים אל השמש בעבור היות שניהם כמו בעלים בעלי שררה. = "The

lot of males. In the nativity of a woman the Sun is like the husband and Venus like the wife; Enoch said from Mars to the Sun because the two assert dominance" (§7.2:22, pp. 246–247). Thus, this lot is probably identical with the so-called lot of the marriage of men according to "Walis" (probably Vettius Valens), which is taken by day and night from the Sun to Venus, added to the degrees of ascendant, and cast out from the ascendant. See *Reshit Ḥokhmah*, MS Oxford 707, fol. 42a; *Kitāb al-Madḫal*, 1996, vol. III (Arabic text), VIII:4, p. 636; *Kitāb al-Tafhīm*, 1934, §476 (35: "lot of the marriage according to Walis"), p. 285; *Introduction*, 2004, V:10 ("the lot of the marriage of men"), p. 145.

<III VII 3>

[1]2: **So if the lord... many wars.** A similar approach is applied in Ibn Ezra's works on interrogations. *She'elot* I refers to this topic as follows: ואם רצית לדעת אם תהיה ביניהם מלחמה, הסתכל אל בעל המזל הצומח ובעל הבית השביעי. אם היה זה עם זה במבט נכח או במבט רביעית, תהיה המלחמה, ואם הם במבט ששית או שלישית, לא תהיה המלחמה. = "If you wish to know whether war will break out between them, observe the lord of the ascendant sign and the lord of the seventh place. If they are in opposition or quartile, war will break out; but if sextile or trine, there will not be war" (§7.3:6–7, pp. 270–271). See also *She'elot* II, §7.1:2–4, pp. 368–369. Cf. *Epitome totius astrologiae*: "Si quaerens facturus sit bellum, pro ipso quaeras dominum ascendentis & ascendens, & septimam domum, & dominum eius pro eo, cum quo est conflicturus" = "Inspect the lord of the ascendant and the ascendant for whom is about to make a war, and the seventh place and its lord for whom he is going to fight with" (1548, III:12, sig. Q1v–Q2r).

[2]3: **If it [the lord of the seventh place]... with everyone.** Ibn Ezra is in the habit of referring, in similar ways but in assorted scenarios, to the planet's significations affecting collectively various types of human beings in other parts of his astrological oeuvre. This is the account of *'Olam* I, in the context of world astrology: וכבר אמרתי כי שבתאי יורה על הזקנים והעבדים, וצדק על בעלי העושר והדיינים, ומאדים על אנשי המלחמה, והשמש על המלכים, ונגה על הנשים ועל הסריסים, וככב חמה על הקטנים והחכמים והסופרים, והלבנה על כל אדם. = "I have already said that Saturn gives an indication about the elderly and slaves, Jupiter about the wealthy and judges, Mars about warriors, the Sun about kings, Venus about women and

eunuchs, Mercury about adolescents, scholars, and scribes, and the Moon about everyone" (§67:1, pp. 94–95). See also *'Olam* I, §36:1, pp. 76–77; *'Olam* II, §52:1, pp. 188–189; *She'elot* I, §11.1:3–8, pp. 290–293; *Mivḥarim* II, §11.2:1–4, pp. 174–175; See also *Moladot* III xi 1, 4–7.

<III VII 4>

[1]**1: Eccentric circle, Hebrew** גלגל המוצק, *lit.* **circle of the center.** For this meaning, see *Reshit Ḥokhmah*, where the eccentric circle is designated גלגל המוצק שאינו במוצק הארץ, *lit.* "the circle of the center which does not coincide with the center of the Earth" (1939, I, viii:6–7); see also *Mishpeṭei ha-Mazzalot*, where it is designated גלגל המוצק שמוצקו רחוק ממוצק הארץ, *lit.* "the circle of the center whose center is away from the center of the Earth" (MS Schoenberg 57, fol. 76). Hipparchus (see below, note on IV 1, 5) introduced the concept of the eccentric circle, i.e., a circle in which the Earth is not at the circle center but at some point slightly eccentric from it, to explain some peculiarities of the motion of the Sun and the Moon. To denote the concept of eccentric circle, Ibn Ezra uses the neologism מוצק *muṣaq*, *lit.* "solid," "stable," or "strong," but here with the meaning center. Ibn Ezra used this strange coinage throughout his work and deliberately ignored the standard *merkaz* "center," a borrowing from the Arabic *markaz* that was freely employed by his contemporaries and is still used in modern Hebrew. In his commentaries on Job 38:16 and 38, Ibn Ezra glosses *muṣaq* as meaning the center of a circle; in his commentary on Job 37:10 he asserts that it refers to the earth, which stands as a point in the center of the orbs. See Sela 2003, pp. 113–116.

[2]**2: Epicycle, Hebrew** הגלגל הקטן, *lit.* **the small circle.** In the Ptolemaic system of astronomy, the epicycle (Greek: *on the circle*) was a device used to explain the variable velocity and direction of the apparent motion of the planets. In particular, the epicycle explained retrograde motion and the changes in the planets' apparent distances from Earth. In this system, the planets are assumed to move in a small circle, called an epicycle, which in turn moves along a larger circle called a deferent. For "epicycle" Ibn Ezra writes הגלגל הקטן, *lit.* the small circle, in contrast to גלגל גדול, *lit.* great circle, which he uses for the deferent. See above, note on III ii 5, 4.

[3]**10: There is no need... Venus' houses.** This refers to the special case treated here, when the two planets in conjunction are the lord of the

ascendant, on the one hand, and the lord of the seventh place, on the other. In other words, the two planets are lords of opposite horoscopic places or opposite zodiacal signs. Because of the distribution of the houses among the planets (Mercury's houses are Gemini and Virgo; Venus' houses are Taurus and Libra; Mars' houses are Aries and Scorpio; Jupiter's houses are Sagittarius and Pisces; Saturn's houses are Capricorn and Aquarius), it turns out that if two planets are in opposite houses or horoscopic places, one of them is bound to be an upper planet, the other a lower planet. For example, if the ascendant is Libra, whose lord is Venus, a lower planet, then Aries is the opposite sign, whose lord is Mars, an upper planet; if the ascendant is Taurus, whose lord is Venus, a lower planet, then Scorpio is the opposite sign, whose lord is Mars, an upper planet.

[4]1–11: **If the ruler... over the other.** Discussions about finding out which of two conjoining planets is "victorious" over the other (Arabic *al-mubtazz*) are commonplace in Ibn Ezra's astrological corpus. These discussions usually entail a comparison of four factors, which Ibn Ezra designates types of "victory" (נצוח): (1) being close to the apogee on the eccentric circle; (2) being close to the apogee on the epicycle; (3) being on the ecliptic or at the higher ecliptical latitude; (4) determining which of the two is the ruler according to the precedence of their dignities (house, exaltation, triplicity, term, decan). *Ṭe'amim* I, for example, offers the following account: ואם רצית לדעת למי הכח מהנחברים, הסתכל ההווה מהם קרוב ממקום גבהות גלגלו הגדול, הוא ינצח את חבירו. וחשוב זה הניצוח שהוא כחשבון ארבע כחות, וההווה מהם במקום גבהות גלגלו הקטן ינצח את חבירו בשלשה כחות. וההווה מהם בפאת שמאל מחבירו, בין שיהיה האחר באפודת הגלגל או שיהיה דרומי, והנה השמאלי יהיה המנצח, ואם שניהם שמאליים, ההווה מהם יותר שמאלי ינצח את האחר. וטעם זה, כאשר הזכרתי, כי כל מה שיהיה הכוכב קרוב אל הישוב יראה לו יותר כח. ואם שניהם דרומיים מי שיש רחבו יותר מעט ינצח את אשר רחבו הרבה, ואם היה המרחב ביניהם הרבה לא יראה ממעשה מחברתם כי אם פחות מחצי. וזה הניצוח בפאה יש לו שני כחות, ומי שיש לו יותר ממשלה במקום שיתחברו בו יש לו כח אחד. וכאשר תחשב הכחות, אז תדע מי הוא המנצח. = "If you wish to know which of the conjoining <planets> has power, look for the one that is closer to the apogee of its eccentric circle; this one will be victorious over its companion. Consider this victory as equivalent to four powers; the one that is at the apogee of its epicycle will be victorious over its companion by three powers. If one of them is north of its companion, whether the latter is in the zodiac or is southern, the northern will emerge victorious; if both of them are northern, the one that is more northern will be victorious over the

other. The reason for this, as I have already explained, is that the closer a planet is to the ecumene, the more power it appears to have. But if both are southern, the one whose latitude is smaller will be victorious over the one whose latitude is greater; if the [difference in] latitude between them is great, less than half their conjunction will be seen. The victory on account of the direction <with respect to the zodiac> is assigned two powers. The one that exercises more lordship in the place where they are in conjunction has one power. When you add up the powers you can know which of them is victorious" (§7.1:4–10, pp. 88–89). For other examples in Ibn Ezra's work, see *'Olam* I, §21:1–4, pp. 64–67; *Me'orot* §30:1–7, pp. 474–475; *She'elot* I, §7.3:10–19, pp. 270–271; *She'elot* II, §7.2:2, pp. 370–371; *Ṭe'amim* II, §4.4:1–3, pp. 210–211; *Mishpeṭei ha-Mazzalot*, MS Schoenberg 57, fol. 76. For discussions in medieval introduction to astrology, see *Kitāb al-Madḫal*, 1996, vol. III (Arabic text), VII:4, p. 529; *Kitāb al-Tafhim*, 1934, §495, 307–308; *Epitome*, 1548, III:12, sig. Q2r.

[5]**11: I shall explain . . . *Book of Interrogations*.** This refers unequivocally to the following passage in *She'elot* I, which offers a comprehensive account and also assigns portions of power to the various types of "victory." This quantification of astrological power is what permits "counting the victories" and finding out which planet "is victorious over the other": ואם השני הבעלים הם המתחברים, יש לך להסתכל אי זה מהם הוא קרוב אל מקום גבהותו מפאת גלגלו הגדול שמוצקו רחוק מגלגל הארץ, כי ההוה קרוב מן הגבהות הוא ינצח האחר כפי גבהותו ושפלות האחר, וחשוב כי זה הכח יהיה ארבעה במספר. ואחר כן הסתכל אי זה מהם הוא קרוב אל גבהות גלגלו הקטן, וההוה קרוב ינצח את הרחוק, ושים זה הכח במספר שלשה. גם הסתכל אם יש להם מרחב, כי ההוה בחשב אפודת הגלגל ינצח את הדרומי, וההוה בצפון ינצח את ההוה בחשב אפודת הגלגל ואת הדרומי. ואם מרחב שניהם צפוני, הסתכל מי שיש לו את המרחב הרב, הוא ינצח את האחר, ואם שניהם דרומיים, הסתכל מי שמרחבו מעט ינצח את האחר, וחשוב זה הכח במספר שנים. גם הסתכל מי שהוא במזל שיש במקומו שלטון, ותן לו כח אחד. ודע כי אם היה אחד מהכוכבים העליונים, והוא מזרחי, בכחו הרב, תן לו חמישה במספר מן הכח, ואם היה מערבי, חלש, חשוב לו מן החלישות חמישה. והפך הדבר אם היו מהכוכבים השפלים כי כחם במערב יותר מן המזרח. גם יש להסתכל באי זה בית הוא כל אחד מהבעלים, כי ההוה בבית העשירי תן לו ששה כחות, ובבית הראשון חמישה, ובעשתי עשר ארבעה, ובשביעי שלשה, וברביעי שנים, ובחמישי אחד. וחשוב כל כח שיש לכל אחד ואחד, ואשר מספרו רב ינצח את האחר. = "If the two lords are in conjunction, find out which of them is closer to the apogee of its eccentric circle, because the one that is closer to the apogee will be victorious over the other, according to the apogee and the perigee

of the other. Consider this power as equivalent to four portions of power. Then observe which of them is closer to the apogee of its epicycle, and the one that is closer is victorious over the one which is far <from the apogee>. Consider this power as equivalent to three <portions of power>. Also observe whether they have latitude <with respect to the ecliptic>, for the one that is in the ecliptic is victorious over the one that is southern <with respect to the ecliptic>, and the one that is northern is victorious over the one that is in the ecliptic or southern. If both are northern, find out which has the greater latitude [i.e., is more northern], and this one will be victorious over the other; and if both are southern, the one whose latitude is less <southern> will be victorious over the other. Consider this power as equivalent to two <portions of power>. Also observe <if> one of them is in a sign over which it holds lordship, and assign to it one portion of power. Know that if it is one of the upper planets and it is oriental <of the Sun>, it has the greatest power; assign it five portions of power. But if it is occidental <of the Sun>, it is weak; assign it five portions of weakness. The opposite applies to the lower planets, since they are more powerful when they are occidental than when they are oriental <of the Sun>. You should also observe in which place each of the lords is: if it is in the tenth place, assign it six portions of power; in the first place, five <portions of power>; in the eleventh <place>, four; in the seventh, three; in the fourth, two; in the fifth, one. Count all the portions of power that were assigned to each of them; the one to which the greater number was assigned will defeat the other" (§7.3:10–18, pp. 270–271).

<III VII 5>

[1]**2: So if Mars... rob him.** Corresponds to *She'elot* I, §7.2:1, pp. 268–269; *Epitome*, 1548, II:14, sig. L4r.

[2]**3: <Al> Andarzagar said... each of them.** Corresponds to *Liber de nativitatibus* (1485, sig. B7v; quoted in App. 8, Q. 23, §1:1, on p. 471), *Epitome totius astrologiae* (1548, II:14, sig. L3v; quoted in App. 8, Q. 24, §1:1, on p. 471), al-Qabīṣī's *Introduction to Astrology* (2004, II:63, p. 53; quoted in App. 8, Q. 25, §1:1, on p. 471) and Ibn Ezra's *Reshit Ḥokhmah* I (MS Oxford 160, fol. 40b; quoted in App. 8, Q. 26, §1:1, on pp. 471–472). Note that *Epitome totius astrologiae* claims the authority of Dorotheus instead of Al-Andarzagar.

<III VIII 1>

[1]3: **Saturn, if it is... collapse on him.** Corresponds to *Epitome totius astrologiae*: "Si Saturnus fuerit... in signo aquatico, aqua morietur... si in signo naturae terrae obruet eum paries." = "If Saturn is in an aquatic sign, he [the native] will die by water... if it [Saturn] is in a sign of earthy nature, he will be buried by a wall" (1548, II:21, sig. Nlv). Corresponds also to *Liber Aristotilis*, 1997, III vii 2, p. 87 (see note at p. 185).

[2]6: **Ptolemy said... hanged on a tree.** The ultimate source of this statement is aphorism 73 of Pseudo-Ptolemy's *Centiloquium*: דבור ע"ג. אמר בטלמיוס ... ואם יביטו המזיקים לתאומים ודגים יחתכו ידיו ורגליו. = "Aphorism 73. Ptolemy said... if the malefics are in aspect with Gemini and Pisces, his [the native's] hands and feet will be cut off" (*Sefer ha-Peri*, MS Paris 1055, fol. 63a). *Liber nativitatum*, too, ascribes this statement to Ptolemy: "Dicit Tpho': si fuerit sol de die vel luna de die vel de nocte in signo Geminorum vel Piscuum, et cum aliquo illorum sic Saturnus aut Mars aut sit sub aspectu opposito vel quarto, morietur natus suspensus aut ei abscindetur manus vel pes." = "Ptolemy said: if the Sun by day or the Moon by night is in Gemini or Pisces, and Saturn or Mars is in them [Gemini or Pisces] or in opposition or quartile with them, the native will die after he has been hanged and his hand and feet cut off" (MS Erfurt, fol. 65b). The same statement, ascribed to Ptolemy, recurs in *Epitome totius astrologiae* (1548, II:21, sig. Nlv). Cf. *Liber de nativitatibus*, 1485, sig. B8r: "Ptholemeus: Si Mars fuerit in Geminis et sol in Piscibus per quadratum ab eo distans in nativitate diurna, vel luna in nocturna, suspendio peribit. Si luna fuerit in octava cum Saturno vel Marte vel Mercurio non fortunato vel in respectu quadrato alicuius horum, male morietur." = "Ptolemy <said>: If Mars is in Gemini and the Sun in Pisces, and there is a distance of quadrature between them in a diurnal nativity, or <Mars is with> the Moon in a nocturnal nativity, he will die hanged. If the Moon is in the eighth <place> with Saturn, Mars, Mercury in an inauspicious configuration, or in quadrature with them, he will die tragically."

<III VIII 2>

[1]2: **Lot of death.** This lot is defined in *Reshit Ḥokhmah* I as follows: גורל המות, יוקח ביום ובלילה ממעלת הלבנה אל תחלת הבית השמיני המתוקן כפי מרחב הארץ, ויושלך ממקום שבתי, ושם הגורל. = "The lot of death is taken

by day and by night from the degree of the Moon to the cusp of the eighth place corrected for the latitude of the country; it is cast out from the position of Saturn, and the lot is there" (1939, IX, lxix:28–30). The lot is defined in the same terms in *Mishpeṭei ha-Mazzalot* (MS Schoenberg 57, fol. 83), as well as in Arabic introductions to astrology. See *Kitāb al-Madḫal*, 1996, vol. III (Arabic text), VIII:4, *Abbreviation*, 1994, VI:36, p. 77; p. 636; *Kitāb al-Tafhīm*, 1934, §476, p. 286 (lot 50); *Introduction*, 2004, V:11, p. 147.

[2]**2: These are ... position of the Moon.** These four places are mentioned, among other "places of the significators of death" (*loca significatorum mortis*), in Abū Bakr al- Ḥasan B. al Khaṣib's *Kitāb al-Mawālid* (*Nativitatibus*, 1540, CLXXXIII, sig. R4r). See also *Liber Aristotilis*, 1997, III viii 1, pp. 86–87.

[3]**6: If Saturn ... die of constipation.** Corresponds to *Moladot* III ii 5, 1. See note there.

<III VIII 3>

[1]**1: Enoch said ... unusual diseases.** Corresponds to *Liber nativitatum*, where a similar statement is ascribed to the scientists of Persia: "Dixerunt sapientes Persie vide si fuerit stella occidens Venus et ipsa sit in fine elongacionis sue a sole oriental aut occidental quod est 47 gr morietur natus morte diversa. Et similiter accidit si fuerit interficiens Mercurius et ipse in fine elongacionis a sole que est 28 gr." = "The scientists of Persia said: observe: if the planet Venus is setting, and it is at the end of its movement away from the Sun, oriental or occidental, which is 47°, the native will die an unnatural death. The same applies if the lethal <planet> is Mercury and it is in the end of the movement away from the Sun, which is 28°" (MS Erfurt, fol. 66a). Note in this Latin translation of the second version of *Sefer ha-Moladot* the use of the expression *morte diversa*, which has little meaning in Latin but is a literal translation of the Hebrew expression מיתה משונה. The same statement appears in *Liber de nativitatibus* (1485, sig. B84), where it is attributed to Māshā'allāh, in *Epitome totius astrologiae* (1548, II:21, sig. N1v), and in *Liber Aristotilis* (1997, III viii 1, p. 88). In a note to the last of these (*Liber Aristotilis*, 1997, p. 186), we find a quotation from Sahl Ibn Bishr's *Kitāb al-Mawālid*, which appears to be the source for the statement ascribed here to Enoch: "<If you find> Mercury 24° distant from the Sun, he will be foully murdered.... If Venus is 47° distant from the Sun, he will be foully murdered."

[2]2: **According to... head to Aries.** This is a reference to the doctrine of *melothesia*. See *Moladot* III vi 10, 2 and note.

[3]4: **If the lord... foreign country.** Corresponds to *Liber de nativitatibus*: "Si dominus octave octavam respexerit, in sua propria vel prope eam morietur. Si dominus octave est in nona vel in tertia inter alienos obibit." = "If the lord of the eighth <place> aspects <the cusp of> the eighth place, he will die in his own <country> or close to it, but if the lord of the eighth <place> is in the ninth or the third <place>, he will die amidst foreigners" (*Nativitatibus*, 1485, sig. B8v). Corresponds also to *Liber nativitatum* (MS Erfurt, fol. 65b) and Abū Bakr's *Kitāb al-Mawālid* (*Nativitatibus*, 1540, CXCVI–CXCVII, sig. S2r–S2v).

<III VIII 4>

[1]1: **Someone whose... commit suicide.** Corresponds to *Epitome totius astrologiae*: "Si signum ascendentis est Aries vel Libra, & sint domini horum fortunate, morietur ex cogitatione multa." = "If the ascendant sign is Aries or Libra, and their lords are fortunate, he [the native] will die because of excessive thinking" (1548, II:21, sig. N2r). Precisely the same statement is ascribed to Dorotheus in *Moladot* III iii 1, 3. See note there.

[2]1: **The reason... one planet.** The rationale behind this statement is that the first place signifies life and the eighth place signifies death. On top of this, Aries and Scorpio, the eighth sign after Aries, are Mars' houses; Libra and Taurus, the eighth sign after Libra, are Venus' houses. See *Moladot* III iii 1, 3, and note.

[3]2: **Enoch's *Book of Secrets*.** Ibn Ezra did not have first-hand knowledge of this book by Enoch. Whereas in the current passage he draws on information provided by Sahl Ibn Bishr the Jew, in *'Olam* I he relies on a quotation by "Dorotheus the king": אמר דורוניוס המלך כי מצא בספר הסודות של חנוך שצוה שיסתכל אדם לעולם בתקופת שנת המחברת שבתאי וצדק במחברת הגדולה או האמצעית או הקטנה אל מקום המשרתים בתחלת הכנס השמש בטלה, ויראה באיזה מזל יפול כח שנים העשר מן הכוכב, המזיק או הטוב. = "Dorotheus the king said that he found in the *Book of Secrets* by Enoch that he enjoined that at the revolution of the year in which a Saturn-Jupiter conjunction takes place, whether a great, a middle, or a small conjunction, one should always observe the location of the planets

when the Sun first enters Aries, and find the sign in which the power of the dodecatemoria occurs, whether from the malefic or the benefic planet" (§32:1, pp. 72–73). Ibn Ezra refers to Enoch's book by two synonymous titles: ספר הרזים in *Moladot*, but ספר הסודות in *'Olam* I and *Mivḥarim* I (§5.5:1–2, pp. 66–67; quoted in the next note). This work appears to be the same as *Kitāb asrār kalām Hurmus al-muthallath bi-al-ḥikma* (Book of the secrets of the words of Hermes who is tripled in wisdom) (MS Paris Arabe 2487, fols. 32–38). See Pingree 1997, p. 43; Sezgin 1976, p. 55. This book is not identical with the so-called "Book of Secrets of Enoch" or the apocryphal book of Enoch.

[4]2: **Sahl the Jew said... die in fire.** In *Mivḥarim* I, Ibn Ezra criticizes this passage in Enoch's *Book of Secrets*: ואני שמעתי ולא אבין, כי דברים רבים יש בספר הסודות של חנוך ולא ידענו טעמם. כמו שאמר, כי הנולד בסוף דגים ישרף באש. ונסו אחריו רבים וכן יצא להם. = "And I heard and do not understand [Dan. 12:8]; for there are many things in Enoch's *Book of Secrets* whose reason is not clear to us. For instance: he said that whoever is born in the end of Pisces [i.e., when the Sun in its annual path arrives at the end of Pisces] will be burnt. Many have tested this by experience after him and verified it" (§5.5:1–2, pp. 66–67).

<III VIII 5>

[1]1: **If the lord... money from testators.** Corresponds to the following passage in *Liber nativitatum*: "Et haec domus octava signabit super hereditates mortuorum. Et vide si fuerit dominus secunde domus cum domino octave domus et ipsi in angulis aut in succedentibus habebit hereditatem ex mortuis." = "This place signifies the inheritance from the death. Observe if the lord of the second place is with the lord of the eighth place and they are in the cardines or in the succedent places, he will have an inheritance from the dead" (MS Erfurt, fol. 66a). Cf. *Epitome*, 1548, II:19, sig. N2r: "Si dominus secundae domus est coniunctus domino octavae, vel aspicit ipsum... ditabitur ex mortuis." = "If the lord of the second place is in conjunction with the lord of the eighth <place>, or in aspect with it... he will have an inheritance from the dead."

[2]1: **Fortunate places:** For this concept, see *Moladot* IV 26, 1 and *Tequfah* §12:3.

[3]2: **Al-Andarzagar said . . . each of them.** Corresponds to *Liber de nativitatibus* (1485, sig. B8v; quoted in App. 8, Q. 28, §1:1, on p. 472), *Epitome totius astrologiae* (1548, II:19, sig. N2v; quoted in App. 8, Q. 29, §1:1, on p. 472), al-Qabīṣī's *Introduction to Astrology* (2004, I:64, p. 53; quoted in App. 8, Q. 30, §1:1, on p. 473), and Ibn Ezra's *Reshit Ḥokhmah* I (MS Oxford 160, fol. 40b; quoted in App. 8, Q. 31, §1:1, on p. 473). Note that *Epitome totius astrologiae* claims the authority of Dorotheus instead of al-Andarzagar.

<III IX 1>

[1]3: **If Saturn or Mars . . . an apostate.** With Saturn, the most malefic planet, in the ninth horoscopic place, which is in charge of religious belief, one would expect the native to be an apostate. This does not hold for Jews, Ibn Ezra suggests, because Saturn is the planet in charge of the Jews (see *Moladot* I 2, 4 and note). In addition, Ibn Ezra maintains that a planet that favors the members of the religion over which it has sway bodes ill for the members of other faiths, thereby putting the monotheistic religions on the same footing. This idea recurs and is expanded in all of Ibn Ezra's works on nativities. *Liber nativitatum* (MS Erfurt, fol. 54a; quoted in App. 3 Q. 1, §1:1–3, on p. 438) states categorically that each nation is assigned its own planet. To illustrate this idea, *Liber nativitatum* focuses on the role played by Saturn in the ninth place of the natal chart of a Jew, a Christian, and a Muslim, reaching the conclusion that Saturn, which is detrimental towards the Christian and the Muslim, is favorable towards the Jew. The same idea, illustrated in a similar astrological scenario, is repeated in *Liber de nativitatibus* (1485, sig. C1v; quoted in App. 3, Q. 3, §2:1–3, on pp. 438–439) and in *Epitome totius astrologiae* (1548, II:15, sig. L4v; quoted in App. 3, Q. 4, §1:1, on p. 439). Both texts consider Saturn to be the planet in charge of the Jews and the Sun to be the planet in charge the Christians; regarding the Muslims, whereas *Epitome totius astrologiae* takes Venus (as expected) to be their planet, *Liber de nativitatibus* ascribes this role to Mars.

[2]4: **The lot . . . the absent.** This is how *Reshit Ḥokhmah* I explains the lot of the Sun, makes it equal to the lot of the absent, and relates both to the human soul and divine worship: גורל השמש: חסר מקום הלבנה ביום ממקום השמש והוסף היתרון על המעלה הצומחת, אז תמצא מקום הגורל, וזה יקרא גורל התעלומה. ואם הנולד בלילה חסר מקום השמש ממקום הלבנה והוסף היתרון על המעלה הצומחת, אז תמצא הגורל. זאת דעת הקדמונים,

ובטלמיוס אומר כי ביום ובלילה הוא שוה והוא האמת. וזה הגורל יורה על הנשמה, ועל עבודת השם, ועל כל דבר נסתר ונעלם. = "The lot of the Sun: <For a native born> by day, subtract the position of the Moon from the position of the Sun and add the remainder to the ascendant degree; you find the position of the lot, which is designated the Lot of the Absent. If the native <was born> at night, subtract the position of the Sun from the position of the Moon and add the remainder to the ascendant degree to find the lot. This is the opinion of the Ancients; but Ptolemy said that by day or by night it is the same, and this is true. This lot signifies the soul, divine worship, and everything that is concealed and absent" (MS Oxford 160, fol. 58a). *Ṭe'amim* I offers the following remark: והאומרים כי גורל השמש, שהוא גורל התעלומה בלילה, יותר חזק, זה הוא בעצמו גורל הלבנה של בטלמיוס, והוא לועג על שאר הגורלות. = "As for those who say that the lot of the Sun, which is the lot of the absent by night, is stronger <than the lot of the Moon>, <they are actually referring to> Ptolemy's lot of the Moon itself; and he laughs at all the other lots" (§9.1:2, pp. 92–93). *Mishpeṭei ha-Mazzalot* gives a similar account of the significations of lot of the absent, but makes it equal to the lot of the Moon: מנת הלבנה: הסתכל כמה המרחק בין מקום הלבנה אל מקום השמש, וספור המספר הזה מהמעלה הצומחת, זאת תקרא מנת התעלומה. והיא תורה על נשמת האדם, ועל יצרי הנולד, ובינתו וערמתו וקנאתו, ויראתו מהשם. = "The lot of the Moon: find out the distance between the position of the Moon and the position of the Sun and add this number to the ascendant degree; this <position> is called the lot of the absent. It signifies man's soul, the native's instincts, his intellect, shrewdness, and envy, and his fear of God" (MS Schoenberg 57, fol. 82).

[3]**4: Aquarius in the nativity... <in the nativity> of a Muslim.** As stated in *Liber nativitatum* (MS Erfurt, fol. 54a; quoted in App. 3, Q. 1, §1:1–3, on p. 438), the three monotheistic religions are taken to be under the sway of their own zodiacal signs: "Aquarius is the sign of Israel; Scorpio is the sign of the Muslims; Leo is the sign of the Christians." In a remarkable passage of *'Olam* II (§14:1–7, pp. 164–165; quoted in App. 3, Q. 6, §1:1–7, on p. 440), Ibn Ezra reveals the rationale behind the ascription of these three signs to the three monotheistic religions. In this account, the births of Jesus and Muhammad were foreshadowed by two Saturn-Jupiter conjunctions in Leo and Scorpio, and Ibn Ezra maintains that Aquarius is the Jews' zodiacal sign. The same ascription of Aquarius, Leo, and Scorpio to Judaism, Christianity, and Islam recurs in *Liber de nativitatibus* (1485,

sig. C1v quoted in App. 3, Q. 3, §1:1–3, on pp. 438–439), where we learn that, in Ibn Ezra's opinion, Aquarius is the zodiacal sign of Israel because a Saturn-Jupiter conjunction in Aquarius took place before the Israelites' exodus from Egypt or that portended that the Jewish nation should remain in exile. Ibn Ezra repeats this idea in the long comm. on Ex. 33:21, the long comm. on Ex. 6:7, 32:1 and the first comm. on Esth. 3:7. For the connection between Saturn, Aquarius, the Saturn-Jupiter conjunctions, and the Jews, Ibn Ezra seems to have drawn on the doctrine of the *dawr*, a cycle of 360 years ruled by a planet and a sign, which was further divided into four quarters, on the analogy of the solar year. Ibn Ezra refers to the *dawr* in *'Olam* I, §56:15 and §58:1–3, pp. 88–91. In an astrological history still in manuscript—one of the fragments from which Abū Ma'shar's *Kitāb al-Ulūf* has been reconstructed—there is a summary of an astrological history based on a sequence of cycles of 360 years jointly ruled by a sign and a planet. The eighth cycle in this sequence is referred to as the period in which Moses appeared and is said to have been ruled by Aquarius and Saturn (*Kitāb al-Ulūf*, 1968, p. 69).

[4]**4: Always observe... demonstrated empirically.** Corresponds to *Liber nativitatum* (MS Erfurt, fol. 66b; quoted in App. 3, Q. 2, §1:1–3, on p. 438). Corresponds closely to *Epitome totius astrologiae*: "Porro considera etiam partem rectam, quae est Solis a Luna remotio ab ascendente proiecta. Quod si dominus illius partis consideret eam retrogradus in nona, natus deferet fidem suam." = "Observe the lot which is taken from the distance between the Sun and Moon, and cast from the ascendant. If the lord of the lot is retrograde in the ninth place, the native will betray his faith" (1548, II:15, sig. M1r). The role of the lot of the absent regarding the native's religious faith and in connection to the ninth horoscopic place is also mentioned in Abū Bakr's *Kitāb al-Mawālid* (*Nativitatibus*, 1540, XXV, sig. F3v).

[5]**5: The Sun... lack of belief.** Corresponds to *Liber nativitatum*: "Et sol gaudebit in hac domo. Et si ibi fuerit et si ei in loco potestas cognoscetur in generacione sua propter credulitatem suam. Et si luna fuerit ibi loquor verba in credulitate sue legis que non erunt iusta." = "The Sun rejoices in this place. If it is there [in the ninth place] and has lordship in this position, he [the native] will be known in his generation on account of his belief. If the Moon is there, he will say improper things about his religion" (MS Erfurt, fol. 66b).

<III IX 2>

[1]**4: Saturn in the ninth... applies to Mars.** Corresponds closely to *Epitome totius astrologiae*: "Quod si Saturnus fuerit in nona in suo posse, non retrogradus somnia nati vera sunt. Si vero ibidem fuerit Mars, nunquam somnia eius vera erunt." = "If Saturn is in the ninth place in its full strength and it is not retrograde, the native's dreams will come true. If Mars is there [in the ninth place], his [the native's] dreams will never come true" (1548, II:15, sig. M1r).

[2]**5: The content of most... the ninth place.** *Liber de nativitatibus* offers a full account of the correlation between what the native sees in his dream and the main qualities of the planet in the ninth horoscopic place: "Si Saturnus dominus none fuerit, plurimis somniorum suorum mortuos et planctus et demones, sepulchra quoque et vias suas per deserta fieri videbit. Si Iuppiter dominus none fuerit plurimis somniorum suorum personas honorabiles orationes facere ecclesias, et huiusmodi videbit. Si Mars, bella, equites, equos ignes, canes. Si sol, reges, principes, potestates. Si Venus feminas et reliquam materiam odarum. Si Mercurius doctos libros scolas et huiusmodi. Si luna aquas mare puteos iter agere volare per aera videbitur." = "If Saturn is the lord of the ninth place, in many of his dreams he [the native] will see dead people, lamentations, demons, tombs, and that his journeys will be made in deserts. If Jupiter is the lord of the ninth <place>, in many of his dreams <the native> will see honorable people, prayers, building temples and things of this sort. If Mars, <the native will see> wars, knights, horses, fires, dogs. If the Sun, <the native will see> kings, princes, and grandees. If Venus, <the native will see> women and other things related to perfumes. If Mercury, <the native will see> scholarly books, schools and things of this sort. If the Moon, <the native will see> rivers, seas, wells, <and he will see himself> embarking on journeys and flying through the air" (*Nativitatibus*, 1485, sig. C1v).

<III IX 3>

[1]**1–2: Enoch said... the ninth place.** Corresponds closely to *Liber de nativitatibus* and *Epitome totius astrologiae*: "Saturnus in nona ostendit metus futuros in itinere, magis autem in mari, et adhuc amplius si in signo aquatico. Mars similiter in nona timorem indicat, sed magis in

terra futurum, et adhuc amplius si in signo terreo." = "Saturn in the ninth <place> signifies future fears in journeys, particularly by sea, and all the more so if it is in watery sign. Mars in the ninth <place>, too, signifies fear <in journeys>, particularly by land, and all the more so if it is in earthy sign" (*Nativitatibus*, 1485, sig. C1r); "Quod si Saturnus in nona fuerit semper adversis in mari tempestatibus vexabitur, & plus is in nona signum aquaticum fuerit. Si vero Mars ibidem fuerit, multa experietur incommode & pericula in itineribus terrestribus, & plus si domus illa terrestris fuerit, maxime autem a latronibus." = "If Saturn is in the ninth place, he will always be troubled by storms at sea, all the more so if the ninth place coincides with a watery sign. But if Mars is there [in the ninth place], he will experience many troubles and perils in terrestrial journeys, all the more so if this place coincides with an earthy sign, particularly at the hands of bandits" (*Epitome*, 1548, II:15, sig. L4v).

[2]**3: Unstable ... tropical, Hebrew** הפכפך ... מתהפך. This puns on the Hebrew root הפך, *lit.* turn over: in the first case the root is used in the word הפכפך to denote a person of unstable belief; in the second case it is used in the word מתהפך, which denotes a tropical sign and alludes to the unstable weather when the Sun travels through the tropical signs in its annual path. For a similar wordplay, see above, note on III i 7, 3.

<III IX 4>

[1]**1–2: This place signifies ... rhetoric and history.** Corresponds to *Liber de nativitatibus*: "Notandum quoque hanc domum nonam de fidei religione et scientia iudicare. In qua si Saturnus respiciatur a domino orientis, scientiam de constantibus et firmis ut de philosophicis et rebus alchimie queret. Iuppiter quoque in eadem a domino orientis respectus de legibus iudicat et magis si orientalis a sole fuerit. Mars de phisica. Sol de astronomia. Venus de musica. Mercurius de diale<c>tica et abaco. Luna de historiis." = "Know also that the ninth place gives judgment about religious faith and science. If Saturn is there and is aspected by the lord of the ascendant, <the native> will seek the science of constant and immutable things, such as philosophy and alchemy. If Jupiter is aspected there [in the ninth place] by the lord of the ascendant, it indicates jurisprudence, all the more so if it is oriental of the Sun. Mars <indicates> natural science. The Sun, astronomy. Venus, music. Mercury, dialectics and mathematics. The Moon, history" (*Nativitatibus*, 1485, sig. C1v). Cf. *Epitome*, 1548, II:15, sig. M1r.

[2]3: **I have already discussed... to his parents.** This points to *Moladot* III i 7, 8–9, where Ibn Ezra deals with the question of whether the native will have a wise soul, although no reference is made there to the native's parents.

<III x 1>

[1]1–2: **If the native... least years <of the planet>.** Corresponds closely to *Liber de nativitatibus*: "Si nativitas diurna est et Venus est in undecima vel decima vel septima vel in oriente, pone eam hylech nisi ipsa combusta fuerit. Deinde vide quis planeta ipsam respiciat, et potestatem in illo loco habuerit, et fac illi habere alcochoden. Quod si alcochoden est in aliquo angulorum ei attribue annos mediocres, si vero alibi minimos." = "In a diurnal nativity, if Venus is in the eleventh, tenth, or seventh place, or in the ascendant, use it [Venus] as *haylāj* unless it is burnt. Then find out which planet aspects it [Venus], and <if it> has lordship in this location, use it as *kadhkhudāh*. If the *kadhkhudāh* is in one of the cardines assign it the middle years, and if elsewhere the least <years>" (1485, sig. C2r). For similar statements, see *Epitome*, 1548, II:16, sig. Mlr; *Nativitatum*, MS Erfurt, fol. 67b.

[2]3: **This method is a rule... places of life.** This is a reference to *Moladot* III i 10, 1–4, where Ibn Ezra adopts the same approach according to which the direction of the *haylāj* should be coordinated with the years of the *kadhkhudāh*.

[3]5: **Lot of the mother.** This lot, pertaining to the lots of the tenth horoscopic place, is taken by day from Venus to the Moon, and vice versa by night, and is cast out from the ascendant. See *Reshit Ḥokhmah*, 1939, IX, lxx:31–32; *Mishpeṭei ha-Mazzalot*, MS Schoenberg 57, fol. 83; *Introduction*, 2004, V:13, p. 149; *Kitāb al-Tafhīm*, 1934, §476, p. 287 (lot 73); *Kitāb al-Madḥal*, 1996, vol. III (Arabic text), VIII:4, p. 641–642. *Ṭe'amim* II explains the rationale behind this lot as follows: גורל האם. נוגה והלבנה יורה על הנשים, והלבנה כמו האם. = "The lot of the mother. Venus and the Moon indicate women, and the Moon is like the mother" (§7.2:26, pp. 248–249).

[4]1–7: **If the native... lot of the mother.** As in the prediction of the father's lifespan (*Moladot* III iv 1, 11), the current account reuses for the mother the same elements and doctrines already applied in the prediction of the native's lifespan (*Moladot* III i 3; *Moladot* III i 8–16). To this end, Ibn Ezra

draws on relatively recent elaborations of this topic in the framework of Arabic astrology focused on nativities. See Abū 'Alī Al-Khayyāṭ's work on nativities ("De fortuna parentum," *Liber Albohali de iudiciis Nativitatum,* 1549, XVI, sig. G3v–H1v; "De inveniendo hylech vita parentum," sig. H2v–H3v); 'Umar b. al-Farrukhān al-Ṭabarī's *Kitāb al-Mawālid* (*Nativitatibus,* 1533, II, pp. 133–134); Abū Bakr al-Ḥasan B. al Khaṣīb's *Kitāb al-Mawālid* (*Nativitatibus,* 1540, "De statu matris," sig. P4r–Q1r); 'Alī ibn Abī r-Riǧāl, *Kitāb al-Bārī' fī aḥkām an-nuǧūm* (*Iudizios,* 1954, VI:14, p. 206). The following points convey the main elements of this account and its correspondences to the prediction of the native's lifespan.

(a) The current account introduces for the mother two lists of four *haylājes* each: one (*Moladot* III x 1, 1–6) for diurnal nativities (Venus, the Moon, the lot of the Mother, and the cusp of the tenth place), the other (*Moladot* III x 1, 7), changing the order of the four *haylājes,* for nocturnal nativities (the Moon, Venus, the cusp of the tenth place, and the lot of the Mother). This is in contrast to the five *haylājes* of the prediction of the native's lifespan (*Moladot* III i 3, 2).

(b) As in the prediction of the native's lifespan (*Moladot* III i 10, 1–4), for the mother, too (*Moladot* III x 1, 3; 6), the *haylājes* are directed to "places of death" (מקומות כרת). These "places of death" are mentioned but not specified, which implies that they are the same as for the prediction of the native's lifespan (*Moladot* III i 12–16).

(c) As in the prediction of the native's lifespan (*Moladot* III i 9, 1–10), for the mother, too (*Moladot* III x 1, 2), the method of determining the lifespan by means of the years of the *kadhkhudāh* is endorsed and applied in the framework of successively checking the *haylājes* in order. As in the case of the father (*Moladot* III iv 1, 5), for the mother, too, only the middle and least years of the *kadhkhudāh* are applied; this is in contrast to the prediction of the native's lifespan, where the great years of the *kadhkhudāh* are also used. Although not stated explicitly, this is because the prediction of the father's and mother's length of life is based on the analysis of the native's natal horoscope (not of the father's or mother's natal horoscope), so the years of the *kadhkhudāh* represent "how many days the father has left to live *after the day of the* native's birth."

(d) As for the native (*Moladot* III i 10, 1–4) and for the father (*Moladot* III iv 1, 4), here too (*Moladot* III x 1, 2–3) Ibn Ezra adopts an approach that combines and coordinates the method of directing the *haylājes* to "places of death," on the one hand, and the method of determining the lifespan by means of the years of the *kadhkhudāh,* on the other.

The prediction of the mother's length of life is described in the current account along the same lines as in Ibn Ezra's other works on nativities. This is the account in *Liber nativitatum*: "Et ad aspiciendum ad res matris Venus de die, et luna de nocte, et domus decima, et pars matris, et vide prepositum super hiis locis et ita iudicabis.... Et radix est quod tu duces de die Venerem ad locum periculosum, nisi fuerit sub solis radiis, et si de nocte duc locum lune." = "As for the mother, observe Venus by day, the Moon by night, the tenth place, and the lot of the mother, and determine the ruler over these positions and judge correspondingly.... The root is that you should direct by day Venus to a dangerous place unless it is under the ray of the Sun, and by night direct the position of the Moon" (MS Erfurt, fol. 67b). See also *Nativitatibus*, 1485, sig. C2r–C2v; Cf. *Epitome*, 1548, II:16, sig. Mlr–Mlv.

<III x 2>

[1]**3: Fortunate places:** For this concept, see *Moladot* IV 26, 1 and *Tequfah* §12:3.

[2]**4: Neither in Leo nor in Aries.** This means that the ruler over the native is neither in the Sun's planetary house nor in the Sun's house of exaltation.

[3]**2–5: So if you find... harm him.** Corresponds closely to *Epitome totius astrologiae*: "Si Sol in die fuerit in domo decima, & plus si in domo sua, vel honore suo, & dominus vigoris ipsum aspicit aspectu amicitiae, habebit natus honorem & fructum a regibus. Si vero aspectu opposite, vel quadrato, vel si dominus vigoris sit sub luce Solis adfligetur & turbabitur a regibus. Si Saturnus est in domo decima, prohibebitur honor pueri usque ad finem triginta annorum." = "If the Sun by day is in the tenth place, all the more so if it is in its own house or in its exaltation, and the ruler of power is in an aspect of friendship with it, the native will be bestowed honor and favor by kings. But if the aspect is of opposition or quartile, or if the ruler of power is under the ray of the Sun, he will be afflicted and disturbed by kings. If Saturn is in the tenth place, the native will be denied honor until after he is thirty years old" (1548, II:16, sig. Mlv).

<III x 3>

[1]**3: Watery signs... fiery signs... airy signs... earthy signs.** These are four groups of three zodiacal signs linked with the same element of the four basic elements; consequently, they are considered to have an identical nature. Their name stems from the perception that they form four equilateral triangles across the zodiac. The first triplicity, formed by Aries, Leo, and Sagittarius, has a fiery nature. The second triplicity, composed of Taurus, Virgo, and Capricorn, is earthy. The third triplicity, Gemini, Libra, and Aquarius, is airy in nature. The fourth triplicity, Cancer, Scorpio, and Pisces, is watery. For the concept of triplicity, see above, note on II 1, 4.

[2]**1–4: The astrologers... [Mars, Venus and Mercury].** The ultimate source of this doctrine is a chapter on the "quality of action" in the fourth part of Ptolemy's *Tetrabiblos*. This is a selection of it: "Thus, then, we shall determine the planet that governs action. The quality of the action, however, is to be discerned from the character of the three planets, Mars, Venus, and Mercury, and from that of the signs through which they happen to be passing. For if Mercury governs action, to speak generally, he makes his subjects scribes, men of business, calculators, teachers, merchants, bankers, soothsayers, astrologers, sacrificers, and in general those who perform their functions by means of documents, interpretation, and giving and taking. And if Saturn testifies to him, they will be managers of the property of others, interpreters of dreams, or frequenters of temples for the purpose of prophecies and inspiration. If it is Jupiter that witnesses, they will be law-makers, orators, sophists, who enjoy familiarity with great persons. If Venus rules action, she makes her subjects persons whose activities lie among the perfumes of flowers or of unguents, in wine, colours, dyes, spices, or adornments, as, for example, sellers of unguents, weavers of chaplets, innkeepers, wine-merchants, druggists, weavers, dealers in spices, painters, dyers, sellers of clothing. And if Saturn testifies to her, she makes them dealers in goods used for pleasure or adornment, sorcerers, poisoners, panders, and those who make their living from similar occupations. If Jupiter testifies, they will be athletes, wearers of the wreath, persons deemed worthy of honours, and men who derive advancement from women. Mars, in aspect with the sun, makes his subjects those who use fire in their crafts, such as cooks, moulders, cauterizers, smiths, workers in mines; if he is not with the sun, those who work with iron, such as shipbuilders, carpenters, farmers, quarrymen, stone-dressers, jewellers, splitters of wood, and their subordinate workers. If Saturn testifies

to him, he produces seamen, drawers of water, tunnelers, painters, gamekeepers, cooks, embalmers. If Jupiter testifies, he produces soldiers, servants, publicans, innkeepers, ferrymen, assistants at sacrifice" (1980, IV:4, pp. 383–393). Cf. *Anthologiae*, 1995, I:22, pp. 21–22. This doctrine is also mentioned in Arabic works on nativities: *Kitāb al-Mawālid* by Abū Bakr (*Nativitatibus*, 1540, CXXVIII, sig. M1v); ʿAlī ibn Abī r-Riǧāl, *Kitāb al-Bāriʿ fi aḥkām an-nuǧūm* (*Iudizios*, 2005, V:11, p. 250); *Liber Aristotilis*, 1997, III x 1, 2, p. 90; which is a Latin translation of a passage whose original Arabic may be found in Sahl ibn Bishr's *Kitāb al-Mawālid* (translated in *Liber Aristotilis*, 1997, p. 189).

The role in crafts of the trio Mars, Venus, and Mercury is highlighted by Ibn Ezra in all of his works on nativities (*Nativitatibus*, 1485, sig. C2r; *Nativitatum*, MS Erfurt, fols. 66b–67a; cf. *Epitome*, 1548, II:16, sig. M3r) as well as in other parts of his astrological work. His explanation in *Mishpeṭei haMazzalot* runs as follows: שלשה הם בעלי האומנות: האחד כוכב, כי הוא לאות על כל חכמה ודעת ותבונה ואומנות וסחורה; והשני משתתף עמו והוא נגה לתקן וליפות; והשלישי מאדים בעבור המהירות ולסבול העמל. = "There are three lords of crafts: the first is Mercury, signifying all science, knowledge, understanding, craft and trade; the second is Venus, which is associated with it [Mercury] to repair and enhance; the third is Mars, <which is associated with Mercury> to provide speed and <the ability> to endure hard work" (MS Schoenberg 57, fol. 79). Another explanation may be found in *Ṭeʿamim* II: וטעם להיות בעלי האומנות מאדים ונגה וכוכב חמה כי כל אומנות צריכה למהירות, והנה תולדת מאדים לתקון, ותולדת נגה לבינה, וככה כוכב חמה. = "The reason why Mars, Venus, and Mercury are lords of the crafts is that all crafts need rapidity, and Mars' nature tends to repair, and Venus' nature to understanding, and similarly with Mercury" (§5.3:8, pp. 224–225). See also *Mivḥarim* I, §10.3:1, pp. 84–85.

[3]**4–7: This is the essence... [Mars, Venus or Mercury].** For the planet's significations affecting collectively various types of human beings, see *Moladot* III vii 3, 3 and note.

[4]**9: So if it... be a gravedigger.** *Ṭeʿamim* II explains these properties of Saturn as follows: ומעבדי עורות כי עבודתם במים, וככה הקלפים, וקוברי מתים כי הוא יורה על העפר, על כן שלו העצמות. = "<Saturn indicates> curriers because they work with water, and similarly tanners; and gravediggers, because it indicates the dust, and this is why the bones belong to it" (§5.3:9, pp. 224–225).

[5]**14: Ptolemy said... completely right.** The source of this statement is the opening statement in the chapter on the "quality of action" in the fourth part of Ptolemy's *Tetrabiblos*: "The lord of action is apprehended by two methods, from the sun and from the culminating sign. For it will be needful to look both for the planet that has made its morning appearance closest to the sun, and that which is at mid-heaven" (1980, IV:4, p. 381). Corresponds to *Liber de nativitatibus* and *Liber nativitatum*: "Ptholemeus per planetam orientalem scies professionem nascentis" = "Ptolemy <said>: Know the craft of the native through the planet that is oriental <of the Sun>" (*Nativitatibus*, 1485, sig. C3r); "Et Bartholo(me)us dicit semper respice que est in decima domo et ad stellam orientalem a sole que exibit de sub radiis et secundum hoc iudicabis" = "Ptolemy said: always observe which <planet> is in the tenth place and the planet that is oriental of the Sun and under the rays of the Sun, and judge according to this" (*Nativitatum*, MS Erfurt, fol. 67a).

<III XI 1>

[1]**1: If you find... all his undertakings.** Corresponds to *Liber de nativitatibus*: "In hac Iuppiter, nec retrogradus, nec combustus, nec in domo casus, vel humiliationis, fortunam et favorem communem in omnibus rebus suis ostendit." = "Jupiter, in this <place>, neither retrograde nor burnt, neither in the house of detriment nor or dejection, signifies general good fortune and goodwill in everything" (*Nativitatibus*, 1485, sig. C3v).

[2]**4–7: If the Moon... bandits and thieves.** Corresponds to *Liber de nativitatibus* (1485, sig. C3v); *Liber nativitatum* (MS Erfurt, fols. 67b–68a) and *Epitome totius astrologiae* (1548, II:17, sig. M3v–M4r).

<III XII 3>

[1]**1: If Leo... about everyone.** With Leo in the first horoscopic place, the twelfth horoscopic place coincides with Cancer, which is the Moon's planetary house. Therefore the native "will be hated by most people" because the Moon gives an indication about everyone. See *Moladot* III vii 3, 3 and note.

[2]**2: If Virgo... because of wrongdoing.** By contrast with the previous sentence, in all the examples here Ibn Ezra gives only the sign of the

ascendant and the main feature of the native's quarrels, and expects readers to understand the reasoning behind them. With Virgo in the first horoscopic place, the twelfth horoscopic place coincides with Leo, which is the Sun's planetary house. Hence the native "will have quarrels with kings and people of higher rank," because "kings and people of higher rank" are the types of human beings signified by the Sun. Likewise, with Libra in the first horoscopic place, the twelfth horoscopic place coincides with Virgo, which is one of Mercury's planetary houses. Hence the native "will have quarrels with scholars," because "scholars" is the type of human beings signified by the Mercury. Likewise, with Scorpio in the first horoscopic place, the twelfth horoscopic place coincides with Libra, which is one of Venus' planetary houses. Hence the native "will have quarrels with women," because "women" is the type of human beings signified by the Sun. The rationale behind all the other examples is based on the same reasoning. Corresponds to *Nativitatibus*, 1485, sig. A5r.

<III XII 4>

[1]**1: Abū Ma'shar said... human being ride on.** This is probably a reference to the 26th chapter of the sixth part of *Kitāb al-Madḫal*, where Abū Ma'shar lists the main features of the horoscopic places. Regarding the twelfth place, it is stated there that it signifies riding animals. See *Kitāb al-Madḫal*, 1996, vol. III (Arabic text), VI:26, p. 410.

[2]**1: I have already... planets signify.** In each of the sections devoted to each of the planets in the fourth chapter of *Reshit Ḥokhmah* I, Ibn Ezra lists the animals that are under the sway of the corresponding planet. As an example, these are Saturn's animals: ומן החיות הפילים, והגמלים, וכל חיה שהיא גדולה גם מכוערת, כמו החזירים, והזאבים, והקופים, והכלבים השחורים, והחתולים השחורים. ובחלקו מהעופות כל עוף גדול שצוארו ארוך, כבת היענה והנשר והרחם, וכל עוף שקולו משומם, והעורב, והעטלף, וכל עוף מראהו שחור. ומן רמש האדמה הפרעושים, והפשפשים, והזבובים, והעכברים, וכל רמש משחית ונבאש שהוא בתוך הארץ. = "Of the animals, elephants, camels, and any animal that is big and ugly, such as pigs, wolves, monkeys, black dogs and black cats. Of the birds, any bird that is big and has a long neck is in its portion, such as the ostrich, the vulture, and the bustard, and any bird with a frightening voice, crows, bats, and any bird whose color is black. Of the animals that creep on the earth, fleas, bugs, flies, mice, and any corrupting and reeking animal that dwells in the ground" (MS Oxford 160, fol. 41a).

[3]4: **The place of its mourning... the place of its joy.** "Joy" and "mourning" are two correlated properties of the seven planets in the horoscopic places. The horoscopic place of the planet's joy, where the planet "rejoices," is considered to be auspicious, while the horoscopic place of its mourning, which is the seventh after the planet's place of joy, is considered to be inauspicious. Ibn Ezra lists the planets' places of joy and morning in *Mishpeṭei ha-Mazzalot* as follows: השמחה: כוכב חמה ישמח בבית הראשון שתחלתו המעלה הצומחת בקצה המזרח, והשביעי בית אבלו, אי זה מזל שיהיה. ובית שמחת נגה החמישי, והנה העשתי עשר בית אבלו. ובית שמחת מאדים הששי, ושנים עשר בית אבלו. ובית שמחת הלבנה השלישי, ובית אבלה התשיעי. ובית שמחת השמש התשיעי, ובית אבלו השלישי. ובית שמחת צדק עשתי עשר, ובית אבלו החמישי. ובית שמחת שבתאי השנים עשר, ובית אבלו הששי. = "Joy. Mercury rejoices in the first place, whose beginning is the ascendant degree on the eastern horizon; the seventh <place after its joy> is its place of mourning, whatever sign that may be. Venus' place of joy is the fifth <place>, hence the eleventh is its place of mourning. Mars' place of joy is the sixth <place> and its place of mourning is the twelfth. The Moon's place of joy is the third <place> and its place of mourning is the ninth. The Sun's place of joy is the ninth<place>, and its place of mourning is the third. Jupiter's place of joy is the eleventh <place> and its place of mourning is the fifth. Saturn's place of joy is the twelfth <place> and its place of mourning is the sixth" (MS Schoenberg 57, fol. 70). Ibn Ezra explicates the doctrine of the planets' joys in *Ṭe'amim* I as follows: מקומות שמחת השבעה: כוכב חמה בבית ראשון כי שניהם יורו על הנפש; הלבנה בשלישי כי שניהם יורו על דרכים קרובים והדתים; נגה בחמישי כי שניהם יורו על התענוגים; מאדים בששי כי שניהם יורו על תחלואים; השמש בתשיעי כי שניהם יורו על דרכים רחוקים והאמונות; צדק בבית י"א כי שניהם יורו על מזל טוב וחן וכבוד; ושבתאי בבית שנים העשר כי שניהם יורו על חרפה ומריבות ובית הסוהר. = "The places of joy of the seven <planets>. Mercury in the first place, because both indicate the soul; the Moon in the third, because both indicate short journeys and religions; Venus in the fifth, because both indicate pleasures; Mars in the sixth, because both indicate diseases; the Sun in the ninth, because both indicate long journeys and beliefs; Jupiter in the eleventh place, because both indicate good fortune and beauty and honor; and Saturn in the twelfth place, because both indicate shame and quarrels and prison" (§4.9:1, pp. 82–83). See also *Ṭe'amim* II, §4.12:1–6, pp. 216–217; *Kitāb al-Madḫal*, 1996, VI:27, v, p. 264; *Kitāb al-Tafhīm*, 1934, §469, p. 277; *Introduction*, 2004, I:70, p. 55; *Abbreviation*, 1994, I:121, p. 31.

<IV 1>

[1]**1: Between two revolutions there is 93° 2′**: The expression "between two revolutions" is used recurrently in the current section as a reference to the excess of revolution, that is, the time measured in degrees of the daily rotation (360° = 24h) by which the solar year exceeds the Persian (i.e., Egyptian) year of 365 days. Thus, the two revolutions mentioned here are the solar year, on the one hand, and the Egyptian year of 365 days, on the other.

[2]**1: The Indian scientists... 93° 2′**. *Liber de rationibus tabularum* (1947, p. 75) offers an almost identical account: "Sapientes vero Indie secundum dies mundi, quos dies apellant dies de Scindehind, omnes in hoc consentiunt quod annus solaris, ultra fractionem quadrantis, 120^{m} partem diei continet, que est 5^{a} pars unius hore, et erit revolucio anni solaris cum augmento 3 graduum." = "The Indian scientists agree that the solar year, according to the days of the world which they call the days of Scindehind, <is 365 days> plus the quarter <of a day> and $^{1}/_{120}$ of a day, which corresponds to $^{1}/_{5}$ of an hour, and the revolution of the solar year [i.e., the excess of revolution] is <90°> plus 3°." Similar accounts are given in Ibn Ezra's other accounts of the controversy about the length of the solar year: *'Ibbur* (1874, p. 8a); comm. on Lev. 25:9, *'Iggeret ha-Shabbat* (1894/5, pp. 64–65), where the Indian scientists are called חכמי קדם, Ancient scientists.

[3]**2: The scientists of Persia say... 93° 15′**. *Liber de rationibus tabularum* (1947, p. 75) offers a similar account: "Sapientes vero persarum asserunt additamentum supra 4^{am} diei esse 115^{m} partem diei, et secundum eos Mescella et Albumazar suae tabulas composuerunt." = "The scientists of Persia said that the excess over the quarter of a day is $^{1}/_{115}$ of a day, and Māshā'allāh and Abū Ma'shar compiled their tables according to them." For similar accounts, see: *'Ibbur* (1874, p. 8a); comm. on Lev. 25:9, *'Iggeret ha-Shabbat* (1894/5, pp. 64–65).

[4]**3: Thābit said... 150 years.** Al-Ṣābi' Thābit ibn Qurra al-Ḥarrānī (826–901) was a mathematician, physician, astronomer, and translator who lived in Baghdad in the second half of the ninth century. Ibn Qurra made important discoveries in algebra, geometry, and astronomy. In astronomy, Thābit is considered one of the first reformers of the Ptolemaic system.

He belonged to the Sabian (Mandaean) sect, but in *Liber de rationibus tabularum* Ibn Ezra, besides reporting the same value for the length of the solar year, informs us that he was an outstanding Christian philosopher: "Tebit Bencore christianorum summus philosophorum fuit... et Tebit ben Core composuit duos libros de anno solari, in uno quorum docuit deesse 4^{te} 106^{am}, in altero superesse 4^{te} 150^{am}." = "Thābit ibn Qurra was an outstanding Christian philosopher... and Thābit ibn Qurra composed two books about the solar year, in one of them he showed that the solar year is <365>¼ days minus $^1/_{106}$ <of a day>, and in the other <he showed that the solar year is 365¼ days> plus $^1/_{150}$ <of a day>" (*Rationibus tabularum*, 1947, p. 76). Thābit ibn Qurra is mentioned in connection with astronomical topics in *Liber de rationibus tabularum* (1947, pp. 76, 79, 81, 82, 83), in the introduction to Ibn Ezra's translation of Ibn al-Muthannā's *Commentary on the Astronomical Tables of al-Khwārizmī* (*Ibn al-Muthannā's Commentary*, 1967, pp. 150, 300), and in *Moladot* III iv 2, 3, concerning an astrological topic related to the fourth place.

[5]**4: Ibrāhīm al-Zarqāl... 160 years.** Abū Isḥāq Ibrāhīm ibn Yaḥyā al-Naqqāsh al-Zarqālī, also known as Al-Zarqali or Ibn Zarqala (1029–1087), was a Muslim instrument-maker and astrologer and one of the leading astronomers of his time. Although the value presented in the current passage is mentioned nowhere else in Ibn Ezra's oeuvre, Ibrāhīm al-Zarqāl is referred to in *'Olam* I (§17:10–12, pp. 62–63 and note on pp. 113–114) in highly favorable terms, in the context of the controversy about the length of the solar year and the determination of the Sun's mean motion: והנה נסמוך על מקום השמש שהיתה בימי אל צופי, ולא שמענו שהיה כמהו מדקדק בחשבון המזלות, והוא הודה כן. ובא אחריו אברהים אל זרקאל, ולא היה בדורו חכם כמוהו. ודקדק מקום השמש בזמנו, והנה היתה שוה כדרך שאמר אל צופי. = "Now we can trust the Sun's place in the time of al-Sūfī; we have not heard of any who was as precise as he was in reckoning the zodiacal signs, and that is what he said. Ibrāhim al-Zarqāl followed him, and he had no peer among the scientists of his generation. He reckoned the Sun's place in his time and it was the same as al-Sūfī's value." Ibn Ezra also refers to al-Zarqāl in favorable terms regarding the obliquity of the ecliptic in *'Olam* I (§14:9, pp. 60–61). Ibrāhim al-Zarqāl is frequently mentioned on a variety of astronomical topics in *Liber de rationibus tabularum* (1947, pp. 75, 76, 79, 80, 83, 86, 87, 93, 95) and in the introduction to Ibn Ezra's translation of Ibn al-Muthannā's *Commentary on the Astronomical Tables of al-Khwārizmī* (*Ibn al-Muthannā's Commentary*, 1967, pp. 150, 300).

[6]5: **Hipparchus says... excess or deficiency.** Hipparchus (ca. 190–ca. 120 BCE) was a Greek astronomer, geographer, and mathematician of the Hellenistic period. Although Hipparchus wrote at least fourteen books, most of what is known about Hipparchus comes from Ptolemy's (2nd century) *Almagest*. Hipparchus was recognized as the first mathematician who possessed trigonometric tables, which he needed to compute the eccentricity of the orbits of the Moon and Sun. Hipparchus is most famous for his discovery, in 127 BCE, of the precession of the equinoxes. The value ascribed in the current passage to the length of the solar year—365¼ days, "with no excess or deficiency"—diverges from all the other parallel accounts offered by Ibn Ezra of Hipparchus' value as well as from Ptolemy's account in *Almagest*. This is the account in *'Olam* I: כי הנה אברכז אמר כי שנת החמה שס"ה ימים שלמים ורביעית יום ופחות ממנו, ולא ידע כמה הפחות. ובא בטלמיוס אחריו, ודקדק יום תקופת השנה והרגע בדרך קרובה. = "For Hipparchus said that the solar year is 365 whole days plus a quarter of a day less a fraction, although he did not know how much that fraction was. He was followed by Ptolemy, who meticulously measured the day and the minute of the revolution of the year in an approximate manner" (§13:8–9, pp. 58–61). See similar accounts in *Ṭe'amim* I, §2.12:4, pp. 50–51; *Rationibus tabularum*, 1947, 75. Cf. *Almagest*, 1984, pp. 138–140. In *'Olam* I (§14:8, pp. 60–61), Ibn Ezra reports that for the obliquity of the ecliptic Hipparchus proposed a value of $^{11}/_{83}$ of the circle, namely 23°51; in *'Olam* I (§17:1, pp. 62–63) he informs us that Ptolemy proposed his value for the solar year after comparing the value of his time with that of Hipparchus, and that an interval of 280 years separated him from Hipparchus.

[7]6: **Ptolemy says... quarter of a day.** Here Ibn Ezra correctly cites Ptolemy's value for the length of the solar year. Cf. *Almagest*, 1984, pp. 138–140. The same value appears in all of Ibn Ezra's accounts of the controversy about the length of the solar year. In some places, however, Ibn Ezra takes the opportunity to highlight the closeness between Ptolemy's value for the length of the solar year and the value obtained by the ancient sages of Israel. This is the account in *Sefer ha-'Ibbur*: ותלמי אומר כי השנה חסירה מרביעית היום חלק אחד משלש מאות ביום. ועל דעת תקופת רב אדא קרוב מחלק משלש מאות ועשרים. והנה דעת תלמי קרובה לדעתינו. = "Ptolemy says that the year is $^{1}/_{300}$ of a day short of <365 days plus> a quarter of a day. According to the cycle of Rav Adda, the <shortfall> is close to one part in 320 <of a day>. Ptolemy's view is close to ours" (*'Ibbur*, 2011, Hebrew section, p. 56). This is the parallel account in *Liber de rationibus tabularum*:

"Et Ptholomeus probavit illam fractionem minorem esse 4ª parte tantum quantum valet 300ᵐᵃ pars unius diei, et erit anni revolucio secundum eum 88 graduum et 48 minutorum. Et secundum compotum iudeorum de festis suis deest quarte superexcrescenti in anno 320° pars unius diei, et erit revolutio anni secundum eos 88 graduum et septem octavaram unius gradus" = "Ptolemy demonstrated that this fraction is $^1/_{300}$ of a day less than <365 days plus> a quarter <of a day>, and that according to him the revolution of the year [i.e., the excess of revolution] is of 88° 48′. According to method used by the Jews to reckon their festivities, <this fraction> is $^1/_{320}$ of a day less <than 365 days plus> a quarter of a day, and the revolution of the year [i.e., the excess of revolution] is of 88° 87′" (1947, pp. 75–76). See also comm. on Lev. 25:9; *'Olam* I, §17:1, pp. 62–63; *Ṭe'amim* I, §2.12:5, pp. 50–51; *'Iggeret ha-Shabbat*, 1894/5, p. 64.

[8]**7: Great Arab scientists... 86° 24′.** Corresponds closely to *Liber de rationibus tabularum*: "Philosophi sarracenorum geometrie periti discipline secundum raciones Ptholomei et per instrumenta Ptholomei multa de celestibus probaverunt; insuper ex sua parte multa his rebus addiderunt, qui fecerunt multas tabulas, que omnes Tabule probationum dicuntur, eorum Almarodizi et Abnavimunzor fuerunt, quorum contemporaneus Tebit Bencore christianorum summus philosophorum fuit; post hos Anarizi philosophus sarracenus et Azophi et Albatheni et Aveniunez et Beni Sechir et Azerchel hispanus; plurimi horum asserunt id quod deest quarte unius diei esse 106ᵃᵐ partem diei, et erit secundum hos revolucio anni 86 graduum et 36 minutorum" = "The Arabic philosophers who were experts in the discipline of geometry, using Ptolemy's theories and instruments, demonstrated many things about the heavens. They also contributed many new things and they compiled many <astronomical> tables, which are universally designated *tabulae probationum*, such as <the tables compiled> by al-Marwazī, Yaḥyā ibn Abī Manṣūr, who were contemporaneous with Thābit ibn Qurra, who was an outstanding Christian philosopher. After them came al-Nayrīzī, the Arabic philosopher, al-Ṣūfī, al-Battānnī, Ibn Yūnus, the Banū Sākir, and al-Zarqāl the Spaniard. Many of them said that <the solar year> is $^1/_{106}$ of a day less than <365 days plus> a quarter of a day, and according to this the revolution of the year [i.e., the excess of revolution] is 86° 36′" (*Rationibus tabularum*, 1947, p. 76). Similar accounts, offering the value of 365¼ days less $^1/_{106}$ of a day, sometimes mentioning in a general way the Arab scientists but without specifying their names, are given in other parallel accounts: *Ṭe'amim* I,

§2.12:5, pp. 50–51; *'Olam* I, §17:8, pp. 62–63; *'Ibbur*, 2011, p. 56 Hebrew section; comm. on Lev. 25:9; *'Iggeret ha-Shabbat*, 1894/5, p. 65.

[9]**8: There is no need... long explanation.** Behind the statement that *most of them are correct* lies the idea, conveyed by Ibn Ezra throughout is work, that through the ages scientists obtained these assorted values for the length of the solar year without achieving an universally accepted result because they employed different methods. This idea is especially noticeable in discussions related to the Jewish calendar. See Sela 2003, pp. 273–288. A telling example is in *Sefer ha-'Ibbur* (*'Ibbur*, 2011, Hebrew section, pp. 56–57): והנה תימה גדול, כי הנה זה יוסף על רביעית היום וזה יחסר. והנה יבוא בס' שנים קרוב מיום לפי שקול הדעת. והלא יכול לבדוק בזה הקל שבקלים, ואף כי אלה החכמים שהיו חכמי המדות ודקדקו כהוגן. והנה אגלה לך הסוד הזה, ושים לבך לדעתו. דע כי שנת השמש תתחלק לשלשה חלקים. החלק האחד, מעת היות השמש בחלק ראשון ממקום מחברת השנים גלגלים הגבוהים, ואז ישתוה היום עם הלילה, וזאת היא שנת תלמי וחכמי ישמעאל. והחלק השני, כנגד נקודה בגלגל השמש שמוצקו רחוק ממוצק הארץ, וזאת היא שנת פרס. גם יש בחכמי ישמעאל מונים כן. והחלק השלישי הוא מעת התחברות השמש עם כוכב אחד ממחנה המזלות, וזאת היא קרובה לחכמי הודו. = "That is very surprising, for one <astronomer> adds to the quarter of a day, and another subtracts <from the quarter of a day>, and according to rational thought in 60 years there is <a difference of> approximately one single day. Even the most unsophisticated can check this, all the more so scientists who are experts in geometry and very precise about it. I shall now reveal a secret to you, make every effort to understand it. Know that there are three methods for <determining the length of> the solar year. The first is from the time when the Sun is in the point of intersection of the two uppermost circles, and day and night are equal then, and this is the year of Ptolemy and the Arab scientists. The second method is with respect to a point in the eccentric circle of the Sun; this is the Persian year and some Arab scientists calculate in this manner. The third method is from the time when the Sun enters in conjunction with one of the stars of the zodiac, and this is the favorite year of the scientists of India." For other similar examples, see comm. on Lev. 25:9; *Three Questions*, 1847, pp. 1–2. From *Liber de rationibus tabularum* we learn that Ibn Ezra discovered the three methods mentioned in *Sefer ha-'Ibbur* from a book by Ibrāhīm al-Zarqāl on the solar year: "Dicit Azarchel in libro de anno solari quod annus solaris tripliciter consideratur. Primus modus est annus circuli declinacionis; secundus est annus circuli puncti; tercius,

annus adunacionis solis cum fixa" = "Al-Zarqāl, in the *Book in the Solar Year*, said that the solar year may be considered by three methods: the first method is the year of the circle of declination, the second is the year measured with respect to the eccentric circle <of the Sun>; and the third is the year <measured> by the conjunction of the Sun and a fixed star" (*Rationibus tabularum*, 1947, p. 79).

[10]**9: The truth... is 87° 15′.** The excess of revolution of 87° 15′ corresponds to a length of the solar year of 365¼ less $^{1}/_{131}$ (or $^{1}/_{130}$) of a day, or 365 days plus 5 days and 49 minutes. Ibn Ezra shows that this is one of the values obtained by the Arab scientists: *Rationibus Tabularum*, 1947, p. 76; comm. on Lev. 25:9; *'Ibbur*, 2011, Hebrew section, p. 56. Ibn Ezra endorses and uses the excess of revolution of 87° 15′, or the solar year of 365¼ less $^{1}/_{131}$ of a day, throughout his work. See, for example, *Ṭe'amim* I, §2.12:5, pp. 50–51: והאמת כי החסרון הוא חלק ממאה ושלשים ואחד. = "But the truth is that the deficit is 131th of a day." See also *Ṭe'amim* II, §6.3:1–5, pp. 238–238; §8.2:10, pp. 250–251; *'Olam* I, §17:9, pp. 62–63; *'Ibbur*, 2011, Hebrew section, p. 64; *Me'orot* §35:5, pp. 482–483; *'Iggeret ha-Shabbat*, 1894/5, p. 65; *Tequfah* §2:2; *Moladot* IV 7, 4; *Neḥoshet* II, MS Mantua 10, fols. 46b, 49a; *Nativitatum*, MS Erfurt, fol. 69a. The second book of *Epitome totius astrologiae* (1548, II:20, sig. N3v), in its section devoted to continuous horoscopy, and according to the print edition, endorses an excess of revolution of 87° 16′.

<IV 2>

[1]**1: This excess:** This refers to the excess of revolution of 87° 15′, endorsed at IV 1, 9.

[2]**1–3: So you have... seasonal hours.** Corresponds to *Tequfah* §2:2–3, which offers the third of these four methods for the calculation of the moment and the ascendant degree at the revolution of the year.

<IV 3>

[1]**3: 11 days.** The rationale behind this number is explained in *Sefer ha-'Ibbur*: וטעם לקחת י"א יום לכל שנה, בעבור שהוא קרוב לחשבון י' כ"א ר"ד. = "The reason for taking 11 days for each year is that <11> is close to 10 <days>, 21 <hours>, and 204 <*ḥalaqim*>" (2011, Hebrew section, p. 43).

The latter value [10 days, 21 hours, 204 *ḥalaqim*] is the one by which the Julian solar year of 365¼ days exceeds a Jewish lunar year of 354 days, 8 hours and 876 *ḥalaqim* [354 days, 8 hours and 876 *ḥalaqim* = 12 × 29 days, 12 hours, 793 *ḥalaqim*; see *'Ibbur*, 2011, Hebrew section, p. 11].

[2]**1–4: Let me give... takes place.** Corresponds to *Tequfah* §13:9. An example illustrating this calculation is offered in *Moladot* IV 5, 1–5.

<IV 4>

[1]**2: Then multiply... 5 hours, 49 minutes.** Corresponds to *Tequfah* §1:3. See note there.

[2]**2: One hour is 60 minutes.** Here Ibn Ezra disambiguates the Hebrew word *ḥalaqim* minutes, which may denote the division of one hour into 60 or into 1080 parts. In his long commentary on Ex. 12:2, he calls the latter division חלקי ישראל, "Jewish parts." He offers an explanation in *Sefer ha-'Ibbur* (Book of the Intercalation): הוצרכו חכמי המזלות לחלק השעה על ששים חלקים, יקראו ראשונים, בעבור כי יש למספר הזה חצי ושלישית ורביעית גם חמישית וששית ועשירית, ואין מספר פחות ממנו שיש לו כל אלה החלקים ... ובעבור ששנת הלבנה שנ"ד יום וח' שעות וארבעה חומשי שעה וב' שלישיות חלק אחד משששית עשירית השעה, שהם מ' חלקים שניים, ערכו קדמונינו ז"ל ששים על שמונה עשר בעבור שיהיה לכל חדש חלק, והנה עלה המספר אלף ושמונים. = "The astronomers found it necessary to divide the hour into sixty parts, called *first parts*, because this number [60] has halves, thirds, fourths, fifths, sixths and tenths, and no smaller number has all these parts.... Since a lunar year has 354 days, 8 hours, and four-fifths of an hour and ²/₃ of ¹/₆₀ of an hour, which is 40 seconds, our ancient sages, their memory for a blessing, multiplied 60 by 18 so that each month should have a part, yielding the result 1080" (2011, Hebrew section, p. 25). The same system of 1080 parts of an hour is employed and explained by Maimonides: והשעה מחולקת לאלף ושמנים חלקים. ולמה חלקו השעה למנין זה. לפי שמנין זה יש בו חצי ורביע ושמינית ושליש ושתות ותשע וחומש ועישור. והרבה חלקים יש לכל אלו השמות. = "The hour is divided into 1,080 parts. The reason for dividing the hour into this number of parts is that this number may be divided without a remainder by two, four, eight, three, six, nine, five, and ten, and with these denominators the fractions may again be divided into many other parts" (*Sanctification of the New Moon*, 1967, 6:2, p. 27). Abraham Bar Ḥiyya offers a similar explanation in

his *Sefer ha-'Ibbur*. See *'Ibbur*, 1851, p. 37. O. Neugebauer, however, asserts that this division of the hour originated in Babylonian astronomy of the last centuries before the Christian Era. See *Sanctification of the New Moon*, 1967, Astronomical Commentary, p. 117.

[3]3: **Add the remainder . . . elapsed for the native.** This refers to the whole days that have elapsed since the beginning of the week until the day of birth, and corresponds to the Hebrew names of the week, which, except for Saturday, are ordinal numbers. This is clarified in the example at IV 6, 7–8.

[4]3: **Add the hours . . . to the minutes.** This refers to the equal hours and minutes that have elapsed since the beginning of the day of the nativity until the moment of the nativity. This is clarified in the example at IV 6, 5.

[5]2–3: **Then multiply . . . moment of the revolution.** Corresponds to *Tequfah* §1:2–7. The same elements used in the current section "to know the day of the week on which the revolution takes place," are used in *Tequfah* §1:2–7 for the first of the four methods for the calculation of the moment and ascendant degree at the revolution of the year. See notes there.

[6]4: **Equal hours to seasonal hours, Hebrew** שעה ישרה לשעה מעוותת. One equal hour is $1/24$ of a day and is the duration measured by the passage of 15° of the equator past the horizon. The equal hour (Heb. שעה ישרה) is generally contrasted to the "crooked" or seasonal hour (Heb. שעות מעוותות), which is $1/12$ of the actual length of daylight or nighttime at a given season and is also called "equinoctial hour," because at equinox the equal hour and seasonal hour coincide.

[7]4: **Written in the *Book of Tables*.** See above, note on II 2, 1.

<IV 5>

[1]1: **Let me give you an illustration.** The following example is intended to illustrate the procedure explained at IV 3, 1–3.

[2]4: **11 [days].** See *Moladot* IV 3, 3 and note.

<IV 6>

[1]**2–4: We multiply... remainder of 10 minutes.** This illustrates the procedure presented in *Moladot* IV 4, 2 ("Then multiply the whole years that have elapsed <since the native was born> by 1 day, 5 hours, 49 minutes") by dividing it into three different operations: (i) In *Moladot* IV 6, 2, the native's age in years is multiplied by one day. (ii) In *Moladot* IV 6, 3, the native's age in years is multiplied by 5 hours, and the product is converted into a number of hours and days. (iii) In *Moladot* IV 6, 4, the native's age in years is multiplied by 49 minutes, and the product is converted into a number of minutes and hours.

[2]**5: To these hours... ¾ of an hour.** This adds 2 hours and 35 minutes, which represent the time on the day at which the native was born (see *Moladot* IV 5, 1), to the 10 hours and 10 minutes obtained in *Moladot* IV 6, 4.

[3]**7–8: We begin counting... rises on Sunday.** This means that it is 5 days from Tuesday morning to Sunday morning. Note that in contrast with *Tequfah* §1:6 (see note), where the day starts at noon and runs until the next noon, here the day starts at sunrise and runs until the next morning.

<IV 7>

[1]**1: We have hours... 45 arc-minutes.** This means that we divide the leftover time-minutes by four and assign one degree of arc for each integer of the result; then, for the remainder modulo 4 (which is 1, 2, or 3), we assign 15 arc-minutes for each integer. In *Ṭe'amim* II Ibn Ezra explains the conversion of hours into an arc as follows: והנה ביום אחד יסוב כל הגלגל המקיף שהוא שלש מאות וששים וישלים הקפתו ...סבב האופן המפריש כל שעה חמש עשרה מעלות, וכל ארבעה חלקים מעלה אחת, וכל חלק חמשה עשר חלקים. = "Now in one day it [the sun] circles the entire circumferential orb, which is 360 <degrees>, and completes its circuit.... The horizon advances 15 degrees every hour [360°/24hr. = 15° per hour], and <it advances> one degree every 4 minutes <of an hour> [60 min./15° = 4 min. per degree], and in one minute <of an hour> 15 <arc> minutes [60°/4 = 15′]" (§6.3:1–5, pp. 238–238).

[2]**4: This method is equivalent... as I have mentioned.** See *Moladot* IV 2, 1–3. Here Ibn Ezra conveys the idea that multiplying the native's age in years by an excess of revolution of 87° 15′ (which is the method advocated in *Moladot* IV 2, 1–3) is equivalent to multiplying the native's age in years by 1 day, 5 hours and 49 minutes (which is the method advocated in *Moladot* IV 4, 2 and illustrated in *Moladot* IV 6, 1–6; IV 7, 1–3). The correspondence between the length of the solar year of 365 days, 5 hours and 49 minutes, and an excess of revolution of 87° 15′ is explained in *Te'amim* II, §6.3:1–5, pp. 238–238 (quoted in note on *Tequfah* §1:3).

<IV 8>

[1]**1: Arc of the day.** This is the explanation of this term in one of the two Hebrew translations of Ibn al-Muthannâ's Commentary on the Astronomical Tables (Ibn Ezra's translation of this part has not survived): הוא מה שיעלה ממשוה היום מזריחתה לשקיעתה ואלו מצעדי ק"ף לאמתות והם מצעדי מעלת השמש אל הנכחי לה והם המזלות הו' אשר למעלה מהארץ בעת שקיעת השמש. = "It is the arc of the equator from sunrise to sunset. Indeed, it is the rising time of 180° from the degrees of the sun to the point opposite it, and they are the six signs above the earth when the sun sets" (*Ibn al-Muthannā's Commentary*, 1967, pp. 81, 355).

[2]**2: The arc of hours you already have.** This refers to the procedure of turning hours into an arc as explained in *Moladot* IV 7, 1–4.

[3]**4: Sunday night.** If Ibn Ezra is following the Hebrew convention that the night precedes the day, then this is probably Sunday night.

<IV 9>

[1]**1: Every year... 12 topics.** For the presentation of the major agents of continuous horoscopy in terms of 12 "topics" or 7 "witnesses," as in *Sefer ha-Tequfah*, Ibn Ezra was possibly inspired by Abū Ma'shar's *Kitāb Taḥāwīl sinī al-mawālid*, where similar agents are presented in terms of 19 "significators." See *Revolutionibus*, 1559, II:1, "De numero significatorum anni," p. 218.

[2]**2: Determine... as written in the <chapter on the> first place.** See *Moladot* III i 8, 1–22 and notes.

[3]2: **Two directions... *Book of Reasons*.** This refers to *Ṭe'amim* I, where the two methods of directions are studied in detail: וככה, הסכימה דעת כלם על הניהוגים שהם על שני דרכים. הניהוג האחד במעלות גלגל המזלות הישרות, והניהוג השני משתנה, כי אם היתה המעלה שתרצה לנהג אותה, או אחד המאורות שיהיה שם, בתחלת הבית העשירי או הרביעי, לעולם תנהג במעלות גלגל היושר. ואם המעלה שתרצה לנהג היא הצומחת, תנהגנה במצעדי הארץ. וככה, אם רצית לנהג המעלה השוקעת, לעולם תנהגנה בנכח מעלתה, שהיא הצומחת. ואם לא היתה המעלה שתרצה לנהג באחד היתדות הנזכרות, הסתכל מרחקה מקו חצי השמים, אם היתה המעלה ברביעית שהיא בין קו חצי השמים ובין המעלה הצומחת. = "In like manner, all agreed that the directions are <reckoned> by two methods. The first <method of> direction uses equal zodiacal degrees, and the second <method of> direction follows several different procedures: if the degree you want to direct, or one of the luminaries that happens to be there, is at the cusp of the tenth house or the fourth, you should always direct in sphaera recta degrees. But if the degree you want to direct is the ascendant, you should calculate the direction in rising times for the country. In like manner, if you want to direct the degree of the descendant, you should always calculate it as <if it were> the diametrically opposed degree, which is the ascendant. If the degree you want to direct is in none of the above-mentioned cardines, find its distance from midheaven, given that the degree is in the quadrant between midheaven and the degree of the ascendant" (*Ṭe'amim* I, §10.3:1–5, pp. 96–99).

[4]3: **The number of its ray... *Beginning of Wisdom*.** See *Moladot* III i 15, 4 and note.

[5]1–3: **I begin... lord of the term with it.** This "topic" (a) deals with the direction of the *kadhkhudāh* (the ruler of the *haylāj* selected to give an indication about lifespan), (b) checks the position reached by the directed *kadhkhudāh* at the time of the revolution of the year, and (c) assigns to the planet (or its aspect) located in this position power for as many years as the planets' ray. Corresponds loosely to the second "witness" in *Tequfah* §5:1, which relates to all five rulers of the five places of life in a procedure that is based on *Tetrabiblos* IV:10.

[6]4–6: **But if neither a planet... weak at both times.** Corresponds to *Tequfah* §11:1–2. This refers to the so-called doctrine of *garbuḥtār* in nativities, according to which any of the five prorogative places or *haylājes* (the ascendant, Sun, Moon, lot of Fortune, and midheaven, as defined in

Tetrabiblos IV:10; see *Moladot* III i 3, 2 and note) and the ruler over the five places of life or the *kadhkhudāh* in particular (see *Moladot* III i 9, 3) are directed from term to term (see above, note on II 1, 4) at the pace of one degree each year. The lord of the term reached by the direction, designated *qasim*, is the ruler of the native during the years in which the direction travels across the term. For this doctrine, see *Moladot* III i 15, 2 and note. For the comparison between the condition of the lord of the term at the revolution of the year and at the nativity (*Moladot* IV 9, 5–7), see Abū Ma'shar, *Kitāb taḥāwīl sinī al-mawālīd*: "Oportet ergo aspicere locum divisionibus, & considerare cuius termini est, et esse domini sui tam secundum nativitatem quan secundum revolutionen" = "It is worthwhile to observe the place of the division [i.e., the position where the direction has arrived], and to determine whose term is it, and the condition of its lord both in the nativity as in the revolution of the year" (*Revolutionibus*, 1559, II, pp. 248–249).

<IV 10>

[1]**1–3: The second <topic>...at the revolution.** Corresponds closely to *Tequfah* §4:1–3, which offers a clearer account and includes a cross-reference to the second version of *Sefer ha-Moladot*. See notes on *Tequfah* §4:1–3. From the latter account it can be inferred that the current "topic" is grounded on a doctrine expounded both in *Liber nativitatum* (MS Vienna, fol. 210a; quoted in App. 8, Q. 33, §1:1–4, on pp. 473–474) and in *Moladot* III ii 1, 1–2, where it is ascribed to Ptolemy. Such a doctrine, however, cannot be found in Ptolemy's *Tetrabiblos* and its ultimate source is aphorism 72 of Pseudo-Ptolemy's *Centiloquium*. See above, note on III ii 1, 2. A comparison of the current passage and *Tequfah* §4:1–3 shows that the "second topic" or the "first witness" consists of the following steps: (i) determining the three lords of the triplicity at the time of birth by finding out the sign where the Sun was located for a native born by day, or the sign where the Moon was located for a native born by night. Note that *Moladot* IV 10, 2 refers to "the first lord of the triplicity in the sign of the place of life." However, since the position of the Sun for a native born by day, or the position of the Moon for a native born by night, is itself a place of life, *Tequfot ha-Shanim* and *Tequfah* agree on this point. (ii) Drawing a comparison between the positions and conditions of the rulers of the triplicity both at the time of birth and at the time of the revolution of the year (*Moladot* IV 10, 3).

<IV 11>

[1]1–2: **The third <topic>... at the revolution.** The underlying doctrine behind the third topic is the Ptolemaic theory that distributes the years of man's life among the seven planets, according to the order of their orbs. See *Moladot* III ii 7, 1–12 and notes. The third topic does not match any of the witnesses in *Sefer ha-Tequfah*. For this topic, Ibn Ezra was probably inspired by Abū Ma'shar's *Kitāb taḥāwīl sinī al-mawālīd*: "Oportet in Revolutionibus annorum scire primo aetatem nati, sive puer ist, sive iuvenis, sive aetatis mediae, seu senex, sive decrepitus, quilibet enim septem Planetarum habet significationem in unaquaque aetate, & ideo non simili modo planeta ipse semper accipitur in Revolutionibus annorum... Dominant vero stellae aetatibus hominum secundum ordinem circulorum fuorum, a circulo inferiori incipientes... Et primum quidem quadriennium gubernat Luna..." = "It is worthwhile in the revolutions of the years to know first the native's age, whether a child, a youth, of middle age, an old man or decrepit, for each of the seven planets signifies each of the ages, and for this reason in a revolutions of the year a planet is not considered to be in the same disposition <as in another revolution of the year>... The planets rule the ages of man according to the order of their orbs, beginning with the lower orb... The Moon rules first for four years..." (*Revolutionibus*, 1559, I:7, pp. 214–215). The current third topic is referred to in *Moladot* III i 6, 2. See notes there.

<IV 12>

[1]1: **The period designated the *fardār*.** According to the French classicist Claudius Salmasius (1558–1653), this Persian term derives from the Greek *periodaron* or *periodon* (Bouché-Leclercq 1899, p. 491 n. 1). Ibn Ezra frequently mentions the contribution of the Persian scientists with regard to the *fardār* (*Moladot* III ii 7, 12; *'Olam* I, §23:1, pp. 66–67; §24:1, pp. 68–69; *'Olam* II, §30:1, pp. 174–175; §32:1, pp. 176–177), although he states that they did not provide explanations and relied for this doctrine on empirical observation (*Te'amim* II, §5.12:13, pp. 218–219; §5.5:12, pp. 230–231; §5.8:13, pp. 234–235; §6.6:1, pp. 240–241). The *fardār*, which appears in Arabic, Hebrew, and Latin medieval texts, is used both in nativities and in historical astrology. In nativities, the *fardār* refers to a period of 75 years, which corresponds to the natural span of human life and is distributed into nine ages ruled by the seven planets and the lunar nodes. The order

of *fardār*ships corresponds to the order of the planets' orbs, followed at the end by the Head and Tail of the Dragon. The count begins from the Sun for a native born by day (Sun 10 years, Venus 8, Mercury 13, Moon 9, Saturn 11, Jupiter 12, Mars 7, Head of the Dragon 3, Tail of the Dragon 2) and from the Moon for a native born by night (Moon 9, Saturn 11, Jupiter 12, Mars 7, Sun 10 years, Venus 8, Mercury 13, Head of the Dragon 3, Tail of the Dragon 2).

The earliest source for the *fardār* in nativities is al-Andarzagar (for his connection to Persian astrology, see above, note on III i 6, 3). See *Andarzaghar*, 1991, pp. 338–359, and *Liber Aristotilis*, 1997, IV 17–25, pp. 113–121, which is based on a translation of a Pahlavī text by al-Andarzagar on anniversary horoscopes. The *fardār* in nativities appears frequently in subsequent Arabic astrology: Abū Bakr al-Ḥasan B. al Khaṣīb in *Kitāb al-Mawālid* (*Nativitatibus*, 1540, XIII, sig. C3v–C4r); Abū Ma'shar, in his *Great Introduction* (*Kitāb al-Madḫal*, 1996, vol. III [Arabic text], VII:8, p. 551; Cf. vol. V [Latin trans. John of Seville], VII:8, p. 310) and his *Abbreviation of the Introduction to Astrology* (*Abbreviation*, 1994, VII:1, p. 81); Abū Ma'shar, *Kitāb taḥāwīl sinī al-mawālid* (*Revolutionibus*, 1559, II, pp. 264–272); 'Alī ibn Abī r-Riǧāl, *Kitāb al-Bārī' fī aḥkām an-nuǧūm* (*De iudiciis astrorum*, 1551, VI:4, p. 266); al-Qabīṣī, *Introduction to Astrology* (2004, IV:20, pp. 133–135); Al-Bīrūnī, *Kitāb al-Tafhīm* (1934, §438–439, p. 255); and the section of *Epitome totius astrologiae* on nativities (*Epitome*, 1548, II:21, sig. N4r–O2r).

As for historical astrology, Abū Ma'shar in *Kitāb al-Ulūf* refers to four types of *fardār*: (a) the mighty *fardār*, a period of 360 years ruled by a combination of a zodiacal sign and a planet (this cycle is employed in *'Olam* I, §58:1–3, pp. 90–91); (b) the big *fardār*, a period of 78 years ruled in sequence by the twelve zodiacal signs in decreasing turns (Aries 12, Taurus 11, Gemini 10, ... Pisces 1); (c) the middle *fardār*, a cycle of 675 years, which includes 9 *fardārāt* of 75 years each; (d) the small *fardār*, a period of 75 years (*Kitāb al-Ulūf*, 1968, pp. 60–63). The last of these, the small *fardār* with a period of 75 years distributed to the seven planets and to the Head and Tail of the Dragon in the order of their exaltations, beginning with Aries (Sun 10 years, Moon 9, Head of the Dragon 3, Jupiter 12, Mercury 13, Saturn 11, Tail of the Dragon 2, Mars 7, Venus 8), is the sense in which the term *fardār* is used in two fairly large sections of *'Olam* I and *'Olam* II (*'Olam* I, §23:1–12, pp. 66–67; §24:1–8, pp. 68–69; *'Olam* II, §30:1–11, pp. 174–177; §31:1–3, pp. 176–177; §32:1–6, pp. 176–177; §33:11, pp. 176–177; §34:1–2, pp. 178–179; §35:1–3, pp. 178–179) as well as in Abū

Ma'shar's *Book of Religions and Dynasties* (*On Great Conjunctions*, 2000, I, §8.2:12–24, pp. 503–511).

[2]**3: Even more unfortunate ... the sixth place.** The sixth horoscopy place is traditionally taken to signify diseases. See *Moladot* III vi 1–11. See also *Introduction*, 2004, I:62, p. 53; *Reshit Ḥokhmah*, 1939, III, xlii:1; *et passim*.

[3]**4–5: Venus ... because of a woman.** Venus is traditionally associated with women and sexual intercourse. See *Moladot* III ii 6, 9; III ii 7, 3; III iii 1, 8 *et passim*. See also *Introduction*, 2004, II:25, p. 75: "Venus is a benefic, feminine, nocturnal. It is the indicator of women, couples and mothers, when the birth is by day."

[4]**12: Which is one year.** This refers to the seventh part and not to the whole *fardār*ship of Mars, which lasts for 7 years. Cf. *Tequfah* §14:8. By contrast, in all the other cases Ibn Ezra provided the values of the whole *fardār*ships.

[5]**1–15: The fourth <topic> ... Tail <of the Dragon>.** This topic, addressing the division of the ages of man according to the doctrine of the *fardār*, corresponds closely to the fifth witness in *Tequfah* §14:1–11. Corresponds to *Epitome totius astrologiae* (1548, II:21, sig. N4r–O2r).

[6]**18: The second rule ... <native's> nature.** As clarified in the following examples, this refers to knowing the native's age in advance. The same rule occurs in Abū Ma'shar's *Kitāb taḥāwīl sinī al-mawālid*: "Et primo quidem oportet scire quod annorum est natus, hoc enim cognito, & aetas eius & a qua tella gubernatur cognoscitur." = "First it is worthwhile to know what year he [the native] was born, for, this being known, his age and by which star he is ruled may be determined" (*Revolutionibus*, 1559, 1533, I:8, pp. 216–217). The ultimate source of this rule is *Tetrabiblos* IV:10 (1980, pp. 440–441), before Ptolemy commences the account of the ages of man associated with his name: "In the same fashion likewise, dealing with the division of time, one most take as a basis in each single prediction the differences and special proprieties of the temporal ages, and see to it that we do not, in the ordinary, simple treatment of matters incident to the inquiry, carelessly assign to a babe action or marriage, or anything that belongs to adults, or to an extremely old man the begetting of children or anything else that fits younger men."

[7]19: **If the native... <for this at this time>.** The first *fardār*ship, lasting 10 years, belongs to the Sun for a native born by day. Then the Sun rules alone one-seventh of this number, that is, 1 year, 5 months and 4 days (see *Tequfah* §14:2). After this period Venus shares the Sun's power for the same interval, that is, from when the native is 1 year, 5 months and 4 days old until he is 2 years, 10 months, and 8 days old. It is obvious that during this period the native cannot "marry or take pleasure with women."

[8]20: **If the native... pleasure with women.** If the native was born by night, the Sun's *fardār*ship begins after the Moon's *fardār*ship (9 years), Saturn's *fardār*ship (11 years), Jupiter's *fardār*ship (12 years) and Mars' *fardār*ship (7 years), that is, when the native is 39 years old. Then, of course, he can "take pleasure with women."

<IV 13>

[1]**Terminal sign, Hebrew מזל הסוף.** To denote the concept of "terminal sign" (see note on *Tequfah* §6:1–4) Ibn Ezra coined two similar terms: מזל הסוף "terminal sign" and בית הסוף "terminal house," which are probably his translation of the Arabic term *intihā'*. Ibn Ezra deployed these two coinages throughout his astrological corpus, notably in *Sefer ha-Moladot* and *Sefer ha-Tequfah*, where both terms occur in the same treatise, but also in introductions to astrology, works on world astrology and on elections. For מזל הסוף, see *Tequfah* §6:1,2,3; §8:1; §9:1; §10:1; §13:1; §15:2,3; §17:1; §18:2; §20:5; §21:3; *Moladot* IV 13, 1; 4; 5; IV 14, 1; *Ṭe'amim* II §6.4:1-3; §8.5:1,6, and *Mivḥarim* III, §7.4:5. For בית הסוף see, *Tequfah* §6:4; §8:2; *Moladot* IV 22, 1; 2; 3; IV 23, 1; IV 24, 3; *'Olam* I, §39:8; §57:2,3,4; *'Olam* II, §22:1; §23:1. The same astrological concept is rendered *signum finis* in *Liber de rationibus tabularum* (1947, p. 85), a Latin work ascribed to Ibn Ezra and probably written with his active cooperation, as well as in *Epitome totius astrologiae* (1548, II:20, sig. N3r), a work falling in the domain of Ibn Ezra's astrological work. Abraham Bar Ḥiyya, for his part, slightly before Ibn Ezra, used the Hebrew expression מזל הקפה, *lit.* sign traversing the perimeter (*Megillat ha-Megalleh*, 1924, pp. 122, 123 *et passim*; see Rodríguez *Arribas* 2010a, pp. 11–40), for world astrology, and probably in the recently discovered *Seder tiqqun ha-tequfot min ha-luḥot ha-'eleh* (see Sela 2013, p. 40) for continuous horoscopy.

[2]**2: 30 <degrees>, in the next sign.** This means that the terminal sign, in its annual progression, moves from some degree within some zodiacal sign to the same degree in the next zodiacal sign. In the native's first year, the terminal sign is launched from the degree and sign that corresponds to the ascendant of the nativity; at the end of this year it reaches the same degree in the next sign. In any of the following years, the terminal sign moves from the degree and sign which corresponds to the ascendant of the current revolution of the year, to the same degree in the next sign. This is explained by al-Qabīṣī in his *Introduction to Astrology*, where the terminal sign is designated "sign of the *intihā'*" (*Introduction*, 2004, IV:8, pp. 117–119; quoted in App. 12, Q. 7, §1:1–6, on p. 493).

[3]**3: Observe... their indications.** Corresponds to *Ṭe'amim* II (§6.4:3, pp. 238–239; quoted in App. 12, Q. 4, §1:3, on p. 492) and *Tequfah* §6:4. See note there. This passage explains that the predictions at the revolution of the year are made not only on the basis of the qualities of the planets in the terminal sign at the revolution of the year but also on the basis of a comparison (i) with the qualities (whether benefic of malefic) of the same planets in the base nativity and (ii) with the position of the same planets in the horoscopic places of the base nativity.

[4]**4: If a benefic... <planet is in the terminal sign>.** Corresponds to *Tequfah* §15:3. This implies that only limited predictions may be made on the basis of the qualities of the planets in the terminal sign alone, without drawing a comparison with the qualities and position of the planets in the base nativity, as indicated in the previous sentence (*Moladot* IV 13, 3).

[5]**5: You should associate... a major root.** This is a reference to the "lord of the year," designated *sālḥudāy* in Arabic works on anniversary horoscopy. Because the terminal sign moves from some degree in some zodiacal sign to the same degree in the following sign, and because the terminal sign is associated with the last degree of the terminal sign, the lord of the sign associated with the terminal sign is the lord of the sign of the last degree of the terminal sign. This is explained in al-Qabīṣī's *Introduction to Astrology* (2004, IV:9, p. 119; quoted in App. 12, Q. 7, §1:2–3, on p. 493). Arabic specialized works on anniversary horoscopy usually offer lengthy and detailed treatments of the topic, see: Abū Ma'shar, *Kitāb taḥāwīl sini al-mawālīd* (*Revolutionibus*, 1559, II:3, pp. 219–242); 'Alī ibn Abī r-Riǧāl, *Kitāb al-Bārī' fī aḥkām an-nuǧūm* (*Iudizios*, 2005, VI:3, pp. 11–29).

[6]1–5: **The fifth <topic>... a major root.** Corresponds to *Tequfah* §6:1, where the fifth topic is propounded. See note there.

<IV 14>

[1]1: **Place of life.** For this term, see *Moladot* III i 3, 2.

[2]1–2: **The sixth <topic>... [the native's] death.** The sixth topic does not match any "witness" in *Sefer ha-Tequfah*, but is somewhat related to the second witness in *Tequfah* §5:1, which refers to the direction of the lords of life, in the plural. See note there. The ultimate source of the doctrine described here is Ptolemy's *Tetrabiblos* (*Tetrabiblos*, 1980, IV:10, p. 449; quoted in App. 12, Q. 1, §1:2, on p. 492). The same doctrine is mentioned in Abū Ma'shar's *Kitāb taḥāwīl sinī al-mawālīd* (*Revolutionibus*, 1559, p. 246 ["De directionibus in *Revolutionibus* accipiendis"]).

<IV 15>

[1]2: **S<un>, V<enus>, M<ercury>, M<oon>, S<aturn>, J<upiter>, M<ars>.** By beginning with the Sun and continuing with the other planets in the customary order of the orbs, Ibn Ezra is alluding to a well-known astrological theory that assigns the seven planets in succession, beginning with the Sun and following the order of their orbs, to the 24 hours of the day and to the seven days of the week. This is explained in *Ṭe'amim* I: ודע כי תחלת הימים מיום ראשון; והנה נסו חכמי המזלות כי ביום זה יש כח לשמש יותר משאר הימים, וכאשר חלקו היום על שתים עשרה שעות תמיד נתנו השעה הראשונה לשמש, בעלת היום, והשעה השנית לנגה, שגלגלו תחת גלגל השמש. ועל כן אמרו כי בעל השנית ביום ראשון הוא נגה, והוא משתתף עם השמש, בעלת היום, כי רוב הכח שלה, וככה שאר הכוכבים. והנה שבה השעה השמינית לשמש, ועל זה הדרך יצא בחלק שבתאי יום שבת, ומהלילות ליל רביעי. = "Know that the days <of the week> begin from Sunday; the astrologers found out by experience that the Sun has more power on this day than on any other day. When they divided the day into twelve hours they always assigned the first hour to the Sun, the lord of the day, and the second hour to Venus, whose orb is beneath the Sun's orb. For this reason they said that the lord of the second <hour> of Sunday is Venus and that it is in partnership with the Sun, the lord of the day, which has most of the power, and similarly with the other planets. Then the eighth hour is again under the charge of the Sun. Proceeding with this method,

the diurnal part of Saturday is in the portion of Saturn, and of the nights Wednesday night <is in its portion>" (§4.2:10, pp. 72–73). Similar explanations are offered in al-Bīrūnī's *Kitāb al-Tafhim* (1934, §390, pp. 237–238) and Abū Ma'shar's *Great Introduction* (*Kitāb al-Madḫal*, 1996, vol. V [Latin trans. John of Seville], VI:33, p. 269–270).

[2]**1–2: The seventh <topic>... revolution <of the year>.** This doctrine assigns to the native's years in succession the lords that rule, in the order of the orbs, the hours of the day, beginning with the hour of birth. *Ṭe'amim* II sets out this theory as follows: וכאשר יתנו מזל לכל שנה, כן נתנו לבעל השעה המעוותת מעלות שנולד בה הילוד, השנה הראשונה לשעה הראשונה, והשנית לשעה השנית, והשנה השלישית לשעה השלישית, עד שוב השנה השמינית לבעל השעה. לכן, יש לך להסתכל לעולם בכל שנה אל בעל השעה הראשונה, שאם היה במקום טוב אז יהיה טוב לנולד, והפך הדבר אם היה להפך. = "Just as they assigned a sign to each year, they also assigned to the lord of the seasonal hour the degrees at which the native was born, the first year to the first hour, the second to the second hour, the third year to the third hour, until the eighth year is assigned again to the lord of the <first> hour. Hence, in every year you should always observe the lord of the first hour, for if it is in a fortunate place the native will enjoy good fortune, and vice versa" (§6.3:1–5, pp. 238–238). This doctrine has no match in any of the witnesses in *Sefer ha-Tequfah* but is mentioned in al-Qabīṣī's *Introduction to Astrology* (2004, IV:19, p. 133; quoted in App. 12, Q. 8, §1:7, on p. 493). By contrast, a similar doctrine ascribed to Enoch, assigning the lords that rule the native's hours, beginning with the hour of birth, not only to the native's years but also to the successive places on the native's natal chart, is mentioned fairly frequently and presented subsequently in topic "nine" (*Moladot* IV 17, 1) as well as in witness "seven" in *Sefer ha-Tequfah* (§16:1–2). See note on *Moladot* IV 17, 1.

<IV 16>

[1]**1: The eighth <topic>... seven years.** This topic does not match any witness in *Sefer ha-Tequfah* but is somewhat related to the previous topic (*Moladot* IV 15, 1–2). Both the seventh and eighth topics in *Tequfot ha-shanim* assign the native's years to the planets in the order of their orbs; the difference between them lies in the identity of the first planet. Whereas in the seventh topic the first planet ruling the first year of the native's life is the lord of the first hour of the native's birth, in the eighth topic the same role is played by the lord of the ascendant at the time of birth.

<IV 17>

[1]**1: The ninth <topic>... cycle is repeated.** Corresponds to the seventh witness in *Tequfah* §16:1–2. This doctrine assigns the lords of the hours of birth (beginning with the hour of birth, then the second hour after birth, and so on) to the native's years (beginning with the first year, then the second year, and so on) as well as to the successive horoscopic places on the native's natal chart (beginning with the first place, next the second place, and so on). A plausible source is al-Qabīṣī's *Introduction to Astrology* (2004, IV:19, p. 133; quoted in App. 12, Q. 8, §1:1–7, on pp. 493–494), where this doctrine is explained in great detail. Al-Qabīṣī does not mention Enoch as its originator, but at the end of his exhaustive account (*Introduction*, 2004, IV:19, p. 133; quoted in App. 12, Q. 8, §1:7, on p. 494) he mentions in the same breath another related doctrine that assigns the native's first year to the lord of the hour of birth and the subsequent years of the native's life to the other planets, in the order of their orbs. The latter doctrine is mentioned by Ibn Ezra in the seventh topic (*Moladot* IV 15, 1–2). The current doctrine is also explained in detail by 'Alī ibn Abī r-Riǧāl in *Kitāb al-Bārī fī aḥkām an-nuǧūm*, where the lord of the hour is designated "the lord of the orb" and the doctrine is attributed to Hermes (*Iudizios*, 2005, VI:10, pp. 61–63). Ibn Ezra refers to this doctrine and explicitly attributes it to Enoch in various places in his work on nativities. See *Moladot* III v 1, 1–2; III vii 1, 2; *Liber nativitatum* (MS Erfurt, fol. 62a), and in *Liber de nativitatibus* (1485, sig. B2v). These passages are quoted above, in note on III v 1, 2.

<IV 18>

[1]**1: Observe the ascendant... as I have explained.** See *Moladot* IV 2, 1–3 and notes.

[2]**1: The tenth <topic>... revolution of the year.** Corresponds to the sixth witness in *Tequfah* §15:1–3 and to the sixth significator in Abū Ma'shar's *Kitāb taḥāwīl sinī al-mawālīd*: "Sextus horoscopus revolutionis anni & dominus eius." = "The sixth <significator> is the ascendant of the revolution of the year, and its Lord" (*Revolutionibus*, 1559, II:1, "De numero significatorum anni" = "On the number of the indicators that should be taken into consideration every year," p. 218).

<IV 19>

[1]1: **The eleventh <topic>... it exercises lordship.** Corresponds to the fourth witness in *Tequfah* §13:1.

<IV 20>

[1]1–3: **The twelfth <topic>... good fortune.** Corresponds to the fourth witness in *Tequfah* §13:2 and to the fourteenth significator in the second part of Abū Ma'shar's *Kitāb taḥāwīl sinī al-mawālīd*: "Quartusdecim, quod planeta sit in nativitate in aliquid loco & in revolutione in alio" = "Fourteenth <significator>: that in the nativity a planet is in some position and in the revolution in another <position>" (*Revolutionibus*, 1559, II, p. 218).

<IV 21>

[1]1: **Assign a sign to each month.** This means that the position of the planets and the lot of Fortune in the nativity should be directed 30° for each month.

[2]1: **The months... 30 days and 10 hours.** According to these values, this direction moves 360° (12×30°) in 365 days (12×30 days+10 hours). This method for the revolution of the months is not found in *Sefer ha-Tequfah*. In contrast to the other two methods presented subsequently in *Tequfot ha-shanim*—(a) Ptolemy's method, in which the year is divided into 13 months of 28 days and 2 hours (*Moladot* IV 23, 1), and (b) Ibn Ezra's preferred method, in which the direction moves 32.5° in each of the 12 months (*Moladot* IV 22, 2)—in the current method the rulership of months returns at the beginning of any year to the same sign that ruled the first month of the previous year.

<IV 22>

[1]1: **When the terminal... fortunate year.** According to the division of the horoscopic places into fortunate, intermediate, and unfortunate, listed in *Moladot* IV 26, 1–2 and at *Tequfah* §12:3–6, the places presented here are

fortunate, except for the seventh and the ninth places, which are intermediate. Note, however, that here the places are not presented in the same hierarchical order as in the two aforementioned lists.

[2]2: **If you wish... <in the annual path of the Sun>.** Corresponds to *Tequfah* §17:4, where Ibn Ezra presents his preferred method for the revolution of the months. For the rationale behind this method, see note there.

<IV 23>

[1]1–2: **Ptolemy said... this method.** Corresponds to *Tequfah* §17:2. See notes there.

<IV 24>

[1]1: **We should assign one day to every 1¼°.** This means that the terminal house should be directed 1¼° for each day.

[2]1: **He [Ptolemy]... <given> country.** A virtually identical reference to Ptolemy's value for the revolution of the days and an explanation of this passage is offered in *Ṭe'amim* II (§8.5:3–4, pp. 252–253; quoted in App. 12, Q. 12, §2:3–4, on pp. 496–497). This shows that the now-lost *Reshit Ḥokhmah* II (on which *Ṭe'amim* II is a commentary) included material related to anniversary horoscopy, similar to what is found in *Tequfot ha-Shanim* and *Sefer ha-Tequfah*. A similar method is assigned to Ptolemy in the recently discovered *Seder tiqqun ha-tequfot min ha-luḥot ha-'eleh* (*Seder tiqqun*, §19:1–3, pp. 52, 66–68; quoted in App. 12, Q. 11, §2:1–3, on pp. 495–496), a work that was probably written by Abraham Bar Ḥiyya slightly before the composition of Ibn Ezra's astrological corpus.

[3]3: **Assign 12° to one day from three positions.** This means that these three positions should be directed 12° for each day.

[4]4: **Do what... the <given> country.** Corresponds to *Tequfah* §10:1–2; §11:1. See notes there.

[5]2–5: **It has been... end of the year.** Corresponds to *Tequfah* §20:1–5. See notes there.

<IV 25>

[1]**1: Sixth or twelfth place.** These are unfortunate places, as indicated later on. See *Moladot* IV 26, 2.

[2]**1–3: The days . . . twelve <equal parts>.** Notwithstanding the rubric ("the days"), the current passage, rather than dealing, as might be expected, with the revolution of the days (see *Tequfah* §20:1–5; *Moladot* IV 24, 1–3), addresses the well-known astrological doctrine that assigns each of the seven days and nights of the week, and each of the twelve hours of each of the seven days and the nights of the week, to one of the seven planets. For this doctrine, see above, note on IV 15, 1–2.

<IV 26>

[1]**1: For the beginning of everything.** This refers to the doctrine of elections. See below, note on IV 26, 3.

[2]**1: Be careful . . . twelfth <place>.** This doctrine is ascribed to Ptolemy in various parts of Ibn Ezra's astrological work. See: *She'elot* II, §3:5, pp. 350–351; *Ṭe'amim* I, §8.1:56, pp. 90–91; *Nativitatibus*, 1485, sig. a2b; and *Mishpeṭei ha-Mazzalot*: אמר תלמי המלך: אם המשרת רחוק מתחלת הבית בחלוק המצעדים פחות מחמש מעלות, יחשב בכח הבית. והקדמונים אמרו אין כח הבית לו עד שיהיה בתחלתו, וחכמי פרס אמרו כי בהיותו פחות מחמש מעלות יש לו כח בבית רק איננו שלם כי אם היה רחוק מתחלת מעלה אחת יחסר מכח הבית החמישי. = "King Ptolemy said: if the planet is less than 5 degrees from [i.e., short of] the cusp of the house, according to the division by rising times, it is considered to have the power of the place. But the Ancients said that it [the planet] is not assigned the power of the place unless it reaches its cusp, and the scientists of Persia said that when it [the planet] is within 5 degrees <of the cusp> it has power in the place but it [the power] is not full: because if it is one degree distant from the cusp <of the place> the power assigned to the planet in the place diminishes by one fifth" (MS Schoenberg 57, fol. 80). This refers to the *Tetrabiblos*: "In the first place we must consider those places prorogative in which by all means the planet must be that is to receive the lordship of the prorogation; namely, the twelfth part of the zodiac surrounding the horoscope, from 5° above the actual horizon up to the 25° that remains" (1980, III:10, 272–273).

[3]1–2: **The fortunate places... are unfortunate.** Corresponds roughly to the list of fortunate, intermediate, and unfortunate places in *Tequfah* §12:3–6.

[4]3: **Know what the native seeks in the election, Hebrew** לדעת המבחר שיבקש הנולד. In Ibn Ezra's astrological corpus, the word מבחר, *lit.* "choice," usually denotes the act of making an "election," that is, casting a horoscope related to the doctrine of elections, one of the main branches of Greek and Arabic astrology that uses various techniques related to horoscopic astrology in order to determine a propitious time for beginning some activity. For examples of the usage of the term, see: *Mivḥarim* I, §1:6, §1.2:1, pp. 46–47, 52–53; *Mivḥarim* II, §5:2; §6:15; pp. 146–147, 148–149. To make an election (לעשות מבחר) means finding a precise time for setting up an electional horoscope whose astrological elements are considered to be auspicious for beginning certain activities. This means, as in the current passage, finding the time when a particular horoscopic place in the querent's natal horoscope, which has a special relevance for the activity that the querent intends to begin, is in the ascendant of the electional horoscope; or finding the time when a benefic planet occupying a fortunate place in the querent's natal horoscope is in a favorable position in the electional horoscope; or avoiding having the ascendant of the electional horoscope occupied by a malefic planet that occupies a place in the querent's natal horoscope that has special relevance for the activity that the querent intends to begin. See *Moladot* I 8, 2 and note.

[5]3–5: **You should know... [malefic planet's ray].** In the introductions to *Mivḥarim* I and *Mivḥarim* II, Ibn Ezra introduces two methods for elections. The second, employed when the client's time of birth is unknown, consists in choosing a certain planet and determining its position, so that this planet's significations correspond to the client's request. See *Mivḥarim* I, §5:1–2, pp. 48–49; *Mivḥarim* II, §5:1–3, pp. 146–147, and notes. According to the first, which Ibn Ezra considers to be more precise and correct than the second, the electional horoscope is made dependent on the natal horoscope through the transfer of key components of the latter to the former. The most important feature is that the horoscopic place in the client's natal horoscope, whose indication conforms to the nature of the client's undertaking, should be transferred to the ascendant of the electional horoscope. For example, if the client wishes to study or to embark on long journeys, the ninth place of his natal horoscope should be put as the ascendant of the electional horoscope; if he wishes to engage

in commerce, the eleventh place; and so on. See *Mivḥarim* I, §2:1–3, pp. 46–47; *Mivḥarim* II, §2:1–4, pp. 144–145, and notes. The current passage and the example that follows (IV 26, 6–7) paraphrase two passages in *Mivḥarim* I and *Mivḥarim* II in which the second method for elections is presented. Here is how the second method is presented in *Mivḥarim* I, composed shortly after *Sefer ha-Moladot*: אם ידעת מולד האדם האחד; ומקום המאורות והמשרתים והמבטים, השמר לך לא תבחר בשום מבחר הבית השמיני או הששי או השנים עשר, וכפי חפצו בחר לו בית שהוא ראוי לו. כאלו רצה ללכת אל שלטון, שים המעלה הצומחת הבית העשירי או מקום השמש אם לא היה בית נופל, ואם לסחורה בית עשתי עשר, ואם ללמוד הבית התשיעי או השלישי, ועוד אדבר על זה. ואם היה באותו מזל במולדו אחד המזיקים, השמר לך שלא תשים המעלה הצומחת מקום המזיק. = "First <method>. If you know a man's time of birth and the position of the luminaries, planets, and aspects <at that time>, be careful never to choose the eighth, sixth, or twelfth place <of the natal horoscope as the ascendant> in any election [i.e., in any electional horoscope], but choose a suitable place for him according to his wishes. If he wishes to have an audience with a ruler, put the tenth place <of the natal horoscope> as the ascendant degree <of the electional horoscope>, or the position of the Sun, if it is not in a cadent place <in the natal horoscope>; if <he wishes> to engage in trade, <put> the eleventh place <of the natal horoscope>; and if <he wishes> to study, the ninth or third place <of the natal horoscope>. I shall say more about that <in due course>. If at the time of birth there is a malefic <planet> in this sign, be careful not to put the ascendant degree <of the electional horoscope> in the position of the malefic <planet at the time of birth>" (*Mivḥarim* I, §2:1–3, pp. 46–47).

[6]**6–7: As an example . . . <of the electional horoscope>.** This illustration shows, in the framework of the first method for elections (which assumes that the astrologer knows the client's date of birth), how to avoid having the ascendant of the electional horoscope occupied by a malefic planet that occupies a place in the querent's natal horoscope that has special relevance for the activity that the querent intends to begin. The illustration highlights two points: (a) Because the election is meant to find a proper time to visit an important person (indicated by the tenth place), the ascendant of the electional horoscope is deliberately chosen to be identical to the cusp of the tenth place of the natal horoscope (Gemini 4°). (b) A malefic planet (Saturn) is supposed to be close to the cusp of the tenth place of the natal horoscope (Gemini 12°) and therefore close to the ascendant of the electional horoscope. To avoid this problematic

situation, Ibn Ezra utilizes the doctrine of the planets' "rays" (see above, note on III i 15, 4): because Saturn's ray extends 9° ahead or behind the planet, Ibn Ezra solves the problem by stating that the ascendant of the electional horoscope should be more than Gemini 12° + 9°, that is, more than Gemini 21° where Saturn's influence is not felt. An almost identical illustration is offered in *Mivḥarim* I, composed shortly before *Sefer ha-Moladot*: ודמיון זה, היה הצומח במולדו עשרים מבתולה, והיה שבתי בתחלת הבית העשירי בחמש עשרה מעלות מתאומים. והנה אם תצטרך לבחור לו ללכת לשלטון, תהיה המעלה הצומחת מארבע ועשרים ממזל תאומים, וטעם זה בעבור היות אור גוף שבתי תשע מעלות. ואם לא יכולת, יהיה משש עשרה ולמעלה, ולא יהיה פחות. = "As an illustration, the ascendant at the time of his birth is Virgo 20°, and Saturn is in the cusp of the tenth place at Gemini 15°. So if you have to choose for him <a time> to have an audience with a ruler, the ascendant degree <in the electional horoscope> should be no less than Gemini 24°, and this is because the ray of Saturn's body is 9°. But if you cannot do this, it should be more than <Gemini> 16°, but no less" (*Mivḥarim* I, §3:1–3, pp. 48–49). *Mivḥarim* II, too, offers an analogous illustration after the presentation of the first method of elections in (*Mivḥarim* II, §2:4, pp. 144–145).

[7]3–7: **You should know... <of the electional horoscope>**. How this passage, devoted to the doctrine of elections, find its place at the end of *Tequfot ha-Shanim*, concerned with continuous horoscopy? It may be a later interpolation by an anonymous copyist, together with the previous and following three paragraphs (see *Moladot* IV 27, 1; IV 28, 1; and IV 29, 1–3). Note, however, that all these parts of *Sefer ha-Moladot* occur in all the Hebrew manuscripts examined, as well as in the Latin translation by Peter d'Abano, produced in the middle of the thirteenth century (considerably earlier than the date of any of the extant Hebrew manuscripts). It is more plausible, though, that Ibn Ezra himself included this passage because he considered the predictions made by means of the doctrine of elections to be of analogous astrological significance to those made by means of the revolutions of the days.

<IV 27>

[1]1: **The cardinal points... *Beginning of Wisdom*.** This is the account in *Reshit Ḥokhmah* I of the four quadrants' attributes, including their

והגלגל יתחלק בכל רגע מרגעי השעות על ארבעה חלקים. cardinal points: כי רביעית הגלגל ההוה מקו חצי השמים עד המעלה הצומחת הוא מזרחי וזכר והולך לפנים; והדומה לו בארבעה שורשים, האויר; ובגוף האדם, הדם; ובמועדי השנה, זמן החום; ומחלקי רביעיות היום והלילה, החלק הראשון; ומשנות האדם, זמן הילדות; וממראה העינים הלובן. והרביעית שהוא בין קו חצי השמים עד המעלה השוקעת הוא דרומי, וחלש כנקבה, ומעשיו אחורנית; והדומה לו בארבעה שורשים, האש; וממועדי השנה, הקיץ; ומרביעיות היום והלילה, החלק השני; ובגוף האדם, המרה האדומה; ומזמן שנותיו, הבחרות; ועין מראהו, אדום. והרביעית שהיא מהמעלה השוקעת עד מעלת התהום הוא מערבי, בכח זכר, והוא הולך לפנים; והדומה לו בשורשים, הארץ; ובמועדי השנה, החורף; ומרביעיות היום והלילה, הרביעית השלישית; ובגוף האדם, המרה השחורה; ומשנותיו כשהוא, סמוך אל חמישים; ועין מראו שחור. והרביעית שהוא מקו התהום עד המעלה הצומחת הוא שמאלי, כדמות נקבה, הולך אחורנית; והדומה לו בשורשים, המים; ובמועדי השנה, הקור; ומרביעיות היום והלילה, הרביעית האחרונה; ובגוף האדם, הקור המתערב עם הלחה; ומשנותיו, ימי הזקנה והשיבה; ועין מראהו, ירוק. = "The circle [the zodiac] is divided at any minute from any hour into four parts. The quadrant of the circle [the zodiac] between the line of the midheaven and the ascendant degree is eastern, masculine, and advancing; of the four elements, it resembles air; of the human body, <it resembles> blood; of the seasons of the year, the hot season; of the diurnal and nocturnal quadrants, the first division; of human years, childhood of the colors, white The quadrant between the line of midheaven and the descendant degree is southern, weak like a female, and its effect retreating; of the four elements, it resembles fire; of the seasons of the year, the summer is in its portion; of the diurnal and nocturnal quadrants, the second division; of the human body, the red bile; of human years, youth is in its portion; red is its color. The quadrant between the descendant degree and the degree of the lower midheaven is western, with masculine power, and advancing; of the four elements, it is similar to earth; of the seasons of the year, the winter; of the diurnal and nocturnal quadrants, the third division; of the human body, the black bile; of human years in its portion, when one approaches fifty years; its color is black. The quadrant between the line of the lower midheaven and the ascendant degree is northern, similar to the feminine, and retreating; of the four elements, it is similar to water; of the seasons of the year, <the season of> cold; of the diurnal and nocturnal quadrants, the fourth division; of the human body, <what is> cold mixed with moist; of human years, old age is in its portion; its color is green" (MS Oxford 160, fols. 39a–39b).

[2]1: **Advise him, Hebrew בחר לו, lit. choose for him.** This means that the astrologer advises the client to travel in some direction by means of casting an electional horoscope. See above, note on IV 26, 3–7, and next note.

[3]1: **The cardinal points . . . planets <are located>.** Corresponds closely to the following passage in the third chapter of *Mivḥarim* I, which deals with the activities signified by third horoscopic place, particularly with short journeys: ואם מצאת כוכבים טובים ברביעית מזרחית, בחר מזרחית מקומך ללכת, וכן שאר הפאות, והפך זה אם יהיו שם המזיקים. = "If you find benefic planets in the eastern quadrant, travel east from the place where you are, and similarly for the other cardinal points; but do the opposite if there are malefic planets" (*Mivḥarim* I, §3.2:6, pp. 74–75).

<IV 28>

[1]1: **Any city whose sign.** The sign of the city is defined in *Sefer ha-'Olam* II: ודע כי מה שאמרתי מזל מדינה זה פירושו המזל שהוא עולה בעת הוסדה. = "Know that when I referred to the sign of a city I meant the sign that was the ascendant when it was founded" (§15:1, pp. 164–165). *Sefer ha-'Olam* I offers a list of 22 cities and their respective zodiacal signs (§38:1–24, pp. 76–79); *Sefer ha-'Olam* II has a similar list of 23 cities (§15:2–25, pp. 164–167). Many applications of the sign of the city in world astrology are offered in the two versions of *Sefer ha-'Olam*. See *'Olam* I, §25:1–5, pp. 68–69; §34:1–7, pp. 74–75; §35:1–7, pp. 74–77; §53:1–7, pp. 86–87; §68:1, pp. 96–97; *'Olam* II, §9:6, pp. 162–163; §20:1–7, pp. 170–171; §23:1–3, pp. 170–173. See also *Mivḥarim* II, §4.2:8, pp. 158–159 and *She'elot* I, §7.5:1, pp. 274–275. The doctrine of the sign of the city is mentioned by Ptolemy in *Tetrabiblos*, 1980, II:3, p. 161; II:5, p. 163.

<IV 29>

[1]1: **The colors . . . ruler of the native.** The colors assigned to each planet are listed in the fourth chapter of *Reshit Ḥokhmah*, in each of the sections allotted to the seven planets. For Saturn's color, for example, see *Reshit Ḥokhmah*, 1939, IV, xliv:13. This is how *She'elot* I describes the following application of the planets' colors for a prediction related to finding buried treasure: ובעל השעה יורה על גוון מראה: ואם שבתאי הוא שחור, ואם צדק ירוק, ואם מאדים אדום, ואם השמש לבן וזך, ואם נגה יפה מעורב, ואם ככב חמה גוונים רבים יש לו, והלבנה תורה על לבן שאינו זך. = "The lord of the

hour signifies the color: if <the lord of the hour> is Saturn, <the hidden thing is> black; if Jupiter, green; if Mars, red; if the Sun, pure white; if Venus, beautiful and mixed <colors>; if Mercury, many colors; the Moon signifies white but not pure" (*She'elot* I, §4.10:5, pp. 262–263).

[2]**1: The ruler of the native... the places of life.** This is explained in *Moladot* III i 3, 1–5. See notes there.

[3]**2: Receives the power.** *Mishpeṭei ha-Mazzalot* (MS Schoenberg 57, fol. 81) explains the conditions of reception of power by an upper planet as follows: = משפטי המשרתים: לעולם יתן הכוכב המשרת השפל הכח לגבוה ממנו, בין במחברת בין באחד מהמבטים. ואם הם על מבטו שנים או שלשה כוכבים או יותר, יתן הכח לקרוב במעלות המבט. ואם הוא יקבל הכח הוא יהיה הפקיד, אם לא יתן גם הוא הכח לעליון ממנו, בין במחברת בין באחד המבטים. כי אם יתן, הכוכב השלישי הוא הפקיד, והדין כפי כח הפקיד מערך המעלה הצומחת, ומערכו אל שני המאורות, וממשלתו במקומו. והנותן הכח על דברים רבים: כי אם יתן הכח מבית הכוכב העליון או מבית כבודו, אז יקבלנו העליון באהבה גמורה, אם היה במחברת או במבט שלישית או מבט ששית; ואם היה המבט נכח או מבט רביעית, גם הוא יקבל הכח רק בתוכחות ודברים. ואם היה הנותן בבית מלחמת הגבוה או בבית קלונו, יקבל הכח בכעס וכאלו הוא מוכרח, אפילו אם היו השנים הכוכבים במבט שלישית. והראשונים אמרו כי יקבל הכח ברצון מבית שלישות הגבוה או מגבולו, ותלמי אומר יקבלנו ויהיה פקיד לו בלב שלם, וככה בכל מקום שאין ממשלה לגבוה במקום השפל הנותן הכח. ואם היה השפל בביתו או בכבודו, והוא בית כבוד הגבוה או ביתו, ויתן הכח לו, זו טובה על טובה אין למעלה ממנה. והדמיון: נגה במאזנים י' מעלות ושבתאי בתאומים י"ב. והנה, נגה בביתו והוא בית כבוד שבתאי. והפך זה להיות בבית מלחמתו, והוא בית קלון העליון, כמו הלבנה במזל גדי והיא נותנת הכח לכוכב צדק במבט רביעית: אז יהיה הקבול בלי רצון ואין תועלת בו. = "Judgments of the planets: a lower planet will always give its power to a planet that is above it, either in conjunction or in one of the aspects. If two, three, or more planets are in aspect with it [the lower planet], it [the lower planet] will give power to the one that is in closer aspect to it. When it [the latter planet] receives power it is the lord, unless it too gives power to another <planet> that is above it, either in conjunction or in one of the aspects. If it gives <its power to another planet that is above it>, the third planet will be the lord, and the judgment depends on the power of the lord as it is configured with the ascendant degree, with respect to the luminaries, and its lordship [of domicile, exaltation, triplicity, term, or decan] in its position. <A planet> gives its power in many ways: if it [the lower planet] gives power from the house of the upper planet or from

its [the upper planet's] house of exaltation, then the upper <planet> will receive it with complete love, in conjunction, trine, or sextile; if the aspect is opposition or quartile, it [the upper planet] will receive power, too, but with reproof and argument. If the giver of power is in the upper <planet's> house of detriment or in the house of its dejection, <the upper planet> will receive power with anger and as if under duress, even when the planets are in trine. The Ancients said that it [the upper planet] will willingly receive power from the upper <planet's> house of triplicity or its term, and Ptolemy says that it will receive <power> and be its lord wholeheartedly, and that this applies to any position where the upper <planet> has no lordship [of domicile, exaltation, triplicity, term, or decan] over the position of the lower <planet> that gives power. If the lower <planet> is in its house or its exaltation, and this is the upper <planet>'s house of exaltation or its house, and it [the lower planet] gives power to it [the upper planet], this adds good fortune to good fortune and nothing surpasses it. Illustration: Venus is at Libra 10° and Saturn at Gemini 12°. So Venus is in its <planetary> house, which is <also> Saturn's house of exaltation. But the opposite occurs if it <the lower planet> is in its house of detriment and this <also> the upper <planet>'s house of dejection, as when the Moon is in Capricorn and gives power to Jupiter in quartile: then the reception <of power> occurs reluctantly and vainly." For the condition of giving power, see above note on III i 5, 11.

PART THREE

BOOK OF REVOLUTION
BY ABRAHAM IBN EZRA

בשם[1] אמרתו[2] צרופה
אחל[3] ספר התקופה

1 (1) | בשוב השמש אל המעלה שהיתה[4] במזל רגע הלידה ומספר החלקים 86א
הראשונים, אז תעלה לנולד שנה תמימה. (2) וכן תעשה לכל[5] שנה ושנה[6] עד
סוף שנת הנולד. (3) ותוכל לדעתו[7] בדרך[8] קרובה, שתקח לכל שנה תמימה
שעברה א׳ יום וחמש שעות[9] ישרות, גם מ״ט חלקים מס׳[10] ראשונים לשעה[11],
וחבר על המספר[12] המחובר כמה שעות ישרות וחלקי שעה ישרה עברו אחר
חצי היום ברגע המולד. (4) ואם יתחברו[13] שעות רבות, עשה מהם ימים וכתוב
מספרם, גם עשה מהחלקים שעות וכותבם בטור[14] השעות. (5) ודע כמה ימים,
{ואם הם יותר מז׳ השלך אותם, וקח הנשאר,}[15] ושעות וחלקי שעות[16] יתחבר.
(6) ותחל לספור הימים והשעות והחלקים מרגע חצי היום שהיה לפני לידת[17]
הנולד, וכבר ידעת בלוחות כי תחלת יום[18] מחצי היום[19] עד חצי יום אחד. (7)
אז תדע רגע תקופת השנה[20], הוצא[21] ברגע השעה וחלקיה המעלה הצומחת.

2 (1) ותוכל לדעת בדרך קרובה רגע שוב השמש אל מקומה הראשון, שיהיה
שמור אצלך מהלך השמש האמצעי במולד, ובקש מתי הגיע השמש אל מקומה
במהלך האמצעי, ומרגע השעה תוכל לדעת המעלה[22] הצומחת. (2) אז[23] כפול
השנים השלימות על פ״ז[24] מעלות וגם[25] ט״ו חלקים. (3) וההווה, אחר שתשליך
כל מעלות הגלגל, הוסיף[26] על מצעדי המעלה הצומחת ברגע המולד בלוח
הארץ אשר תמצא כנגד[27] המחובר, היא המעלה הצומחת בתקופת השנה.

[1]בשם] לסק; ח > אשר. [2]אמרתו] לחק; ס אמרתי. [3]אחל] לחק; ס אז״ל. [4]שהיתה] לחס; ק שהיה. [5]לכל] לסק; ח חסר. [6]ושנה] לסק; ח בשנה. [7]לדעתו] לס; חק לדעת זה. [8]בדרך] לס; ח על דרך; ק דרך. [9]א׳ יום וחמש שעות] לס; ח יום אחד וחמש שעות; ק א יום ה שעות [10]מס׳] ל; חס משעיס; ק חסר. [11]לשעה] לסק; ח > ישרה. [12]על המספר] לסק; ח אל מספר. [13]יתחברו] לסק; ח > מהם. [14]בטור] לחס; ק בשורה. [15]ואם הם יותר מז׳ השליך אותם וקח הנשאר] לסק; ח חסר. [16]שעות] לסק; ח שעה. [17]לידת] לסק; ח לדת. [18]יום] לסק; ח היום. [19]מחצי יום] לס; ח מחצי היום; ק חסר. [20]השנה] לחס; ק השעה. [21]הוצא] לסק; ח הוציא. [22]המעלה] לסח; ק חסר. [23]אז] לסח; ק חסר. [24]פ״ז] לסק; ח פ״ד. [25]וגם] ל; חס גם; ק חסר. [26]הוסיף] לסק; ח הוסיפנו. [27]כנגד] לחק; ס בצד.

In the name of His pure utterance
I begin the *Book of Revolution*

1 (1) When the Sun returns to the degree in the sign where it was at the moment of the birth, and the same minutes, one full year has passed for the native.[1] (2) Proceed in this manner every year until the end of the native's years. (3) To know this in an approximate manner, to each full year that has passed allot one day, 5 equal hours,[2] and 49 minutes[3] (of an <equal> hour of 60 minutes); to this total add the equal hours and the minutes of an equal hour past noon at the moment of birth. (4) If many hours are obtained <in this way>, convert them into days and write down the number; also convert the minutes into hours and write them down in the hours column. (5) Find the number of days {—if there are more than 7, cast out 7s and take the reminder[4]—}, and the total of hours and minutes. (6) Begin counting days, hours, and minutes from noon before the birth of the native; you already know from the tables that the day starts at noon and <runs> until the next noon.[5] (7) Then you know the moment of the revolution of the year;[6] find out the ascendant degree at the hour and minutes <of the revolution of the year>.[7]

2 (1) You can know the moment when the Sun returns to its initial position [i.e., where it was at the moment of birth] in an approximate manner, if you set down the mean motion of the Sun at the nativity and determine <from the astronomical tables> when the Sun <again> reaches this position according to its mean motion; you can determine the ascendant degree from the hour.[1] (2) Then multiply the whole years <that have passed since the native's birth> by 87° 15′.[2] (3) After casting out all the degrees of the circle [360°], add the result to the rising time[3] of the ascendant degree at the moment of birth, as you find it in the table of <ascensions for> the <given> country opposite the result; and this is the ascendant degree at the revolution of the year.[4]

3 (1) אז[1] הוצא[2] השנים שעברו ד' ד', ואם ישאר[3] אחד קח לך[4] צ' מעלות, ואם ב' קח ק"פ[5] מעלות[6], ואם ג' קח[7] ר"ע[8] מעלות. (2) ושוב וכפול שנות הילוד שעברו על ב' מעלות גם מ"ה חלקים, וחסר המחובר מהמעלות שהיו לך מהשנים שהם פחותות מארבע, והשאר[9] הוסיפנו על מצעדי המעלה הצומחת הראשונה[10]. (3) ואם היה המחובר גדול מהמעלות שהיו בידך, חסר המעלות מהמחובר והנשאר[11] חסרנו מהמעלה הצומחת. (4) ואם אין[12] לך מעלות, חסר המחובר ממצעדי[13] הצומחת[14] הראשונה, והכל הוא שוה[15].

4 (1) ותקן מקום המשרתים ברגע התקופה. (2) וכבר אמרתי לך בספר המולדות[16] כי בעל[17] השלישות[18] מקום השמש לנולד ביום, או מקום הלבנה לנולד בלילה, הם[19] הפקידים על שנות הנולד, שתחלקם[20] לג' חלקים. (3) ויש לך להסתכל בתקופת השנה איך הוא הפקיד[21] על אותו השלישות, כי אם היה רגע המולד במערכת[22] טובה ובתקופה[23] רעה, יחסר מעט מהטובה, ואם בתחלת מערכת רעה[24] ובתקופה בטובה[25], יחסר מעט מרעתו, ואם שתיהן טובות[26], טוב על טוב, ואם שתיהם[27] רעות, רע לע רע.

5 (1) וראה מקום ניהוג בעלי החיים[28], והמזל הצומח, גם על[29] מקום הלבנה, לנולד ביום או בלילה כפי המצעדים, שתתן לכל מעלה אחת שנה תמימה שהיא שנת החמה, ותתן לכל נ"ט חלקים ח'[30] שניים יום אחד. (2) והנה שנים[31] עדים.

6 (1) והשלישי שתסתכל אל מזל הסוף[32], והטעם שתתן במעלות[33] ישרות לכל מזל שנה אחת[34], ובהשלים י"ב שנה, יחזרו חלילה. (2) וככה תעשה: התסתכל אי זה | ככב היה במזל הסוף[35] ברגע המולד, אם יש[36] מבטו[37] עליו, אי 386ב
זה מבט שיהיה. (3) ותן[38] לכל מעלה ממזל הסוף י"ב יום וחצי ששית יום, ודע מתי יגיע אל מקום הכוכב[39] ההוה במזל ברגע המולד, גם ברגע תקופת השנה. (4) גם שים תחלת בית הסוף כאשר היו בו[40] במחלוקת[41] המצעדים עד סוף הבית, וכפי ערך המספר אל מקום הכוכב[42] או מבטו במולד ובתקופה[43] תדין[44].

[1]אז] לחק; ח או. [2]הוצא] לחק; ח הוציא. [3]ישאר] לק; חס תשאר. [4]לך] לחק; ס לה. [5]ק"פ] ל; חסק ק"ף. [6]מעלות*] ח; לסק חסר. [7]קח] לסק; ח חסר. [8]ר"ע*] ק; לחס ע"ר. [9]והשאר] לסק; ח והנשאר. [10]הראשונה] לחק; ס הראשון. [11]והנשאר] לסח; ק והשאר. [12]אין*] לסק; ח חסר. [13]ממצעדי*] חק; ס במצעדי. [14]הצומחת] לסק; ח > ואם לך מעלו' (קו חוצה מעל, והוא סימן למחיקה). [15]שוה הוא] לסק; ח ש. [16]המולדות*] חק; לס המולדים. [17]בעל] לסק; ח בעלי. [18]השלישות] לסק; ח שלישות. [19]הם] לסק; ח > הס. [20]שתחלקם] לק; חס שתחלק. [21]הפקיד] לחק; ס ופקיד. [22]במערכת*] חק; לס במערכה. [23]ובתקופה] ל; ח ובתקופת השנה במערכת; ס ובתקופת השנה; ק ובתקופה במערכת. [24]בתחלת מערכת רעה] לסק; ח במערכת רעה בתחלה. [25]בטובה] לסח; ק טובה. [26]שתיהן טובות*] חק; לס שניהם טובים. [27]שתיהם] לסק; ח חסר. [28]בעלי החיים] לסק; ח הבעל חיים. [29]על] לס; חק חסר. [30]ח'] לסק; ח ו"ח. [31]שנים] לס; ק שני; ח ב. [32]והשלישי שתסתכל אל מזל הסוף] לס; ח חסר. [33]במעלות] לסח; ק לכל מעלות. [34]לכל מזל שנה אחת] לסק; ח לכל שנה מזל א'. [35]במזל הסוף] לחק; ס בסוף. [36]אם יש] לחק; ס ז ויש. [37]מבטו] לסק; ח מבטיו. [38]ותן] לסק; ח וכן. [39]הכוכב] לסק; ח הככב. [40]בו] לסק; ח חסר. [41]במחלוקת] לסק; ח במחלקות. [42]הכוכב] לסק; ח ככב. [43]ובתקופה] לסק; ח או בתקופה. [44]תדין] לסח; ק > ככה.

3 (1) Then cast out 4s from the years that have passed <for the native>; if the remainder is one, take 90°; if <the remainder is> two, take 180°; if <the remainder is> three, take 270°. (2) Now multiply the years that have passed for the native by 2° 45′,[1] subtract the result from the degrees you obtained for the years that are less than 4,[2,3] and add the remainder to the rising time of the first ascendant degree.[4] (3) If the sum is greater than the degrees of your result, subtract the degrees from the sum[5] and subtract the remainder from the ascendant degree. (4) But if there are no degrees, subtract the sum from the rising time of the first ascendant;[6] and they all yield the same result.[7,8]

4 (1) Determine the position of the planets at the time of the revolution. (2) I have already informed you in the *Book of Nativities*[1] that the lord of the triplicity of the Sun's position [i.e., the zodiacal sign] for a person born by day, or of the Moon's position for a person born by night, are the rulers of the native's years, which you should divide into three parts. (3) At the revolution of the year, observe the condition of the lord of this triplicity: if it [the lord of the triplicity] is in a fortunate configuration at the moment of birth but in an unfortunate <configuration> at the revolution <of the year>, <its> good fortune is diminished slightly; if it is in an unfortunate configuration initially [at the nativity] but in a fortunate <configuration> at the revolution <of the year>, its misfortune is diminished slightly; if both <configurations> are fortunate, the good fortune is redoubled; if <both configurations> are unfortunate, the misfortune is redoubled.[2]

5 (1) Observe the position of the direction of the lords of <the places of> life,[1] the ascendant sign, and the Moon's position, for a person born by day or by night, according to the rising times; <then> assign one full year, meaning a solar year, to each degree <of the direction>, and one day to each <interval of> 59′ 8″[2,3] [i.e., direct the aforementioned positions one degree for each solar year, and 59′ 8″ for each day]. (2) So these are two witnesses.[4]

6 (1) The third <witness> you should observe is the terminal sign; this means that you assign, in equal degrees, one year to each sign,[1] and repeat the cycle when 12 years are up. (2) Proceed as follows: determine which planet was in the terminal sign at the moment of birth and whether it [the planet] aspects it [the terminal sign] in any aspect. (3) To each degree of the terminal sign assign 12 days plus half of one-sixth of a day[2] [i.e., direct the terminal sign 1° for each period of 12 days and 2 hours], and determine when it [the terminal sign] reaches the position of the planet that was located in the <terminal> sign at the moment of birth, and also at the moment of the revolution of the year. (4) Determine the beginning of the

7 (1) דמיון: נולד ילוד בגבול ל״ח ל[1], והמזל העולה י׳ מגדי, ותחלת הבית העשירי בחלוק[2] המצעדים ג[3] י״ג ממזל עקרב, ותחלת הבית הי״א[4] כ״ד[5] מ״ט מעקרב[6]. (2) ונחשוב כי היה כוכב ברגע המולד עם[7] י״ד כ״ה במזל עקרב. (3) ונאמר כי היה[8] שנת ל״ד לנולד, והיה כוכב[9] במזל[10] עם[11] י״ד כ״ה ממאזנים.

8 (1) {והנה הוא[12] מזל הסוף. על כן קורא לבית ולמזל שלפני הבית העשירי סוף, לפי שתחלת[13] הבתים שבדרך המצעדים מתחלת הבית העשירי. (2) נמצא בית שלפני הבית העשירי הוא בית הסוף, ותחלת העשירי במעלות ישרות י׳[14] ממאזנים. (3) לכן א״מ ממאזנים, לפי[15] שתחלת בית ראשון[16] שרה מעלות[17] מגדי, ובקו השוה מי׳ לי״ח[18] הרי״ט[19] בית אחד, וכן פי׳[20] בלוחות, אע״פ שבדרך המצעדים מאזנים נבלע בבית ט׳[22,21].}

9 (1) והנה כפלנו מרחק הכוכב, שהוא ד׳ כ״ה מתחלת מעלת הסוף[23] המזל, על דרך הערך. (2) {שנעשית[24] ככה שנקח חלקי המרחק וחלקי שעת הסוף שהם ימי[25] השנה[26]. (3) והנה עלו קרוב[27] מנ״ד[28] ימים[29], ואם לקחנו לכל[30] מעלה י״ב יום וחצי ששית יום[31], הנה לארבע[32] מעלות מ״ח[33] ימים, ולחמישה ועשרים[34] חלקים חמישה[35] ימים ומחצית ששית היום, קרוב מיום אחד. (4) ונשוב להסתכל לסוף[36] בית[37] העשירי בדרך המצעדים, והנה תחלת הבית העשירי[38] ג יג מעקרב עד[39] כ״ד מ״ט מעקרב, והנה כלו[40] כ״א[41] ל״ו, ומרחק הכוכב[42] מתחלת הבית העשירי[43] י״א[44] י״ב, {וזה[45] מקום הככב ברגע המולד הוא ב״ד כ״ה מעקרב ובהסירך ג י״ג, שהוא תחלת הבית העשירי, ישאר י״א י״ב[46]}. (5) והנה בעבור חמישית המעלה נעשה הערך ככה[47], והנה יעלה במספר כמו[48] קפ״ט ימים.

[1] ל״ח ל׳] לח; ס ל׳; ק חסר. [2] בחלוק] לסח; ק בחלוקת. [3] ג] לחק; ס גם. [4] הי״א] לחק; ס הי״ה. [5] כ״ד*] חק; לס כ״ה. [6] מעקרב] לסק; ח חסר. [7] עם*] חסק; ל עד. [8] היה] לסק; ח > תחלת. [9] והיה כוכב] לסק; ח והנה ככב. [10] במזל] לסק; ח במולד. [11] עם*] חק; לס עד. [12] הוא] לס; ק היה; ח חסר. [13] לפי שתחלת] לק; ס לשתחלת; ח חסר. [14] י׳] לק; חס חסר. [15] לפי] ל; סק לפני; ח חסר. [16] בית ראשון] לס; ק הבית הראשון; ח חסר [17] מעלות] לק; חס חסר. [18] מי׳ לי׳] לס; ח מעשרה לעשרה; ח חסר. [19] הרי׳] ל; ס היה; חק חסר. [20] פי׳] לס; ק באר; ח חסר. [21] ט׳] לק; ס א׳; ח חסר. [22] הנה הוא מזל הסוף על כן קורא לבית ולמזל שלפני הבית העשירי סוף שתחלת הבתים שבדרך המצעדים מתחלת הבית העשירי נמצא בית שלפני הבית העשירי הוא בית הסוף ותחלת העשירי במעלות ישרות ממאזנים לכן א״מ ממאזנים לפני שתחלת בית ראשון שרה מגדי ובקו השוה מי לי היה בית אחד וכן פי׳ בלוחות אע״פ שבדרך המצעדים מאזנים נבלע בבית ט׳] לס; ח חסר. [23] הסוף] לסק; ח סוף. [24] שנעשית] לסק; ח שתעשה. [25] ימי] לק; ס מימי; ח חסר. [26] שנקח חלקי המרחק וחלקי שעת הסוף שהם ימי השנה] לסק; ח חסר. [27] קרוב] לסח; ק מקרוב. [28] מנ״ד] לסק; ח מן נ״ד. [29] ימים] לסח; ק יום. [30] לכל] לסק; ח בכל. [31] יום*] חק; לס חסר. [32] לארבע] לס; ק לארבע; ח עלו ל״ד. [33] מ״ח] לק; ח מ״ה; ס מ״א. [34] ולחמישה ועשרים] לסק; ח ולכ״ה. [35] חמישה] לסק; ח ה׳. [36] לסוף] לסק; ח סוף. [37] בית] לס; חק הבית. [38] העשירי] לסק; ח חסר. [39] עד] לסק; ח וסופו. [40] כלו] לסק; ח כלם. [41] כ״א] לקח; ס כה. [42] הכוכב] לסק; ח הככב. [43] העשירי] לסק; ח חסר. [44] י״א] לחק; ס י״ה. [45] וזה] לס; ק והוא; ח חסר. [46] וזה מקום הככב ברגע המולד הוא ב״ד כ״ה מעקרב ובהסירך ג י״ג שהוא תחלת הבית העשירי ישאר י״א י״ב] לסק; ח חסר. [47] ככה] לסק; ח כך. [48] כמו] לסק; ח חסר.

terminal house according to the division <of the [horoscopic] places> by rising times up to the end of the place, and pronounce judgment according to the ratio of this number [the division of the horoscopic places by rising times] to the position of the planet or its aspect at the nativity or the revolution <of the year>.[3,4]

7 (1) Illustration:[1] the native was born in the climate[2] <whose latitude is> 38° 30′;[3] the ascendant sign is Capricorn 10°, the cusp of the tenth place in the division of the rising times <at this latitude> is Scorpio 3° 13′, and the cusp of the 11th place is Scorpio 24° 49′. (2) Suppose that at the moment of birth a planet is at Scorpio 14° 25′. (3) Say, too, that when the native is 34 years old, the planet is at Libra 14° 25′, in the <terminal> sign.

8 (1) {So, this is the terminal sign[1] [Libra]. He [Ibn Ezra] designates the place and the sign before the 10th place <in the nativity> [Libra] as the terminal <house> because the cusp of the <horoscopic> places is <calculated> according to the method of rising times with respect to the tenth place.[2] (2) Hence the place before the tenth place is the terminal house, and the cusp of the tenth <place>, in equal degrees, is Libra 10°. (3) He [Ibn Ezra] said "that <the planet is> at Libra" because the cusp of the first place is Capricorn 10°, and, on the equator, <from> 10° <in one sign> to 10° <in the next sign> is one place, and he explained the same thing in the tables, although in <the calculation of places according to the> rising times Libra is within the ninth place.}[3,4]

9 (1) So, we multiply the planet's distance from the beginning of the terminal sign, which is 4° 25′[1] using the method of proportions as follows.[2] (2) {We take <the ratio of> the fraction of the distance <traversed by the terminal sign> to the fraction of the time, expressed in terms of the days of one year, it takes the terminal sign <to move this distance>[3] [for example, the terminal signal moves 30° in one year; and therefore it moves 1° in 12½ days]}. (3) The result is approximately 54 days,[4] because we assign 12 days plus half of the sixth of a day to each degree <of the planet's distance from the beginning of the terminal sign>, so that for the 4° <of the distance> we get 48 days,[5] and for the 25′ we get 5 days plus half of the sixth of a day, which is approximately one day.[6,7] (4) Next we observe <from the beginning to> the end of the tenth place <calculated> by the method of rising times: the cusp of the tenth place is Scorpio 3° 13′; its end is Scorpio 24° 49′, so that it covers 21° 36′; therefore the distance of the planet from the cusp of the tenth place is 11° 12′; {and this is because the

10 (1) והנה נתן שלישית הכח לכוכב[1] ההוה במזל הסוף במעלות ישרות, ושתי שלישיות הכח לזה האחר שהיה בחלוק המצעדים. (2) וכפי תולדת הכוכב, ומקומו כנגד המעלה הצומחת, ועל איזה בתים יש לו ממשלה, נקח הבית שיסתכל אליו במולד, וככה תדין.

11 (1) וככה תעשה בניהוגים[2], שתנהג[3] במעלות ישרות[4] אל מקום כוכב, אל[7] מבטו, ותן[5] שלישית הכח אליו, ובמצעדים שת[6] שלישית הכח. (2) ואם אין שם כוכב או מבט, תן[7] חצי הכח לבעל הבית או הכבוד או השלי־שות, אי זה מהם הוא המביט, והחצי לבעל הגבול.

12 (1) וראה: בהגיע הסוף אל מזיק, יהיה רע, ואם אל טוב, טוב. (2) ודע כי בהיות בעל[8] הסוף אל הבתים הנכבדים, טוב גמור[9]. (3) ואלה הם: הרא־שון, והחמישי, והעשירי, והעשתי עשר[10]. (4) והרעים ביתדות הרביעי[11], והאמ־צעי הוא הבית[12] השביעי[13]. (5) והאמצעי בסמוכים השני[14], והרע השמיני[15]. (6) והאמצעי בנופלים[16] הט׳ גם הג׳, והרע בנופלים גם[17] הי״ב, והו׳[18] רע מהכל[19]. (7) ואם[20] סוף השנה לביתי[21] טוב ושם במולד כוכב טוב, הנה[22] טוב גמור[23] אם רע[24], יחסר רעתו[25]. (8) ואם הגיע הסוף בבית רע[26] ושם כוכב טוב[27], יחסר מהרע[28], ואם שם[29] רע, יהיה רע גמור, וככה תדין[30] בבתים האמצעיים.

[1]לכוכב] לסק; ח חסר. [2]בניהוגים] לחק; ס חסר. [3]שתנהג] לסק; ח שתנהוג. [4]ישרות] לסק; ח חסר. [5]אל] לסק; ח < או. [6]ותן] לסק; ח תן. [7]שת*] ק; לסח חסר. [8]שלישית הכח אליו ובמעצדים שלישית הכח ואם אין שם כוכב או מבט תן] לסק; ח חסר. [9]בעל] לסק; ח חסר. [10]טוב גמור*] ח; לסק אמור טוב. [11]הראשון והחמישי והעשירי והעשתי עשר] לס; ק הראשון החמישי העשירי העשתי עשר; ח הא׳ והה׳ והי׳ והי״א. [12]הרביעי] לס; ח הד׳; ק חסר. [13]הוא הבית] לס; ח הוא בית; ק הבית. [14]השביעי] לסק; ח הז׳. [15]השני] לסק; ח הב׳. [16]השמיני] לסק; ח הח׳. [17]והאמצעי בנופלים] לק; ח והאמצעיים בנופלים; ס והאמצעי בטובים. [18]הט׳ גם הג׳ והרע בנופלים גם*] ח; לסק חסר. [19]הי״ב והו*] ח ; לק ושנים עשר והששי; ס ושנים עשר הששי. [20]מהכל] לסק; ח מהם. [21]ואם] לסק; ח > היה. [22]לבית] לחק; ס מבית. [23]הנה*] קס; ל והנה; ח הוא. [24]גמור*] קסל; ח חסר. [25]אם רע*] ק; לס עם רע גמור; ח חסר. [26]רעתו] לקס; ח מהרע. [27]ואם הגיע הסוף בבית רע*] ק; ל ואם הגיע הסוף לבית לו רע; ס ואם יגיע הסוף לביתו רע; ח חסר. [28]ושם כוכב טוב] לקס; ח חסר. [29]רע] לחס; ק < כוכב. [30]תדין] לס; ק ידין; ח הדין. [31]יחסר מהרע] לקס; ח חסר.

position of the planet at the moment of birth is Scorpio 14° 25′, and when you subtract 3° 13′, which is the cusp of the tenth place, <from 14° 25′,> the result is 11° 12′}. (5) This value [11° 12′] comes out because of the fifth of the degree [12′], and the result is approximately 189 days.[8]

10 (1) We assign one-third of the power to the planet when it is located in the terminal sign <calculated> in equal degrees, and two-thirds of the power to the <planet> when it is located <in the tenth place> by the division of rising times.[1] (2) Pass judgment according to the planet's nature, its position with respect to the ascendant degree, and the <horoscopic> places over which it exercises lordship, and take into account the place that it [the planet] aspects in the nativity.

11 (1) Proceed as follows regarding the directions:[1] <carry out> the direction to the position of the planet or its aspect, and assign a third of the power to it [the planet] <if the direction is> in equal degrees; <if the direction is> in rising times <assign it> two-thirds of the power.[2] (2) If no planet or aspect is there, assign half of the power to the lord of the house or of the exaltation or of the triplicity, whichever aspects <the terminal house>, and half of the power to the lord of the term.[3]

12 (1) Note: when <the direction of> the terminal <sign> reaches a malefic <planet> it signifies misfortune, and <when it reaches> a benefic <planet> <it signifies> good fortune. (2) Know that when the lord of the terminal <sign> is in one of the fortunate places <it signifies> complete good fortune. (3) These are <the fortunate places>:[1] the first, fifth, tenth and eleventh <places>. (4) The most unfortunate of the cardines is the fourth <place>; the seventh <place> is intermediate. (5) The second <place> is the intermediate among the succedent <places>, and the eighth is the unfortunate <place>. (6) The ninth and the third <places> are intermediate among the cadent <places>, the twelfth <place> is also unfortunate among the cadent <places>, and the sixth is the most unfortunate. (7) If the end of the year [i.e., the terminal sign] is in a fortunate place and a benefic planet was there in the nativity, it signifies complete good fortune; if a malefic <planet was in a fortunate place in the nativity>, its [the malefic's] misfortune will be diminished. (8) If the <direction of the> terminal sign reaches an unfortunate place and a benefic planet is there, [the place's] misfortune is diminished; and if a malefic planet is there [in an unfortunate place], it signifies complete misfortune; pass a similar judgment regarding the intermediate places.[2]

13 (1) העד הרביעי, מקום הכוכבים: אם שב הכוכב אל מעלתו הקדמונית, או שלא יהיה רחוק ממעלות ניצוצו, יחדש טוב רע כפי תולדת הכוכב ומעלתו[1], וכפי מקומו אל מעלת המולד ואל מזל הסוף. (2) ואם היה[2] בתקופת השנה[3] כוכב טוב במקום טוב ברגע המולד, והנה[4] טוב על טוב, ואם | טוב במקום 887
כוכב[5] מזיק, יחסר מרעתו, ואם רע במקום טוב[6], יחסר מטובתו. (3) ואם כוכב טוב[7] במקום הלבנה הקדמונית[8] והוא בבית אחד[9] המזלות בעלי מומים[10], יהיה בריא בגופו, ואם כוכב רע, יארע לו חלי, ואם היתה הלבנה במזל[11] צורת האדם[12], אם טוב, יבוא[13] טוב על יד אדם, ואם רע, יבוא[14] רע על יד אדם, ואם בצורת בהמה והכוכב מזיק, יבא לו נזק מפאת בהמה, ואם טוב, יבא לו ריוח מפאת בהמה[15]. (4) והסתכל אל מקום הלבנה בתקופת השנה: אם היתה במקום אחד הרעים או באחד ממבטיו[16] הקדמונים, הנה נזק בגוף בבעלי מומין[17], ואם טוב, הנה בריאות גוף. (5) ואם הנולד היה ביום ויש כוכב טוב עם השמש, הנה טוב בבריאות הגוף, ואם רע, רע. (6) וככה אם היה[18] הכוכב הטוב או הרע בתקופת השנה במקום הניהוג מהשמש[19] ביום, וממקום הלבנה[20] ביום ובלילה, ומהמעלה[21] הצומחת במעלות ישרות גם בלוח מצעדי הארץ שנולד הילוד בה[22]. (7) והסתכל בכל תקופה אל הלבנה[23]: אם היא[24] בחצי החדש[25] הראשון ויביט[26] אליה מאדים מבט רע, אז יבא לנולד רע, ואף כי אם היתה הלבנה מהירה בהליכתה. (8) וככה אם שבתי בחצי החדש[27] האחרון, ואף כי אם[28] היתה[29] מהלכה בהמתנה[30], ותוכל לדעת זה כנגד[31] מהלכה האמצעי, ואם בחצי הראשון על מבט שבתי, מעט יזיק, וככה בחצי האחרון על[32] מבט מאדים.

[1]תולדת הכוכב ומעלתו] לסק; ח תולדתו ממעלתו. [2]היה] לסח; ק יהיה. [3]בתקופת השנה] לסק; ח בתקופה. [4]והנה] לס; חק הנה. [5]כוכב] לסח; ק חסר. [6]טוב] לסק; ח < ככב. [7]טוב*] חק; לס חסר. [8]הקדמונית] לסק; ח הקדמון. [9]בבית אחד] לסק; ח באחד. [10]מומים] לס; ק מומין; ח המומין. [11]במזל] לסק; ח < על. [12]האדם] לסק; ח אדם. [13]יבוא] לסק; ח < לו. [14]יבוא] לסק; ח < לו. [15]מפאת בהמה] לס; חק חסר. [16]ממבטיו] לס; חק מבטיו. [17]מומין] לסק; ח המומין. [18]היה] לסח; ק יהיה. [19]הניהוג מהשמש] לסח; ק ניהוג השמש. [20]הלבנה] לסק; ח הירח. [21]והמעלה] לסק; ח ממעלה. [22]הילוד בה] לסק; ח שם. [23]בכל תקופה אל הלבנה] לס; ח אל הלבנה בכל תקופה. [24]היא] לח; סק הוא. [25]החדש*] חק; לס חדש. [26]ויביט*] חק; לס ותביט. [27]החדש*] חק; לס חדש. [28]אם] לסק; ח < בהליכתו. [29]היתה] לס; ח היה. [30]בהמתנה] לחק; ס בהמתא. [31]כנגד] לחק; ס כיצד. [32]על] לסק; ח ועל.

13 (1) The fourth witness is the position of the planets: if a planet returns <at the revolution of the year> to its initial degree <at the time of the nativity>, or if it is not far <at the revolution of the year> from the degree of its ray[1] <at the time of the nativity>, it brings good fortune or misfortune according to the planet's nature and the degree <of its position> and according to its position with respect to the degree <of the ascendant> in the nativity and with respect to the terminal sign.[2] (2) If at the revolution of the year a benefic planet is in the position of a benefic <planet> at the moment of birth, good fortune is added to good fortune; if a benefic <at the revolution of the year> is in the position of a malefic <at the time of the nativity>, its [the malefic's] misfortune is diminished; and if a malefic <at the revolution of the year> is in the position of a benefic <at the time of the nativity>, [the benefic's] good fortune is diminished.[3] (3) If <at the revolution of the year> a benefic <planet> is in the initial position of the Moon [i.e., the Moon's location at the moment of the nativity], and if it [the benefic planet] is in the sign of one of the deformed signs, he [the native] will be healthy; <if the planet is> a malefic, he will fall ill; if the Moon <at the time of the nativity> was in a sign with a human shape[4] <and the planet in question is> a benefic, good fortune will come through a human being, but if <the planet is> a malefic, misfortune will come through a human being; <if the Moon at the moment of the nativity was> in a sign with an animal shape[5] and <the planet in question is> a malefic, he will be harmed by an animal, and if <the planet is> a benefic he will have profit from animals. (4) Observe the position of the Moon at the revolution of the year: if it [the Moon] is in a position <that was occupied by> one of the malefics <at the moment of the nativity> or in one of its initial aspects [i.e., an aspect of the malefic planet at the moment of the nativity], <the native> will suffer physical harm <if the Moon is> in a deformed sign, but if <the Moon is in a position that was occupied by> a benefic <at the moment of the nativity>, <he will enjoy> physical health. (5) If the native <was born> by day and a benefic is with the Sun <at the revolution of the year>, it signifies good fortune regarding <the native's> physical health; but if a malefic <is with the Sun at the nativity it signifies> misfortune <regarding the native's physical health>. (6) The same applies if, at the revolution of the year, a benefic or malefic planet is in the position reached by the direction of the Sun <if the native was born> by day, or <in the position reached by the direction> of the Moon <if the native was born> by day or by night, or <in the position reached by the direction of> the ascendant degree in equal degrees and also in the table of ascensions for the country where the native was born. (7) At every revolution

(9) ותוכל לדעת זה בכל שנה, שתכפול שנות הנולד על י״א[1], שנוציא[2] העולה[3] ל׳ ל׳[4], ועל הנשאר תוסיף ימי חדש הלבנה שעברו ברגע המולד. (10) ולעולם יהיה יום התקופה בקרוב במספר חדשי הערלים[5] בתוספת יום או בחסרונו[6], בעבור עבור היום.

14 (1) והעד החמישי, שתדע החלק[7] הנקרא אל פרדאר[8]. (2) כי לנולד ביום תהא ממשלת לפרדאר השמש[9] עשר שנים, ויהיה הנולד[10] בשימוש השמש לבדה[11] שנה אחת וחמשה חדשים וארבעה ימים, וכפי כח השמש יהיה בריאות הנולד. ואחר[12] זה המספר ישתתף נגה עם השמש כפי המספר הזה[13], ואח״כ ככב[14] משותף כמספר הזה[15]. וזמן שתוף הלבנה עם השמש[16] טוב ולא כן שמוש שבתי, וצדק טוב, ומאדים אמצעי. (3) ואח״כ ישמש נגה ח׳ שנים, ויתבודד הוא בשמוש שנה וחדש אחד[17], גם כ״א[18] ימים, וככה[19] על הסדר שהם למטה. ובהשלים הלבנה[20] ישמש שבתי והוא יורה על בכי בעבור נשים, ושמוש[21] מאדים ירבה התאוה. (4) ואח״כ ישמש כוכב י״ג שנה, ויתבודד הוא בשמוש[22] שנה תמימה[23] ו׳ חדשים וח׳[24] ימים, וכפי כחו במולד ובתקופה[25] תדין. ובשמוש שבתי יבוא לו חלי, וככה בשמוש מאדים, וישמח עם הנשים בשמוש נגה. (5) ואח״כ תשמש בו[26] הלבנה ט׳ שנים, ויתבודד[27] השמוש[28] שנה וג׳[29] חדשים גם י״ג[30] יום, שהוא שמוש טוב אם לא[31] היתה הלבנה במולד[32] במקום רע. וכמספר הזה ישמש עם הלבנה שבתי, והוא יורה על חולי ושנאה ומריבה, ושמוש צדק אמצעי, ושמוש מאדים יקרה לו פחד בדרך או מגנבים[33], ושמוש השמש טוב[34] וכן שמוש נגה, ושמוש כוכב אמצעי.

[1] י״א] לסק; ח > יום. [2] שנוציא] לק; ח ותוציא; ס שתוציא. [3] העולה*] ח; לסק שנות העולם. [4] ל׳ ל׳] לסח; ק עשר עשר. [5] הערלים] לק; ח העולים; ס העולם. [6] בחסרונו] לסח; ק חסרונו. [7] החלק] לסח; ק חלקי. [8] פרדאר] לסק; ח פאר״אדר. [9] תהא ממשלת ולפרדאר השמש] ל; ס תהא ממשלה ולפרדאר השמש; ק תחל ממשלת לפרדר שמש; ס תהא ממשלה ולפרדאר השמש. [10] הנולד] לחק; ס לנולד. [11] לבדה] לסח; ק לבדו. [12] ואחר] לסק; ח ואחרי. [13] והזה] לסק; ח הנזכר. [14] וככב] לסק; ח > חמה. [15] משותף כמספר הזה] לסק; ח כמו כן. [16] הלבנה עם השמש] לסק; ח השמש עם הלבנה. [17] אחד] לסק; ח א׳. [18] כ״א] לחק; ס כ״ה. [19] וככה] לסק; ח > הככבים. [20] הלבנה] לסק; ח > ב׳. [21] שמוש] לסח; ק והשמוש. [22] בשמוש] ל; חק בשמושו. [23] תמימה] לסח; ק חסר. [24] וח׳*] ח; לסק וה׳; ראה *Epitome*, 1548, II:21, sig. O1r. [25] במולד ובתקופה] לסק; ח ש. [26] בו] לסק; ק חסר. [27] ויתבודד] לסח; ק ותתבודד היא. [28] השמוש] לסח; ק בשמוש. [29] וג׳] לסק; ח גם ג׳. [30] גם י״ג] לסח; ק וג׳. [31] לא*] חק; ל׳ס חסר. [32] במולד] לסק; ח חסר. [33] מגנבים*] חלק; ס מטובים. [34] טוב*] ק; לס הטוב; ח > מאוד.

<of the year> observe the Moon: if <the revolution of the year is> in the first half of the month and <the Moon> is in an unfortunate aspect with Mars, misfortune will befall the native, all the more so if the Moon is moving rapidly. (8) The same applies if <the Moon is in an unfortunate aspect with> Saturn <and the revolution of the year is> in the second half of the month, all the more so if it [the Moon] is moving slowly (that is, with respect to the mean motion); but if <the Moon> is <in an unfortunate> aspect with Saturn <and the revolution of the year is> in the first half of the month, it will be only slightly detrimental, and the same applies if <the Moon> is <in unfortunate aspect with Mars and <the revolution of the year is in> the second half of the month. (9) To know this[6] every year, multiply the native's <age in> years by 11, cast out 30s from the result, and add to the remainder the number of the days of the lunar month that had passed at the moment of birth.[7] (10) The date of the revolution <of the year> is always close to the <date of the> of the Christian month, plus or minus one day, because of the intercalated day [i.e., Feb. 29].

14 (1) The fifth witness is the period designated *al-fardār*. (2) For a native <born> by day, the Sun's ruling *fardār* lasts 10 years. The native is under the exclusive rule of the Sun for one year, five months and four days; <during this period> the native's health is according to the Sun's power. After this period, Venus shares the Sun's power for the same interval [1 year, 5 months, 3 days]; next Mercury shares <the Sun's power> for the same interval. The time when the Moon shares <power> with the Sun is fortunate, but this is not the case for the period when Saturn shares <its power with the Sun>; Jupiter<'s period> is fortunate, and Mars' <period> is intermediate [i.e., neither fortunate nor unfortunate]. (3) Next Venus rules for 8 years; it rules alone for one year, one month, and 21 days, and <after that the other planets share power with Venus> during the same period in the descending order <of their orbs>. When the Moon completes <the period in which it shares its power with Venus>, Saturn rules <with Venus>; it signifies suffering because of women; Mars, during <the period of> its rule <with Venus>, increases lust. (4) Next, Mercury rules for 13 years; it rules alone for one full year, 10 months, and 8 days; you should pronounce judgment according to its [Mercury's] power in the nativity and the revolution <of the year>. When Saturn rules <with Mercury>, he [the native] will fall ill; the same applies to when Mars rules <with Mercury>. When Venus rules <with Mercury>, he [the native] will rejoice with women. (5) Next the Moon rules for 9 years; its [the Moon's] rule is exclusive for one year, 3 months, and 13 days, which is a fortunate

(6) ואחר כן[1] ישמש שבתי י״א שנה[2], ויתבודד בשמוש לבדו כמו שנה גם ז׳ חדשים, יקרה[3] קלון וידבר דברים שאינם כהוגן ויחסר ממונו. ובתחלה, שיחל[4] צדק להשתתף עמו, יצא ממון[5] וריוח, ופחד יעבור[6] בשמוש מאדים, ובשמוש הלבנה יקרה לו[7] חולי. | (7) ואח״כ ישמש צדק י״ב שנה, ושימושו[8] טוב כפי 87ב מקומו ברגע המולד. (8) ואח״כ[9] ישמש מאדים ז׳ שנים, ושמוש הלבנה עמו רע בגוף. (9) ואח״כ ישמש ראש התלי ג׳ שנים, והוא יורה על טוב. ואחר כן[10] ישמש הזנב ב׳ שנים. (10) ואם עבר אלה השנים, תחל השמש לשמש י׳ שנים כמשפט הראשון. (11) ואם היה הנולד בלילה תחל[11] הלבנה, ואחריה שבתי, ובסוף ככב ואח״כ הראש ואח״כ הזנב[12], ותשוב הלבנה כמשפט הראשון.

15 (1) והעד הששי בעל מזל העולה בראשי[13] תקופת השנה. (2) וראה איך הם עם[14] מערכת הכוכבים כנגד המזל הראשון של המולד[15], וכנגד מזל עת התקופה, וכנגד מזל הסוף. (3) ותקופת השנה, טוב או רע שאינו[16] מדרך הניהוגים ולא ממזל[17] הסוף, יורה על דבר המתרחש[18] על הנולד, טובים או רעים[19], שלא עלו על לבו.

16 (1) והעד השביעי בעל שעת רגע הלידה, ויש לו כח כמו בעל[20] הצומח. (2) ואם היה בתחלת השנה בטוב, יורה על בריאות הגוף, והפך זה אם היה ברע. (3) ולדעת ממון בעל הנולד[21], נהג מעלת מנת[22] החן, והבית השני, ומנת הממון, וכפי מקומות הכוכבים וניצוציהם במבטים[23] תדין, וכן[24] לכל בית ובית.

[1]ואחר כן] לסח; ק אח״כ. [2]י״א שנה] לסק; ח חסר. [3]יקרה] לס; ח יקרנו; ק ויקרה לו. [4]שיחל] לסק; ח שים. [5]ממון] לקח; ס ממנו. [6]יעבור] לסק; ח > עליו. [7]יקרה לו] לסק; ח יקראנו. [8]ושימושו] לסק; ח ושימוש. [9]ואח״כ*] חק; לס ואחר כן. [10]ואחר כן] לס; ח ואח״כ; ק אח״כ. [11]תחל] לסק; ח תחלת. [12]ובסוף ככב ואח״כ הראש ואח״כ הזנב*] ח; לסק ובסוף הזנב ואחר כן הראש ובסוף כוכב. השווה מולדות, תקופות השנים IV.12, 13. [13]בראשי*] לסח; ק בראש. [14]עם*] ס; לחק חסר. [15]של המולד] לסק; ח במולד. [16]שאינו*] חק; לס שאיננו. [17]ולא ממזל*] ח; לסק ובלא מזל. [18]דבר המתרחש] לסק; ח דברים שיתרחשו. [19]רעים] לסק; ח > או. [20]בעל] לק; סח > המזל. [21]הנולד] לסח; ק המולד. [22]מנת] לסק; ח חסר. [23]במבטים] לסק; ח במבטיהם ובעלי הגמלים. [24]וכן] לסק; ח וככה.

rule if the Moon was not in an unfortunate position in the nativity; <next> Saturn rules with the Moon for the same interval; it [Saturn] signifies illness, hate, and quarrels. Jupiter's rule <with the Moon> is intermediate. When Mars rules <with the Moon> he [the native] will be frightened on the road or by thieves. The Sun's rule <with the Moon> is fortunate; this applies to Venus' rule, too. Mercury's rule <with the Moon> is intermediate. (6) Next Saturn rules for 11 years; it rules alone for approximately one year and 7 months; <during this period the native> will suffer disgrace, speak improperly, and lose his money. At first, when Jupiter begins sharing power with it [Saturn], he [the native] will make money and a profit; but he will be frightened when Mars rules <with Saturn> and will fall ill when the Moon rules <with Saturn>. (7) Next, Jupiter rules for 12 years; its rule is fortunate, depending on its position at the moment of birth. (8) Next Mars rules for 7 years; the Moon's rule with it [Mars] is unfortunate for the body. (9) Next the Head of the Dragon rules for 3 years, and signifies good fortune. Next the Tail <of the Dragon> rules for 2 years. (10) After <all> these year <of the *fardār*> have passed, the Sun begins ruling again for 10 years, as at the first. (11) If the native <was born> by night, the Moon begins <the cycle>, followed by Saturn, and at the end Mercury followed by the Tail <of the Dragon> and the Tail <of the Dragon>, after which the Moon <rules> again as at first.[1]

15 (1) The sixth witness is the lord of the ascendant sign at the beginning of the revolution of the year. (2) Observe the configuration of the planets with respect to the first sign of the nativity [i.e., the ascendant sign at the nativity], the sign of the revolution <of the year> [i.e., the ascendant sign at the revolution of the year], and the terminal sign. (3) At the revolution of the year, a benefic or malefic <planet whose position> is not according to the direction or the terminal sign, signifies something unexpected that happens to the native, fortunate or unfortunate.[1,2]

16 (1) The seventh witness is the lord of the hour of the moment of birth, which has the same power as the lord of the ascendant. (2) If at the beginning of the year it is in a fortunate <configuration>, it signifies physical health, and the opposite if it is in an unfortunate <configuration>.[1] (3) To know about the native's wealth, direct the degree of the lot[2] of Fortune,[3] the <cusp of the> second place, and the lot of money,[4] and pass judgment according to the positions of the planets and their rays;[5] the same applies to all the places <of the horoscope>.

17 (1) ועתה אדברי[1] על תקופת החדשים. (2) אמר תלמי כי תחל[2] ממזל[3] הסוף לכל ל׳ מעלות ישרות[4] כ״ח ימים[5] ושתי שעות וקרוב משלישית שעה, עד שיהיה[6] השנה י״ג מזלות כנגד שס״ה ימים. (3) וכבר נסיתי זה פעמים אין קץ להם ואיננו כלום. (4) והנכון מה שאמרו הקדמונים, שנסתכל[7] אל תקופת החדש ומערכת המשרתים בהיות השמש בכל מזל כנגד גלגל המזלות, כפי מספר המעלות[8] והחלקים הראשונים שהיתה במזל בשעת[9] הלידה.

18 (1) אמר אבו מעשר: אם היה הסוף[10] מזל נאמן[11], נהוג[12] אותו בחדש השני אל המזל[13] ההוה אחריו, ואם במתהפך[14] נהוג[15] אחורנית, ואם בשתי[16] גופות נהוג[17] לפנים ולאחור. (2) גם זה הבל, והנכון לנהוג כל[18] מזל הסוף אל המזלות שהם אחריו כמשפט.

19 (1) ולדעת[19] השבועים, כפול שנות[20] הנולד[21] על ארבע[22] ועשה מהמחובר שבועים, והוציאם אם הם היו[23] רבים י״ב י״ב, ומהנשאר מהי״ב[24] תחל לספור מתחלת המזל הצומח. (2) ועוד תקח[25] לכל שנה[26] שעברה לנולד[27] שלשה, ועשה מהמחובר שבועים, והשליכם ז׳ ז׳, ותחל לספור הנשאר מבעל שעת הנולד. (3) דמיון: נולד ילוד בשעת י״ב מיום ששי[28] תתקכ״א[29] ועברו לנולד כ״ה שנים[30]. (4) נכפול זה המספר על ג׳ יעלו[31] ע״ה. (5) ונקח כ״ה ימים שנשאר[32] גם רביעיתם, ו׳ ימים, והנם[33] ל״א[34] ימים, הם[35] ד״ם[36] שבועות, ונשארו עוד ג׳ ימים, והנם ע״ח[37] שבועות; נוציא הכל[38] ז׳ ז׳, ישאר אחד[39]. (6) והנה יחל מאדים לשמש מתחלת שעת צדק, ביום[40] ששי[41], שהם[42] השתים עשר[43], ג׳ ימים וג׳[44] שעות קודם[45] תקופת השנה. (7) גם[46] תקח לכל שנה יום ורביעית יום, ועשה מהם שבוע, והוסיפם על ד׳ ד״[47] שלקחת בכל[48] שנה. (8) דמיון: כפלנו כ״ה על ד׳, ועלו ק׳, ויום אחד[49] ורביעית לכל שנה, הנה ד׳ שבועות, | והנה[50] כ״ד; הוצאנו[51] אותם י״ב י״ב, נשארו ח׳, והנה יהיה תחלת השבוע שהוא ג׳ ימים[52] קודם יום התקופה במזל[53] הט׳. 88א

[1]אדבר] לסק; ח חסר. [2]תחל] לסק; ח החל. [3]ממזל] לסק; ח < הצומח. [4]ישרות] לסק; ח חסר. [5]ימים] לס; ח יום. [6]שיהיה] לסק; ח שתהיה. [7]שנסתכל] לק; סח שתסתכל. [8]המעלות] לסק; ח מעלות השמש. [9]בשעת*] חק; לס שעת. [10]הסוף] לסק; ח < מזל. [11]נאמן*] חלק; ס חסר. [12]נהוג] לסק; ח ניהג. [13]ההמזל] לסק; ח מזל. [14]במתהפך] לסק; ח במזל מתהפך. [15]נהוג] לסק; ח ניהג. [16]בשתי] לסק; ח בשתים. [17]נהוג] לסק; ח ניהג. [18]כל] לסק; ח בכל. [19]ולדעת] לסק; ח ולדעת תקופת. [20]שנות] לס; ק שנת; ח שעת. [21]הנולד] לס; ק המולד; ח הילוד. [22]ארבע] לסק; ס ארבעה; ח ד׳. [23]הם היו] לס; חק היו. [24]ומהנשאר מהי״ב] לסק; ח ומה שישאר מן י״ב. [25]תקח] לק; ס נקח; ח חסר. [26]שנה] לסק; ח שעה. [27]לנולד] לסק; ח חסר. [28]ששי] לסק; ח ו׳. [29]תתקכ״א] ל; ס תתקכ״ה; ח חסר; ק לא ניתן לקריאה. [30]שנים] לסק; 921 = Revolucionum, MS Erfurt, f. 72a; Revolucionum, MS Vienna, f. 220a ח שנה. [31]יעלו] לסק; ח עלו. [32]ונשאר] לס; חק שנשארו. [33]והנם] לסק; ח ומנם. [34]ל״א] לח; סק ל״ה. [35]הם] לסק; ח והנה. [36]ד״ם] לסק; ח ג׳. [37]ע״ח] ל; ס ע״ה; ח חסר; 78 = Revolucionum, MS Erfurt, f. 72a; Revolucionum, MS Vienna, f. 220a [38]הכל] לס ח כל. [39]אחד] לס; ח א׳. [40]ביום] לסק; ח ביח. [41]ששי] לסח; ק הששי. [42]שהם] לס; ח שהוא. [43]השתים עשר] לסק; ח ה״ב. [44]וג׳] לסק; ח וגם. [45]קודם] לסק; ח < רגע. [46]גם] לסק; ח ג׳כ. [47]ד׳ ד׳] לסק; ח ד׳ שבועות. [48]בכל] לסק; ח לכל. [49]אחד] לס; חק א׳. [50]והנה] לסק; ח הנה. [51]הוצאנו*] ח; לס הוציאם. [52]ימים] לס; ח חסר. [53]במזל] לסק; ח המזל.

17 (1) I now discuss the revolution of the months. (2) Ptolemy[1] said that you should begin from the terminal sign and <assign> 28 days, 2 hours, and almost a third of an hour to every 30 degrees[2] [i.e., direct the terminal sign 30° for each period of 28 days, 2 hours and almost a third of an hour], so that the year contains 13 signs corresponding to 365 days.[3] (3) But I have tested this innumerable times and found it to be wrong. (4) The correct approach is that of the Ancients, namely, that we should observe the revolution of the month and the configuration of the planets when the Sun is in every sign with respect to the zodiac, in accordance with the number of degrees and minutes in the sign where it [the Sun] was at the hour of birth.[4]

18 (1) Abū Maʿšar said: if the terminal <sign> is a fixed sign,[1] in the second month direct it to the next sign; if it is a tropical sign, direct it backwards; and if it is a bicorporal <sign>,[2] direct it <both> forwards and backwards. (2) But this is false; the correct approach is to direct any terminal sign to the next sign in order.

19 (1) To find out the weeks, multiply the native's <age in> years by four,[1] and express the result as weeks. If there are many, cast out 12s, and from the remainder after <casting out> 12s[2] begin counting from the beginning of the ascendant sign.[3] (2) In addition, assign three[4] to every year that has passed for the native, express the result as weeks, cast out 7s,[5] and begin counting the remainder from the <position> of the lord of the native's hour <of birth>. (3) Illustration: the native was born at the twelfth hour of the sixth day of the year <4>921 [i.e., Tishrei 1160], and the native is 25 years old. (4) Multiply this number by three; the result is 75. (5) We take the 25 remaining days plus a quarter <of them> which is 6 days,[6] and these are 31 days, which are 4 weeks with a remainder of 3 days,[7] yielding 78 weeks;[8] we cast out 7s and the remainder is 1. (6) So Mars rules first from the beginning of Jupiter's hour, on the sixth day, the twelfth <hour of the sixth day>, <that is,> three days and a three hours before the revolution of the year.[9] (7) Also assign one day plus a quarter of a day to every year, convert them into weeks, and add them to the <result of multiplying> each year by 4.[10] (8) Illustration: we multiply 25 by 4; the result is 100, plus one day and a quarter of day for each year, which come out to 4 weeks, and the result is 104 <weeks>. We cast out 12s from them; the result is 8, so the beginning of the week is three days before the day of the revolution in the ninth sign.

20 (1) ולדעת תקופת הימים, ראה מהלך השמש המשתנה[1] ובקש לדעת תקופת היום. (2) ודמיון[2], היתה השמש במולד בבתולה ה׳ מעלות י״ב ראשונים, אז יעלה יום[3] אחד מרגע תקופת החדש. (3) ושוב ונהג[4] המעלה הצומחת הקדמונית, ותן[5] לכל מעלה ישרה[6] במהלך[7] השמש המשתנה י״ב מעלות ישרות, ותחל מהמעלה הצומחת[8], וראה מבטי הכוכבים במולד, גם בתקופת השנה, וגם[9] בתקופת החדש, וגם[10] בתקופת השבוע[11], וגם[12] בתקופת היום. (4) וככה תעשה עד היות השמש במזל אחד במספר המעלות הראשונים[13], וגם עשה ככה במצעדים בלוח הארץ עד סוף הגלגל. (5) בכל חדש גם[14] תעשה ככה ממזל הסוף במעלות[15] ישרות[16] לבדם, לא במצעדים.

21 (1) ועתה אומר לך כלל. (2) דע[17] כי כל[18] דבר שיורה במולד להיותו[19] בזמן ידוע כנגד היתדות, וכנגד מערכת הכוכב אל השמש, וכנגד תולדת שבתי[20], כמו שיורה שבתי[21] על ימי הזקנה, וכוכב על הילדות, הוא דבר גדול עומד[22] שנים, וככה דבר[23] בעל השלישות למי שיש לו הפקידות. (3) ומה שיורה מדבר הניהוגים הוא כמו[24] מקרה לא יעמוד שנה, וככה מה[25] שיורה מזל הסוף. (4) ופחות מהכל מה שיורו[26] הכוכבים כנגד תקופת השנה, ופחות מהכל מה שיורו עליו ככב החודש, ופחות מהכל מה שיורה כנגד תקופת היום. (5) ופעמים שיצא מה שיורה[27] בדרך חלום או ספור מעשה או מחשבה עולה על לב. (6) והנה כתבתי לך תקופת השנה בדרך קצרה, כי סמכתי על תבונתך וכתו׳ תן לחכם ויחכם עוד להוציא דבר מתוך דבר[28]. והשם המלמד אדם דעת ידריכך בדרך ישרה.

תם נשלם
שבח לבורא עולם[29]

[1]המשתנה*] ח; לס המתשתנית. [2]ודמיון] לס; ח דמיון. [3]יום] לסק; ח רגע. [4]ונהג] לס; ק ונהג; ח וניהג. [5]תן] לסק; ח חסר. [6]ישרה] לסח; ק חסר. [7]במהלך] לחק; ס בכל מהלך. [8]מהמעלה הצומחת] לסק; ח מהצומחת. [9]וגם] לס; חק גם. [10]וגם] לס; ח גם; ק חסר. [11]בתקופת השבוע] לסח; ק חסר. [12]וגם] לס; חק גם. [13]הראשונים] לסק; ח והראשונים. [14]גם] לסק; ח ג׳כ. [15]במעלות*] חק; לס ממעלות. [16]ישרות] לסק; ח חסר. [17]דע*] ח; לסק חסר. [18]כל*] ח; לס בכל. [19]להיותו] לסק; ח היותו. [20]שבתי] לק; ס שבתאי; ח הכוכב. [21]כמו שיורה שבתי] לסק; ח כשבתאי שיורה. [22]עומד] לסק; ח ועומד. [23]דבר*] ח; לסק חסר. [24]הוא כמו*] ח; לסק וכמו. [25]מה] לס; חק חסר. [26]שיורו] לחק; ס < שיחמרו. [27]בכנגד תקופת השנה ופחות מהכל מה שיורו עליו ככב החודש ופחות מהכל מה שיורה כנגד תקופת היום. ופעמים שיצא מה שיורה*] ח; לסק חסר. [28]להוציא דבר מתוך דבר*] ח; לס חסר. [29]תם נשלם שבח לבורא עולם*] ח; ל אמן אמן סלה; ס אמן אמן סלה בצד תקופת השנה ופחות מהכל מה שיורה בצד תקופת החדש ופחות מהכל מה שיורה בצד תקופת השבוע ופחות מהכל מה שיורה בצד תקופת היום ופחות מהכל מה שיורה; ק אמן אמן סלה כנגד תקופת השנה ופחות מהכל מה שיורה כנגד תקופת החדש ופחות מהכל מה שיורה כנגד תקופת השבוע ופחות מהכל מה שיורה כנגד תקופת היום ופחות מהכל מה שיורה.

20 (1) To find out the revolution of the days, determine the variable motion of the Sun and find out the revolution of the day. (2) Illustration: the Sun at the nativity is at Virgo 5° 12′, which is one day after the revolution of the month. (3) Next, direct the initial ascendant degree, assign 12 equal degrees to each equal degree in the Sun's variable motion,[1] begin from the ascendant degree, determine the aspects of the planets at the nativity, at the revolution of the year, at the revolution of the month, at the revolution of the week, and also at the revolution of the day. (4) Proceed in this manner until the Sun returns to the initial degrees in the same sign; also proceed in this manner in rising times of the table <of ascensions> for the <given> country until the end of the circle. (5) Proceed in this manner every month from the terminal sign, in equal degrees only, not in rising times.[2]

21 (1) Now I give you a rule. (2) Know that every indication in the nativity—<whether> with respect to the <nativity's> cardines, <or because of> a planet's condition vis-à-vis the Sun, <or because of> Saturn's nature (e.g., that Saturn signifies old age or Mercury childhood)—that something will occur at a certain time is of great significance and remains valid for years, and the same applies to what <is signified by> the lord of the triplicity regarding <the planet> that exercises the lordship <of the triplicity>. (3) The signification of the directions indicates a random event and does not remain valid for long, and the same applies to the signification of the terminal sign. (4) Less <enduring> is the signification the planets with respect to the revolution of the year, even less <enduring> the signification of a planet in the <revolution of the> month, and even less <enduring> the signification <of a planet> in the revolution of the day. (5) Sometimes the signification is realized in a dream or a story or a fleeting thought. (6) I have written about the revolution of the year in brief, for I rely on your intelligence, as it is written, "Instruct a wise man, and he will grow wiser" (Prob. 9:9), to infer one thing from another. (7) God, Who endows human beings with intelligence, will guide you in the right path.

<The book> is completed
praise to the Creator of the World

PART FOUR

NOTES TO THE BOOK OF REVOLUTION

§1

[1]**1: When the Sun . . . for the native.** No such definition is given in *Sefer ha-Moladot*, although the concept is clearly implied there.

[2]**3: Equal hours.** For this term, see note on *Moladot* IV 4, 4.

[3]**3: One day, 5 equal hours, and 49 minutes.** This refers to a solar year of 365 days, 5 hours and 49 minutes, which may be expressed as 365¼ – 1/131 days, and corresponds to an excess of revolution of 87° 15′. The excess of revolution can be defined as the time, measured in degrees of the daily rotation (360° = 24 hours), by which the solar year exceeds the Persian (i.e., Egyptian) year of 365 days. For Abraham Bar Ḥiyya's definition of this term, see above, p. 19, n. 85. The value of 87° 15′ for the excess of revolution is mentioned in *Tequfah* §3:2 and endorsed by Ibn Ezra in *Moladot* IV 1, 9 (see note there) and throughout his work. *Neḥoshet* II advocates the same value: ושנת החמה באמת היא שס״ה ימים וחמש שעות גם מ״ט חלקים = "The truth is that the solar year is 365 days, 5 hours and 49 minutes" (*Neḥoshet* II, MS Mantua 10, fol. 49). The correspondence between the length of the solar year of 365 days, 5 hours, and 49 minutes and the excess of revolution of 87° 15′ is explained in *Ṭe'amim* II (§6.3:1–5, pp. 238–238; quoted below in note on §1:7, s.v. "Revolution of the year").

[4]**5: If there are . . . the reminder.** This is probably a later interpolation by a copyist or glossator to explain the procedure of finding the number of days. See *variae lectiones* on *Tequfah* §1:5 (p. 372, n. 15), where the current reading does not occur in MS ח, the oldest of the four surviving manuscripts.

[5]**6: You already know . . . next noon.** Ibn Ezra offers his opinion about the appropriate beginning of the day in *'Iggeret ha-Shabbat*, a calendrical monograph and one of his last works, where he also explains that taking noon as the start of the day and measuring the day from noon to noon corresponds to the astronomers' approach: והנה חכמי המזלות החלו מחצי היום עד חצי היום אחר, עשרים וארבע שעות. וזהו יום שלם בחשבונם. והוא אמת לצרכם בעבור שני דברים, לא יבינום רק חכמי המדות. ובעבור כי הצל בחצי כל יום קצר, ואין נטותו רק מעט, ויש פעמים שלא תוכל עין האדם לדעת זה, גם בכלי הצל, גם בכלי הנחשת, אין יכלת בחכם לדעת רגע חצי היום. על כן הוצרכו קדמונינו לאמור כי תפלת המנחה שהיא בצהרים אחר חצי שעה, כי אז תראה העין שהשמש נטתה לצד מערב. על כן ראוי להיות זאת ראשית היום רחוקה מן האמת, אף כי חצי הלילה, כי כל אדם לא יוכל לדעת זה.

והנה הנכון להיות ראשית היום הערב או הבקר. ובעבור כי חדש התורה הוא ללבנה, ואורה המתחדש לא יראה כי אם בערב, על כן ראשית היום מהערב ועד ערב שני. = "The astronomers begin the day with noon and it runs until noon of the following day, twenty-four hours. This is a complete day according to their calculation. This is true according to their needs for two reasons, which only geometricians can understand. But the scientist cannot <precisely> determine the moment of noon, because the shadow at noon is short and slants only slightly, and sometimes the human eye cannot discern this, even with a gnomon or an astrolabe. Therefore our ancient sages found it necessary to tell us that the *Minḥah* [afternoon] prayer should be half an hour after noon, because <only> then the eye can discern that the Sun slants westwards. Therefore it is not appropriate to take it as the beginning of the day, nor midnight, because no one can discern it. So the correct method is to take either sunset or sunrise as the beginning of the day. Since the month of the Torah is lunar, and its [the Moon's] new light begins to be visible only at sunset, therefore the beginning of the day is from sunset and it runs until the next sunset" (*'Iggeret ha-Shabbat*, 2009, Hebrew section, pp. 40–41).

[6]7: **Revolution of the year, Hebrew** תקופת השנה. This term refers to the anniversary of the native's birth, that is, the time "when the Sun returns to the degree in the sign where it was at the moment of the birth, and the same minutes," as stated at the start of *Sefer ha-Tequfah*. To denote this concept, Ibn Ezra employs תקופת השנה (or simply תקופה), a term borrowed from biblical Hebrew (Ex. 34:22; 2 Chron. 24:23), which conveys the idea of the beginning or completion of some unspecified cycle. But the use of תקופת השנה to denote the revolution of the year is not original to Ibn Ezra. He was probably indebted to Abraham Bar Ḥiyya, who offered an elaborate explanation of תקופה השנה in chapter 19 of his *Ḥeshbon mahalaḵot ha-koḵavim*. For the title of his chapter, which includes the expression תקופת השנה, see *Ḥeshbon*, 1959 (Hebrew section), p. 117 (quoted in App. 2, Q. 12, §1:1, on p. 437). To explain the astronomical and mathematical aspects of the revolution of the year, Bar Ḥiyya refers there to two tables related to continuous horoscopy in nativities within his own astronomical tables, the so-called *Luḥot ha-naśi'*: (a) a hundred-year table of "excess of revolution"; (b) a hundred-year table specifying the degrees and minutes to be added to the ascensions of the ascendant sign at the time of the nativity. Ibn Ezra, for his part, was acquainted with Bar Ḥiyya's astronomical work: *Ṭe'amim* I (§10.3:6, pp. 98–99) refers to *Ḥeshbon mahalaḵot ha-koḵavim*, and *'Olam* I (§17:5,

pp. 62–63) refers to Bar Ḥiyya's *Luḥot ha-naśi'*. Note, however that whereas Ibn Ezra employs an excess of revolution of 87° 15′, in his astronomical work Bar Ḥiyya employs an excess of revolution of 88° 48′, which corresponds to Ptolemy's tropical year. Ibn Ezra also employs תקופת השנה in world astrology, where it chiefly denotes the time when the Sun enters Aries, or the horoscope cast at this time, or the interval from one equinox to the next of the same kind, or a special horoscope cast when the Sun enters Aries in years of Saturn-Jupiter conjunctions. See *'Olam*, 2010, pp. 105–106, s.v. "Revolution of the year."

[7]2–7: **Proceed in this manner . . . <of the revolution of the year>.** This is the first of the four parallel methods offered by *Sefer ha-Tequfah* for calculating the moment and ascendant degree at the revolution of the year. This first method consists basically in multiplying the number of years of the native by one day, 5 equal hours, and 49 minutes. This corresponds to a solar year of 365 days, 5 hours and 49 minutes, which may be expressed as 365¼ – $^{1}/_{131}$ days, and is equivalent to 87° 15′.

§2

[1]**1: You can know . . . degree from the hour.** This is the second of the four parallel methods offer by *Sefer ha-Tequfah* for calculating the moment and the ascendant degree at the revolution of the year. This method is based on the comparison between the Sun's mean motion at the time of birth and at the time of the revolution of the year.

[2]**2: 87° 15′.** This is the excess of revolution endorsed by Ibn Ezra throughout his work. See *Moladot* IV 1, 9 and note. It corresponds to a length of the solar year of 365¼ – $^{1}/_{131}$ (or $^{1}/_{130}$) of a day, or of 365 days, 5 hours and 49 minutes, which is mentioned at *Tequfah* §1:3. See note there.

[3]**3: Rising time, Hebrew מצעדים.** "Rising time" or "ascension" refers to the arc on the equator that rises above the horizon in the same time as a given arc on the ecliptic. In the special case where the observer is on the terrestrial equator, that is, when the celestial equator is perpendicular to the local horizon, the rising times or ascension are said to be at *sphaera recta* ("in the right sphere"). In all other cases, reference is made to oblique rising times or ascensions, which depend on the obliquity of the ecliptic and the observer's geographical latitude. For this term and

its implementation in medieval astronomical tables, see Kennedy 1956, p. 140; Chabás and Goldstein, 2012, pp. 24–29.

[4]2–3: **Then multiply . . . revolution of the year.** Corresponds to *Moladot* IV 2, 1–3. This is the third of the four parallel methods offered by *Sefer ha-Tequfah* for calculating the moment of the revolution of the year and the ascendant degree then. This method consists basically in multiplying the years that have elapsed since the native's birth by the excess of revolution (87° 15′) and adding the result mod 360 to the rising time of the ascendant degree at the moment of birth.

§3

[1]2: **2° 45′.** This is equal to 90° less the excess of revolution endorsed by Ibn Ezra; that is, 2° 45′ = 90°—87° 15′.

[2]2: **The degrees you obtained . . . less than 4.** This refers to 90°, 180° or 270°, which are the degrees obtained in *Tequfah* §3:1 from the mod-4 remainder of casting out fours from the years that have passed for the native.

[3]1–2: **Then cast out 4s . . . less than 4.** Since N×(87° 15) = N×(90°–2° 45′), where N is the number of full years that have passed for the native, this procedure is equivalent to what is stated in *Tequfah* §2:1–3.

[4]2: **The first ascendant degree.** This is the ascendant of the nativity.

[5]3: **If the sum . . . degrees from the sum.** This refers to the case when the result of multiplying the native's age in years by 2° 45′ is greater than the degrees obtained in *Tequfah* §3:1; that is, if N×2° 45′ > (N×90) mod-360, where N is the native's age in years. In this case, the degrees obtained in *Tequfah* §3:1 (90°, 180° or 270°) should be subtracted from the result of multiplying the native's age in years by 2° 45′.

[6]4: **But if there are no degrees . . . first ascendant.** This refers to the case when the number of whole years that have passed for the native is divisible by 4, so that (N×90) mod-360 = 0. Here the "first ascendant," as in *Tequfah* §3:2, is the ascendant of the nativity.

[7]**4: They all yield the same result.** Here Ibn Ezra conveys the idea that even though the three aforementioned cases and the three corresponding methods differ slightly from one another, they all yield the same result: the revolution of the year. These cases are: (i) when (N×90) mod-360 > N×2° 45′ (*Tequfah* §3:2); (ii) when N×2° 45′ > (N×90) mod-360 (*Tequfah* §3:3); and (iii) when (N×90) mod-360 = 0 (*Tequfah* §3:4).

[8]**1–4: Then cast out 4s... yield the same result.** This is the fourth of the four parallel methods offered by *Sefer ha-Tequfah* for calculating the moment of the revolution of the year and the ascendant degree then, and is in principle analogous to the second method. It consists, basically, of four steps: (a) multiplying the native's age by 90, and performing the modulo 360 operation on the result; (b) multiplying the years that have elapsed since the native's birth by 2° 45′, which is the complement to 90° of the excess of revolution (2° 45′ = 90°—87° 15′); (c) subtracting the result of step two from the result of step one, or vice versa; (d) adding the remainder to the rising time of the ascendant degree at the moment of birth.

§4

[1]**2: I have already... *Book of Nativities*.** This alludes to a passage in *Liber nativitatum*, the Latin translation of the second version of *Sefer ha-Moladot*. See *Nativitatum*, MS Vienna, fol. 210a (quoted in App. 8, Q. 33, §1:1–4, on pp. 473–474). The contents of this passage also refer back to this cross-reference of *Sefer ha-Tequfah*. The statement in *Liber nativitatum* corresponds closely to *Epitome totius astrologiae* (1548, II:9, sig. K2r; quoted in App. 8, Q. 8, §1:1, on pp. 467–468), which also mentions the two ways into which human life was divided into three parts, although neither Ptolemy nor the Arab scientists are mentioned there as the originators of these approaches. Note that similar ideas are conveyed in *Moladot* III ii 1, 1–2, where this doctrine is ascribed to Ptolemy. The ultimate source of this doctrine is aphorism 72 of Pseudo-Ptolemy's *Centiloquium*. See notes on *Moladot* III ii 1, 1–2.

[2]**1–3: Determine the position... misfortune is redoubled.** Corresponds to *Moladot* IV 10, 1–3. According to *Moladot* IV 10, 1–3 and *Tequfah* §4:1–3, the "second topic" or the "first witness" consists of the following stages: (i) Determining the three lords of the triplicity at the time of birth by

finding out which was the sign where the Sun was located for a native born by day, or which was the sign where the Moon was located for a native born by night. *Moladot* IV 10, 2 formulates this differently: finding out the lords of the triplicity in the sign of the place of life. However, because the position of the Sun for a native born by day, or the position of the Moon for a native born by night, are places of life, *Tequfot ha-Shanim* and *Tequfah* agree in this point. (ii) Determining the position of the planets at the time of the revolution, in general, and the positions of the three aforementioned rulers of the triplicity at the time of the revolution, in particular. (iii) Comparing the positions and conditions of the three aforementioned rulers of the triplicity both at the time of birth and at the time of the revolution of the year.

§5

[1]**1: The lords of <the places of> life, Hebrew** בעלי החיים. The Hebrew construction בעלי החיים, in the plural, is fairly rare in Ibn Ezra's astrological corpus and appears in the singular feminine (בעלת החיים) only in *Mivḥarim* III, §7.3:3, pp. 220–221, creating a terminological link between these two works. By contrast, for the same concept *Sefer ha-Moladot* uses expressions like פקידי החיים (*Moladot* III I 8, 4), שליט על מקומות החיים (*Moladot* III i 9, 1), or simply שליט (*Moladot* III i 8, 2–5 *et passim*).

[2]**1: One day to each <interval of> 59′ 8″.** This is the daily motion of the Sun: 0,59,8.

[3]**1: Observe the position... <interval of> 59′ 8″.** Corresponds to the first topic in *Moladot* IV 9, 2–3. Note, however, that whereas the first topic in *Moladot* IV 9, 2 explicitly mentions the direction of "the place of life that signifies the native's life," in the singular, which is a clear reference to which one of the five *haylājes* is selected to offer an indication about the native's lifespan, the current locus in *Sefer ha-Tequfah* refers to the direction of the "lords of <the places> of life," in the plural. We should recall that according to the Ptolemaic tradition there are two different lists of prorogative places. One of these lists, based on *Tetrabiblos* III:10 (1980, pp. 273–279; quoted in App. 5, Q. 6, §1:1–10, on pp. 453–454) and presented in *Moladot* III i 3, 2, comprises the Sun, the Moon, the conjunction/opposition of the luminaries, the ascendant, and the lot of Fortune; one of these five zodiacal positions is selected as the *haylāj* that will be

directed for an indication of the native's lifespan. The second list, based on *Tetrabiblos* IV:10 (1980, p. 449; quoted in App. 12, Q. 1, §1:2, on p. 491), consists of the ascendant, the Sun, the Moon, the lot of Fortune, and mid-heaven; all of these five zodiacal positions are directed in order to signify, not the native's lifespan, but other domains of his life, such as his body, journeys, property, soul, marriage, dignities and glory, etc. The fact that the current second witness of *Sefer ha-Tequfah* mentions the direction of the "lords of <the places> of life" in the plural strongly suggests that here, in contrast to the first topic in *Moladot* IV 9, 2, Ibn Ezra is referring to the second of these lists.

Besides the aforementioned locus in *Tetrabiblos* IV:10, a plausible source for the current second witness of *Sefer ha-Tequfah* is al-Qabīṣī's *Introduction to Astrology* (2004, IV:8, pp. 117–119 and IV:12–13, p. 127; quoted in App. 12, Q. 5, §1:1 & Q. 7, §1:1–6, on pp. 492–493), which mentions the simultaneous direction of the five items of the second list and states that the speed of their directions "is one day for every 59 minutes and eight seconds," a value identical with the one offered by Ibn Ezra here. The same subject is treated in Abū Ma'shar's *Kitāb taḥāwīl sinī al-mawālid* (*Revolutionibus*, 1559, "De directionibus in revolutionibus accipiendis, pp. 246–248), and in 'Umar b. al-Farrukhān al-Ṭabarī's *Kitāb al-Mawālid* (*Nativitatibus*, 1533, II, pp. 124–131). The discussion of this type of direction is continued below (*Tequfah* §11:1–2).

[4]**2: So these are two witnesses.** These are the lord of the triplicity of the Sun's/Moon's position and the direction of the places of life.

§6

[1]**1: You assign... one year to each sign.** This means that the terminal sign is directed or progressed 30° for each year.

[2]**3: To each degree... one-sixth of a day.** *Ṭe'amim* II explains the rationale behind this instruction as follow: טעם לתת לכל מעלה שנים עשר יום ועוד שתי שעות ושלישית שעה שכן יתחלקו כל ימות השנה על שלשים מעלות ישרות, שהם בית הסוף. = "The reason for assigning 12 days plus 2⅓ hours to each degree is that in this manner all the days of the year are divided into 30 equal degrees, which is the terminal house" (§8.5:1, pp. 252–253). Note, however, that this value yields only a very approximate result: 30 × 12 days plus 2 hours = 362½ days, which is significantly shorter than the

solar year. This may well be a scribal error, but all four manuscripts of *Sefer ha-Tequfah* examined have the same apparently "erroneous" reading not only in this locus, but also in *Tequfah* §9:3. By contrast, *Moladot* IV 22, 2 gives a more precise value: "12 days and almost a sixth of a day correspond to each degree" (30 × 12 days plus 4 hours = 365 days). The same value is offered in *Introduction*, 2004, IV:8, p. 119.

[3]**4: Determine the beginning... revolution <of the year>.** Corresponds to *Moladot* IV 13, 3 and *Ṭe'amim* II (§6.4:3, pp. 238–239; quoted in App. 12, Q. 4, §1:3, on p. 492). A comparison with *Moladot* IV 13, 3 allows us to reconstruct the meaning: (1) When the astrologer follows the instructions given in *Tequfah* §6:3, the beginning of the terminal house in the natal chart is to be determined with respect to the division of the places by rising times, rather than by means of the division of the zodiac into twelve equal segments of 30° each, beginning with the ascendant. (2) The beginning of the terminal house in the natal chart should have the same relationship to the ascendant of the natal chart as the relationship of the beginning of the terminal house in the revolution of the year to the corresponding ascendant in the revolution of the year. This interpretation is consistent with the details of the following illustration.

[4]**1–4: The third <witness>... revolution <of the year>.** Corresponds to the fifth topic in *Moladot* IV 13, 1–5. The doctrine of the terminal sign derives from two related concepts found in the work of Ptolemy and Dorotheus and developed further by Arabic astrologers: (a) the "chronocrator" or "lord of [the] time," which, according to Ptolemy, is found by counting round the zodiac from each of the prorogative places (ascendant, Sun, Moon, lot of Fortune, and midheaven, each of them linked to specific domains of the native's life)—"one year to each sign" in order to determine the lord of the years, "twenty-eight days to a sign" in order to determine the lord of the months, and "two and a third days to a sign" in order to determine the lord of the days (*Tetrabiblos*, 1980, IV:10, p. 453; quoted in App. 12, Q. 2, §1:1–3, on p. 491); (b) the "prorogation" or "direction," a procedure in which a zodiacal point is launched and moved around the zodiac at a specified rate until it reaches another zodiacal position; the arc drawn between these two zodiacal positions, usually projected onto the equator, is then converted into a corresponding number of years, months, and days, an interval that is subsequently used for a variety of astrological predictions. See below, note on §11:1, s.v. "Directions". Combining elements of these two concepts, the "terminal sign" functions as an imaginary

clock-hand or pointer that is set in motion at some zodiacal place, moves around the zodiac at a given rate, and reaches another zodiacal place.

The main elements of this theory can also be found in the fourth book of the *Pentabiblos* of Dorotheus of Sidon (first century CE) (*Carmen astrologicum*, 1976, p. 245; quoted in App. 12, Q. 6, §1:1, on p. 493). In a development of Ptolemy's theory of chronocrators and on Dorotheus' theory of the transfer of the years, the terminal sign was transferred to Arabic astrology, where it was usually designated "sign of the *intihā'*." The Arab astrologers' theory of the terminal sign postulates that the fate of the native is modified slightly from year to year, depending on the astrologically meaningful celestial objects (planets, cusps of places, aspects, lots, etc.) the terminal sign encounters as it traverses the zodiac. Usually the terminal sign is launched from the ascendant degree of the natal horoscope and moves at the rate of one sign (30°) in one year. In this case, the terminal sign gives an indication about annual changes in the native's life as a whole. The terminal sign may be also launched from the cusp of some of the horoscopic places of the natal chart; in this case, it gives a more specific indication about changes in the native's life related to the particular domain of human life indicated by the corresponding place (first place, life; second place, wealth; third place, brothers; fourth place, parents; etc.). The quality of the indication (fortunate or unfortunate) is given by the astrological significance of the celestial objects that the terminal sign encounters as it traverses the zodiac. Great importance is also assigned to the lord of the terminal sign, usually designated the "lord of the year," as well as to a comparison between the position of the planets at the nativity and at the revolution of year.

Arab astrologers developed and transmitted the doctrine of the terminal sign. Detailed accounts of this doctrine are offered in the late eighth century in 'Umar b. al-Farrukhān al-Ṭabarī's *Kitāb al-Mawālid* (*Nativitatibus*, 1533, pp. 125, 127) and in the ninth century in Abū Ma'shar's *Kitāb taḥāwīl sinī al-mawālīd*. The terminal sign is clearly defined in the tenth century by al-Qabīṣī in his popular *Introduction to Astrology* (2004, IV:8, pp. 117–119; quoted in App. 12, Q. 7, §1:1–6, on p. 493), and in the late tenth and early eleventh century by al-Bīrūnī in *Kitāb al-Tafhīm* (1934, §522, pp. 325–326). In the late tenth and early eleventh century 'Alī ibn Abī r-Riǧāl deals at length with the same topic in the sixth part of *Kitāb al-Bāri' fī aḥkām an-nuǧūm* (*Iudizios*, 2005, VI:3, pp. 11–29). On the basis of these developments in Arabic astrology, the doctrine of the terminal sign penetrated Latin and Hebrew astrology during the twelfth century. It is found in *Liber Aristotilis*, an astrological anthology composed by

Hugo of Santalla on the basis of earlier astrological material, mainly by Māshā'allāh (*Liber Aristotilis*, 1997, IV 1–7, pp. 100–106), as well as in the section on anniversary horoscopy in *Epitome totius astrologiae* (1548, II:20, sig. N2v–N4v; II:22, sig. O2r–O3v).

As for twelfth-century Hebrew astrology, Abraham Bar Ḥiyya, slightly before Ibn Ezra, coined the expression מזל הקפה, *lit.* sign of the perimeter, to denote the terminal sign, and employed it in *Megillat ha-Megalleh* (1924, pp. 122, 123 *et passim*; see Rodríguez Arribas 2010a, pp. 11–40), an astrological history, and (in all likelihood) in the recently discovered *Seder tiqqun ha-tequfot min ha-luḥot ha-'eleh*, a work on continuous horoscopy (see Sela 2013, pp. 27–76). To denote the same astrological concept, Ibn Ezra coined two similar expressions—מזל הסוף, "terminal sign" and בית הסוף, "terminal house"—and used them throughout his astrological corpus in applications related to continuous horoscopy, in *Sefer ha-Moladot, Sefer ha-Tequfah, Ṭe'amim* II (§6.4:1–3, pp. 238–239; §8.5:1–5, pp. 252–253), and in world astrology (see note on *Moladot* IV 13, 1). In world astrology, the terminal sign is applied in two different ways. In *'Olam* II (§22:1–3, pp. 170–171), the "terminal house" is set in motion from the "ascendant" of certain city, the "sign of the city," and moves one degree in one year, as in the procedure of prorogation. In *'Olam* I (§39:1–9 and §57:1–4, pp. 78–79, 88–91), the "terminal house" is set in motion from the place of a Saturn-Jupiter conjunction and moves one sign in one year; the predictions are based on whether the "terminal house" meets a benefic or a malefic planet and whether the sign of the city is located in a fortunate or unfortunate place. A similar procedure is mentioned in *Mivḥarim* III (§7.4:5, pp. 220–221).

§7

[1]**1: Illustration.** The following illustration applies the instructions given in *Tequfah* §6:3–4, and shows how to solve the calculations required to determine "when the terminal sign reaches the position of the planet that was located in the terminal sign at the time of the nativity, and also at the moment of the revolution of the year." One difficulty that arises, which the illustration shows how to solve, is that carrying out these instructions means performing two parallel calculations at two different times: (1) at the revolution of some year in the native's life and (2) at the native's birth. Moreover, since these two times correspond to two different horoscopes, there are two different starting points from which the terminal

sign should be launched until it reaches the planet: (1) in the horoscope of the revolution of the year, the starting point is the beginning of the terminal sign; (2) in the horoscope cast at the native's birth, the starting point is the cusp of the place where the planet was located at the time of birth. Thus another difficulty is added: whereas the terminal sign moves at a steady rate of 30° in one year (according to *Tequfah* §6:3, one degree in 12 1/12 days), the sizes of the places of the natal horoscope depend on the latitude where the horoscope is cast and cover an arc that is generally not equal to 30°. This convoluted illustration is interspersed with glosses, which I have set off in curly braces. I have identified these glosses because they are omitted in one of the four extant manuscripts (Jerusalem, Jewish National and University Library, MS Heb. 8°3916), which is most likely the earliest, as well as in the two manuscripts with the Latin translation of *Sefer ha-Tequfah*. It is reasonable to assume, then, that these glosses were interpolated by creative copyists in the early process of transmission of *Sefer ha-Tequfah*. Nevertheless, I have left the glosses in the copy text, because they represent the mainstream in the transmission of *Sefer ha-Tequfah* and are also helpful for understanding the difficulties of the illustration.

[2]**1: Climate, Hebrew** גבול. For this concept and coinage, see *Moladot* I 3, 1 and note (s.v. "Climates").

[3]**1: 38° 30′.** This latitude does not coincide with any location along the route of Ibn Ezra's wanderings.

§8

[1]**1: So, this is the terminal sign.** Since Capricorn is the sign of the ascendant at the nativity (see *Tequfah* §7:1), Libra is the terminal sign when the native is 34 years old. This is because 34 mod-12 = 10, and Libra is the tenth sign after Capricorn.

[2]**1: Because the cusp . . . to the tenth place.** Here the anonymous glossator refers to the fact that in the division of the places by rising times, the sizes of the places in general, and the size of the tenth place in particular, become increasingly distorted as a function of the latitude of the location where the horoscope is cast. This is explained in *Mishpeṭei ha-Mazzalot*, MS Schoenberg 57, fols. 71–73: ,וראשית הבתים משתנה כפי מרחב הארצות

כי פעמים יהיה תחלת הבית העשירי בדרך המצעדים בבית התשיעי במספר מעלות היושר; ואם היה מרחב הארץ רב מאוד, יהיה תחלת הבית במצעדים בבית השמיני. והדמיון: במקום הזה שמרחבו חמישים מעלות וחצי, והנה אם היה המזל הצומח תחלת סרטן, יהיה בחצי השמים כ"ד מעלות ישרות ממזל דלי, ובכלי הנחושת גם בבירור יראה אדם בעיניו כי אין בו ספק, והפך אם היה מזל העולה מזל גדי. וככה תעשה: ראה המעלה הישרה העולה מהמזל ותן לבית הראשון ל' מעלות ישרות, וככה לכל הבתים. = "The <position of the> cusps of the places depends on the latitude of the countries: sometimes the cusp of the tenth place according to the method of rising times coincides with the <the cusp of the> ninth place calculated in equatorial degrees; <moreover>, if the latitude of the country is very high, the cusp of the <tenth> place according to rising times may coincide with the <cusp of the> eighth place <in equatorial degrees>. Illustration: in this place, whose latitude is 50.5°, if the ascendant sign is the head of Cancer, mid-heaven is at 24 equal degrees of Aquarius, as can be observed with the astrolabe or even clearly with the naked eye, for there is no doubt of it, but the opposite if the ascendant sign is Capricorn. Proceed as follows: find <the position of> the ascending sign <expressed> in equal degrees and assign 30 equal degrees to the first place; do likewise for all the places" (*Mishpeṭei ha-Mazzalot*, MS Schoenberg 57, fols. 72–73). Ibn Ezra notes this phenomenon, particularly the distortion of the tenth place, in various parts of his astrological corpus. See *Mivḥarim* I, §7.5:6, pp. 74–75; §10.1:5, pp. 82–3; *She'elot* I, §10.3:1–2, 6, pp. 288–291; *Ṭe'amim* I, §10.2:1–6, pp. 96–97.

[3]3: **On the equator... the ninth place.** Here the anonymous glossator refers to the two methods for rectifying the horoscopic places that Ibn Ezra mentions in his astrological work. For this statement the glossator was probably inspired by a passage in *Mishpeṭei ha-Mazzalot*, where Ibn Ezra described these two methods (the "planar division" and the "division of rising times"), assigned them different powers, and referred explicitly to his own *Book of Tables*. See quotation below, in note on §10:1.

[4]1–3: **So, this is the terminal sign... ninth place.** This gloss appears in three of the four extant manuscripts (MSS לקס). It appears neither in MS ח, possibly the oldest of all, nor in the Latin translation of *Sefer ha-Tequfah, Liber Revolucionum* (see *Revolucionum*, MS Erfurt, fol. 70a). The glossator was led to write the gloss because the terminal sign in the 34th year of the native is Libra, which is the tenth sign after the ascendant sign in the natal chart, but the tenth place of the natal chart extends from

Scorpio 3° 13′ to Scorpio 14° 25′. To account for this discrepancy, the glossator, inspired by a passage from Ibn Ezra's *Mishpeṭei ha-Mazzalot* (see below, note on §10:1), explains that given a certain ascendant (Capricorn 10°), the zodiac may be divided into twelve parts by two different methods: (1) the division into twelve equal parts, according to which the terminal sign in the 34th year of the native falls in the tenth sign, Libra; (2) the division by rising times, according to which the tenth place of the natal chart in the climate whose latitude is 38° 30′ falls in Scorpio rather than in Libra.

§9

[1]**1: The planet's distance... is 4° 25′**: At the moment of the nativity, the ascendant is Capricorn 10° and the planet is at Scorpio 14° 25′ (see *Tequfah* §7:1–2). When the native is 34 years old, the planet is at Libra 14° 25′ (see *Tequfah* §7:3) and, because the terminal sign moves 30° each year, the terminal sign is at Libra 10° (see above, note on §8:1). Therefore, at the moment of the 34th revolution of the year, there is a gap of 4° 25′ between the terminal sign (Libra 10°) and the position of the planet (Libra 14° 25′).

[2]**1: Using the method of proportions as follows.** For a possible meaning of this statement, see next note.

[3]**2: We take <the ratio of>... <to move this distance>.** Here the glossator attempts to explain what Ibn Ezra meant by the expression "using the method of proportions." He refers to the speed of the terminal sign in an interval of time, that is, to the ratio between the distance traveled by the terminal sign and the duration of the interval. For example, if the terminal signal moves 30° in one year, then it moves 1° in 12½ days.

[4]**3: The result is approximately 54 days.** This is because 54 days ≈ 4° 25′ × 12d. 2h.

[5]**3: We get 48 days.** This is because 48 days ≈ 4 × 12d. 2h.

[6]**3: We get 5 days... approximately one day.** This appears to be because 5d. + ½12 d ≈ 25′ × 12d 2h.

[7]3: **Half of the sixth... one day.** This is inexact: half of the sixth of a day, i.e., 2 hours, is far from being "approximately one day." One wonders whether this part, as others in the current illustration, was a gloss on Ibn Ezra's text.

[8]5: **Approximately 189 days.** Here 189 days = 54 days + 135 days, where 54 days ≈ 4° 25′ × 12d. 2h (see above, §9:3) and 135 days = 11° 12′ × 12 days plus the half of the sixth of a day. This means that two arcs, supposedly traversed by the planet at two different times, are involved: (i) 4° 25′ is the distance between the beginning of the terminal house and the position of the planet at the revolution of the year; (ii) 11° 12′ is the distance between the cusp of the tenth place and the position of the planet at birth.

§10

[1]1: **We assign one-third... division of rising times.** This refers to the twofold methodology of assigning powers to the two methods for rectifying the horoscopic places, which Ibn Ezra mentions in his astrological work. This is presented in *Mishpeṭei ha-Mazzalot*, an introduction to astrology: וככה תעשה: ראה המעלה הישרה העולה מהמזל ותן לבית הרא־שון ל׳ מעלות ישרות, וככה לכל הבתים. וזה החלוק יקרא חלוק המישור ויש לו שלישית כח במשפטי המזלות. ועשה תחלת כל הבתים בדרך המצעדים, כאשר הראתיך בספר הלוחות, ולא תחוש אם יצא בית אחד קטן ואחר גדול מאד, או שיהיו שני בתים במזל אחד. והנה שני שלישיות הכח לכוכב ההווה בחלוק המצעדים. = "Proceed as follows: find <the position of> the ascending sign <expressed> in equal degrees and assign 30 equal degrees to the first place; do likewise for all the places. This division is called the 'planar division' and it has one-third of the power in the judgments of the zodiacal signs. <For a second approach> calculate the cusps of all the places by the method of rising times, as I showed you in the *Book of the Tables*, and do not be disturbed if one place comes out small and another very large, or if two places fall into one sign. The planet has ⅔ of the power <when the places are calculated> by the 'division of rising times'" (*Mishpeṭei ha-Mazzalot*, MS Schoenberg 57, fols. 72–73). A similar explanation is given in a Latin book on the astrolabe ascribed to Ibn Ezra: "Unus autem modus equationis domorum est ut cuique domui XXX gradus tribuantur, incipiendo a gradu oriente. Iudiciorum quidem auctores huius equationis domibus tertiam uirtutis iudiciorum secundum domos attribuunt. Alteri uero que est secundum cuiusque terre latitudinem, duas tertias" = "One

method for rectifying the <horoscopic> places assigns 30° to each place, beginning with the ascendant degree. In this method for rectifying <the horoscopic places> the astrologers assign one-third of the power to the places; according to the other method, which takes the terrestrial latitude into account, they assign ⅔ <of the power>" (*Astrolabio*, 1940, p. 22). See also *Nativitatum*, MS Erfurt, fol. 63a; *Mivḥarim* I, §10.1:6, pp. 82–83. The two methods for rectifying the horoscopic places are also presented in *Ṭe'amim I* as follows: ועתה שים לבך: דע כי תקון הבתים על שני דרכים. הדרך האחד במעלות גלגל המזלות, שהם ישרות בין שיהיה המזל העולה ראש טלה, או חציו, או ראש סרטן, או חציו, בכל הגבולים. והכלל שתתן לכל בית ובית שלשים מעלות, ותחל מהמעלה הצומחת. והדרך השני להיות הבתים מתוקנים כפי מרחב הארץ ומצעדי המזלות עליה. כי אם היה המזל הצומח תחלת סרטן בגבול החמישי, לעולם יהיה בחצי השמים פחות מחצי דגים, שהוא הבית התשיעי, והפך זה אם היה המזל הצומח ראש גדי, והיה כן בעבור היות אלה שניהם סוף צפון ודרום. והנה כל חכמי המזלות מודים כן, גם חכמי כלי הנחושת, כי יש ראיות רבות על זה. = "Now pay attention: know that there are two methods for correcting the places. The first method is in degrees of the zodiac, which are equal whether the degree of the ascendant is the head of Aries, or its middle, or the head of Cancer, or its middle, in any of the climates. The general rule is that you should assign 30 degrees to any place and begin from the degree of the ascendant. The second method is to correct the places according to the latitude of the country [i.e., of the native] and the rising times of the zodiacal constellations there. For if the degree of the ascendant in the fifth climate is the beginning of Cancer, then less than the middle of Pisces, which is the ninth place, will always be at midheaven; the opposite happens if the degree of the ascendant is the head of Capricorn. This is so because these two [i.e., the beginnings of Cancer and Capricorn] are <in> the extremes of the north and of the south [i.e., in the tropics]. All the astrologers agree about that, as well as the experts with the astrolabe, because there are many proofs for that" (§10.2:1–6, pp. 96–97).

§11

[1]**1: Directions, Hebrew ניהונים.** This term denotes a procedure according to which an imaginary clock-hand or pointer is set in motion, starting at some zodiacal position, and moved around the zodiac at some specified rate until it reaches another zodiacal position. The arc drawn between these two zodiacal positions, usually projected onto the equator, is then

converted into a corresponding number of years, months, and days which are used for a variety of astrological predictions. The ultimate source for this procedure is Ptolemy's *Tetrabiblos*. In two chapters of that work, Ptolemy reports how this procedure—which he calls *aphesis* (*lit.* letting go), and is subsequently translated as *tasyīr* in Arabic, *nihugim* (by Ibn Ezra) in Hebrew, and *prorogatio, profectio, directio, ductus*, or *progressio* in Latin—is applied in nativities, on the one hand, and in continuous horoscopy, on the other. In *Tetrabiblos* III:10 (1980, pp. 271–307), life is represented as a continuous progression of an initial zodiacal point, the "prorogator" or the "prorogative" place, until it reaches one or several destructive points in the zodiac, the "anaeretic" places, which symbolize threats to the native's life and, ultimately, his or her death. This version of Ptolemy's *aphesis* is the ultimate source of the procedure employed by Ibn Ezra to predict the native's lifespan in *Moladot* III i 10–16. By contrast, in *Tetrabiblos* IV:10 (1980, pp. 447–449; quoted in App. 12, Q. 1, §1:2, on p. 491), the prorogation is launched in tandem from five prorogatory places (the ascendant, the Sun, the Moon, the lot of Fortune, and midheaven, each of them linked to specific domains of the native's life) and moved from one zodiacal sign to the next at three different rates: one zodiacal sign in one year, in one month, or in one day. This makes it possible to identify the chronocrators or rulers of the native's years, months, and days. This version of Ptolemy's *aphesis* is the ultimate source of Ibn Ezra's "terminal sign" (see *Tequfah* §6:1–4 and *Moladot* IV 13, 1–5 *et passim*), and the revolution of the months, weeks and days (see *Tequfah* §17:4; §20:1–3; *Moladot* IV 22, 2; IV 24, 2–4). The procedure of directions is also used in world astrology, where the zodiacal point from which the direction is launched may be, for example, the ascendant degree at the vernal equinox of some year, or the ascendant degree at the vernal equinox of a year when a Saturn-Jupiter conjunction took place. This is what Ibn Ezra says in a general way regarding the method of directions that is applied in world astrology: ובניהוגים יודע כל טוב ורע שיקרה למלכים, ונצוח המלכות מאומה לאומה אחרת, ושנויים שיתחדשו בעולם בכללים ובפרטים, מרע לטוב או מטוב לרע." = "By <the method of> directions one may know all good and evil that befalls kings, and <the transfer of> the government of the realm from one nation to another, and the alterations that occur in the world affecting collectives and individuals, from evil to good and from good to evil" (*Reshit Ḥokhmah*, MS Oxford 160, fol. 65b). See also Rodríguez Arribas 2010a, pp. 32–48.

[2]**1: Proceed as follows... two-thirds of the power.** This continues the discussion of the second witness (*Tequfah* §5:1), which is concerned

with the direction of the places of life. The same twofold methodology applied above (*Tequfah* §10:1) for rectifying the horoscopic places (⅓ of the power to the division of the zodiac into 12 equal places, and ⅔ of the power to the division according to the rising times) is applied here to the direction of the lords of the places of life to the position of a planet or its aspect (⅓ of the power if the direction is in equal degrees, and ⅔ of the power if the direction is according to the rising times).

[3]2: **Half of the power to the lord of the term.** Corresponds to *Moladot* IV 9, 4–7. This refers to the doctrine of *garbuḥtār* in nativities, according to which the five prorogative places are directed along the terms; the lords of the corresponding terms are the rulers of the native's years during the period when the direction travels along the term. See *Moladot* III i 15, 2 and note; *Moladot* IV 9, 4–7 and note.

§12

[1]3–6: **These are <the fortunate places>... most unfortunate.** Corresponds roughly to the list of fortunate, intermediate, and unfortunate places in *Moladot* IV 26, 1–2. For an account of the cardines and the succedent and candent places, see *Moladot* III i 9, 8 and note.

[2]7–8: **If the end of the year... the intermediate places.** Corresponds to *Moladot* IV 13, 3–4. See *Tequfah* §6:4 and note.

§13

[1]1: **The degree of its ray, Hebrew מעלות ניצוצו.** This refers to a number of degrees ahead of or behind the planet where its influence is still felt. See note on *Moladot* III i 15, 4. To denote this concept, Ibn Ezra usually employs אור "light," or כח גוף, "power of the body." See *Elections, Interrogations, Medical Astrology*, 2011 (Hebrew-English Index), s.v. אור, p. 632; כח הגוף, p. 637. But *Sefer ha-Tequfah* employs ניצוץ, as does *Mishpeṭei ha-Mazzalot*, an introduction to astrology: אמרו הקדמונים: ניצוץ השמש ט״ו מעלות לפניה ולאחריה; וניצוץ הלבנה י״ב מעלות לפניה ולאחריה; ניצוץ שבתאי וצדק ט׳ מעלות לפניהם ולאחריהם; ניצוץ מאדים ח׳ מעלות לפניו ואחריו; ניצוץ נגה וכוכב חמה ז׳ מעלות לפניהם ולאחריהם. = "The Ancients said: the Sun's ray is 15° before and behind it; the Moon's ray is 12° before and behind it; Saturn's and Jupiter's ray is 9° before and

behind them; Mars' ray is 8° before and behind it; Venus's and Mercury's ray is 7° before and behind them" (MS Schoenberg 57, fol. 74).

[2]1: **The fourth witness... terminal sign.** Corresponds to the eleventh topic in *Moladot* IV 19, 3.

[3]2: **If at the revolution... fortune is diminished.** Corresponds to the twelfth topic in *Moladot* IV 20, 1–3. See note there.

[4]3: **Deformed signs... sign with a human shape.** See note on *Moladot* III vi 1, 2.

[5]3: **Sign with an animal shape.** The signs with an animal shape are usually not mentioned as a distinct type of zodiacal signs in medieval astrology, neither in Arabic introductions to astrology nor in Ibn Ezra' astrological corpus. However, their identity may be established on the basis of a tripartite division of the signs according to their voices: (a) voiced signs (Gemini, Virgo, Libra, and half of Sagittarius and Aquarius); (b) half-voiced signs (Aries, Taurus, Leo); and (c) dumb signs (Cancer, Scorpio, Pisces). Thus, according to the two versions of *Sefer ha-Ṭe'amim*, whereas the voiced signs are considered to be identical with the signs with a human shape, the signs with an animal shape appear to be identical with half-voiced signs; this is because human beings have a complete voice, whereas animals have a voice but do not have speech: המזולות. הקול שהם על צורת האדם יש להם קול שלם, שהאדם הוא המדבר לבדו, והבהמות יש להם קול ואין להם דבור. = "Voice. The signs that have the shape of a man have a complete voice, for man is the only speaker; animals have a voice but do not have speech" (*Ṭe'amim* II, §2.3:13, pp. 190–191); ואמרו שיש לו חצי קול בעבור שהוא על צורה בהמה ואיננו על צורת בן אדם. = "They said that it [Aries] has half a voice because it has the form of a beast and not of a man" (*Ṭe'amim* I, §2.2:7, pp. 38–39). Al-Qabīṣī, in his *Introduction to Astrology*, adds the dumb signs to the half-voice signs: "Some of them are called 'possessing half a voice,' i.e. those that are in the form of beasts that utter sounds, such as Aries, Taurus, Leo, Capricorn and the last half of Sagittarius. Some of them do not have a voice, i.e., a sign whose form is in the form of an animal which does not utter sounds, such as Cancer, Scorpio and Pisces" (2004, I:24, p. 33).

[6]9: **To know this.** This refers to finding out the dates of the second half of the month in contrast with the first half of the month, as required in the previous sentence.

[7]**9: Multiply the years... moment of birth.** Corresponds to *Moladot* IV 3, 1–3. See notes there.

§14

[1]**1–11: The fifth witness... again as at first.** The fifth witness of *Sefer ha-Tequfah*, addressing the *fardār* (see note on *Moladot* IV 11, 1), corresponds closely to the fourth topic in *Moladot* IV ii 12, 1–21. Corresponds to *Epitome totius astrologiae* (1548, III:21, sig. N4r–O2r).

§15

[1]**3: At the revolution... fortunate or unfortunate.** Corresponds to *Moladot* IV 13, 4.

[2]**1–3: The sixth <witness>... fortunate or unfortunate.** Corresponds to the tenth topic in *Moladot* IV 18, 1 and to the sixth significator in Abū Ma'shar's *Kitāb taḥāwīl sinī al-mawālīd*: "Sextus horoscopus revolutionins anni & dominus eius." = "The sixth <significator> is the ascendant of the revolution of the year, and its Lord" (*Revolutionibus*, 1559, II:1, "De numero significatorum anni" = "On the number of the indicators that should be taken into consideration every year," p. 218). This section refers to the astrological functions of the revolution of the year, particularly in the framework of the horoscope cast at this particular time. A possible source is Abū Ma'shar's *Kitāb taḥāwīl sinī al-mawālīd*, where detailed instructions are provided on how to arrange the horoscope of the revolution of the year and particularly on the dispositions of the planets in this horoscope. See *Revolutionibus*, 1559, I:5, "De ordinatione figurae Revolutionis" = "On the arrangements of the chart of the Revolution of the Year," pp. 213–214; I:6, "De horoscopo anni et dispositionibus planetarum in revolutione" = "On the annual horoscope and the disposition of the planets at the revolution of the year," p. 214. See also *Revolutionibus*, 1559, II, "De significatione ascendentis revolutionis" = "On the signification of the ascendant of the revolution <of the year>," pp. 242–246. Another possible Arabic source for this topic is 'Alī ibn Abī r-Riǧāl's *Kitāb al-Bāri' fī aḥkām an-nuǧūm* (*Iudizios*, 2005, VI:12, "En las significaçiones del açendente de la revoluçion del anno" = "On the significations of the ascendant of the revolution of the year," pp. 69–82). An earlier source for the development of the astrological functions of the revolution of the year is al-Andarzagar, who is associated with Persian astrology. See *Andarzaghar*, 1991, p. 304, and *Liber Aristotilis*,

1997, IV 1, "De annorum nativitatis revolutionibus" = "On the years of the revolutions of the nativity," pp. 100–101, which is based on a translation of a Pahlavī text by al-Andarzagar on anniversary horoscopes.

Ibn Ezra, for his part, maintains that special attention should we paid (1) to the positions and aspects of the planets at the revolution of the year and at time of birth (*Moladot* IV 9, 5; 6; IV 10, 3; IV 11, 2; IV 15, 2; IV 22, 3; *Tequfah* §6:3–4; §14:4; §20:3); (2) to planets that return at the revolution of the year to the position they occupied at the nativity (*Moladot* IV 19, 1; *Tequfah* §13:1); (3) and to planets that are located at the revolution of the year in the position occupied by another planet at the moment of birth (*Moladot* IV 20, 1–3; *Tequfah* §13:2). Ibn Ezra also maintains that, within the framework of the horoscope of the revolution of the year, one may gauge the influence exerted by the rulers of the Ptolemaic ages of man (*Moladot* III i 6, 1–2; III ii 7, 1–7; IV 11, 1–2.), the rulers of the *fardār*ships (*Tequfah* §14:4), the rulers of the triplicity of the sign of the Sun (for a diurnal birth) or of the Moon (for a nocturnal birth) (*Tequfah* §4:2–3; *Moladot* IV 10, 1), the rulers of the years assigned to the lord of the hour of birth and to the subsequent planets in the descending order of their orbs (*Moladot* IV 15, 1–2), and the astrological import of the terminal sign (*Moladot* IV 13, 4; *Tequfah* §6:3–4).

§16

[1]**1–2: The seventh <witness>... unfortunate <configuration>.** Corresponds to the ninth topic in *Moladot* IV 17, 1. This doctrine, sketchily presented here, assigns the lords of the hours of birth (beginning with the hour of birth, then the second hour after birth, and so on) to the native's successive years (first year, second year, and so on) as well as to the successive horoscopic places of his natal chart (first place, second place, and so on). For the sources of this doctrine and its use in Ibn Ezra's work, see note on *Moladot* IV 17, 1.

[2]**3: Lot, Hebrew מנה.** For the concept of astrological lots, see note on *Moladot* III i 3, 2. To denote the concept of astrological lots, throughout his work Ibn Ezra employs the word גורל. See, for example, *Moladot* III i 3, 2, III i 8, 17; III i 11, 2 *et passim*; *Te'amim*, 2007 (Glossary of technical terms), s.v. "lot," pp. 384–385; *Elections, Interrogations, Medical Astrology*, 2011 (Hebrew-English Index), s.v. גורל הלבנה, גורל הקרקע, p. 633. *Sefer ha-Tequfah*, however, employs מנה, as does *Mishpeṭei ha-Mazzalot*

(MS Schoenberg 57, fols. 82–83), thereby establishing a terminological link between.

[3]**3: Lot of Fortune, Hebrew מנת החן.** The Hebrew expression used for the lot of Fortune (see note on *Moladot* III i 3, 2) in *Sefer ha-Tequfah*, מנת החן, *lit.* "lot of grace" establishes a terminological link between *Sefer ha-Tequfah* and two of Ibn Ezra's other works: (a) *Liber nativitatum*, the Latin translation of the second version of *Sefer ha-Moladot*, where the term used is *pars gratie* (see *Nativitatum*, MS Erfurt, Amplon. O.89, fol. 58b; quoted in App. 5, Q. 5, §1:1, on p. 453); (b) *Sefer Mishpeṭei ha-Mazzalot*, where the same Hebrew expression מנת חן is repeatedly used to denote the lot of Fortune (see MS Schoenberg 57, fol. 80; quoted in App. 5, Q. 2, §1:5, on p. 452). It is noteworthy that in his other astrological writings, and particularly in those making up the astrological encyclopedia composed in Béziers in 1148–1149, Ibn Ezra used a completely different Hebrew expression to designate the lot of Fortune: הגורל הטוב, *lit.* "the benefic lot." See, for example, *Reshit Ḥokhmah*, 1939, IX, lxvii:9; *Miṿḥarim* I, §2.2:3, pp. 56–57; *She'elot* I, §7:1, pp. 244–245; *She'elot* II, §10:2, pp. 356–357; *'Olam* II, §28:2, pp. 174–175. In *Ṭe'amim* II, Ibn Ezra uses both הגורל הטוב and גורל החן, which is close but not identical to the expression used in *Sefer ha-Tequfah* and *Mishpeṭei ha-Mazzalot*. See *Ṭe'amim* II, §6.2:1, pp. 236–237 (quoted in App. 5, Q. 1, §1:1, on p. 450), and §7.2:28, pp. 248–249.

Mishpeṭei ha-Mazzalot defines the lot of Fortune as follows: מנת החן. וככה תדענו במולד היום: הסתכל כמה מעלות ישרות וחלקים ראשונים בין מקום השמש ובין מקום הלבנה, והוסף כמספר הזה על המעלה הצומחת, באיזה מזל שיהיה עם חלקיה, ובמקום שישלים המספר יקרא מנת החן. ככה לנולד ביום או בלילה על דעת תלמי, והקדמונים אמרו בעבור היות כח הלבנה רב מכח השמש לנולד בלילה, תקח המרחק בין הלבנה ובין השמש, והמספר הזה תוסיפנו על המעלה הצומחת, ואז תמצא מנת החן. ואני אומר כי דברי תלמי הם הנכונים, כי המעלה הצומחת היא תלויה בשמש, וראוי להיות מרחק מעלת החן מהמעלה הצומחת כמרחק מעלת השמש ממעלת הלבנה. = "The fifth is the place of the lot of Fortune [*lit.* lot of grace]. This is how you should find it [the lot of Fortune] in a diurnal nativity: find out how many equal degrees and minutes there are between the position of the Sun and the position of the Moon; add this number to the degree of the ascendant, regardless of which sign it is in, along with the minutes; the position where the count is completed is designated the lot of Fortune. This, according to Ptolemy, is how <the lot of Fortune is calculated> for one born by day or at night, but the Ancients said that you should find the lot of Fortune by taking the distance between the Moon and the Sun and

adding this number to the degree of the ascendant, because the power of the Moon over one born by night is greater than the power of the Sun. But I say that Ptolemy's statements are correct, because the degree of the ascendant depends on the Sun, and the distance between the degree <of the lot> of Fortune and the degree of the ascendant should be the same as the distance between the degree of the Sun and the degree of the Moon" (MS Schoenberg 57, fol. 80).

[4]**3: Lot of money, Hebrew מנת הממון.** This is how the lot of money is defined in *Mishpeṭei ha-Mazzalot*, which, in contrast with other parts of Ibn Ezra's astrological work (see, for example, *Reshit Ḥokhmah*, 1939, IX, lxviii:11–13), uses the same Hebrew words for this term as does *Sefer ha-Tequfah*: מנת הממון: ממקום בעל הבית השני אל תחלת הבית היוצא בחלוק המצעדים, וכמספר הזה מהמעלה הצומחת. וואת המנה תורה על הממון, והעושר, והקניין. = "The lot of money: <take the distance> between the position of the lord of the second place and the cusp of the <second> place as calculated according to the division by rising times and <add> this number to the ascendant degree. This lot signifies money, riches, and possessions" (MS Schoenberg 57, fol. 80).

[5]**3: Their rays, Hebrew ניצוציהם.** For this term, see above, note on §13:1, s.v. "the degree of its ray".

§17

[1]**2: Ptolemy, Hebrew תלמי.** This is the post-biblical or talmudic Hebrew designation of Claudius Ptolemy. See note on *Moladot* II 1, 1, s.v. "Ptolemy."

[2]**2: Ptolemy said ... every 30 degrees.** Corresponds to *Moladot* IV 23, 1. The ultimate source for this procedure is *Tetrabiblos*, IV:10 (1980, p. 453; quoted in App. 12, Q. 2, §1:2, on p. 491). But a more probable and direct source is the 87th aphorism of what Ibn Ezra called *Sefer ha-Peri* (Book of the Fruit), known in Latin Europe as *Centiloquium*, a short work organized in 100 aphorisms that during the Middle Ages was considered to be an authentic work by Ptolemy. See *Sefer ha-Peri*, MS Paris 1055, fol. 65a; quoted in App. 12, Q. 9, §1:1, on p. 494. Ptolemy's approach to the revolution of the months is also presented in the following sources: (a) al-Bīrūnī in *Kitāb al-Tafhīm* (1934, §522, pp. 325–326), although briefly and without mentioning Ptolemy; (b) 'Alī ibn Abī r-Riǧāl in *Kitāb al-Bāri' fī aḥkām*

an-nuğūm (*Iudizios*, 2005, VI:15, pp. 82–83), without mentioning Ptolemy but including a set of tables intended to facilitate the calculations; (c) in the recently discovered *Seder tiqqun ha-tequfot min ha-luḥot ha-'eleh* (*Seder tiqqun*, §6:1–4, pp. 49, 58; quoted in App. 12, Q. 10, §1:4, on p. 494), a work on continuous horoscopy probably composed by Abraham Bar Ḥiyya slightly before Ibn Ezra composed his astrological corpus, explicitly mentioning Ptolemy, with the same tables as in 'Alī ibn Abī r-Riğāl's work and accompanied by a detailed theoretical explanation. See Sela 2013, pp. 30–31, 49–51, 60–65; (d) in the *Epitome totius astrologiae* (1548, II:22, sig. O2r), a twelfth-century work that falls within the sphere of Ibn Ezra's astrological works.

[3]**2: So that the year contains 13 signs corresponding to 365 days**: This is because, 13 × 28 days, 2⅓ days ≈ 365 days. According to the aforementioned *Seder tiqqun ha-tequfot min ha-luḥot ha-'eleh* (*Seder tiqqun*, §6:1–4, pp. 49, 58; quoted in App. 12, Q. 10, §1:1–4, on pp. 494–495), this division into 13 parts allows each of the 12 signs to have a share in the rulership of months and days, so that at the beginning of any year or month the rulership returns to the sign that was next to the sign that ruled the first month of the previous year or the first day of the previous month.

[4]**4: The correct approach... hour of birth.** Corresponds to *Moladot* IV 22, 2. This method sets the beginning of a month at the moment when the Sun, according to its variable motion, reaches the degree and minutes of the corresponding sign (e.g., the third month when the Sun reaches the third sign) and adds 2.5° to the degrees of the terminal sign every month. In other words: in this method the year is divided into 12 months, but the direction moves 32.5° each month, so that 12 × 32.5° = 390°. The rationale behind this method is explained in *Seder tiqqun ha-tequfot min ha-luḥot ha-'eleh* (*Seder tiqqun*, §16:1–7, pp. 51–52, 64–66; quoted in App. 12, Q. 11, §1:1–7, on p. 495). This method also occurs in *Kitāb al-Bāri' fī aḥkām an-nuğūm* by 'Alī ibn Abī r-Riğāl (*Iudizios*, 2005, VI:15, pp. 84–85; cf. *Iudiciis astrorum*, 1551, VI:15, p. 296).

§18

[1]**1: Fixed sign, Hebrew מזל נאמן, *lit.* enduring sign.** In *Sefer ha-Moladot*, as well as in Ibn Ezra's various introductions to astrology and in most of his works on elections and interrogations, the "fixed signs" (Taurus, Leo, Scorpio, and Aquarius) are referred to as מזלות עומדים, "standing signs"

(*Moladot* III i 7, 3; III v 6, 1 *et passim*; *Reshit Ḥokhmah*, 1939, II, xi:16–17 *et passim*; *Ṭe'amim I*, §2.13:1, pp. 52–53; *Ṭe'amim II*, §2.3:3, pp. 188–189. *Reshit Ḥokhmah* II, OBL 707, fol. 116a; *Elections, Interrogations, Medical Astrology*, 2011, "Hebrew-English Index," p. 639 s.v. מזלות עומדים). By contrast, מזל נאמן is employed in *Sefer ha-Me'orot* (*Me'orot*, 2011, §17:1, pp. 466–467) as well as in *Mivḥarim* III (*Mivḥarim* III, 2011, §8.1:4, pp. 222–223), *She'elot* III (*She'elot* III, 2011, §6.2:2, pp. 440–441), and *Tequfah* §18:1. This established a terminological link between these works.

[2]**1: Fixed sign... tropical sign... bicorporal <sign>.** For this tripartite classification of the twelve zodiacal signs, see note on *Moladot* III i 7, 3.

§19

[1]**1: Multiply the native's <age in> years by four.** The reason behind the number 4 is explained in *Ṭe'amim* II (§8.4:4, pp. 252–253; quoted in App. 12, Q.12, §1:4, on pp. 496–497): 4 = 52 mod 12, where 52 is the number of weeks in a solar year, and 12 is the number of months in one year or the number of zodiacal signs.

[2]**1: <Casting out> 12s:** The rationale behind the operation of casting out 12s is explained in *Ṭe'amim* II (§8.4:2, pp. 252–253; quoted in App. 12, Q.12, §1:2, on pp. 496–497).

[3]**1: To find out the weeks... ascendant sign.** Since the months have more than four weeks, and one year has approximately 52 weeks (364 days), this algorithm finds the number of weeks by which the total number of weeks of the native's whole years of 52 weeks each exceeds the total number of weeks of the native's age in years of 48 weeks (12×4) each.

[4]**2: Assign three:** The reason for the number 3 in this calculation is explained in *Ṭe'amim* II (§8.4:3, pp. 252–253; quoted in App. 12, Q.12, §1:3, on pp. 496–497): 3 = 52 mod 7, where 52 is the number of weeks in a solar year and 7 is the number of days in a week.

[5]**2: Assign three... cast out 7s.** This algorithm finds the number of weeks by which the total number of weeks of the native's whole years of 52 weeks each exceeds the total number of weeks of the native's age in years of 49 weeks each. The function of the number 3 in this algorithm is explained in the previous note.

[6]5: **We take the 25... which is 6 days.** As explained in *Ṭe'amim* II regarding the reason for the number 3 (see above, note on §19:2, note 4, s.v. "assign three"), if one assumes that one year has 52 weeks, which are equal to 364 days, there "is still a remainder of one and a quarter days" to complete a whole year of 365¼ days.

[7]5: **These are 31 days... remainder of 3 days.** This follows because the native is 25 whole years old, and in each year there is a "remainder" of one and a quarter days: 25×1¼ = 25 days + 6 days = 31 days = 4 weeks + 3 days.

[8]5: **78 weeks.** This is wrong: 75 weeks (see *Tequfah* §19:4) plus 4 weeks (see *Tequfah* §19:5) is 79 weeks. Note that whereas the two Latin translations and one of the Hebrew manuscripts give the reading of 78 weeks, none of the Hebrew manuscripts gives the expected reading 79. See *variae lectiones* on p. 386, n. 37.

[9]6: **So Mars rules... revolution of the year.** The meaning of this passage is obscure, and the text here is in all likelihood corrupt. However, this passage indicates the main aim of the aforementioned procedure; the accompanying illustration is to find the sway of the lord of the hour at the nativity over the revolution of any year by determining how many weeks and days have elapsed since the nativity. This is borne out by the initial sentence of the section of *Ṭe'amim* II where the key words of the aforementioned procedure ("four," "three," "twelve") are explained. See *Ṭe'amim* II, §8.4:1, pp. 252–253; quoted in App. 6, Q. 2, §1:1, on p. 458.

[10]7: **Each year by 4.** See *Tequfah* §19:1 and notes.

§20

[1]3: **Assign 12 equal degrees... variable motion.** Since the daily motion of the Sun is approximately 1° (see *Tequfah* §5:1, where the sun's motion is 59′ 8″), assigning 12 equal degrees to each equal degree in the Sun's variable motion means that the direction completes a full cycle of 360° around the zodiac in 30 days: 12° × 30 = 360°.

[2]1–5: **To find out... rising times.** Corresponds to *Moladot* IV 24, 2–5.

PART *FIVE*

APPEND*ICES*

MANUSCRIPTS OF *SEFER HA-MOLADOT*

1 Oxford, Bodleian Library, MS Opp. Add. Qu. 160 [Neubauer 2518] (IMHM: F 22230), 1367, fols. 88a–117b
2 Jerusalem, Jewish National and University Library, MS Heb 8°3573 (IMHM: B 203), mid-14th c., fols. 76a–96b
3 Cambridge, University Library, Add. 481 (IMHM: F 16778), 14th c., fols. 102a–127a
4 Oxford, Bodleian Library, MS Opp. 707 [Neubauer 2025] (IMHM: F 19310), 1410, fols. 65b–90b
5 Paris, Bibliothèque nationale de France, MS héb. 189 (IMHM: F 04173), 14th–15th c., fols. 87b–109b
6 Paris, Bibliothèque nationale de France, MS héb. 979 (IMHM: F 33986), 14th–15th c., fols. 80b–107a
7 Cambridge, University Library, MS Add. 1517 (IMHM: F 17454), 14th–15th c., fols. 22a–30b
8 Vatican, Biblioteca Apostolica Vaticana, MS ebr. 390 (IMHM: F 472), 1436, fols. 108a–138a
9 Warsaw, Zydowski Instytut Historyczny, MS 255 (IMHM: F 10122), 1460, fols. 37b–50a
10 Paris, Bibliothèque nationale de France, MS héb. 1051 (IMHM: F 14656), 1482, fols. 66–93
11 Paris, Bibliothèque nationale de France, MS héb. 259 (IMHM: F 27838), 1489, fols. 94a–119b
12 New York, Jewish Theological Seminary, MS 2626 (IMHM: F 28879), 15th c., fols. 91b–116b
13 Munich, Bayerische Staatsbibliothek, Cod. Hebr. 202 (IMHM: F 01649), 15th c., fols. 70a–91a
14 New York, Jewish Theological Seminary, MS 2625 (IMHM: F 28878), 15th c., fols. 73b–104a
15 New York, Jewish Theological Seminary, MS 2558 (IMHM: F 28811), 15th–16th c., fols. 19a–39a
16 Paris, Bibliothèque nationale de France, MS héb. 1045 (IMHM: F 33996), 15th c., fols. 127b–146b
17 Wien, Österreichische Nationalbibliothek, Cod. Hebr. 65 [Schwarz 169] (IMHM: F 1342), 15th c., fols. 1–21
18 Dresden, Sächsische Landesbibliothek, MS Eb 384 (IMHM: F 20765), 15th c., fols. 42b–54b
19 Madrid, Biblioteca de la Real Academia de la Historia, MS 7 (IMHM: F 07370), 15th c., fols. 53a–70b

20 Florence, Biblioteca Nazionale Centrale, MS Magl. III.139 (IMHM: F 11978), 15th c., fols. 139–160ab
21 Vatican, Biblioteca Apostolica Vaticana, MS ebr. 47 (IMHM: F 686), 15th c., fols. 57–69b
22 Jerusalem, Jewish National and University Library, MS Heb. 8°3916 (IMHM: B 546), 15th c., fols. 37a–56b
23 New York, Jewish Theological Seminary, MS 2601 (IMHM: F 28854), 15th c., fols. 134a–163b
24 Paris, Bibliothèque nationale de France, MS héb. 1056 (IMHM: F 14659), 15th–16th c., fols. 44b–61b
25 Munich, Bayerische Staatsbibliothek, Cod. Hebr. 45 (IMHM: F 1139), 1552, fols. 437b–460b
26 Cambridge, University Library, MS Add. 1186 (IMHM: F 17052), 1590, fols. 71a–52b
27 New York, Jewish Theological Seminary, MS 2623 (IMHM: F 28876), 16th c., fols. 103a–123a
28 Prague, Narodni Knihovna v Praze, Saraval 55 (Breslau, Juedisch-theologisches Seminar 54) (IMHM: F 46890), 16th c., fols. 30b–41a
29 Cambridge, University Library, MS Add. 1501 (IMHM: F 17118), 16th c., fols. 46b–67b
30 Paris, Bibliothèque nationale de France, MS héb. 1057 (IMHM: F 14641), 16th–17th c., fols. 37b–46a (beginning missing)
31 New York, Jewish Theological Seminary, MS 9537 (IMHM: F 49958), 17th–18th c., fols. 1–27
32 Berlin, Staatsbibliothek 220 [Or. Qu. 679] (IMHM: F 1779), 17th–18th c., fols. 41a–54b
33 Nuremberg, Stadtbibliothek, Cent.V.app.4 (IMHM: F 08783), 17th–18th c., fols. 188–259
34 Jerusalem, Jewish National and University Library, MS Heb. 8°3906 (IMHM: B 812), 1749, fols. 75a–79b
35 Jerusalem, Benyahu ò133 (IMHM: F 44867), 1750, fols. 57a–65b
36 New York, Jewish Theological Seminary, MS 9536 (IMHM: F 49957), 1770, fols. 46b–62a
37 Manchester, John Rylands University Library, Gaster 1775 (IMHM: F 16058), 18th c., fols. 61b–74b
38 Warszaw, Zydowski Instytut Historyczny, 112 (IMHM: F 10096), 1784, fols. 28b–42a
39 Moscow, Russian State Library, Günzburg 414 (IMHM: F 43036), 18th c., fols. 1a–25b
40 Moscow, Russian State Library, Günzburg 421 (IMHM: F 47781), 18th c., fols. 54a–75b
41 St. Petersburg, Inst. of Oriental Studies of the Russian Academy, B 150 (IMHM: F 53075), 18th c., fols. 153b–180a
42 St. Petersburg, Inst. of Oriental Studies of the Russian Academy, B 294 (IMHM: F 53427), 18th–19th c., fols. 28b–60a
43 St. Petersburg, Inst. of Oriental Studies of the Russian Academy, B 70 (IMHM: F 53005), 18th–19th c., fols. 90a–111a

44 St. Petersburg, Inst. of Oriental Studies of the Russian Academy, B 477 (IMHM: F 53618), 18th–19th c., fols. 105a–126b
45 Oxford, Bodleian Library, Mich. 39 [Neubauer 2023] (IMHM: F 19308), 1813, fols. 1a–34b
46 St. Petersburg, Inst. of Oriental Studies of the Russian Academy, B 131 (IMHM: F 53073), 1816, fols. 33a–54b
47 Manchester, John Rylands University Library, Gaster 59 (IMHM: F 15977), 1837, fols. 49b–90b
48 Jerusalem, Jewish National and University Library, MS Heb 8°2738 (IMHM: B 785), 1892, fols. 114–138
49 Jerusalem, Rabbi Yosef Qafiḥ 36 (IMHM: F 47427), 1893, fols. 166a–173a
50 New York, Columbia University, X 893 Ib 55 (IMHM: F 42427), 19th c., fols. 1–73
51 New York, Columbia University, X 893 Ib 53 (IMHM: F 42426), 19th c., fols. 1–47
52 New York, Jewish Theological Seminary, MS 2629 (IMHM: F 28882), 19th c., fols. 137–175
53 London, British Library, Or. 10243 (IMHM: F 7605), 19th c., fols. 1–6

EARLY-HEBREW WORK ON HOROSCOPIC ASTROLOGY, NATIVITIES AND CONTINUOUS HOROSCOPY

Quotation 1: Babylonian Talmud, *Shabbat* 156a–b: *Shabbat*, 1974, pp. 688–691.

1 (1) אמר להו רבי חנינא: פוקו אמרו ליה לבר ליואי: לא מזל יום גורס, אלא מזל שעה גורס. (2) האי מאן דבחמה יהי גבר זיותן, יהי אכיל מדיליה ושתי מדיליה, ורזוהי גליין. אם גניב—לא מצלח. (3) האי מאן דבכוכב נוגה יהי גבר עתיר וזנאי יהי, מאי טעמא—משום דאיתילד ביה נורא. (4) האי מאן דבכוכב יהי גבר נהיר וחכים, משום דספרא דחמה הוא. (5) האי מאן דבלבנה יהי גבר סביל מרעין, בנאי וסתיר, סתיר ובנאי, אכיל דלא דיליה ושתי דלא דיליה, ורזוהי כסיין, אם גנב—מצלח. (6) האי מאן דבשבתאי יהי גבר מחשבתיה בטלין, ואית דאמרי: כל דמחשבין עליה בטלין. (7) האי מאן דבצדק יהי גבר צדקן, אמר רבי נחמן בר יצחק: וצדקן במצות. (8) האי מאן דבמאדים יהי גבר אשיד דמא. אמר רבי אשי: אי אומנא, אי גנבא, אי טבחא, אי מוהלא. אמר רבא: אנא במאדים הואי!—אמר אביי: מר נמי עניש וקטיל.

2 (1) איתמר, רבי חנינא אומר: מזל מחכים, מזל מעשיר, ויש מזל לישראל. (2) רבי יוחנן אמר: אין מזל לישראל.

3 (1) ואזדא רבי יוחנן לטעמיה, דאמר רבי יוחנן: מניין שאין מזל לישראל—שנאמר "כה אמר ה' אל דרך הגוים אל תלמדו ומאותות השמים אל תחתו כי יחתו הגוים מהמה", גויים יחתו ולא ישראל.

4 (1) ואף רב סבר אין מזל לישראל, דאמר רב יהודה אמר רב: מניין שאין מזל לישראל—שנאמר "ויוצא אותו החוצה". אמר אברהם לפני הקדוש ברוך הוא: רבונו של עולם "בן ביתי יורש אותי". אמר לו: לאו, "כי אם אשר יצא ממעיך". אמר לפניו: רבונו של עולם, נסתכלתי באיצטגנינות שלי ואיני ראוי להוליד בן. אמר ליה: צא מאיצטגנינות שלך, שאין מזל לישראל.

5 (1) מאי דעתך—דקאי צדק במערב, מהדרנא ומוקמינא ליה במזרח. והיינו דכתיב "מי העיר ממזרח צדק יקראהו לרגלו ומדשמואל נמי, אין מזל לישראל. דשמואל ואבלט הוו יתבי, והוו קאזלי הנך אינשי לאגמא. אמר ליה אבלט לשמואל: האי גברא אזיל ולא אתי, טריק ליה חויא ומיית. אמר ליה שמואל: אי בר ישראל הוא—אזיל ואתי. אדיתבי אזיל ואתי. קם אבלט, שדיה לטוניה אשכח ביה חויא דפסיק ושדי בתרתי גובי.

6 (1) אמר ליה שמואל: מאי עבדת?—אמר ליה: כל יומא הוה מרמינן ריפתא בהדי הדדי ואכלינן. האידנא הוה איכא חד מינן דלא הוה ליה ריפתא, הוה קא מיכסף. אמינא להו: אנא קאימנא וארמינא. כי מטאי לגביה שואי נפשאי כמאן דשקילי מיניה, כי היכי דלא ליכסיף. אמר ליה: מצוה עבדת! נפק שמואל ודרש: "וצדקה תציל ממות" ולא ממיתה משונה, אלא ממיתה עצמה.

7 (1) ומדרבי עקיבא נמי, אין מזל לישראל. דרבי עקיבא הויא ליה ברתא, אמרי ליה כלדאי: ההוא יומא דעיילה לבי גננא—טריק לה חויא ומיתא. הוה דאיגא אמילתא טובא. ההוא יומא שקלתה למכבנתא, דצתא בגודא, איתרמי איתיב בעיניה דחויא. לצפרא כי קא שקלה לה—הוה קא סריך ואתי חויא בתרה. אמר לה אבוה: מאי עבדת?—אמרה ליה: בפניא אתא עניא, קרא אבבא, והוו טרידי כולי עלמא בסעודתא, וליכא דשמעיה. קאימנא, שקלתי לריסתנאי דיהבית לי, יהבתיה ניהליה. אמר לה: מצוה עבדת? נפק רבי עקיבא ודרש: "וצדקה תציל ממות" ולא ממיתה משונה, אלא ממיתה עצמה.

8 (1) מדרבי נחמן בר יצחק נמי, אין מזל לישראל. דאימיה דרבי נחמן בר יצחק אמרי לה כלדאי: בריך גנבא הוה. לא שבקתיה גלויי רישיה. אמרה ליה: כסי רישיך, כי היכי דתיהוי עלך אימתא דשמיא, ובעי רחמי. לא הוה ידע אמאי קאמרה ליה. יומא חד יתיב קא גריס תותי דיקלא, נפל גלימא מעילויה רישיה דלי עיניה חזא לדיקלא, אלמיה יצריה, סליק פסקיה לקיבורא בשיניה.

1 (1) R. Ḥanina said to them [his disciples]: Go out and tell the son of Levi, not the *mazzal* [astrological configuration] of the day but the *mazzal* of the hour is the determining influence. (2) He who is born under the <influence of the> Sun [for example, in the first hour of the day of Sunday] will be a handsome man: he will eat and drink of his own and his secrets will lie uncovered; if a thief, he will have no success. (3) He who is born under Venus [for example, in the second hour of the day of Sunday] will be wealthy and unchaste [immoral]. What is the reason? Because fire was created therein. (4) He who is born under Mercury [for example, in the third hour of the day of Sunday] will be of a retentive memory and wise. What is the reason? Because it [Mercury] is the sun's scribe. (5) He who is born under the Moon [for example, in the fourth hour of the day of Sunday] will be a man to suffer pains, building and demolishing, demolishing and building, eating and drinking that which is not his and his secrets will remain hidden: if a thief, he will be successful. (6) He who is born under Saturn [for example, in the fifth hour of the day of Sunday] will be a man whose designs will come to naught. Others say: All [nefarious] designs against him will be frustrated. (7) He who is born under Jupiter [for example, in the sixth hour of the day of Sunday] will be a right-doing man. R. Nahman b. Isaac observed: Right-doing in good deeds. (8) He who is born under Mars [for example, in the seventh hour of the day of Sunday] will be a shedder of blood. R. Ashi observed: Either a surgeon, a thief, a slaughterer, or a circumciser. Rabbah said: I was born under Mars. Abbaye retorted: You too inflict punishment and kill.

2 (1) It was stated. R. Ḥanina said: *mazzal* gives wisdom, *mazzal* gives wealth, and *even* Israel stands under the sway of *mazzal*. R. Johanan maintained: Israel does not stand under the sway of *mazzal* [i.e., Israel is immune from astrological influence].

3 (1) Now, R. Johanan follows his [own] view, for R. Johanan said: How do we know that Israel does not stand under the sway of *mazzal*? Because it is said, "Thus said the Lord: Do not learn the way of the nations, and do not

be dismayed by portents in the sky, Let the nations be dismayed by them" (Jer. 10:2). The nations will be dismayed and not Israel.

4 (1) Rav too, holds that Israel does not stand under the sway of *mazzal*. For R. Judah said in the name of Rav: How do we know that Israel does not stand under the sway of *mazzal*? Because it is said, "He took him outside" (Gen. 15:5). Abraham pleaded before the Holy One, blessed be He, 'Sovereign of the Universe,' "my steward will by my heir" (Gen. 15:3). 'Not so,' He replied, "none but your own issue" (Gen. 15:4). 'Sovereign of the Universe!' cried he, 'I have looked at my astrological configuration and find that I am not fated to beget a child.' 'Free yourself from your astrological configuration, for Israel does not stand under the sway of *mazzal*.'

5 (1) What do you think? <He cannot beget child> because Jupiter stands in the West? I will turn it back and place it in the East. And thus it is written, "Who has raised up *ṣedek* [Jupiter] from the east, He has summoned it for His sake" (Isa. 41:2).

6 (1) From Samuel too, [we learn that] Israel does not stand under the sway of *mazzal*. For Samuel and Ablat were sitting, while certain people were going to a lake. Said Ablat to Samuel: 'That man is going but will not return, [for] a snake will bite him and he will die.' 'If he is an Israelite,' replied Samuel. 'he will go and return.' While they were sitting he went and returned. [Thereupon] Ablat arose and threw off his [the man's] knapsack, [and] found a snake therein cut up and lying in two pieces—Said Samuel to him, 'What did you do?' 'Every day we pooled our bread and ate it; but today one of us had no bread, and he was ashamed. Said I to them, 'I will go and collect [the bread].' When I came to him, I pretended to take [bread] from him, so that he should not be ashamed. 'You have done a good deed,' said he to him. Then Samuel went out and delivered a homily: "But righteousness saves from death" (Prov. 10:2), and [this does not mean only] from an unnatural death, but from death itself.

7 (1) From R. Akiba, too, [we learn that] Israel does not stand under the sway of *mazzal*. For R. Akiba had a daughter. Astrologers told him, On the day she enters the bridal chamber a snake will bite her and she will die. He was very worried about this. On that day <of her marriage> she took a brooch <and> stuck it into the wall and by chance it penetrated into the eye of a serpent. The following morning, when she took it out, the snake came trailing after it. 'What did you do?' her father asked her. 'A poor man came to our door in the evening,' she replied, 'and everybody was busy at the banquet, and there was none to attend to him. So I took the portion which was given to me and gave it to him.' 'You have done a good deed,' he said to her. Thereupon R. Akiba went out and delivered a homily: "But righteousness saves from death" (Prov. 10:2), and not [only] from an unnatural death, but from death itself.

8 (1) From R. Naḥman b. Isaac, too, [we learn that] Israel does not stand under the sway of *mazzal*. For R. Naḥman b. Isaac's mother was told by

astrologers, "Your son will be a thief." [So] she did not let him [be] bare-headed, saying to him, "Cover your head so that the fear of heaven may be upon you, and pray [for mercy]." He did not know why she said that to him. One day he was sitting and studying under a palm tree; his robe fell off his head and his eyes saw the palm tree. Temptation overcame him, he climbed up and bit off a cluster [of dates] with his teeth.

Quotation 2: *Baraita de-Mazzalot*, chapter 7: *Baraita de-Mazzalot*, 1998, p. 6.

1 (1) שבעה שמשין ברא הקב"ה והסדירן ברקיע שיהיו רצין בי"ב מזלות אלו, ואלו הן: חמה נוגה כוכב לבנה שבתי צדק מאדים, וסימנם חנכ"ל שצ"ם. ואלו שבעה שמשין: שני מאורות חמה ולבנה וחמשה כוכבים הסובבים את הרקיע ומשמשין לשנים עשר מזלות כל אחד ואחד כחשבון סידורן. (2) שבעה שמשין אלו לא כאורו של זה אורו של זה, ולא כהילוכו של זה הילוכו של זה, ולא ביתו של זה ביתו של זה, ולא מעונו של זה מעונו של זה, ולא גבולו של זה גבולו של זה, ולא מקום גבהו של זה גבהו של זה, ולא מקום שפילתו של זה שפילתו של זה, ולא כמלאכתו של זה מלאכתו של זה.

1 (1) The Holy One, blessed be He, created seven attendants [i.e., planets] and arranged them in the sky so that they should move along these twelve zodiacal signs. They are: Sun, Venus, Mercury, Moon, Saturn, Jupiter, and Mars, and their acronym is S<un>, V<enus>, M<ercury>, M<oon>, S<aturn>, J<upiter>, M<ars>. These are the seven attendants: the two luminaries, <namely,> the Sun and the Moon, and five planets that go around the heavens and serve the twelve zodiacal signs, each of them according to the reckoning of their order. (2) As for these seven attendants, the light of one of them is not like the light of the other, the motion of one of them is not like the motion of the other, the house of one of them is not like the house of the other, the abode [i.e., orb] of one of them is not like the abode of the other, the term of one of them is not like the term of the other, the place of the exaltation of one of them is not like the exaltation of the other, the dejection of one of them is not like the dejection of the other, the work [i.e., signification] of one of them is not like the work of the other.

Quotation 3: *Baraita de-Mazzalot*, chapter 11: *Baraita de-Mazzalot*, 1998, pp. 11–12.

1 (1) שנים עשר מזלות עשויין ארבעה טריגונין: טריגון מזרחי, טריגון דרומי, טריגון מערבי, טריגון צפוני. (2) ואלו הן: טלה ארי קשת, אש, שלשה מזלות אלו זכרים והוא טריגון מזרחי. שור בתולה גדי, עפר, שלשה מזלות אלו נקבות וזה הוא טריגון דרומי. תאומים מאזנים דלי, רוח, זכרים וזה הוא טריגון מערבי. סרטן עקרב דגים, מים, נקבות וזה הוא טריגון צפוני. (3) חמה וצדק שניהם שותפים בטריגון מזרחי, הנולדים ביום של חמה והנולדים בלילה של צדק. (4) כוכב הנוגה ולבנה שניהם שותפין בטריגון דרומי, הנולדים ביום של נגה והנולדים בלילה של לבנה. (5) שבתי וכוכב חמה שניהם שותפין בטריגון מערבי, היום של שבתי והלילה של כוכב חמה. (6) כוכב נוגה ומאדים שניהם שותפים בטריגון צפוני,

היום של נוגה והלילה של מאדים. (7) נמצאת כוכב הנוגה חולקת בשני טריגון ביום, בטריגון דרומי ביום ובטריגון צפוני ביום.

1 (1) The twelve zodiacal signs are made of four triplicities: the eastern triplicity, the southern triplicity, the western triplicity, and the northern triplicity. (2) These are: Aries, Leo, Sagittarius, fire, these three signs are masculine and this is the eastern triplicity. Taurus, Virgo, Capricorn, earth, these three signs are feminine and this is the southern triplicity. Gemini, Libra, Aquarius, air, masculine and this is the western triplicity. Cancer, Scorpio, Pisces, water, feminine, this is the northern triplicity. (3) Both the Sun and Jupiter are partners in the eastern triplicity; the Sun corresponds to those born by day and Jupiter corresponds to those born by night. (4) Both Venus and the Moon are partners in the southern triplicity; Venus corresponds to those born by day and the Moon corresponds to those born by night. (5) Both Saturn and Mercury are partners in the western triplicity; the day corresponds to Saturn and the night to Mercury. (6) Both Venus and Mars are partners in the northern triplicity; the day corresponds to Venus and the night to Mars. (7) Thus Venus shares with two triplicities by day, the southern triplicity by day and the northern triplicity by day.

Quotation 4: *Baraita de-Mazzalot*, chapter 13: *Baraita de-Mazzalot*, 1998, pp. 14–16.

1 (1) וזה סדר גבולן של חמשה כוכבים אלו: שבתי צדק מאדים נוגה וכוכב. טלה: צדק ששה חלק, נוגה ששה חלק, כוכב חמה שמנה חלק, מאדים חמשה חלק, שבתי חמשה חלק, הרי שלשים חלק לטלה. שור: נוגה שמנה חלק, כוכב חמה ששה חלק, צדק חמשה חלק, שבתי שמנה חלק, מאדים שלשה חלק, הרי שלשים חלק של שור. תאומים: כוכב חמה ששה חלק, צדק ששה חלק, נוגה חמשה חלק, מאדים שבעה חלק, שבתי ששה חלק, הרי שלשים חלק של תאומים. סרטן: מאדים שבעה חלק, נוגה ששה חלק, כוכב חמה ששה חלק, צדק שבעה חלק, שבתי ארבעה חלק, הרי שלשים חלק של סרטן. ארי: צדק ששה חלק, נוגה חמשה חלק, שבתי שבעה חלק, כוכב חמה ששה חלק, מאדים ששה חלק, הרי שלשים חלק של ארי. בתולה: כוכב חמה שבעה חלק, נוגה עשרה חלק, צדק ארבעה חלק, מאדים שבעה חלק, שבתי שני חלק, הרי שלשים חלק של בתולה. מאזנים: שבתי ששה חלק, כוכב חמה שמנה חלק, צדק שבעה חלק, נוגה שבעה חלק, מאדים שני חלק, הרי שלשים חלק של מאזנים. עקרב: מאדים שבעה חלק, נוגה ארבעה חלק, כוכב חמה שמנה חלק, צדק חמשה חלק, שבתי ששה חלק, הרי שלשים חלק של עקרב. קשת: צדק שנים עשר חלק, נוגה חמשה חלק, כוכב חמה ארבעה חלק, שבתי חמשה חלק, מאדים ארבעה חלק, הרי שלשים חלק של קשת. גדי: כוכב חמה שבעה חלק, צדק שבעה חלק, נוגה שמנה חלק, שבתי ארבעה חלק, מאדים ארבעה חלק, הרי שלשים חלק לגדי. דלי: כוכב חמה שבעה חלק, נוגה ששה חלק, צדק שבעה חלק, מאדים חמשה חלק, שבתי חמשה חלק, הרי שלשים חלק של דלי. דגים: נוגה שנים עשר חלק, צדק ארבעה חלק, כוכב חמה שלשה חלק, מאדים תשעה חלק, שבתי שני חלק, הרי שלשים חלק לדגים.

2 (1) זהו סדר גבולן בשנים עשר מזלות. ושתדע כמה חלק גבול כל אחד ואחד נוטל בשנים עשר מזלות, הרי אתה מתחיל משבתי תחלה אח״כ צדק מאדים נוגה

וכוכב חמה. שבתי: טלה חמשה חלק, שור חמשה חלק, תאומים ששה חלק, סרטן ארבעה חלק, הרי עשרים חלק, ארי שבעה חלק, בתולה שני חלק, מאזנים ששה חלק, עקרב ששה חלק, הרי אחד ועשרים חלק, קשת חמשה חלק, גדי ארבעה חלק, דלי חמשה חלק, דגים שני חלק, הרי ששה עשר חלק. נמצאו כל גבולי שבתי חמשים ושבעה חלק בשנים עשר מזלות. צדק: טלה ששה חלק, שור חמשה חלק, תאומים ששה חלק, סרטן שבעה חלק, הרי ארבעה ועשרים חלק. ארי ששה חלק, בתולה ארבעה חלק, מאזנים שבעה חלק, עקרב חמשה חלק, הרי שנים ועשרים חלק. קשת שנים עשר חלק, גדי שבעה חלק, דלי שבעה חלק, דגים ארבעה חלק, הרי שלשים חלק. נמצאו כל גבולי צדק שבעים ושמה חלק בשנים עשר מזלות. מאדים: טלה חמשה חלק, שור שלשה חלק, תאומים שבעה חלק, סרטן שבעה חלק, הרי שנים ועשרים חלק. ארי ששה חלק, בתולה שבעה חלק, מאזנים שני חלק, עקרב שבעה חלק, הרי שנים ועשרים חלק. קשת ארבעה חלק, גדי ארבעה חלק, דלי חמשה חלק, דגים תשעה חלק, הרי שנים ועשרים חלק. נמצאו כל גבולי מאדים ששים ושמה חלק בשנים עשר מזלות. נוגה: טלה ששה חלק, שור שמנה חלק, תאומים חמשה חלק, סרטן ששה חלק, הרי חמשה ועשרים חלק. ארי חמשה חלק, בתולה עשרה חלק, מאזנים שבעה חלק, עקרב ארבעה חלק, הרי ששה ועשרים חלק. קשת חמשה חלק, גדי שמנה חלק, דלי ששה חלק, דגים שנים עשר חלק, הרי אחד ושלשים חלק. נמצאו כל גבולי נוגה שמנים ושנים חלק בשנים עשר מזלות. כוכב חמה: טלה שמנה חלק, שור ששה חלק, תאומים ששה חלק, סרטן ששה חלק, הרי ששה ועשרים חלק. ארי ששה חלק, בתולה שבעה חלק, מאזנים שמנה חלק, עקרב שמנה חלק, הרי תשעה ועשרים חלק. קשת ארבעה חלק, גדי שבעה חלק, דלי שבעה חלק, דגים שלשה חלק, הרי אחד ועשרים חלק. נמצאו כל גבולי כוכב חמה שבעים וששה חלק בשנים עשר מזלות.

3 (1) וכל יגיעה הזו למה, אלא ללמד שכשם שהן שמחים בבתיהן כך הן שמחים בגבולן, וליתן סימן לשני חייו של אדם, שבכל כוכב שימצא בעל המזל שהוא בית חייו של אדם, והוא מוטב לנוח, כמספר גבוליו של כוכב כך מספר שני חייו של אדם. כיצד? בשעה שהולד יוצא לאויר העולם מזל הצומח העולה מן המזרח הוא בית חייו. (2) אם הי׳ ביתו של שבתי מזל הצומח העולה מספר שני חייו שבעים ושבע (צ״ל חמישים ושבע), ואם הי׳ ביתו של צדק מזל הצומח מספר שני חייו שבעים ותשע (צ״ל שבעים ושש), ואם הי׳ ביתו של מאדים מזל הצומח מספר שני חייו ששים ושש, ואם הי׳ ביתה של נוגה מזל הצומח מספר שני חייו שמנים ושתים, ואם הי׳ ביתו של כוכב חמה מזל הצומח מספר שני חייו שבעים ושש (3) ובלבד שיהיו מטיבים לנוח, ואיכן הן מטיבין לנוח? כל אחד ואחד בביתו בכל מזל, ואם יחולו על אחד מארבעת פרקים אלו, שהן מזל הצומח, ומזל הרום, ומזל הטובל, ומזל התהום, בבית חלק היפה או בבית גורל היפה.

1 (1) This is the arrangement of the terms of these planets: Saturn, Jupiter, Mars, Venus, and Mercury. Aries: Jupiter 6°, Venus 6°, Mercury 8°, Mars 5°, Saturn 5°, which adds up to 30° for Aries. Taurus: Venus 8°, Mercury 6°, Jupiter 5°, Saturn 8°, Mars 3°, which adds up to 30° for Taurus. Gemini: Mercury 6°, Jupiter 6°, Venus 5°, Mars 7°, Saturn 6°, which adds up to 30° for Gemini. Cancer: Mars 7°, Venus 6°, Mercury 6°, Jupiter 7°, Saturn 4°, which adds up to 30° for Cancer. Leo: Jupiter 6°, Venus 5°, Saturn 7°, Mercury 6°, Mars 6°, which adds up to 30° for Leo. Virgo: Mercury 7°, Venus 10°, Jupiter 4°, Mars 7°, Saturn 2°, which adds up to 30° for Virgo. Libra: Saturn 6°,

Mercury 8°, Jupiter 7°, Venus 7°, Mars 2°, which adds up to 30° for Libra. Scorpio: Mars 7°, Venus 4°, Mercury 8°, Jupiter 5°, Saturn 6°, which adds up to 30° for Scorpio. Sagittarius: Jupiter 12°, Venus 5°, Mercury 4°, Saturn 5°, Mars 4°, which adds up to 30° for Sagittarius. Capricorn: Mercury 7°, Jupiter 7°, Venus 8°, Saturn 4°, Mars 4°, which adds up to 30° for Capricorn. Aquarius: Mercury 7°, Venus 6°, Jupiter 7°, Mars 5°, Saturn 5°, which adds up to 30° for Aquarius. Pisces: Venus 12°, Jupiter 4°, Mercury 3°, Mars 9°, Saturn 2°, which adds up to 30° for Pisces.

2 (1) This is the arrangement of the terms in the 12 signs. In order that you should know how many degrees each of them occupies in the twelve signs, you begin counting from Saturn, then Jupiter, Mars, Venus, and Mercury. Saturn: Aries 5°, Taurus 5°, Gemini 6°, Cancer 4°, which adds up to 20°, Leo 7°, Virgo 2°, Libra 6°, Scorpio 6°, which adds up to 21°, Sagittarius 5°, Capricorn 4°, Aquarius 5°, Pisces 2°, which adds up to 16°. All the terms of Saturn in the twelve signs yield 57°. Jupiter: Aries 6°, Taurus 5°, Gemini 6°, Cancer 7°, which adds up to 24°, Leo 6°, Virgo 4°, Libra 7°, Scorpio 5°, which adds up to 22°, Sagittarius 12°, Capricorn 7°, Aquarius 7°, Pisces 4°, which adds up to 30°, All the terms of Jupiter in the twelve signs yield 76°. Mars: Aries 5°, Taurus 3°, Gemini 7°, Cancer 7°, which adds up to 22°, Leo 6°, Virgo 7°, Libra 2°, Scorpio 7°, which adds up to 22°, Sagittarius 4°, Capricorn 4°, Aquarius 5°, Pisces 9°, which adds up to 22°, All the terms of Mars in the twelve signs yield 66°. Venus: Aries 6°, Taurus 8°, Gemini 5°, Cancer 6°, which adds up to 25°, Leo 5°, Virgo 10°, Libra 7°, Scorpio 4°, which adds up to 26°, Sagittarius 5°, Capricorn 8°, Aquarius 6°, Pisces 12°, which adds up to 31°, All the terms of Venus in the twelve signs yield 82°. Mercury: Aries 8°, Taurus 6°, Gemini 6°, Cancer 6°, which adds up to 26°, Leo 6°, Virgo 7°, Libra 8°, Scorpio 8°, which adds up to 29°, Sagittarius 4°, Capricorn 7°, Aquarius 7°, Pisces 3°, which adds up to 21°, All the terms of Venus in the twelve signs yield 76°.

3 (1) And all this toil for what? To show that just as they [the planets] rejoice in their houses they also rejoice in their terms, and to indicate the <number of> years of man's life. For any planet that is found to be the lord of the zodiacal sign which coincides with a man's house of life, and it [the planet] is in a fortunate position, the number of the planet's terms is the number of years of man's life. How? When a baby is born, the ascendant sign (i.e., the one rising in the east) is his house of life. (2) If the house of Saturn was the ascendant sign, the number of years of his life is 57; if the house of Jupiter was the ascendant sign, the number of years of his life is 76; if the house of Mars was the ascendant sign, the number of years of his life is 66; if the house of Venus was the ascendant sign, the number of years of his life is 82; if the house of Mercury was the ascendant sign, the number of years of his life is 76; (3) on condition that <their houses> are in a fortunate position. Where are their [the planets'] positions fortunate? When any of them is in its house in any of the zodiacal signs, and when they are located in one of the four cardines, namely, the ascendant sign, the sign that coincides with midheaven, the descendant sign, the sign that coincides with lower

midheaven, <and> in the house of the part of Fortune or in the house of the lot of Fortune.

Quotation 5: *Sefer Ḥakmoni*, introduction: *Ḥakmoni*, 2010, pp. 138–139, 230–234 (translation modified).

א (1) ואחרי כן מצאתי אחד גוי חכם מבבל ושמו בגדט, והיה יודע חכמת הכוכבים והמזלות לרוב מאוד, וגם לעשות מעשה חשבון להבין באמת מה שהיה ושיהיה, ולהביט במזלות ובכוכבים. וכל חכמתו היה מסכמת עם בריתא דשמואל ועם כל ספרי ישראל ועם כל ספרי היונים ומקדונים. אך חכמת הגוי ההוא היתה פתוחה ומפורשת ביותר. (2) ואחרי ראותי נסיונות רבות בחכמת אותו הגוי, כי היה אומר מכח חשבון הכוכבים והתלי והמזלות דברים שנעשו כבר והעתידים להעשות, אז ריציתיו בנתינת הון רב ומתנות גדולות ללמדני מסורת הכוכבים וחשבונן של מזלות. (3) והוא הגוי למדני להכיר ברקיע שני עשר המזלות וחמשה הכוכבים. (4) ולמדני מזל הצומח, הוא העולה זורח במזרח; ומזל התהום, הוא הרביעי לזורח אשר יהיה מכוסה ונעלם מתחת גובהה של ארץ בצד צפון; ומזל השוקע במערב, הוא הסוכל המסתכל לזורח, והוא שביעי לזורח; ומזל הרום, הוא אשר יהיה באמצע כיפת הרקיע שבצד דרום, והוא עשירי לזורח. (5) ולימדני סדר הסתכלות של כוכבים ושל מזלות. ולמדני לידע המזלות והכוכבים המטיבים והמריעים. ולמדני מדידת צל הקנה, כמו שכתוב בספר בריתא דשמואל, לידע ולמצוא השעה, ומזל השעה, וכוכב השעה, להבין ולשאול כל דבר וכל שאלה.

I (1) Then I encountered a Gentile scholar from Babylon named B-g-d-ṭ, who was deeply acquainted with the science of the planets and zodiacal signs, and also knew how to make reckonings to gain a true understanding of what had been and what will be, as well as how to observe the signs and the planets. His wisdom entirely agreed with the *Baraita de-Shemu'el*, as well as with all the books of Israel, and all the books of the Greeks and the Macedonians. Yet, the wisdom of that Gentile was open and very clear. (2) After I had tested the wisdom of this Gentile on numerous occasions and found that by the reckoning of the <motions of the> planets, the Dragon and the signs, he was able to speak about things that had already happened and things that will happen, then, in return for a considerable sum of money and lavish gifts I persuaded him to teach me the tradition <of the science> of the planets and of the reckoning of the signs. (3) And that Gentile taught me how to recognise the twelve zodiacal signs and the five planets in the firmament. (4) He taught me about the ascendant sign, which comes up and rises in the east; the sign of lower midheaven, which is the fourth from the rising one, and which is covered and hidden beneath the earth on the north; the descendant sign in the west, which opposes and aspects the rising one and is the seventh from it; the sign of midheaven, which is in the middle of the vault of the firmament on the south, and which is tenth from the rising one. (5) He taught me the method for observation of planets and signs, and how to know which of the signs and planets are beneficent and which maleficent. He taught me how to measure the shadow cast by the rod, as is written in the *Baraita de-Shemu'el*, in order to know the hour, the sign of the hour, the planet of the hour, to understand everything and ask any question.

Quotation 6: *Sefer Ḥaḵmoni*, third part: *Ḥaḵmoni*, 2010, pp. 165, 283 (translation modified).

1 (1) ואחר כלות האלהים צירוף האותיות וגלגול הדברים וחשבונם ומנינם ומספרם, התחיל לחשב חשבון הכוכבים והמזלות וחשבון תקופות ומחזורות של כוכבים ושל תלי ושל מזלות שהיה עתיד לסדר ולבראת. (2) והיה עורך את החשבון כולו לפניו כדי לראות ולידע כל הדורות העתידות להבראות מראש ועד סוף, ככתוב "מי פעל ועשה קרא הדרות מראש" (ישעיה מא:ד) קודם בריאת העולם וכדי להבין מעשה כל אדם וצדקתו ורשעתו ולגזור על כל אחד ואחד כפי מעשיו העתיד לעשות בין טוב ובין רע. (3) כך ערך ומינה את מזלו וככבו שיזרח בשעת זריחתו ובשעת מולדו בין בטוב ובין ברע.

1 (1) After God completed the combination of the letters and the turning of the words, their reckoning, count and numeration, He started to calculate the reckoning of the planets and signs, the reckoning of the revolutions and cycles of the planets, the Dragon and the constellations that He was going to arrange and create. (2) He then laid out the entire computation in front of Him, in order to see and know all the generations that were to be created, from the beginning to the end, as it is written: "Who wrought and achieved this? He who announced the generations from the start" (Isa. 41:4), before the creation of the world and in order to know every man's deeds—his righteousness and his wickedness—and to decree for each one according to his future deeds, for better or for worse. (3) Thus He arranged and assigned <to each one> his zodiacal sign and his planet that will rise at the time of his own rise and birth, for better or for worse.

Quotation 7: *Sefer Ḥaḵmoni*, Third Part: *Ḥaḵmoni*, 2010, pp. 186, 317 (translation modified).

1 (1) ואף על פי שנוצר עם אות בית שבתאי ושבת ופה וחיים ומות אינו מושל שבתאי בחיים ולא בפה אלא ביום שבת ובליל רביעי ובעושר ובעוני ובאף השמאלי. ועל זה הנולד בשבתאי קשה לכעוס וקשה לרצות על אשר יהיה כחו של שבתאי קר ויבש למאד ככח הארץ וככח המרירה השחורה השוכנת בטחול בצד שמאל.

1 (1) Even though Saturn, the Sabbath, the mouth, as well as life and death were created with the letter *bet*, Saturn does not govern life or the mouth, but only the Sabbath day and the fourth night [i.e., Tuesday], wealth, poverty and the left nostril. For this reason, whoever is born under Saturn is hard to provoke and hard to appease, for Saturn's power is exceedingly cold and dry, like the power of the earth and the power of the black bile which dwells in the spleen, on the left side.

Quotation 8: Judah b. Barzillai al-Bargeloni, commentary on *Sefer Yeṣirah*.

Variae lectiones:

מ = London, Montefiore Library, MS 312 (IMHM: F 05257), fol. 129a.
ה = *Perush Sefer Yeṣirah*, 1885, p. 214.
ק = *Kitāb al-Mabādi*, 1972, pp. 86–87.

1 (1) ומבואר מזה למי יראה מעשה הקפת הגלגל, כי היא הקפתו כמו גלגל מזל מן המזלות, יהיה ויתחבר מהם תבנית ודומיות לא ידמה זה לזה, ויהיה להם גזירות[1] בענין מעשיהם ומנהגם באותו ענין. (2) כי שמנו דמות הגלגל בחצי היום ביום הזה, והוא יום שלישי[2] לשנים עשר יום מסיון, שנת אלף ורמ״ב[3]: היתה החמה במעלה השביעית מן אלגוא מזל, והירח בשני מן העקרב, ושבתי בט״ו מעלות מן הגדי, וצדק בכ״ה מעלה מדגים, ומאדים בד׳ מן דגים, ונגה בכ״ה מן הסרטן, וכוכב חמה במעלת כ״[4] מן השור. (3) אם נעשה לשעה הראשונה והשנית מן היום, כי אמין וחזק בגלגל החמה בהיותו במזל העולה[5] , וצדק מאדים כל[6] אחד מהם באמצע השמים, וארבעה כוכבים האחרים שוקעים, כי מזל נגה בשני, ולבנה בששי, ושבתי בשמיני, וכוכב חמה בשנים עשר. (4) כל מה שתורה ג׳ כוכבים הראשונים חזקים לאור נגהם על מזל העולה, וכל מה שיורו על ארבעה אחרים חלש בזנחו העולה ורחקו העולה.[7] (5) אם נעשה השלישי והארבעה בקרוב, וכבר הקיף הגלגל מזל, העולה סרטן, והיו הכוכבים כולם מביטות לעולה חוץ מן החמה לבד, כי הנגה בעולה ולבנה בחמישי, ושבתי בשביעי,[8] וצדק ומאדים בט׳, וכוכב חמה באחד עשר, יהיה צללו כל אחד מהם במקומו לפי כחו. (6) אם נעשה לשעה חמישית ושישית,[9] וכבר הקיפו שני המזלות, העולה[10] האריה, יהיה החזק בגלגל החמה כי היא בי״א וכוכב בעשירי[11] והלבנה כי היא ברביעי,[12] והנוגה ושבתי וצדק ומאדים הם כולם שוקעים, וכנגד זה הענין יהיה כל מה שתורה עליו. (7) אם נעשה לז׳ והח׳[13] בקרוב, וכבר הקיף רביע הגלגל, העולה בתולה, ולא אחד מן הכוכבים שוקע, כי הלבנה בג׳, ושבתי בה׳, וצדק ומאדים בששי,[14] וכוכב[15] בט׳, וחמה בי׳, ונגה בי״א. ויתבאר כל ההוראות מאלו הענינים. (8) אם נעשה לט׳ והי׳, וכבר הקיף הגלגל שלישו,[16] העולה העקרב,[17] והירח בו. (9) הגלגל אלה האחרים בהפך מה שזכרנו, וכן משנים בשני שעות האחרות ומאחריהן תוכן הקפתו. (10) ועל זה ההיפוך משפט השעות ומנהגם ומבטם ושאר הדברי׳, וכן המאמר יהיו האזורות וההפוכות והשוקעים על ידם היו משתנים בכל רביע מן רביעית היום והוא שש[18] שעות.

1 (1) It is clear for whoever observes the revolution of the orb, that when it rotates the amount of a zodiacal sign, <horoscopic> diagrams are composed that are dissimilar to each other, from which <astrological> judgments are made based on their significations, their rules, in accordance with that [i.e.,

1 גזירות]; מה וגזירות; תוקן עפ״י הקשר הדברים.
2 שלישי]; מה י״ג; תוקן עפ״י ק, עמ׳ פו.
3 ורמ״ב]; מה ורמ״ז; תוקן עפ״י ק׳, עמ׳ פו.
4 כ׳]; מה ב׳; תוקן עפ״י ק׳, עמ׳ פו.
5 העולה]; מה סלה; תוקן עפ״י ק׳, עמ׳ פו, והקשר הדברים.
6 כל]; השלם עפ״י הקשר הדברים.
7 העולה]; מה מעולם; תוקן עפ״י הקשר הדברים.
8 בשביעי]; מה בשמיני; תוקן עפ״י ק׳, עמ׳ פז.
9 ושישית]; מה הו״י; תוקן עפ״י ק׳, עמ׳ פז, והקשר הדברים.
10 העולה]; מה בעול; תוקן עפ״י הקשר הדברים.
11 בעשירי]; מ בי״א; ה חסר; תוקן עפ״י ק׳, עמ׳ פז, והקשר הדברים.
12 והלבנה כי היא ברביעי]; מה והלבנה בו׳ כי הוא ברביעי; תוקן עפ״י הקשר הדברים.
13 והח׳]; מה והס׳; תוקן עפ״י ק׳, עמ׳ פז, והקשר הדברים.
14 וצדק ומאדים בששי]; מה וצ׳ ומ׳ בי׳; תוקן עפ״י ק׳, עמ׳ פז, והקשר הדברים.
15 וכוכב]; מה וסבב; תוקן עפ״י ק׳, עמ׳ פז, והקשר הדברים.
16 שלישו]; מה חסר; תוקן עפ״י ק׳, עמ׳ פז, והקשר הדברים.
17 העקרב]; מה מן העקרב; תוקן עפ״י הקשר הדברים.
18 שש]; מה עשר; תוקן עפ״י ק׳, עמ׳ פז, והקשר הדברים.

the horoscopic diagram]. (2) Let us represent the configuration for the orb at noon of this [current] day, Tuesday, 12 Sivan 1242 [AG = 31 May 931 CE]:

Sun	Gemini 7°
Moon	Scorpio 2°
Saturn	Capricorn 15°
Jupiter	Pisces 25°
Mars	Pisces 4°
Venus	Cancer 25°
Mercury	Taurus 20°

(3) If we set <this configuration> for the first hour or the second hour of the day [counted from sunrise], the strongest <planet> in the orb is the Sun, for it is in the ascendant, then Jupiter and Mars, for they are at mid-heaven; the other four planets are descending, for Venus is in the second <horoscopic place>, the Moon in the sixth <place>, Saturn in the eighth <place>, and Mercury in the twelfth <place>. (4) Everything that the first three planets indicate is strong, because their light falls on the ascendant [i.e., they are in signs in aspect to the ascendant], and everything that the other four planet indicate is weak because of the absence of their light [on] the ascendant. (5) If we set <the configuration> for the third and fourth <hours>, approximately, the orb will have already rotated by one zodiacal sign. The ascendant will then be Cancer, and all the planets will aspect the ascendant, except for the Sun alone, for Venus will be in the ascendant, the Moon in the fifth <place>, Saturn in the seventh <place>, Jupiter and Mars in the ninth <place>, and Mercury in the eleventh <place>. The indication of each of them will be according to its power in its position. (6) If we set <the configuration> for the fifth and sixth hours, the orb will have rotated by two zodiacal signs and the ascendant will be Leo. The strong <planets> will be the Sun, for it is in the eleventh <place>, Mercury, for it is in the tenth <place>, and the Moon, for it is in the fourth <place>; Venus, Saturn, Jupiter, and Mars are all descending, and what they indicate will be in conformity with this. (7) If we set <the configuration> for the seventh and eighth hours approximately, a quarter of the orb will have rotated, and the ascendant is Virgo. No planet is descending, for the Moon is in the third <place>, Saturn in the fifth <place>, Jupiter and Mars in the sixth <place>, Mercury in the ninth <place>, the Sun in the tenth <place>, and Venus in the eleventh <place>. All the indications are in conformity with these <positions>. (8) If we set <the configuration> for the ninth and tenth hours, a third of the orb will have rotated, and the ascendant will be Scorpio, and the Moon is in it. (9) There will be another <form for the> orb, opposite what we mentioned <previously>, and similarly, their forms in the other two hours, and in what comes after them, will be different, according to its [i.e., the orb's] revolution. (10) In this way, the judgments of the hours and their rules, the aspects, and the rest of the conditions, will be reversed. And, similarly, is the doctrine that the fixed, tropical and descending [i.e., bicorporal] <signs> have influences that differ for each quarter of the day, and they are six hours in turn.

Quotation 9: Judah b. Barzillai al-Bargeloni, commentary on *Sefer Yeṣirah*

Variae lectiones:

מ = London, Montefiore Library, MS 312 (IMHM: F 05257), fols. 150a–150b.
ה = *Perush Sefer Yeṣirah*, 1885, p. 248.

1 (1) אבל אם תרצה לדעת מולדים מבני אדם אם לטובה אם לרעה, באותה שעה כי הולד יצא לאור העולם הכוכב שלה[19] הוא כוכבו. (2) ואי אתה יודע אם לטובה אם לרעה הבט במזל ביתו של כוכב. (3) אם המזל בעלייה אותו הולד בהצלחה בכל, ואם המזל בשפל אותו הולד בשפלות ובעניות, אם לא בשפל ולא בעלייה לא עשיר ולא עני. (4) וזה סוד גדול ואפרשנו לך, כי יש כוכב אשר לו שני בתים ואי אתה יכול ליתן ב׳ מזלות לאדם. (5) עתה נבאר לך: חמה אין לה אלא בית אחד, והוא ארי, הנולד בו, בין ביום בין בלילה, מזלו אריה; לנגה לו שני בתים, ראשונה שור ושנייה מאזנים, הנולד בשעת נגה ביום מזלו שור, בלילה מאזנים; כוכב, הנולד בו ביום מזלו תאומים, לילה מזלו בתולה; לבנה אין לה בית אלא אחד, ביום ובלילה סרטן; שבתאי ביום גדי בלילה דלי;[20] צדק ביום קשת בלילה דגים; מאדים יום בקרני טלה לילה בעקצת עקרב. (6) אלו הן המזלות י״ב בתים לז׳ כוכבים, כאשר פרשתי עתה.

2 (1) אם תרצה לדעת ימי חיי הולד, אם יאריך חייו אם לאו, ומתי יהיה לו פחד החולי, גם אבאר בדרך קצרה. (2) דע כי כמספר גבוליו של כוכבים כן מספר ימי חייו הנולד. (3) אבל נכנסו שני שונאים בבית אחד יהיה פחד לאותו הוולד. (4) כיצד? הנולד בשעת חמה, שנה ראשונה ושניה ו״ח ו״ב וי״ז וכ״ב מפחד, ואם ינצל מאלה בשנת ל״ד ומה יחלה חלי גדול; ואם ינצל מאלו יהיו חייו פ״ב שנים וה׳ חדשים וז׳ ימים. הנולד בשעת נגה, שנה א׳ וב׳ וה׳ וי״ב מפחד ויחלה בכ״ח ול״ד ומ״ד, אם ינצל יחיה פ״א שנה. הנולד בכוכב, שנה א׳ וג׳ וה׳ יחלה, וט׳ מפחד, בכ״ז יחלה, ובל״ד ומ״ה יחלה מאסון, אם ינצל יחיה ע״ו שנה. הנולד בשעת לבנה, ראשונה ושנייה וי״ב וי״ט יפחד, בכ״ה יחלה, בל״ב ומ׳ יחלה מאסון, אם ינצל יחיה פ״ג. הנולד בשעת שבתאי, א׳ וז׳ וי״ו וכ״ז יפחד, יחלה בל״ג ומ״ד, אם ינצל יחיה ע״ז. הנולד בשעת צדק, א׳ ד׳ וי״ג יפחד, יחלה בכ״א, יפחד מאסון בכ״ג ומ״ד, אם ינצל יחיה ע״ט. הנולד בשעת מאדים, א׳ וג׳ וז׳ וט״ו יפחד, בכ״ז יחלה, בל״ד ומ״א יפחד מאסון, אם ינצל יחיה ס״ו. הרי סימני צורך האדם שפרשתי.

1 (1) If you wish to know whether the nativities of human beings are fortunate or unfortunate, the planet that rules the hour when the native is born is his planet. (2) If you do not know whether it is fortunate or unfortunate, look at the sign that is the planet's house. (3) If the sign is rising, the native will be successful in everything; if the sign is descending, the native will live in degradation and poverty; and if <the sign is> neither rising nor descending, he will be neither rich nor poor. (4) This is a great secret that I will explain to you: some planets have two houses, but you cannot assign two signs to one person. (5) Now we will explain this to you: the Sun has only one house, Leo; and Leo is the sign of the native born in it [i.e., in the Sun's

[19] שלה]; מה שלה רעה; תוקן עפ״י הקשר הדברים.
[20] דלי]; מה חסר; הוספתי עפ״י הקשר הדברים.

hour], whether by day or by night; Venus has two houses, the first is Taurus and the second is Libra; Taurus is the sign of a native born in Venus' hour by day, and Libra <is his sign> <if he is born> at night; Gemini is the house of a native born in Mercury<'s hour> by day, and Virgo is the house <of one born in Mercury's hour> by night; the Moon has only one house, Cancer by day and by night; Saturn, Capricorn by day and Aquarius by night; Jupiter, Sagittarius by day and Pisces by night; Mars, the horns of Aries by day and the sting of Scorpio by night. (6) These are the twelve signs of the seven planets, as I explained them to you.

2 (1) If you wish to know how long the native will live, whether he will be long- or short-lived, and when he will be afraid of falling ill, I shall explain this briefly to you. (2) Know that the number <of degrees> of the planets' terms is equal to the number of years of the native's life. (3) But if two foes enter one house, the native will be afraid. (4) How? A native born in the Sun's hour will be afraid in the 1st, 2nd, 8th, 12th, 17th and 22nd <year of his life>; if he survives these <years>, he will fall seriously ill in the 34th year; if he survives, he will live 82 years, 5 months, and 7 days. A native born in Venus' hour will be afraid in the 1st, 2nd, 5th, and 12th <year of his life> and will fall ill in the 28th, 34th and 44th <year of his life>, and if he survives he will live 81 years. A native born in Mercury<'s hour> will fall ill in the 1st, 3rd and 5th <year of his life>, in the 9th will be afraid, in the 27th will fall ill, in the 34th and 45th will fall ill due to a calamity, and if he survives will live 76 years. A native born in the Moon's hour will be afraid in the 1st, 2nd, 12th, and 19th <year of his life>, will fall ill in the 25th <year of his life>, in the 32nd and 40th will fall ill due to a calamity, and if he survives he will live 83 <years>. A native born in Saturn's hour will be afraid in the 1st, 7th, 16th and 27th <year of his life>, will fall ill in the 33rd and 44th <year of his life>, and if he survives he will live 77 <years>. A native born in Jupiter's hour will be afraid in the 1st, 4th, and 13th <year of his life>, will fall ill in the 21st <year of his life>, in the 23rd and 44th will be afraid of a calamity, and if he survives he will live 79 <years>. A native born in Mars' hour will be afraid in the 1st, 3rd, 7th, and 15th <year of his life>, will fall ill in the 27th <year of his life>, in the 34th and 41st will be afraid of a calamity, and if he survives he will live 66 <years>. These are the indications that are necessary for man, which I have explained.

Quotation 10: Abraham Bar Ḥiyya, *Sefer Ḥeshbon mahalaḵot ha-koḵavim*, heading of chapter 18: *Ḥeshbon*, 1959 (Hebrew section), p. 117.

1 (1) שער י"ח. בחשבון המזל הצומח על הארץ והעומד בחצי השמים מתוך השעות הבאות מן היום או מן הלילה ודרך תקון הגלגל לשנים עשר בתים בכל עת ולכל מרחב.

1 (1) Chapter 18: On the calculation of the sign ascending above the earth and <on the calculation of the sign> standing at midheaven from the hours elapsed by day or night, and on the method for dividing the zodiac into twelve places at any time and at any latitude.

Quotation 11: Abraham Bar Ḥiyya, *Sefer Ḥeshbon mahalaḵot ha-koḵavim*, heading of chapter 20: *Ḥeshbon*, 1959 (Hebrew section), p. 108, 117.

1 (1) שער כ. בפירוש המראות המתכונות בין הכוכבים ובין הזיקים היוצאות מאורן על קשת שליש או שתות או רביע לפנים וגם לאחור ממקום מעמדן ברקיע והיוצאות אל נגדן אל המעמדות המקבילות להן וגם הזיקות הנחברות בין שניהם בהיותם נחברים אל מעלה אחת ופירוש סדר תהלוכות הכוכבים מכל בית ובית מבתי הרקיע שיהיו עומדים בו.

2 (1) ואין אנו מזקקים לדעת המרחקים האלה ולתקונם כי אם במולדות, כשאנו באים לתקן התהלכות שבין שני הכוכבים או בין שתי מעלות במולדות בני אדם, או בתקופות שנותיהם. (2) ועל דרך זה פירש חשבון מהלכות בטלמיוס היוני ראש חכמי יון באומנות הזאת בספר שחבר בחכמת הנסיון והוא הספר הנקרא ארבעה מאמרות.

1 (1) Chapter 20: An explanation of the aspects formed between planets and the rays projected by their light in an arc of trine, sextile, or quartile, ahead and behind the place of their position in the sky, and which are projected in front of them, in opposition to them, and the rays projected between them when they conjoin in one degree, and an explanation of the transits of the planets through any of the heavenly <horoscopic> places in which they may be located.

2 (1) We need to know and calculate these distances only for nativities, when we come to calculate the transits between two planets or between two degrees in the nativities of human beings, or in the revolutions of the years. (2) This is the method that Ptolemy the Greek, the most important of the scientists of Greece in this art, used to explain the computation of the motions <of the stars>, in the book he wrote on astrology that is designated *Tetrabiblos*.

Quotation 12: Abraham Bar Ḥiyya, *Sefer Ḥeshbon mahalaḵhot ha-koḵavim*, heading of chapter 19: *Ḥeshbon*, 1959 (Hebrew section), p. 117.

1 (1) שער י״ט. בחשבון ראשי השנים לחמה והוא עת תשובתה אל עצם שבר המעלה מהמזל שהיתה עומדת בו בראש השנה העוברת או בתחלת המולד או המאורע שאתה חושב את שנותיו והוא הנקרא תקופת השנים.

1 (1) Chapter 19: On the calculation of the beginnings of the solar years, which is the time when it [the Sun] returns to the same fraction of the degree of the zodiacal sign where it was located at the beginning of the previous year, or at the beginning of the nativity or of the event whose years you intend to calculate, and it is called the revolution of the years.

THE NATIVE'S RELIGIOUS BELIEF

Quotation 1: Abraham Ibn Ezra, *Nativitatum*, MS Erfurt, fol. 54a.

1 (1) Et debes scire stellam cuiuslibet gentis et signum eius. (2) Signum de Israel Aquarius; Signum Sarrachenorum Scorpio; Signum Christianorum Leo. (3) Et si fuerit Saturnus qui est stella mala in .9. domo qui signat super credulitatem et fidem nati, si est Christianus vel Sarracenus non observabit legem suam, et si fuerit Iudeus serviet deo in unitate.

1 (1) You should know the star and sign of each nation. (2) Aquarius is the sign of Israel; Scorpio is the sign of the Muslims; Leo is the sign of the Christians. (3) If Saturn, which is a malefic star, is in the ninth place, which signifies the native's belief and faith, and if <the native> is a Christian or a Muslim, he will not observe his religion, but if he is a Jew, he will serve God alone.

Quotation 2: Abraham Ibn Ezra, *Nativitatum*, MS Erfurt, fol. 66b.

1 (1) Et tu debes associare in hac re partem absconcionis scilicet quod scias locum eius et potentem super eum. (2) Si sit aspiciens et Mars in domo nona ostendit super veritatem ad falsifitatem. (3) Et non ita Saturnus in signo Iudai et si fuerit in signo nati Christiani aut Sarracheni tunc dampnificabit eum.

1 (1) You need to associate for this matter <the indications of the ninth place> with <the indications of> the lot of absence and determine its position and the planet that has power over it. (2) If it is aspected and Mars is in the ninth place, Mars gives an indication about falseness regarding <religions> truth. (3) This is not so if Saturn is the sign <coinciding with the ninth place in the nativity> of a Jew, but if it is in sign <coinciding with the ninth place> in the nativity of a Christian or Muslim, they will be harmed.

Quotation 3: Abraham Ibn Ezra, *Nativitatibus*, 1485, sig. Clv.

1 (1) Sciendum etiam quod adunatio Iovis et Saturni fuit in Aquario ante exitum Iudeorum de Egypto. (2) Eorundem vero adunatio fuit in Leone ante Christi nativitatem. (3) Eorundem vero adunatio fuit in Scorpione ante nativitatem Machometi.

2 (1) Saturnus in nona in nativitate Iudei suam fidem constanter servaturam ostendit, in Christiani vero nativitate suam fidem neglecturam iudicat,

Sarraceni quoque nascentis idem fidem infirmat. (2) Sol vero in nona, fidem Christiani nascentis consolidat, Iudei et Sarraceni, fidem nascentis negligendam ostendit. (3) Mars in nona Sarraceni fidem servandam docet, Christiani vero et Iudei nascentis fidem in irritum ducit.

1 (1) Know that a conjunction of Jupiter and Saturn took place in Aquarius before the exodus of the Jews from Egypt. (2) Another conjunction of them [Jupiter and Saturn] took place in Leo before the birth of Christ. (3) Another conjunction of them [Jupiter and Saturn] took place in Scorpio before the birth of Muhammad.

2 (1) Saturn in the ninth <place> in the nativity of a Jew signifies unwavering observance of his faith, in the nativity of a Christian it indicates neglect of his faith, and also in the nativity of a Muslim <it indicates that his> faith will be weakened. (2) The Sun in the ninth <place> strengthens the faith of a Christian native but indicates that the faith of a Jewish or Mohammedan native will be neglected. (3) Mars in the ninth <place> shows that the faith of a Muslim will be <properly> served, but undermines the faith of a Christian and a Jew.

Quotation 4: *Epitome*, 1548, II:15, sig. L4v–M1r.

1 (1) Quod si Sol sit in nona, in nativitate Christiani, & Venus in natali Sarraceni, & Saturnus in genitura Iudaei, significat hominem constantem & perfectum in sua fide, si tamen nulla accedant illorum planetarum detrimenta aut infortunia. (2) Quod si permutati fuerint praedicti religionum significatores peregrinae religionis in nona domo, significat malam fidem nati.

1 (1) If the Sun is in the ninth <place> in the nativity of a Christian, or if Venus <is in the ninth place> in the nativity of a Muslim, or if Saturn <is in the ninth place> in the nativity of a Jew, it signifies a man who is unwavering and perfect in his own religion, on condition that nothing of harm or misfortune approaches these planets. (2) But if the significators of the aforementioned religions are interchanged in the ninth place with the significators of a foreign religion, it signifies that the native will be an apostate.

Quotation 5: Abraham Ibn Ezra, *Ṭe'amim* I, §4.2:2, §4.5:3, §4.6:2, pp. 70–71, 76–79.

1 (1) שבתאי...ועל היהודים בעבור היות מזלם דלי שהוא בית. (2) השמש...ובחלקה מהגויים אדום בעבור היות מזלם אריה, שהוא ביתה. (3) נגה...ומהגויים מי שהוא על תורת ישמעאל בעבור היות מזלם עקרב בגבול נגה, והיה שם בהתחברות שבתאי עם צדק.

1 (1) Saturn...<rules over> the Jews because their sign is Aquarius, which is its [Saturn's] house. (2) The Sun...Of the nations, *Edom* [i.e., the Christians] is in its portion, because their sign is Leo, which is its house. (3) Venus...of the nations, those who <follow> the Muslim law, because

their sign is Scorpio in the term of Venus, and it [i.e., Venus] was there when the conjunction of Saturn and Jupiter took place.

Quotation 6: Abraham Ibn Ezra, *'Olam* II, §14:1–7, pp. 164–165.

1 (1) רק דבר מנוסה הוא שאריה ושמש לאדום, ובו הייתה המחברת טרם שיולד האיש שחושבים שהוא אלוה. (2) ומזל דלי הוא מזל ישראל, ודע כי חכמינו אמרו אין מזל לישראל. (3) והוא האמת, כי כל זמן שהם דבקים בשם אין מזל שולט בהם להרע או להטיב. (4) והדבק בשם הוא להכירו ולעשות מצותיו, וזה טעם אשר חלק יי אלהיך לכל העמים, ואחריו כתוב: ואתכם לקח יי. (5) וכאשר אין ישראל על הדרך הישרה המזל ישלוט בהם, אז הם נחשבים ככל העמים. (6) והמחברת ההוה טרם קום נביא הישמעאלים לפי דברם היתה במזל עקרב. (7) ושמעתי מפי אדם אחד שחכמי המזלות אומרים שמזל גדי הוא מזל מצרים.

1 (1) But it has been proven by experience that Leo and the Sun <govern> Edom [i.e., the Christians], and it was there [in Leo] that the conjunction <of Saturn and Jupiter> before the birth of the man whom they deem to be God took place. (2) Aquarius is the zodiacal sign of Israel, but know that our sages said that "there is no *mazzal* for Israel" (B *Shabbat* 156a, *Nedarim* 32a). (3) This is true, because as long as they cleave to God no zodiacal sign exerts any influence on them, whether for good or for evil. (4) Cleaving to God means knowing Him and observing His commandments. And this is the meaning of "which the Lord thy God has allotted unto all the peoples" (Deut. 4:19), and after that it is written: "the Lord has taken you" (v. 20). (5) But when Israel is not on the straight path the zodiacal sign dominates them, and then they are regarded the same as all the other nations. (6) The conjunction <of Saturn and Jupiter> that took place before the emergence of the Muslims' prophet, according to their opinion, occurred in the sign of Scorpio. (7) I have heard from someone that the astrologers say that Capricorn is the sign of Egypt.

Quotation 7: Abraham Ibn Ezra, long commentary on Exodus 20:13. *Commentary on Exodus*, 1976, pp. 139–140.

1 (1) והדבור הרביעי, דבור השבת (שמות כ:ח), כנגד גלגל שבתאי. (2) כי חכמי הניסיון אומרים, כי לכל אחד מהמשרתים יש יום ידוע בשבוע, שבו יראה כחו, והוא בעל השעה הראשונה ביום, וכן מי שהוא בעל השעה הראשונה בלילה. (3) ואומרים כי שבתאי ומאדים הם כוכבים מזיקים, ומי שיחל מלאכה, או ללכת בדרך באחד משניהם יבוא לידי נזק. (4) על כן אמרו קדמונינו ז"ל שניתן רשות לחבל בלילי רביעיות ובלילי שבתות. (5) והנה לא תמצא בכל ימי השבוע לילה ויום זה אחר זה שימשלו אלה שני המזיקים בהם רק ביום הזה. (6) על כן אין ראוי להתעסק בו בדברי העולם רק ביראת השם לבדו.

1 (1) The Fourth Commandment, the Commandment of *the Sabbath* (*Remember the Sabbath day and keep it holy* [Ex. 20:8]) corresponds to the orb of Saturn. (2) The scientists who rely on experience say that for each one of the planets there is a fixed day of the week on which its power is

manifest, and it is lord of the first hour of that day. Similarly there is a lord of the first hour of the night. (3) They say that Saturn and Mars are destructive planets, and whoever starts a job or begins a journey will come to harm. (4) Therefore, Our ancient sages, their memory for a blessing, said that permission was given to cause damage on Tuesday nights and Friday nights (B Pesaḥim, 112b). (5) Behold, you will not find during the entire week, a night followed by a day, in which these two destructive planets rule, except on this day. (6) Therefore, it is not desirable to be busy with worldly things on it, but only with the fear of God Himself.

Quotation 8: Abū Ma'shar, *On Great Conjunctions*, 2000, I, §1.4:4, p. 45.

1 (1) If it (Jupiter) is mixed with Saturn, it indicates that the faith of the people of that religion is Judaism which is similar to the essence of Saturn, since the <other> planets apply to it, and it does not apply to any planet among them. Similarly, the people of all other faiths confess Judaism, but it does not confess them <their faiths>. Most of them will do what is similar to this religion or the like... If the mixer with it is Venus, it indicates revealed religion, and monotheism, like Islam and the like. If the mixer with it is Mercury, it indicates Christianity and every faith containing antipathy, doubt and trouble.

Quotation 9: Al-Bīrūnī, *Kitāb al-Tafḥīm*, 1934, §433–434, p. 253.

1 (1) Saturn: Jews and those who dress in black... Jupiter: Christians and those dressed in white... Venus: Islam.

Quotation 10: Al-Qabīṣī, *The Introduction to Astrology. Introduction*, 2004, II:4, p. 65.

1 (1) Saturn... Māshā'allāh said that it indicates Judaism and black clothes.

RECTIFICATION OF THE NATIVITY

Quotation 1: Abraham Ibn Ezra, *Sefer Mishpeṭei ha-Mazzalot.* MS Schoenberg 57, fols. 72–73.

1 (1) אמר חנוך בספרו כי מקום הלבנה במולד הנולדים קרובים אל ט׳ חדשים הוא הצומח בעת ההריון, והצומח עתה הוא מקום הלבנה בהריון. (2) והנה, אם היתה הלבנה קרובה אל סוף הבית השישי, העמידה בבטן היתה רפ״ז ימים; ואם בתחלה הבית השביעי המעמד היה רנ״ט, וביתד הרום רס״ו, ואם היתה במעלה הצומחת היה המעמד רע״ג ימים, וביתד התהום ר״ף. (3) ואל תסמוך על דברי הנשים כי אינם יודעות רגע ההריון. (4) וכבר נסיתי זה פעמים רבות, והוא אמת על תואי אם לא יצא הנולד בחדש השביעי, והנולד ככה לא יאריך ימים. (5) גם יש מעט המעט שיהיה הנולד בחדש עשתי עשרה; גם הוא יחיה, רק הוא יהיה משונה במעשיו מכל האדם כפי מערכת הכוכבים.

2 (1) אמרו הקדמונים כי הכח המקבל האדם מכח שבתאי הוא העצור והעכוב; והנה הוא ישמש בהריון קרוב לחדש אחד, להעמיד הזרע להקפיאו. (2) ואחריו צדק כמו שלושים יום, ואחריו מאדים כמו שלושים יום, ואחריו חמה כמו שלושים יום, ואחריו נגה כמו שלושים יום, והוא יפה התמונה, ואחר כך כוכב חמה כמו שלושים יום, ותשמש הלבנה בחדש השביעי, והנה אם יצא הנולד יחיה. (3) ואם יקרה מקרה לאם או לאשר בבטנה לצאת בחדש השמיני, שישוב השימוש לשבתאי, ימותו שניהם. (4) ובחודש התשיעי ישמש צדק שהוא כוכב חיים, אם יצא אז יחיה. (5) גם מאדים בחולדתו למהר ולהוציא; והנה אם היה תקיף ברגע ההריון ויצא בחדש שימושו, גם יחיה הנולד. (6) ואם עמד לחודש עשתי עשרה, שישוב השימוש לשמש, יחיה הרבה.

3 (1) והנה אם רצית לדעת בדרך קרובה כמה היה המעמד הנולד בבטן, ראה אם היתה הלבנה ברגע המולד למעלה מן הארץ, ראה כמה מעלות ישרות בין תחלת הבית השביעי עד מקום הלבנה, וקח לכל י״ג מעלות יום אחד והוסף העולה על רנ״ט ימים. (2) ואם היתה הלבנה למטה מן הארץ, ראה כמה המרחק בין המעלה הצומחת ובין מקום הלבנה, וקח לכל י״ג מעלות יום אחד, והעולה הוסיפנו על רע״ג. (3) והמחובר הם ימי המעמד, ודע כי ישאר שלא יתחלק. (4) ואתה יש לך לתקן השעות, שתשים המעלה הצומחת ברגע ההריון מקום הלבנה ברגע המולד, ואם ידעת רגע ההריון הסתכל מקום הלבנה, והוא יהיה המזל הצומח בעת המולד, וראה המעלה הצומחת ברגע ההריון אנה תהיה ברגע המולד, אם למעלה מן הארץ או למטה, אז תוכל לדעת כמה המעמד.

1 (1) Enoch said in his book that the position of the Moon in the nativity of those born after approximately nine months <of pregnancy> is the ascendant at the time of conception, and the ascendant then [at birth] is the place of the Moon at the time of conception. (2) So, if the Moon <at

the time of conception> is close to the end of the sixth place, the time in the womb lasts 287 days, and if <the Moon> is at the cusp of the seventh place the pregnancy lasts 259 <days>, <if> at the upper cardine 266 <days>, and if at the ascendant degree the pregnancy is 273 days, and at the lower cardine 280 <days>. (3) Do not trust what women say because they do not know the moment of conception. (4) I have myself tested this empirically many times and found it to be true, on condition that the baby is not born in the seventh month, because such a baby will not live long. (5) There are also a very few cases when a baby is born in the eleventh month: he will live, but his deeds will be different from those of other people <born> under the same astral configuration [because he was conceived at a different time than they were].

2 (1) The Ancients said that that the power that a man receives from Saturn is retention and delay; now it [Saturn] rules the pregnancy for about one month, it retains the sperm (in the womb) and it solidifies [the fluid semen becomes the solid embryo]. (2) Then Jupiter <rules> for about thirty days, then Mars for about thirty days, then the Sun for about thirty days, then Venus for about thirty days (when it [the fetus] starts to have a nice image [i.e., to look like a person]), then Mercury for about thirty days, and the Moon rules in the seventh month, so that if the child is born <in this month> he will live. (3) And if something happens to the mother or to the fetus in her womb, which makes it be born in the eighth month, when Saturn rules again, both will die. (4) Jupiter, the planet of life, rules in the ninth month, and if <the baby> is born then he will live. (5) Mars' nature is to speed up and bring about; so if it [Mars] is powerful at the moment of conception and <the baby> is delivered in the month when it rules [the tenth month], the baby will live. (6) If the baby stays <in the womb> until the eleventh month, when the Sun rules again, he will live a long time.

3 (1) If you wish to know approximately how long the fetus was in the womb, find out whether the Moon at the time of birth was above the earth. Calculate the number of equal degrees between the cusp of the seventh place and the position of the Moon, assign one day to each interval of 13°, and add the result to 259 days. (2) But if the Moon was beneath the earth, find out the distance between the degree of the ascendant and the position of the Moon, assign one day to each interval of 13°, and add the result to 273 <days>. (3) The sum is the days of pregnancy; but know that there is a remainder that cannot be divided <into days>. (4) <Now> you should calculate the hours: put the degree of the ascendant at the moment of conception where the Moon was at the moment of birth; if you know the moment of conception find out the place of the Moon <then>, which will be the ascendant sign at the time of birth; <then> find out the position at the moment of birth of the degree of the ascendant at the time of conception, whether above or beneath the earth, and you will be able to know the <duration of the> pregnancy.

Quotation 2: Abraham Ibn Ezra, *Nativitatibus*, 1485, sig. A2a–A2b.

1 (1) Animodar quod interpretatur trutina de qua dixit Ptholemeus, quod considerandum est quis planeta potestatem habeat in gradu adunationis vel oppositionis solis et lune que nativitatem precessit, quia quot gradus signi in quo est ille planeta preterierunt, tot sunt gradus orientis vel medii celi. (2) Multis probationibus falsum esse constat. (3) Quod siquis defensor Ptholemei accesserit et nobis objiciat dicens falsitatem animodar non recte probatam esse propter discordiam philosophorum, propter discordiam de potestatibus planetarum in gradibus. (4) Respondemus nos in multis nativitatibus cum astrolabio perfecto etiam in puncto ipsarum *Nativitatum* in terra etiam cuius latitudo cognita in gradibus et minutis sumpsisse gradus et minuta altitudinis solis, nec tamen invenisse aliquando aliquem de septem planetis cuius gradus et minuta respondent gradibus et minutis orientis vel medii celi nisi cum fallacia plusquam trium quartarum hore.

2 (1) Dixit Messahala: Differentia adunationis et oppositionis solis et lune tamquam horam unam temporalem ponendam esse, et deinde quantum hora nativitatis ab hora precedente adunationis et oppositionis distitent considerandum esse, et secundum proportionem distantie illius ad totam distantiam inter adunationem et oppositionem, de hora temporali sumendum. (2) Sed et hoc multotiens falsum esse probavimus.

3 (1) Dixit Hermes quod locus lune in hora infusionis spermatis in matricem erit gradus oriens in nativitate, gradus vero oriens in conceptione est lune locus in nativitate. (2) Quod verum esse probatione cognitum est nisi nativitas vel septimo vel undecimo mense fuerit.

4 (1) Magistri enim astronomie primum mensem a conceptione Saturno attribuunt eo quod ipse semini vim retentivam administret. (2) Secundum vero Iovi eo quod ipse incrementum semini conferat. (3) Tertium Marti calorem augmentanti et motum attribuenti. (4) Quartum soli qui vitam spiritualem in cor deponit. (5) Quintum Veneri lineamenta corporis et membra formanti et venustanti. (6) Sextum Mercurio qui membra a se dividit hactenus coniuncta. (7) Septimum lune que forme est et modus indicativa, nascentem in hoc mense contingit vivere sed non diu et vix unus inquinamento carens in hoc mense nascitur. (8) Octavus iterum ut primus Saturno dedicatur, egressum conceptui prohibenti, quod si vel ex motu anime vel accidente corporis in hoc mense pregnans pepererit et pariens et partus simul vita privabuntur. (9) Item nonus Iovi ascribitur quo plurimi nascuntur. (10) Contingit etiam quosdam in mense decimo nasci eo quod Mars motum prebeat cui est mensis ille. (11) Sunt quoque qui mense undecimo oriuntur sed rarissimi ut vix unus inter mille.

5 (1) Nunc autem artem trademus qua scire poterimus cognita nativitate quot dies pregnans conceptui hospicium prebuerit. (2) Cognito oriente in nativitate cognitoque utrum luna in superiori hemisperio fuerit vel prope ipsum in principio septime domus vel iuxta principium inveneris dies more fuerunt .259. (3) Si autem plurimum a principio septime domus distiterit,

vide quot gradus equalibus ab eo distet et pro singulis gradibus, sume horam rectam et quinquaginta minuta hore, horas cum minutis hore in dies redige, et quod inde provenerit, prefate summe dierum adiunge. (4) Quod si luna fuerit in orientis gradu, dies more fuerunt .273. (5) Quod si luna in inferiori hemisperio fuerit, visa differentia ab oriente ad ipsam in gradibus equalibus operans ut supra; quod productum fuerit adde summe prefate dierum luna in superiori emisperio existente. (6) Consentio Hermeti in hoc quod locus lune in conceptione erit oriens in nativitate semper. (7) Contingit vero si prope nativitatem, scilicet septem vel quinque dies ante nativitatem alius planeta quam Saturnus gradum orientem in conceptione obtinuerit ibique potestatem habens luna vel ex quadrato vel opposito respexerit, exibit partus citius prefinito tempore.

1 (1) About *animodar*, whose translation is "balance," Ptolemy said that it is necessary to find out which planet has rulership over the degree of the conjunction or the opposition of the Sun and Moon that took place before the nativity, because the number of degrees in the <zodiacal> sign in which the planet is located, is the same as the ascendant degree or midheaven. (2) Many scientists believe that <Ptolemy's rectification of the nativity> is false. (3) If a supporter of Ptolemy comes and objects <to this>, saying that the falsity of *animodar* has not been adequately proved because of the division of opinion among the philosophers, and because of the disagreement regarding the lordship of the planets in the degrees <of the zodiac>, (4) <to this> we reply that in many nativities, at the moment of these nativities, when the degree and minute of the altitude of the Sun was taken with a complete astrolabe in a country whose latitude in degrees and minutes is known, none of the seven planets could be found whose <position in> degrees and minutes corresponds to the degree and the minutes of the ascendant or midheaven, unless an error of more than three-quarters of an hour is taken into account.

2 (1) Māshā'allāh said: the difference between the conjunction and the opposition of the Sun and the Moon is to be taken as one seasonal hour, and then one should consider the difference between the hour of the nativity and the hour of the previous conjunction or opposition <of the Sun and Moon>, and the seasonal hour <of the nativity> should be taken according to the ratio between this distance [the difference between the hour of the nativity and the hour of the precedent conjunction or opposition] and the full distance between conjunction and opposition. (2) But I have already proved many times that this is false.

3 (1) Hermes said that the position of the Moon at the hour of pouring the sperm into the womb is the degree of the ascendant in the nativity, and the degree of the ascendant at the <time of> conception is the position of the Moon at <the time of> the nativity. (2) This is true and is known to have been tested, unless the birth takes place in the seventh or the eleventh month <of pregnancy>.

4 (1) The astrologers assigned the first month after conception to Saturn, because it administers to the semen the power of retention. (2) <They assigned> the second <month> to Jupiter, because it brings growth to the semen. (3) <They assigned> the third <month> to Mars, because it increases the heat and gives movement. (4) <They assigned> the fourth <month> to the Sun, because it infuses the spirit of life into the heart. (5) <They assigned> the fifth <month> to Venus, because it forms and embellishes the contour of the body and the limbs. (6) <They assigned> the sixth <month> to Mercury, because it differentiates the limbs up to the joints. (7) <They assigned> the seventh <month> to the Moon, which indicates the shape and the size; one born in this month will be able to live but not for a long time and will hardly be free from diseases. (8) The eighth month is again assigned, like the first, to Saturn, which hinders the birth of the newborn; if a pregnant woman gives birth in this month, either because of some stirring of the soul or because of some accident of the body, both the mother and the child will be deprived of their life. (9) The ninth <month>, in which most < babies> are born, is ascribed to Jupiter. (10) It happens that some babies are born in the tenth month, in which Mars, to which this month is assigned, produces motion. (11) Some <babies> are born in the eleventh month, but they are very rare, scarcely one in a thousand.

5 (1) I now give you a method by which, if the time of birth is known, we may know how many days the pregnant woman provided accommodation to the fetus. (2) If the ascendant of the nativity is known, and it is known that the Moon is in the superior <celestial> hemisphere [i.e., the Moon is above the horizon] or near to it, and it [the Moon] is in the cusp of the seventh place or near the cusp, you will find that the term is of 259 <days>. (3) But if the distance from the cusp of the seventh place is great, find out how many equal degrees it [the Moon] is away from it [from the cusp of the seventh place], and assign to each of these degrees one equal hour and 50 minutes of an hour, convert the hours with the minutes into hours and days, and add the result to the aforementioned sum. (4) If the Moon is in the ascendant degree, the term is of 273 days. (5) If the Moon is in the inferior <celestial> hemisphere [i.e., the Moon is below the horizon], find out the distance between the ascendant and the [the Moon's position] in equal degrees and proceed as indicated above; add the result to the aforementioned sum of days which correspond to the Moon when it is in the superior hemisphere. (6) I agree with Hermes that the position of the Moon at conception will always be the ascendant in the nativity. (7) If close to the nativity, for example, 7 or 15 days before the nativity, a planet other than Saturn reaches the ascendant degree in the conception, and there the Moon exerts lordship or aspects it from an aspect of quadrature or opposition, the birth will take place before the expected time.

Quotation 3: *Epitome*, 1548, II:1, sig. H3r–H3v.

Caput I. De Mora Infantis, in utero matris.

1 (1) Nunc de nativitatibus. (2) In hora natali invenias ascendens, & loca omnium planetarum. (3) Ait autem Hermes, quod locus Lunae in conceptione erit ascendens in nativitate, & gradus Lunae in nativitate fuit ascendens in conceptione. (4) Quod si Luna fuit in nativitate in principio primae domus a conceptione usque ad nativitatem fuerunt ducenti septuaginta tres dies, quod tempus morae medium dicitur. (5) Quod si fuerit in exordio occidentis gradus fuerunt dies more ducenti qunquaginta octo, quod tempus breve dicitur. (6) Quod is in gradu sequenti occidentem Luna in natali fuerit, dies morae fuerunt ducenti octuaginta octo, quod tempus magnum dicitur. (7) Quod si in alio fuerit a praedictis locis, videas, si est supra terram in nativitate, quod si sic, considera perquot gradus distet ab occidente, quos percute in centrum, & octuaginta, & dividas in tercentum viginti octo, sic enim contingent horae, quas in dies reducas, & addas tempori brevi, & tantum fuit a conceptione ad nativitatem. (8) Quod si est sub terra, considera quantum distet ipsa ab orientali gradu, & ducas dividasque, ut tibi praediximus, & dies quos collegeris, adde ducentis septuaginta tribus, & habebis tempus, a natali ad conceptionem.

Chapter I. On the stay of the baby in the mother's womb

1 (1) <I> now discuss the nativities. (2) At the hour of birth you should find the ascendant and the position of all the planets. (3) Hermes said that the position of the Moon at conception is the ascendant at birth, and the degree of the Moon at birth is the ascendant at conception. (4) If the Moon at birth is in the cusp of the first place, there are 273 days from conception until birth, which is called the median term of pregnancy. (5) If <the Moon at birth> is at the beginning of the descendant degree, the days of pregnancy are 258, which is called the short term. (6) If <the Moon> at birth is in the next degree after the descendant, the days of pregnancy are 288, which is called the long term. (7) If <the Moon> is in another position, determine whether at birth it [the Moon] is above the Earth; in this case, find out how many degrees it is distant from the descendant, multiply them by 180, and divide them by 328, and the result is hours, which you should reduce to days and add to the short term, which gives you how many <days> there are between conception and birth. (8) If it [the Moon] is below the Earth, find out its distance from the ascendant degree, then multiply and divide as mentioned above, and add the days you obtain to 273 <days>, and you obtain the term between birth and conception.

Quotation 4: Abraham Ibn Ezra, *Ṭe'amim* II, §6.1:1–5, pp. 234–235.

1 (1) מעלות המולד. אמר החכם הנקרא משאללה כי לעולם יולד הזכר בשעה מפורדת במספר והנקבה בזוגות, וזה אמת ברובי הנולדים והנולדות רק לא בכלם. (2) ואמר כי כפי המרחק מיום המחברת או הנוכח שהיה בתחלתו קודם הלידה

יהיה מספר חלקי שעה, ולפעמים יהיה כן ופעמים לא. (3) ותלמי אמר כי כמספר מעלות הממונה על מקום המחברת או הנוכח ככה יהיה מספר אחד היתדות. (4) והנה אנכי נסיתי פעמים רבות, שלקחתי מעלות גבהות השמש בשעת הלידה עם החלקים, ורובי השנים תקנתי מקום הכוכבים בלוחות הודו ולוחות תלמי ולוחות פרס והלוחות שהן אמת למראית העין, ולא מצאתי אחד היתדות ממספר אחד הכוכבים. (5) כלל: רק מה שהזכיר חנוך הוא אמת ומנוסה, והוא דרך התולדת.

1 (1) Degrees of the nativity. The scholar named Mâshâ'allâh said that males are always born in an hour whose number is odd, whereas females <are born> in even <hours>, and this is true for most natives, male and female, but not for all of them. (2) He said that the number of minutes in the hour <of birth> depends on the distance from the day of the <last> conjunction or opposition <of the luminaries> that began before the birth; sometimes it happens like that and sometimes it does not. (3) Ptolemy said that the number <of degrees> of one of the cardines is equal to the number of degrees of the planet that rules the place of the conjunction or the opposition <of the luminaries>. (4) Now I have tested <this> many times taking the degrees and minutes of the Sun's apogee at the time of birth, and for most years I corrected the places of the planets in the Indian <scientists'> tables and Ptolemy's tables and the Persian <scientists'> tables and the tables that seem to be correct, but I did not find any of the cardines <to be equal to> the number <of degrees> of any of the planets. (5) As a general rule, only what Enoch said is true and corroborated by experience, and is compatible with nature.

Quotation 5: Abraham Ibn Ezra, long commentary on Ex. 2:2. *Commentary on Exodus*, 1976, p. 16.

1 (1) שלשה ירחים. י"א כי בחודש השביעי מתחלת ההריון נולד. גם זה דרש, כי לא יוכלו המצרים לדעת מתי הרתה האשה. (2) ולפי דעתי, כי הכתוב ספר החדשים שיכלה להצפינו, כי אין כח באדם לראות באשה מתי תלד, כי רחוק הוא שהוא נולד בחדש השביעי מתחילת ההריון, כי הנולדים ככה הם קצרי קומה. ויותר חיים ונכבדים הם הנולדים באחד עשר, כי רובי הנולדים הם סמוכים לתשעה חדשים. (3) והיודע עת ההריון יכול לדעת עת הלידה, והיודע עת הלידה יכול לדעת עת ההריון. (4) כי דבר מנוסה הוא לקדמונים, וחמשה פעמים נסיתיו גם אני, כי מקום מזל הלבנה ומעלתה ברגע ההריון, היא מעלת מזל הצומח ברגע הלידה, גם מעלה הצומחת רגע ההריון, שם תהיה הלבנה רגע המולד. והנה המעמד הקוצב הם רנ"ט ימים ושליש יום, והאמצעי רע"ג, והגדול שהוא הארוך רפ"ז; וחכמי המזלות יודו כן.

1 (1) Three Months. Some say that he [Moses] was born in the seventh month from the beginning of the pregnancy. This is a homiletical interpretation, <and it is implausible> because the Egyptians could not know when the woman [Moses' mother] became pregnant. (2) In my opinion, Scripture counted the months that she [Moses' mother] could hide him <after he was born>, because no man can know when a woman will give birth. It is

implausible that he [Moses] was born in the seventh month from the beginning of the pregnancy, because those born in such a condition are of short stature. Those born in the eleventh month live longer and are healthier, and the majority <of the babies> are born at approximately nine months. (3) <Anyone> who knows the time of conception can know the time of birth, and <anyone> who knows the time of birth can know the time of conception. (4) It has been demonstrated empirically by the Ancients, and I myself have proved it empirically five times, that the position of the Moon and its degree at the moment of conception is the ascendant degree at the time of birth and the ascendant degree at the moment of conception is where the Moon will be at the time of birth. So the short term is 259⅓ days, the median <term> is 273 <days>, and the most extended, which is the long <term>, is 287 <days>; the astrologers accept this.

Quotation 6: Pseudo-Ptolemy, *Centiloquium*, *Sefer ha-Peri*, MS Paris 1055, fol. 60a.

1 (1) דבור נ"א. אמר בטלמיוס: מקום הירח בעת המולד היא המעלה הצומחת מן הגלגל בעת נפילת הטפה, ומקום הירח בעת נפילת הטפה היא החלק הצומח עם המולד.

1 (1) Aphorism 51. Ptolemy said: the position of the Moon at the time of the nativity is the ascendant degree of the orb at the moment of the descent of the semen, and the position of the Moon at the moment of the descent of the semen is the ascendant at the nativity.

Quotation 7: Vettius Valens, *Anthologiae*, 1995, III, p. 67.

1 (1) Assume the position of the moon at the conception to be the same as the position of the Ascendant at the time of the delivery, and from this you can know whether the conception was at new or full moon.

THE FIVE PLACES OF LIFE—THE *HAYLĀJ* AND THE *KADHKHUDĀH*

Quotation 1: Abraham Ibn Ezra, *Ṭe'amim* II, §6.2:1–11, pp. 236–239.

1 (1) המושלים. היו ממקומות החיים חמשה, בעבור כי שני המאורות יורו על החיים, ומקום המחברת או הנוכח יורה על כל דבר שיתחדש בעולם, ככתוב בספר העולם, גם המעלה הצומחת בעבור שהיא לנולד, גם גורל הטוב בעבור שהוא מזל הלבנה, והטעם כי לעולם כערך השמש אל המעלה הצומחת ככה ערך הלבנה אל הגורל הטוב, ועוד אדבר עליו. (2) ויאמר תלמי כי ההוה למעלה מהארץ יורה על החיים מפני שיש לו כח רב. (3) ובעבור היות השמש ביתד העשירי, או בבית עשתי עשר, ברביעי זכר, לא חששו אם היה המזל נקבה, ובעבור היות הבית התשיעי והשביעי מהרביעית שהיא נקבה הוצרכו לבקש אם המזל הוא נקבה, שאם היה נקבה הנה אין כח לשמש. (4) והבית השמיני גם עשתי עשר לא יביט אל המעלה הצומחת, על כן לא יתכן לקחת החיים אם היה השמש באחד מהם. (5) והקדמונים אמרו כי המאור כדמות האם, והשליט על מקומו הוא האב, על כן יקראו מקום המאור הילאג', ופירושו אשה, והשליט כדכדאה, ופירושו בעל. (6) ובעבור היות הלבנה נקבה, ואם היתה בבית העשירי או עשתי עשר, והוא זכר והרביעית לזכרות, הנה לא יהיה כח ללבנה, רק בבית השביעי הרביעית היא נקבה, על כן לא יחושו מן המזל אם זכר אם נקבה, והבית התשיעי הוא בית אבל הלבנה, כי הוא השביעי מבית שמחתה. (7) ולבית הראשון גם הרביעית היא נקבה, ובבית השלישי, ואם הוא בית נופל, בעבור ששם שמחת הלבנה, נקח החיים ממנה. (8) וברביעי ובחמישי אם היה המזל זכר, נעזבנה, בעבור היות הרביעית בחלק זכרות והלבנה נקבה; והנה אין כח לה כי לעולם הזכר יש לו כח במזל זכר וברביעית זכר. (9) ונעזוב השני והשישי, כי אינם קשורים עם המעלת חצומחת, ואחר כן נקח המחברת אם היתה למעלה מהארץ ביתד העשירי או השביעי או עשתי עשר, כי יש לו כח רב. (10)) ולא כן התשיעי כי הוא בית נופל, אף כי השמיני ושנים עשר, ובעבור היות הלבנה ברגע הנוכח יותר חזקה מעת היותה ברגע המחברת, בעבור היותה מלאה אורה כנגדנו, על כן יקרא הגורל הטוב. (11) ואם לא נוכל לקחת החיים מאחד מהארבעה המושלים הנזכרים נגרע לעולם המעלה הצומחת, כי היא העיקר, ובהגיעה אל מקום רע ימות הנולד, כאשר אפרש בספר המולדות, בעזרת האל.

1 (1) The rulers. The places of life are five: [1–2] the two luminaries indicate life; [3] the place of the conjunction or the opposition <of the luminaries> indicates anything that is renewed in the world, as is written in the *Book of the World*; [4] the degree of the ascendant because it belongs to the native; and [5] the lot of Fortune because it is the *mazzal* of the Moon, because the ratio of the Sun to the degree of the ascendant is always equal to the ratio of the Moon to the lot of Fortune; I shall say more on this subject. (2) Ptolemy said that the one [i.e., the place of life] that is above the Earth indicates life, because it has great power. (3) Because the Sun is in a masculine quadrant

when it is in the tenth house or in the eleventh <mundane> house, they paid no attention to whether the sign was feminine; but inasmuch as the ninth and seventh houses are in a feminine quadrant, <in that case> they had to clarify whether the sign is feminine, because if it is feminine then the Sun has no power. (4) The eighth and the eleventh houses do not look at the degree of the ascendant, so it is not possible to locate the <place of> life <there> if the Sun is in one of them. (5) The Ancients said that the luminary is like the mother, and the lord of its place is the father, and therefore called the place of the luminary *haylāj* meaning woman, and the lord *kadhkhudāh*, meaning husband. (6) Because the Moon is feminine, when it is in the tenth or eleventh house, which is masculine and whose quadrant is assigned to masculinity, the Moon has no power. But in the seventh house, <which is> in a feminine quadrant, they paid no attention to whether the sign is masculine or feminine. The ninth house is the house of mourning of the Moon, because it is the seventh after its house of joy. (7) We should take the <place of> life from the first house, which also belongs to a feminine quadrant, and from the third house, even though this house is falling <from the cardines>, because the joy of the Moon is there. (8) We ignore <the Moon> in the fourth and fifth <houses> if the sign happens to be masculine, because the quadrant is masculine and the Moon is feminine; so <the Moon> has no power <there> because the masculine always has power in a masculine sign and in a masculine quadrant. (9) We ignore the second and sixth <houses>, because they are disconnected from the degree of the ascendant, and next we should take the conjunction if it had occurred above the Earth in the tenth house or in the seventh or eleventh <houses>, because it [the tenth house] has great power. (10) But not in the ninth <house>, which is a house falling <from the cardines>, nor in the eighth and the twelfth; and because the Moon is stronger at the moment of opposition than at the moment of conjunction, inasmuch as it is full <and> its light is facing us, it was called the lot of Fortune. (11) But if we cannot take the <place of> life from any of the four aforementioned rulers we should always direct the degree of the ascendant, because it is the essence; when it arrives in a malefic place the native will die, as I shall explain in the *Book of Nativities*, with God's help.

Quotation 2: Abraham Ibn Ezra, *Sefer Mishpeṭei ha-Mazzalot*. MS Schoenberg 57, fol. 80.

1 (1) מקומות השררה: האחד מקום השמש. (2) השני מקום הלבנה. (3) והשלישי מקום מחברתם שהיתה לפני שיולד הנולד, אם נולד בחצי החדש לפני היות הלבנה מלאה אור, ואם אחר כן מקום הנכח. ומחלוקת בין הקדמונים, כי יש מהם מי שאמר שתקח מקום המאור שיהיה למעלה על הארץ ברגע הנוכח, ויש אומרים שתקח מקום ההוה מהם למעלה ברגע המולד. (4) והמקום הרביעי מעלת המזל הצומח. (5) והחמישי מקום מנת החן.

1 (1) Places of domination. The first is the Sun's position. (2) The second is the Moon's position. (3) The third is the position of their <last> conjunction before the native's birth [i.e., the new moon], if he is born in the half

of the month before the Moon is full, but if <the native is born> after <full Moon>, <the third place of domination> is the position of <the luminaries'> opposition [i.e., full moon]. There is a disagreement among the Ancients, for some said that you should take the position of the luminary that is above the Earth at the moment of opposition, but others said that you should take the position <of the luminary> that is above <the Earth> at the moment of birth. (4) The fourth place <of domination> is the degree of the ascendant sign. (5) The fifth is the place of the lot of Fortune [lit. lot of grace].

Quotation 3: Abraham Ibn Ezra, *Neḥoshet* II, MS Mantua 10, fols. 48a–48b.

1 (1) עיקר גדול הוא הניהוג במשפטי בעלי המזלות. (2) ומנהגם לנהג מקומות החיים, והם חמשה, יקראו השרים. (3) והם השמש, והלבנה, ומקום מחברתם או נכחם, איזה מהם יהיה יותר קרוב אל יום המולד ולא יסתכל כי אל המחברת או אל הנכח שעברו, והמעלה הצומחת וגורל המזל הטוב.

1 (1) The directions are an important element in the judgments of the astrologers. (2) As a rule they [the astrologers] direct the places of life, of which there are five, called "the rulers." (3) These are: the Sun, the Moon, the position of their conjunction or opposition (whichever of them precedes the nativity, and <the astrologer> observes only the last conjunction or opposition), the ascendant degree, and the Lot of Fortune.

Quotation 4: Abraham Ibn Ezra, *Nativitatibus*, 1485, sig. A2a–A2b.

1 (1) Sciendum ergo quod loca principalia quinque sunt. Unus Solis, alter Lune. Tertius est locus adunationis vel oppositionis utracunque harum nativitatem precesserit. (2) Hic autem dissentiunt sapientes: cum enim oppositio nativitatem precesserit dubitant an locus solis an locus lune, tertius accipiendus sit. (3) Ptholemeus autem affirmat semper locum eius que superius hemisperium in oppositione obtinuit, tertium ponendam. (4) Hermes autem et Dorochius asserunt tertium ponendum esse locum superius hemisperium tenentis in nativitate. (5) Indi tamen et Messahalla dicunt locum lune in hora oppositionis semper ponendam tertium, quibus consentiunt sapientes Sarracenorum quibus et ego. (6) Quartus gradus oriens. (7) Quintus pars fortune que secundum Ptholemeum semper de die et nocte sumenda est a sole ad lunam.

1 (1) It should be known that the significant places are five. One is the Sun, another is the Moon, the third is the position of their conjunction or opposition that took place last before the nativity. (2) Here the scholars disagree: when an opposition <of the Sun and Moon> takes places before the nativity, they do not know whether to take the position of the Sun or the position of the Moon as the third <significant place>. (3) Ptolemy said that, as the third <significant place>, one should always put the position of the one that in opposition is in the superior hemisphere. (4) Hermes and Dorotheus, however, state that as the third <significant place> one should put the one which was in the superior hemisphere in the nativity. (5) The

Indians and Māshā'allāh say that as the third <significant place> one should always put the position of the Moon; the Arabian scholars agree with them, as do I. (6) The fourth <significant place> is the ascendant degree. (7) The fifth <significant place> is the lot of Fortune, which according to Ptolemy is always cast by day and by night taking <the distance> between the Sun and the Moon.

Quotation 5: Abraham Ibn Ezra, *Nativitatum*, MS Erfurt, fol. 58b.

1 (1) Et sapientes Persie vocant locum decentem per quem scitur locus vite locum in quo est sol vel luna vel locum coniunctionis vel oppositionis eorum xx ante nativitatem et gr asc. Item partem gratie hoc .5. sunt loca famosa.

1 (1) The scientists of Persia say that the place from which it is appropriate to know the place of life is the Sun, the Moon, the position of their conjunction or opposition before the nativity, the ascendant degree, and the lot of Fortune. These are the celebrated 5 places.

Quotation 6: C. Ptolemy, *Tetrabiblos*, 1980, III:10, pp. 273–279.

1 (1) In the first place we must consider those places prorogative in which by all means the planet must be that is to receive the lordship of the prorogation. (2) Namely, the twelfth part of the zodiac surrounding the horoscope, from 5° above the actual horizon up to the 25° that remains, which is rising in succession to the horizon [the 1st horoscopic place]; the part sextile dexter to these thirty degrees, called the House of the Good Daemon [the 11th horoscopic place]; the part in quartile, the mid-heaven [i.e., the 10th horoscopic place]; the part in trine, called the House of the God [the 9th horoscopic place]; and the part opposite, the Occident [i.e., the 7th horoscopic place]. (3) Among these there are to be preferred, with reference to power of domination, first those which are in the midheaven, then those in the orient, then those in the sign succedent to the mid-heaven, then those in the occident, then those in the sign rising before mid-heaven; for the whole region below the earth must, as is reasonable, be disregarded when a domination of such importance is concerned, except only those parts which in the ascendant sign itself are coming into the light. (4) Of the part above the earth it is not fitting to consider either the sign that is disjunct from the ascendant [the 8th horoscopic place], nor that which rose before it, called the House of the Evil Daemon [the 12th horoscopic place], because it injures the emanation from the stars in it to the earth and is also declining, and the thick, misty exhalation from the moisture of the earth creates such a turbidity and, as it were, obscurity, that the stars do not appear in either their true colours or magnitudes. (5) After this again we must take as prorogatives the four regions of greatest authority, sun, moon, horoscope, the Lot of Fortune, and the rulers of these regions. (6) Take as the Lot of Fortune always the amount of the number of degrees, both by night and by day, which is the distance from the sun to the moon, and which extends to

an equal distance from the horoscope in the order of the following signs, in order that, whatever relation and aspect the sun bears to the horoscope, the moon also may bear to the Lot of Fortune, and that it may be as it were a lunar horoscope. (7) Of these, by day we must give first place to the sun, if it is in the prorogative places; if not, to the moon; and if the moon is not so placed, to the planet that has most relations of domination to the sun, to the preceding conjunction, and to the horoscope; that is, when, of the five methods of domination that exist, it has three to one, or even more; but if this cannot be, then finally we give preference to the horoscope. (8) By night prefer the moon first, next the Sun, next the planets having the greater number of relations of domination to the moon, to the preceding full moon, and to the Lot of Fortune; otherwise, finally, if the preceding syzygy was a new moon, the horoscope, but if it was a full moon the Lot of Fortune. (9) But if both the luminaries or the ruler of the proper sect should be in the prorogative places, we must take the one of the luminaries that is in the place of greatest authority. (10) And we should prefer the ruling planet to both of the luminaries only when it both occupies a position of greater authority and bears a relation of domination to both the sects. (11) When the prorogator has been distinguished, we must still further adopt two methods of prorogation. The one, that which follows the order of the following signs, must be used only in the case of what is called the projection of rays, when the prorogator is in the orient, that is, between mid-heaven and the horoscope. We must use not only the method that follows the order of following signs, but also that which follows the order of leading signs, in the so-called *horimaea*, when the prorogator is in places that decline from mid-heaven.

Quotation 7: Al-Qabīsī, *Introduction*, 2004, IV:4, pp. 111–113.

1 (1) Pertaining to this is the *haylāj* (prorogator) in nativities. The knowledge of this is that you look at the time of the birth. (2) If it is by day, you begin with the Sun. If it (the Sun) is before the ascendant by five degrees or less, or if it is in the tenth on in the eleventh <place>, whether the sign is masculine of feminine, then it is suitable for the *haylāj*. If it (the Sun) is in the seventh, eighth or ninth <place> in a masculine sign, then it is also suitable for the *haylāj*. If it is in <one of> these three positions <i.e. VII, VIII, and IX> in a feminine sign, then it is not suitable for the *haylāj*. (3) Then you look at the Moon. If (the Moon) is in the ascendant, second, third, seventh or eighth place, it is suitable for the *haylāj* whether the sign is masculine or feminine. If it is before the ascendant by five degrees or is in the tenth, eleventh, fourth or fifth <place> and the sign is feminine, then it is suitable for the *haylāj*. If (the Moon) is in one of these positions in a masculine sign, then it is not suitable for the *haylāj*. (4) If the birth is at night, we begin with the Moon. If (the Moon) is in one of the positions which we have mentioned before and in these conditions, then it is in the position suitable for the *haylāj*. (5) If the Moon is not in <one of> these <positions>, we next look at the Sun. If <the Sun> is before the degree of the descendant by five degrees or less than that or if it is in the fourth or fifth

<place>, then it is in the position suitable for the *haylāj* whether the sign is masculine of feminine. If it is in the ascendant or in the second <place> in a masculine sign, then it is in the position suitable for the *haylāj*. If it is in one of these two positions in a feminine sign, then it is not suitable for the *haylāj*. (6) When the two luminaries are not suitable for the *haylāj*, you look, after this, at whether the birth is conjunctional or oppositional. If the birth was conjunctional and the degree of the conjunction is in one of the cardines or succedents, then it is in the position suitable for the *haylāj*. (7) If the degree is cadent from these eight positions, you look at the Lot of Fortune. If it is in one of the cardines or in <one of> the succedents, then it is in the position suitable for the *haylāj*. If this degree is cadent from them (the cardines), then it is not suitable for the *haylāj*. (8) After this we look at the degree of the ascendant, and the *haylāj*ship belongs to it. (9) If the birth was oppositional, you begin with the degree of the opposition and you look at it in the same way as we looked at the degree of the conjunction, and after it the degree of the Lot of Fortune; then, after this, the degree of the ascendant according to the method we have mentioned before concerning the degree of the conjunction, although only in the case of the two luminaries do you consider the masculinity and the femininity of the sign. (10) As for the degree of the conjunction, the degree of the opposition and the degree of the Lot of Fortune, you do not consider the masculinity or femininity of the sign, but these three <positions> are suitable for the *haylāj* only when they are in <one of> eight positions, namely, the <four> cardines and <four> succedents.

Quotation 8: *Epitome*, 1548, II:2. sig. H4v.

1 (1) Post hoc invenies dominum vigoris, scilicet illum, qui habet plures virtutes in locis qunque, qui sunt locus Solis, Lunae, gradus ascendens, coniunctio vel praeventio luminarium praecedns, & pars fortunae.

1 (1) Afterwards you should find the lord of strength [i.e., the *haylāj*], namely the one that has the most powers in the five places, which are: the position of the Sun, Moon, the ascendant degree, the conjunction or opposition <of the luminaries> that took place before <the nativity>, and the lot of Fortune.

Quotation 9: Dorotheus of Sidon, *Pentabiblos. Carmen astrologicum*, 1976, III 2, p. 242.

1 (1) The *haylāj* is the indicator and the *kadhkhudāh* is the governor of the matter of life. (2) The *haylāj* by day is the Sun and by night the Moon, then the degrees of the term of the ascendant, then the lot of fortune. Whoever's nativity takes place from conjunction to fullness <of the Moon, for him> it [the *haylāj*?] is the degree of the conjunction, and whosoever's nativity takes place in what is between fullness and conjunction, the degree in the which fullness is.

Quotation 10: Abraham Ibn Ezra, *Nativitatibus*, 1485, sig. A7r.

1 (1) Nunc de vita dicendum. (2) Si nativitas diurna fuerit vide locum solis. (3) Si inveneris eum vel in decima vel in undecima secundum partitionem domorum sol *hylech* erit, quod mulier interpretatur, sive in masculino sive in feminino signo fuerit. (4) Quod si aliquis planetarum qui potestatem habet super locum solis solem respexerit, ille planeta *alcochoden*, quod maritus interpretatur, erit.

1 (1) Now reference should be made to the <length of> life. (2) If the nativity was by day, observe the position of the Sun. (3) If you find it in the tenth or eleventh <place> according to the division of the places, the Sun is *haylāj*, meaning wife, whether <if it [the Sun] is> in a masculine or in a feminine sign. (4) If one of the planets that exercises lordship over the position of the Sun <also> aspects the Sun, this planet will be *kadhkhudāh*, meaning husband.

Quotation 11: *Epitome*, 1548, II:5. sig. I3r.

1 (1) Magistri astrologiae vocant dominos vitae Hyles & Alcochoden, quod exponitur uxor & vir.

1 (1) The astrologers designate the lords of life as *haylāj* and the *kadhkhudāh*, which mean wife and husband.

Quotation 12: 'Umar b. al-Farrukhān al-Ṭabarī, *Kitāb al-Mawālid. Nativitatibus*, 1533, I, p. 120.

1 (1) Cum autem pervenerit hylech secundum annos constitutos per gradus ascensionum, scilicet ad unum quemque gradum annum ad corpora malorum et eorum radios & ad caudam, ad 4 quoque aspectos Lunae, & ad gradum eius aut oppositionem sui gradus, & fuerint ipsi anni annis alcochoden aequales vel prope eos, et non proieciet fortuna radios ad ipsum terminum in quo pervenerit hylech ad malum, peribit tunc natus. (2) Et si pervenerit ad malun, et non fuerint anni consimiles annis alcochoden, periclitabitur periculo simili morti et evadet si deus vouluerit: haec est dispositio ordinis hylech. (3) Et scito quod hylech sonat nomen, quod latine uxor potest dici & alcochoden, similiter vir sonat ab hac significatione, quia sicut mulier sine adiutorio viri bene domum suan regere not potest, ita te hylech sine auctoritate alcochoden annos vitae significare non sufficit.

1 (1) If the *haylāj*—according to the years determined by the ascensions of the degrees, that is, assigning one degree to one year—reaches the bodies of the malefics and their rays, the Tail, the Moon's quartile, or its degree or the degree of its opposition, and these years are the same or almost the same as the *kadhkhudāh*'s years, and no benefic casts its rays to the term in which the *haylāj* reaches the malefic, the native will perish then. (2) If it [the *haylāj*] reaches a malefic, and the years <of the prorogation> are not

the same as the *kadkhudāh*'s years, he will be put to the test by a fatal danger but he will escape, if God wills: this is the disposition of the *haylāj*'s method. (3) Know that *haylāj* in Latin denotes a meaning that can be translated as wife, and similarly *kadhkhudāh* denotes the meaning of husband, because just as a woman cannot manage her home without the assistance of a man, so *haylāj* is not sufficient for signifying your years of life without the authority of the *kadhkhudāh*.

SCALES OF POWER

Quotation 1: C. Ptolemy, *Tetrabiblos*, 1980, III:2, pp. 232–233.

1 (1) Likewise having ascertained the degree accurately, of both the luminaries if it is a new moon, and if it is a full moon that of the one of them that is above the earth, we must see what stars rule it at the time of the birth. (2) In general the mode of domination is considered as falling under these five forms: when it is trine, house, exaltation, term, and phase or aspect; that is, whenever the place in question is related in one or several or all of these ways to the star that is to be the ruler. (3) If, then, we discover that one star is familiar with the degree in all or most of these respects, whatever degree this star by accurate reckoning occupies in the sign through which it is passing, we shall judge that the corresponding degree is rising at the time of the nativity in the sign which is found to be closest by the method of ascensions.

Quotation 2: Abū Bakr al-Ḥasan b. al Khaṣib, *Nativitatibus*, 1540, CLXII, sig. Qlr.

1 (1) Dixit Alambes quod invenerat Almuten secundum quod dixerat Ubelides, dando domino domus quinque dignitates, domino exaltationis quattuor, domino triplicitatis tres, domino termini duas, ac domino faciei unam. (2) & planeta qui in dictis locis plures habuerit dignitates, erit Almuten.

1 (1) Alambes [al-'Anbas?] said that, according to what 'Umar <b. al-Farrukhān al-Ṭabarī> said, the Al-muten [*al-mubtazz*, the ruling planet] may be found by assigning five dignities to the lord of the house, four <dignities> to the lord of the exaltation, three to the lord of the triplicity, two to the lord of the term, and one <dignity> to the lord of the decan. (2) The Almuten is the planet that has the most the dignities in these positions.

Quotation 3: 'Alī ibn Abī r-Riǧāl, *Kitāb al-Bāri'*. *Iudizios*, 1954, I:8, p. 26.

1 (1) E las dignidades son d'esta manera. E el sennor de la casas a V dignidades e el sennor de la exaltacion quatro e el sennor del termino III e el sennor de la triplicidat dos e el sennor de la faz una. (2) Dize Atabari que almubtez es el significador e es la planeta que regna en la natura de la demanda e la planeta que mas dignidades ay, assi como el señor de la casa e el señor de la exaltación e del termino e de la triplicidat e de la faz.

1 (1) The dignities are assigned as follows: The lord of the house has five dignities; the lord of the exaltation has four; the lord of the term, three; the lord of the triplicity, two; and the lord of the decan, one. (2) <'Umar b. al-Farrukhān> al-Ṭabarī said that *al-mubtazz* is the significator, and it is the planet that rules the nature of the interrogation, and the planet that has the most dignities, that is, the lord of the house, and the lord of the exaltation, and <the lord of> the term, the triplicity and the decan.

Quotation 4: Al-Qabīṣī, *Introduction*, 2004, I:22, p. 33.

1 (1) Knowledge of the powers. (2) Since we have completed the shares of the planets in the signs, which are the house, the exaltation, the triplicity, the term and the decan, we will mention their powers in them. (3) The lord of the house has five powers, the lord of the exaltation has four, the lord of the triplicity has three, the lord of the term has two, and the lord of the decan has one. (4) Some of them put the term in front of the triplicity.

Quotation 5: Abraham Ibn Ezra, *Reshit Ḥokhmah*. 1939, *Reshit Ḥokhmah*, I, viii:12–15.

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

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

Quotation 6: Abraham Ibn Ezra, *'Olam* II, §16:2–4, pp. 166–167.

1 (1) וככה תוכל לדעתו, שתחשוב מספר כל כח שיש למשרת בו, ומי שיש לו מספר רב הוא המנצח, והוא יקרא הפקיד. (2) בעל הבית ממיני הכח חמשה; ובעל הכבוד ארבעה; ובעל הגבול שלשה; ובעל השלישות שנים; ובעל הפנים אחד. (3) ההוה בבית הראשון יש לו מחלקי הכח שנים עשר; ובית העשירי אחד עשר כח; ובית עשתי עשר, עשרה; ובית השביעי, תשעה; וברביעי, שמונה; ובחמישי, שבעה; ובתשיעי, ששה; ובששי, חמישה; ובשני, ארבעה; ובשמיני, שלשה; ובשנים עשר, שנים; ובששי, אחד.

1 (1) You can find it in this manner: calculate the number of <portions of> power that <each> planet has in it [in the sign of the ascendant]; the one that has the greatest number is victorious and is called the ruler. (2) The lord of the house has five of the various types of <portions of> power; the lord of exaltation <has> four <portions of power>; the lord of the term, three; the lord of the triplicity, two; the lord of the decan, one <portion of power>. (3) <The planet> that is in the first place has twelve portions of power; <the planet that is> in the tenth place <has> eleven <portions of power>; in the eleventh place, ten; in the seventh place, nine; in the fourth, eight; in the fifth, seven; in the ninth, six; in the sixth, five; in the second, four; in the eighth, three; in the twelfth, two; in the sixth, one.

Quotation 7: Abraham Ibn Ezra, *Sefer Mishpeṭei ha-Mazzalot*. MS Schoenberg 57, fol. 80.

1 (1) הסחכל מה ממשלה יש לכל משרת בחמישה מקומות השררה, גם במקום המשרת לעצמו. (2) ותן לבעל הבית חמישה כחות, ולבעל הכבוד ארבעה, ולבעל השלישות שלשה, ולבעל הגבול שנים, ולשר הפנים אחד. (3) ואחר כן הסתכל באי זה בית מהי״ב בתים הם המשרתים, וחלוק הבתים במצעדים כאשר הזכרתי. ותן להווה בבית הראשון י״ב כחות; ואם בעשירי, י״א; ואם בשביעי, י׳; ואם ברביעי, ט׳; ואם בבית אחד עשר, ח׳; ואם בחמישי, ז׳; ואם בשני, ו׳; ואם בשמיני, ה׳; ואם בתשיעי, ד׳; ואם בשלישי, ג׳; ואם בשנים עשר, ב׳; ואם בששי, א׳.

1 (1) Observe the sway that every planet exerts on the five places of domination and on the planet's position, too. (2) Assign five portions of power to the lord of the house, four portions of power to the lord of the exaltation, three to the lord of the triplicity, two to the lord of the term, and one to the lord of the decan. (3) Then observe in which of the twelve places are the planets, <meaning> the places as divided by the rising times, as I have mentioned. Assign to the planet in the first place twelve portions of power; in the tenth <place>, eleven <portions of power>; in the seventh, ten; in the fourth, nine; in the eleventh, eight; in the fifth, seven; in the second, six; in the eighth, five; in the ninth, four; in the third, three; in the twelfth, two; and in the sixth, one.

Quotation 8: Abraham Ibn Ezra, *Nativitatibus*, 1485, sig. A2a–A2b.

1 (1) Computa quot virtutes habeat quilibet planetarum in his quinque locis, et in loco in quo est, et in die nativitatis et hora. (2) Da domino domus quinque virtutes, domino vero honoris quattuor, domino triplicitatis quisque horum fuerit tres, domino termini, duas, domino faciei, unam. (3) Siquis in domo prima fuerit da ei duodecim virtutes. Existenti in decima, undecim. In septima, decem. In quarta, novem. In undecima, octo. In quinta, septem. In secunda, sex. In nona, quinque. In octava, quatuor. In tertia, tres. In duodecima, duas. In sexta, unam. (4) Attribue domino diei septem, domino hore sex virtutes, et planeta ergo que plurimas virtutes habuerit ille est almuteç. (5) Et secundum hoc quod numerus virtutum cuiusque

ceterorum ad numerum virtutum huius accesserit, secundum hoc virtus eius in nascente apparebit.

1 (1) Calculate how many <portions of> power any of the planets in these five places has, and in the position where it is, on the day and hour of the nativity. (2) Assign to the lord of the house five <portions of> power, to the lord of the exaltation four <portions of> power, to the lord of the triplicity, whatever it is, three <portions of> power, to the lord of the term, two <portions of> power, and to the lord of the decan, one <portion of> power. (3) If one of them is in the first place, assign to it twelve <portions of> power; in the tenth <place>, eleven <portions of> power; in the seventh <place>, ten <portions of> power; in the fourth <place>, nine <portions of> power; in the eleventh <place>, eight <portions of> power; in the fifth <place>, seven <portions of> power; in the second <place>, six <portions of> power; in the ninth <place> five <portions of> power; in the eight <place>, four <portions of> power; in the third <place>, three <portions of> power; in the twelfth <place>, two <portions of> power; in the sixth <place>, one <portion of> power. (4) Assign seven <portions of> power to the lord of the day and six <portions of> power to the lord of the hour. The planet that has the most <portions of> power, this is the *al-muten* [al-mubtazz]. (5) The power of the native will be seen to be equal to the power of the one whose number of powers corresponds to the powers of each of the others.

Quotation 9: *Epitome*, 1548, I:2, sig. F2r.

1 (1) Posse autem seu virtutes planetarum sic distinguuntur. (2) Dominus domus quincque virtutes habet, dominus honoris 4, dominus termini tres, dominus triplicitatis duas, dominus faciei unam. (3) Dominus autem ascendentis habet virtutes duodecim, dominus decimae habet undecim, dominus septimae habe decem, dominus quartae habet novem, dominus undecimae habet octo, dominus quintae septem, dominus nonae habet sex, dominus tertiae habet quinque, dominus secundae habet quatuor, dominus octavae habet tres, dominus 12 habet duas, dominus sextae habet unam.

1 (1) This is how the powers of the planets may be distinguished. (2) The lord of the house has five powers, the lord of the exaltation has four <powers>, the lord of the term has three <powers>, the lord of the triplicity has two <powers>, the lord of the decan has one <power>. (3) The lord of the ascendant has twelve powers, the lord of the tenth <place> has eleven <powers>, the lord of the seventh <place> has ten <powers>, the lord of the fourth <place> has nine <powers>, the lord of the eleventh <place> has eight <powers>, the lord of the fifth <place> has seven <powers>, the lord of the ninth <place> has six <powers>, the lord of the third <place> has five <powers>, the lord of the second <place> has four <powers>, the lord of the eighth <place> has three <powers>, the lord of the twelfth <place> has two <powers>, the lord of the sixth <place> has one <power>.

THE AGE OF WEANING

Quotation 1: C. Ptolemy, *Tetrabiblos*, 1980, IV:10, p. 443.

1 (1) For up to about the fourth year, following the number which belongs to the quadrennium, the moon takes over the age of infancy and produces the suppleness and lack of fixity in its body, its quick growth and the moist nature, as a rule, of its food, the changeability of its condition, and the imperfection and inarticulate state of its soul, suitably to her own active qualities.

Quotation 2: C. Ptolemy, *Tetrabiblos*, 1980, III:9, p. 265.

1 (1) As the account of children that are not reared is still lacking in the discussion of matters related to the birth itself, it is fitting to see that in one way this procedure is connected with the inquiry concerning length of life, for the question in each case is of the same kind; but in another way they are distinct, because there is a certain difference in the actual meaning of the inquiry. For the question of length of life considers those who in general endure for perceptible lengths of time, that is, not less than one circuit of the sun, and such a space is properly understood to be a year; but potentially also lesser periods than this, months and days and hours, are perceptible lengths of time. But the inquiry concerning children that are not reared refers to those who do not attain at all to "time" thus defined, but perish in something less than "time" through excess of the evil influence. For this reason the investigation of the former question is more complex; but this is simpler.

Quotation 3: Abū Ma'shar, *Revolutionibus*, 1559, I:7, p. 215.

1 (1) Dominant vero stellae aetatibus hominum secundum ordinem circulorum suorum, a circulo inferiori incipientes. (2) & Hae quidem gubernant aequale tempus annorum minimae ipsarum periodi. Aliae vero mediae vel decimae partis minimae, vel mediae ipsarum periodi. (3) Et primum quidem quadriennium gubernat Luna propinquior enim est ipsa nobis reliquis stellis. (4) Nam infirmitas puerilis naturae & humiditas, teneritas & cibi paucitas, & morum pravitas & rerum ignorantia, & faciendarum rerum privatio & intelligibilium dubitatio & crescendi facilitas & mutationem susceptilitas significant Lunam esse gubernatricem ipsius per quam a nativitatis tempore usque ad annos quatuor gubernatur. (5) Quatuor vero anni fuerunt suppositi secundum quatuor elementa ex quibus corpora nostra consistunt, anno uno dato cuilibet elemento. (6) & Ideo Luna quatuor annos significat, quoniam puer huiusmodi aetatem perficiens a praedictis dispositionibus, ad aliam dispositionem mutatur. (7) Alii vero dixerunt quod cum Luna significet

annos nutribiles. (8) Sunt autem medii anni eius XXXIX & dimidius accipitur decima pars ipsorum quae est quatuor prope.

1 (1) The planets rule the ages of human beings according to the order of their orbs, <beginning> from the lowest orb. (2) Some rule for a time that is equal to their lesser period, others for one-half or one-tenth of their lesser period, or one-half of their median period. (3) First the Moon, which is closer to us than the other planets, rules for four years. (4) For the infirmity of the infantile nature, the moisture, the softness and small quantity of food, the depravity of manners and ignorance of things, the imperfection in doing things, the uncertainty about things to be understood, the quick growth, the susceptibility to change, <all these things> signify that the Moon is the ruler by which <human beings> are ruled from the moment of birth until four years <have elapsed>. (5) These four years were taken to be in correspondence to the four basic elements of which our bodies are made, and each year is assigned to each one of these elements. (6) This is why the Moon signifies four years, that is, because the child when he reaches this age [four years] changes from the aforementioned condition to another condition. (7) Others said that the Moon signifies the years of suckling. (8) Since its intermediate years are 39½ years, one-tenth were assigned to it [the years of nourishing], which is approximately four <years>.

Quotation 4: *Epitome*, 1548, II:2, sig. H3v.

1 (1) Caput II. De nutritione. (2) Invento gradu ascendente, inquiras, an puer sit nutriendus. (3) & dicit Ptolemaeus, quod tempus nutriendi, est spacium unius anni. (4) Alii vero Astronomi, ponunt spacium quatuor annorum, nec est iudicandum de Genesi, nisi habito testimonio vitae, & hoc non nisi cum tribus testimoniis, quae sic invenias.

1 (1) Chapter II: On suckling. (2) After the ascendant has been found, you should find out whether the child will be suckled or not. (3) Ptolemy said that the time of suckling is a period of one year. (4) Other astrologers stated that the period is four years, and that <the astrologer> should not pass judgment about the nativity unless he has a testimony about life, and this <he knows> only by means of three witnesses.

Quotation 5: Abraham Ibn Ezra, *Nativitatibus*, 1485, sig. A4a–Arb.

1 (1) Primo considerandum occurrit an nascens habiturus sit nutritionem que est quattuor annorum secundum astronomos, qui anni attenduntur iuxta quattuor signa quattuor elementis similis. (2) Primum enim annum iudicat signum oriens. Secundum vero annum secundum ab oriente signum. Tertium, tertium. Quartum, quartum.

1 (1) The first thing to be considered is whether the native will survive the period of suckling, which is four years, according to the astrologers, for the years are assigned to the four elements corresponding to four signs.

(2) The sign of the ascendant gives judgment about the first year; the second sign from the ascendant <gives judgment> about the second year, the third <sign from the ascendant> about the third <year>, the fourth <sign from the ascendant> about the fourth <year>.

Quotation 6: Abraham Ibn Ezra, *Nativitatum*, MS Erfurt, fol. 56b.

1 (1) Et Tpho' dicit quod luna signat super principium dierum vite usque ad quattuor annos. (2) Et ratio est quia transibunt super natum quattuor nature. (3) Quia primo servet signum asc et in secundo signum secundum et in tertio signum tertium et in quarto quartum.

1 (1) Ptolemy said that the Moon signifies the beginning of the days of life up to four years. (2) This means <until> four natures have passed for the native. (3) For in the first <year> the ascendant rules; in the second <year> the second sign, in the third <year> the third sign, and in the fourth <year> the fourth <sign>.

Quotation 7: Al-Bīrūnī, *Kitāb al-Tafhīm*, 1934, §522, p. 324.

1 (1) The infant is at first delicate and weak, is unfavourably affected by the least change in its condition, and it is impossible to have confidence in its [the infant's] survival until it has attained the age of four years. These are called the years of rearing by the astrologers. The first thing they do in these years is to ascertain whether it is going to survive or not.

Quotation 8: Abraham Ibn Ezra, *Ṭe'amim* I, §4.8:6, pp. 80–81.

1 (1) וטעם שהיא נוטה עם כל תולדת, בעבור היותה שפלה ותתן כחה לכל המשרתים, ועל שנות הגמול כי היא ברקיע הראשון כנגד הארץ.

1 (1) The reason for its [the Moon's] capacity to be assimilated into any nature is that it is the lowest <planet> and gives its power to all the planets. <It indicates> the years before the age of weaning, because it is in the first heaven above the Earth.

Quotation 9: Abraham Ibn Ezra, *Ṭe'amim* II, §5.2:17, pp. 220–223.

1 (1) וישמש עד ארבעה שנים בעבור שהלבנה קרובה אלינו, וטעם הארבעה שנים עד שיעבור הנולד הארבעה התולדות, אז נבקש כמה יחיה.

1 (1) It [the Moon] serves for four years because the Moon is close to us; the reason is that it takes four years until the native passes through the four natures, and only then can we try to find how many <years> he will live.

Quotation 10: Abraham Ibn Ezra, *Reshit Ḥokhmah*, Oxford 160, fol. 45b.

1 (1) והוא יורה על שנות הגמול.

1 (1) It [the Moon] indicates the years before the age of weaning.

LORDS OF THE TRIPLICITIES

I. LORDS OF THE TRIPLICITIES OF THE ASCENDANT OF THE NATIVITY

Quotation 1: Abraham Ibn Ezra, *Nativitatibus*, 1485, sig. A5r.

1 (1) Deinde trium dominorum triplicitatis status considerandi et per eosdem dominos, annos nutritionis dividendos et cum cuique annus cum tertia anni parte contingat. (2) Primus dominus triplicitatis primum annum cum prima tertia sequentis anni iudicabit. Secundus vero dominus duas reliquas cum duabus tertiis tertii anni, tertius quod reliquum est pro statu suo iudicibit.

1 (1) Then the position of the three lords of the triplicity should be determined, and to these lords should be assigned the years of the period of suckling, <that is, to each of the lords> a year together with the <first> third of the following year. (2) The first lord of the triplicity gives judgment about the first year and the first third of the following year; the second lord gives judgment about the two remaining thirds <of the second year> and the two <first> thirds of the third year; the third <lord> gives judgment about what is left <of the third and fourth year> according to its position.

Quotation 2: Abraham Ibn Ezra, *Nativitatum*, MS Erfurt, fol. 56b.

1 (1) Et est primo necessarium scire et loqui super nato utrum nutrietur hoc est utrum morabitur usque ad finem annorum nutrimenti quod est 4 annorum. (2) Ad quod sciendum respice semper ad gr asc et ad lunam et in qua domo ipsa est. Et cui dabis fort et quis aspiciet eam vel coniungatur ei. (3) Et si fuerit stella bona vel mala in aliquo angulorum et dominum domus cuius est in opposito signi asc et respice dominos triplicitatis signi. (4) Nam dominus tripl prime signat super tertiam partem annorum nutrimenti. Et dominus tripl secunde signat super mediam partem scilicet tertiam. Et dominus tripl ultime qui vocatur socius signat super tertiam partem ultimam.

1 (1) First it is necessary to know and discuss whether the native will be suckled, that is, whether he will survive until the end of the years of the period of suckling, which are 4 years. (2) To know this, observe always the ascendant degree and the Moon, and determine in which place it is, and to which <planet> it [the Moon] gives power, and which <planet> aspects it [the Moon] or is in conjunction with it. (3) If a benefic or malefic planet

is in one of the cardines, and the lord of its place is in opposition to the ascendant sign, determine the lords of the signs of the triplicity. (4) For the first lord of the triplicity signifies the first third <of the period of suckling>, and the second lord of the triplicity signifies the intermediate third <of the period of suckling>, and the last lord <of the triplicity>, which is called partner, signifies the last third <of the period of suckling>.

Quotation 3: *Epitome*, 1548, II:2, sig. H4v.

1 (1) Porro & tres domini triplicitatis ascendentis significant in nutritione, nam primus unum annum cum parte tertia unius significat, sic & secundus & tertius.

1 (1) The three lords of the triplicity of the ascendant signify the period of suckling, for the first <lord of the triplicity> signifies one year and a third <of the next year>, and the same applies to the second and third <lords of the triplicity>.

Quotation 4: Al-Qabīṣī, *Introduction*, 2004, I:57, p. 51.

1 (1) Al-Andarzagar said in his *Nativities*, that the first lord of the triplicity of the ascendant indicates the life and the nature of the native and of the querist, his pleasures and desire, what he likes and dislikes, and what he obtains of good and bad at the beginning of his life. The second lord of the triplicity indicates life, body, strength and the middle of life. The third lord of the triplicity indicates what the <first> two lords of the <place> indicate and the end of the matter at death.

Quotation 5: Abraham Ibn Ezra, *Reshit Ḥokhmah*, MS Oxford 160, fol. 40a.

1 (1) ובעל השלישות הראשונה יורה על החיים ועל תולדת הנולד והשואל, ותאוותיו, וכל מה שיקרה לו מטוב או רע בתחלת חייו. (2) ובעל השלישות השנית יורה על הגוף, ועל הכח, ועל אמצעית שנות אדם. (3) ובעל השלישות השלישי, הוא השותף, מתערב עם חבריו על כל מה שיורו, ויורה על סוף שנות אדם.

1 (1) The first lord of the triplicity [lit. the lord of the first triplicity] signifies life, the nature of the native [in a nativity] and of the querent [in an interrogational horoscope], his appetites, and everything that occurs to him, for better or worse, at the beginning of his life. (2) The second lord of the triplicity signifies the body, power, and the middle stage of human life. (3) The third lord of the triplicity, which is the partner, is associated with its companions [the first and second lord of the triplicity] regarding all their indications and indicates the end of the human years.

II. Lords of the Triplicities of the Second Place of the Nativity

Quotation 6: Abraham Ibn Ezra, *Nativitatibus*, 1485, sig. B1r.

1 (1) Et secundum status illorum trium de tribus partibus vite iudicabi<s>. Prima enim pars vite domino primo triplicitatis. Secunda domino secundo, tertia domino tertio dedicatur et hoc secundum naturam cuiusque eorum. Et secundum proportionem ad solem, et ad alios planetas, et secundum vim domus et signi in quo est, et secundum proportionem domum eius ad primam domum.

1 (1) According to the configuration of these three <lords of the triplicity> you should pronounce judgment regarding the three parts of life: the first part of life is assigned to the first lord of the triplicity; the second <part of life> to the second <lord of the triplicity>; the third <part of life> to the third <lord of the triplicity>, and this according to the nature of each of them, and according to the configuration with the Sun and with the other planets, and according to the power of the place and the sign where it is located, and according to the configuration of its [the lord of the triplicity's] position with respect to the first place.

Quotation 7: Abraham Ibn Ezra, *Nativitatum*, MS Erfurt, fol. 61a.

1 (1) Et da tertiam partem vite domino triplic primo et medio medietatem ultimo ultimam. Et similiter animus omnium Sarrachenorum et secundum fort dom triplic erit in diebus xx? sui et ductus addent et minuent sicut explanabo in *Libro Revolucionum*. Et quidam dicunt quod dabunt domino triplicitatis prime medietatem dierum vite, et medio tertiam partem scilicet 2 tertias medietatis que remansit quod est sexta pars vite.

1 (1) Assign one-third of life to the first lord of the triplicity, the middle third to the second lord, and the last third to the last lord. All the Muslim <scientists> have the same opinion, and his [the native's] days will be according to the strength of the lord of the triplicity, and the add and subtract the direction, as I will explain in the *Book of Revolutions*. Some said that they assign to the first lord of the triplicity half of the days of [the native's] life, to the second lord one-third <of the native's life> and to the third lord what remains, which is one-sixth of <the native's> life.

Quotation 8: *Epitome*, 1548, II:9, sig. K2r.

1 (1) Dicunt <antiqui astrologi> etiam vitam hominis tripartito dividi, sicut domini tertiarum sunt tres, & erit fortunatus infans tempore alicuis dominorum tertii fortunati pro natura planetae ipsius, & domus in qua est, et ut sunt domus in quibus planeta ille potestatem habet. Infortunatus autem

in contrario. Alii autem donant domino primae triplicitatis mediam vitam, domino secundae triplicitatis, tertiam partem, domino triplicitatis postrema sextam partem.

1 (1) <The ancient astrologers> said that human life is divided into three parts, just as the lords of the triplicity are three, and the infant [i.e., the native] will be fortunate when one of the lords of the triplicity is fortunate, according to its nature, according to the place in which it is, and the houses over which it exerts lordship. <The infant will be> unfortunate in the opposite case. Others assign half of <the native's> life to the first lord of the triplicity, one-third <of his life> to the second lord of the triplicity, and one-sixth <of his life> to the last lord of the triplicity.

Quotation 9: Al-Qabīṣī, *Introduction*, 2004, I:58, p. 51.

1 (1) Similarly, the first lord of the triplicity gives property at the beginning of life, the second in the middle of it, the third at its end.

Quotation 10: Abraham Ibn Ezra, *Reshit Ḥokhmah*, MS Oxford 160, fol. 40a.

1 (1) ובעל השלישות הראשונה יורה על הממון בתחלת שנות האדם. ובעל השלישות השנית יורה על אמצעית השנים והשלישית על הסוף.

1 (1) The first lord of the triplicity signifies money in a man's early life. The second lord of the triplicity signifies the middle years, and the third <lord of the triplicity signifies> the end <of human years>.

III. Lords of the Triplicities of the Fourth Place of the Nativity

Quotation 11: *Epitome*, 1548, II:9, sig. K2r.

1 (1) Dorothius quoque dicit primum dominum triplicitatis domus quarte, habere vim in patre. Secundum dominum triplicitatis in morte. Tertium dominum triplicitatis in domibus.

1 (1) Dorotheus said that the first lord of the triplicity of the fourth place has power over the father, the second lord of the triplicity <has power> over death, the third lord of the triplicity <has power> over houses.

Quotation 12: Al-Qabīṣī, *Introduction*, 2004, I:60, p. 51.

1 (1) Al-Andarzagar said: the first lord of the triplicity of the place of fathers indicates fathers, the second countries and lands, the third outcomes of the matter, and prison.

Quotation 13: Abraham Ibn Ezra, *Reshit Ḥokhmah*, MS Oxford 160, fol. 40a–40b.

1 (1) ובעל השלישות הראשונה יורה על האב, והשני על הקרקעות, והשלישי על אחרית כל דבר.

1 (1) The first lord of the triplicity signifies the father, the second landed property, and the third the outcome of everything.

IV. Lords of the Triplicities of the Fifth Place of the Nativity

Quotation 14: Abraham Ibn Ezra, *Moladot* III v 7, 1.

1 (1) Al-Andarzagar said that the first lord of the triplicity in the fifth place signifies the first children, the second lord of the triplicity <signifies> the middle <children>, and the third lord of the triplicity <signifies> the young <children>; always assign Mercury as its [i.e., the lord of the triplicity] partner.

Quotation 15: Abraham Ibn Ezra, *Nativitatibus*, 1485, sig. B4r.

1 (1) Dicit Andruçagar: Dominus primus triplicitatis domus quinte de filiis maioribus, secundus de mediocribus, tertius de minoribus iudicat, quisque secundum fortitudinem suam.

1 (1) Al-Andarzagar said: the first lord of the triplicity in the fifth place gives judgment about the first children, the second <lord of the triplicity> about the middle <children>, and the third <lord of the triplicity> gives judgment about the young <children>, each of them according to its power.

Quotation 16: Abraham Ibn Ezra, *Nativitatum*, MS Erfurt, fol. 63b.

1 (1) Et Enderzagar dicit quod dominus tripl primo in domo 5 signat super magnos et dom medie super medios et tertie super parvos.

1 (1) Al-Andarzagar said that the first lord of the triplicity in the fifth place signifies the older <children>, the middle <lord> over the middle <children>, and the third <lord> over the small <children>.

Quotation 17: *Epitome*, 1548, II:12, sig. Llr.

1 (1) Doronius autem dicit dominum primum triplicitatis domus quintae habere posse in filiis primis, secundum dominum triplicitatis in mediis, & tertium dominum triplicitatis in ultimis.

1 (1) Dorotheus said that the first lord of the triplicity of the fifth place exerts power over the first children, the second lord of the triplicity over the middle <children>, and the third lord of the triplicity over the last children.

Quotation 18: Al-Qabīṣī, *Introduction*, 2004, I:61, p. 51.

1 (1) Al-Andarzagar said: the first lord of the triplicity of the place of children indicates children and life, the second pleasure, the third messengers.

Quotation 19: Abraham Ibn Ezra, *Reshit Ḥokhmah*, MS Oxford 160, fol. 40b.

1 (1) ובעל השלישות הראשונה יורה על הבנים, והשני על התענוג, והשלישי על השלוחים.

1 (1) The first lord of the triplicity signifies sons, the second <lord of the triplicity signifies> pleasure, and the third <signifies> messengers.

V. Lords of the Triplicities of the Sixth Place of the Nativity

Quotation 20: Abraham Ibn Ezra, *Nativitatibus*, 1485, sig. B6v.

1 (1) Dicit Andruçagar: Dominus prime triplicitatis sexte de infirmitate iudicat, dominus secunde triplicitatis sexte de servis, dominus tertie triplicitatis eiusdem sexte de pecudibus.

1 (1) Al-Andarzagar said: The first lord of the triplicity in the sixth <place> gives judgment about diseases, the second lord of the triplicity in the sixth <place> <gives judgment> about slaves, the third lord of the triplicity in the sixth <place> <gives judgment> about cattle.

Quotation 21: Al-Qabīṣī, *Introduction*, 2004, I:62, p. 53.

1 (1) Al-Andarzagar said: the first lord of the triplicity of the place of illness indicates illness and recovery from afflictions, the second white and black slaves, and the third what he receives from them, their importance, and their actions.

Quotation 22: Abraham Ibn Ezra, *Reshit Ḥokhmah*, MS Oxford 160, fol. 40b.

1 (1) ובעל השלישות הראשונה יורה על התחלואים והמומים, והשני על העבדים, והשלישי אם יועילו לו ואם יזיקו.

1 (1) The first lord of the triplicity signifies diseases and deformities, the second <lord of the triplicity signifies> slaves, and the third <signifies> whether they will be beneficial or cause harm.

VI. Lords of the Triplicities of the Seventh Place of the Nativity

Quotation 23: Abraham Ibn Ezra, *Nativitatibus*, 1485, sig. B7v.

1 (1) Dicit Andruçagar: dominus primus triplicitatis domus septime de uxore iudicat, secundus vero triplicitatis dominus de adversariis, tertius vero triplicitatis dominus de comparticipantibus quamlibet rem, et secundum vim et fortitudinem cuiusvis horum, et respectum ad orientem et ad dominum orientis, iudicabis de commodo vel in commodo ex supradictis proventuro.

1 (1) Al-Andarzagar said: the first lord of the triplicity of the seventh place gives judgment about the wife, the second lord of the triplicity <of the seventh place gives judgment> about enemies, the third lord of the triplicity <of the seventh place gives judgment> about partners, and you shall pass judgment about how the aforementioned things will come out according to the power and strength of each of them, and the aspects with the ascendant and with the lord of the ascendant.

Quotation 24: *Epitome*, 1548, II:14, sig. L3v.

1 (1) Dicit autem Doronius quod primus dominus triplicitatis septimae domus, & dominus domus septimae, habent posse in mulieribus, qui quidem quales fuerint, tales erunt etiam uxores.

1 (1) Doronius said that the first lord of the triplicity of the seventh place and the lord of the seventh place exert power over women, and according to their [the first lord of the triplicity and the lord of the seventh place] condition will be <the condition of the> wives.

Quotation 25: Al-Qabīṣī, *Introduction*, 2004, I:63, p. 53.

1 (1) Al-Andarzagar said: the first lord of the triplicity of the place of couples indicates women, the second controversies, the third entering into covenants.

Quotation 26: Abraham Ibn Ezra, *Reshit Ḥokhmah*, MS Oxford 160, fol. 40b.

1 (1) ובעל השלישות הראשונה יורה על הנשים, והשני על המלחמות, והשלישי על השותפים.

1 (1) The first lord of the triplicity signifies women, the second <lord of the triplicity signifies> wars, and the third <signifies> partners.

VII. Lords of the Triplicities of the Eigth Place of the Nativity

Quotation 27: Abraham Ibn Ezra, *Moladot* III viii 5, 2.

1 (1) Al-Andarzagar said: The first lord of the triplicity in the eighth place signifies death, the second lord <of the triplicity> signifies inheritance, and the third lord of the triplicity signifies worries; pass judgment according to the power of each of them.

Quotation 28: Abraham Ibn Ezra, *Nativitatibus*, 1485, sig. B8v.

1 (1) Andruçagar: Dominus primus triplicitatis huius domus iudicat de morte, quem si inveneris sub sole, occulta morte peribit, de qua iuxta signum in quo est et secundum planetas ipsum respicientes iudica. Dominus vero secundus triplicitatis, de hereditate mortuorum, et si dominus secunde domus est planeta fortune et eum respexerit, hereditati mortuorum presidebit. Dominus vero tertius triplicitatis secundum statum suum de statu cogitationum nascentis mentisque angustiis iudicat et penitentia.

1 (1) Al-Andarzagar <said>: the first lord of the triplicity in this place [the eighth place] gives judgment about death; if you find it [the first lord of the triplicity] under the <ray of the> Sun, he will die a mysterious death, about which pronounce judgment taking into consideration the sign in which it is located and the planets aspecting it. The second lord of the triplicity <gives judgment> about the inheritance of the deceased, and if the lord of the second place is an auspicious planet and aspects it [the second lord of the triplicity], he will take care of the inheritance of the deceased. The third lord of the triplicity gives judgment according to its condition about the mental condition of the native, mental distress, and repentance.

Quotation 29: *Epitome*, 1548, II:19, sig. N2v.

1 (1) Idem Dorothius inquit, dominus primus triplicitatis octavae domus innuit super mortem, & qualis fuerit ipsius domus, talis erit mors nati. Secundus vero dominus triplicitatis innuit super timorem, que planeta si fuerit infortunatus, sit natus timidus.

1 (1) Dorotheus said that the first lord of the triplicity of the eighth place signifies death, and <the condition of> the native's death will be according to <its condition in> this place. The second lord of the triplicity signifies fear, so if the planet is unfortunate the native will be fearful.

Quotation 30: Al-Qabīṣī, *Introduction*, 2004, I:64, p. 53.

1 (1) Al-Andarzagar said: the first lord of the triplicity of the place of death indicates death, the second indicates old matters, and the third, inheritances.

Quotation 31: Abraham Ibn Ezra, *Reshit Ḥokhmah*, MS Oxford 160, fol. 40b.

1 (1) ובעל השלישית הראשונה יורה על המיתה, השני על כל דבר קדמון, והשלישי על הירושה.

1 (1) The first lord of the triplicity signifies death, the second <lord of the triplicity signifies> any ancient thing, and the third <signifies> inheritance.

VIII. Lords of the Triplicities of the Signs of the Luminaries

Quotation 32: Abraham Ibn Ezra, *Nativitatibus*, 1484, sig. B1r.

1 (1) Dico autem respiciendum semper ad tres dominos triplicitatis signi loci solis, si nativitas diurna fuerit, si vero nocturna fuerit, ad tres dominos triplicitatis signi in quo est luna, sive alteruter horum fuerit hylech sive neuter. (2) Et secundum status illorum trium de tribus partibus vite iudicabis. Prima enim pars vite domino primo triplicitatis. Secunda domino secundo, tertia domino tertio dedicatur et hoc secundum naturam cuiusque eorum. Et secundum proportionem ad solem, et ad alios planetas, et secundum vim domus et signi in quo est, et secundum proportionem domuum eius ad primam domum.

1 (1) I say that if the nativity is diurnal one should always observe the three lords of the triplicity of the sign of the position of the Sun [i.e., the sign where the Sun is located], and if the nativity is nocturnal <one should always observe> the three lords of the triplicity of the sign where the Moon is located, <and find out> whether any of them is *haylāj* or not. (2) You should pronounce judgment regarding the three parts of life according to the configuration of these three: the first part of life <is assigned> to the first lord of the triplicity; the second <part of life is assigned> to the second <lord of the triplicity>; the third <part of life is assigned> to the third <lord of the triplicity>, and this according to the nature of each of them, and according to the configuration with the Sun, and with the other planets, and according to the power of the place and the sign where it is located, and according to the configuration of its [the lord of the triplicity's] place to the first place.

Quotation 33: Abraham Ibn Ezra, *Nativitatum*, MS Vienna, fol. 210a.

1 (1) Et Tpho dicit quod semper respicias dominum triplicitatis locus solis de die aut locus lune de nocte sive unus eorum sit signator super vitam

sive non sit. (2) Et da 3am partem vite domino triplicitatis primo et medio medietatem ultimo ultimam. (3) Et similiter animus omnium sarrachenorum et secundum fortitudinem domini triplicitatis erit in diebus servicio sui et ductus addent et minuent sicut explanabo in *Libro Revolucionum*. (4) Et quidam dicunt quod dabunt domino triplicitatis prime medietatem dierum vite, et medio tertiam partem scilicet 2 tertias medietatis que remansit quod est sexta pars vite.

1 (1) Ptolemy said that you should always observe the lord of the triplicity of the position of the Sun by day or of the Moon by night; one of them should be the significator of life. (2) Assign one-third of life to the first lord of the triplicity, the middle third to second lord, and the last third to the last lord. (3) All the Muslim <scientists> have the same opinion: the days <of the native> will be according to the strength of the lord of the triplicity during the days of its [the lord's] rule, and they add and subtract the direction, as I will explain in the *Book of Revolutions*. (4) Some said that they assign to the first lord of the triplicity half of the days of <the native's> life, to the second lord one-third <of the native's life> and to the third lord what remains, which is one-sixth of <the native's> life.

Quotation 34: Pseudo-Ptolemy, *Centiloquium*, *Sefer ha-Peri*, MS Paris 1055, fol. 63a.

1 (1) אמר בטלמיוס . . . מבעלי שלישיות בעל השעה מן המאורות תחבאר המחיה.

1 (1) Ptolemy said: . . . life is signified by the lords of the triplicity <of the sign of> the lord of the hour among the luminaries [i.e., the Sun by day; the Moon by night].

PLACES OF DEATH

Quotation 1: C. Ptolemy, *Tetrabiblos*, 1980, III:10, pp. 281–287.

1 (1) The destructive degrees in the prorogation that follows the order of leading signs are only the degree of the western horizon, because it causes the lord of life to vanish.... (2) In the prorogation which follows the order of following signs, the places of the maleficent planets, Saturn and Mars, destroy, whether they are approaching bodily, or project their rays from any place whatever in quartile or in opposition, and sometimes too in sextile, upon the signs called "hearing" or "seeing" on grounds of equality of power; and the sign that is quartile to the prorogative sign in the order of following signs likewise destroys. (3) And sometimes, also, among the signs that ascend slowly the sextile aspect destroys, when it is afflicted, and again among the signs that ascend rapidly the trine. (4) When the moon is the prorogator, the place of the sun also destroys. For in a prorogation of this kind the approaches of planets avail both to destroy and to preserve, since these are in the direction of the prorogative place. (5) However, it must not be thought that these places always inevitably destroy, but only when they are afflicted. For they are prevented both if they fall within the term of a beneficent planet and if one of the beneficent planets projects its ray from quartile, trine, or opposition either upon the destructive degree itself or upon the parts that follow it, in the case of Jupiter not more than 12°, and in that of Venus not over 8°; also if, when both the prorogator and the approaching planet are present bodily, the latitude of both is not the same. (6) Thus when there are two or more on each side, assisting and, vice versa, destroying, we must consider which of them prevails, both by the number of those that co-operate and by power; by number when one group is perceptibly more numerous than the other, and with regard to power when some of the assisting or of the destroying planets are in their own proper places, and some are not, and particularly when some are rising and others setting. (7) For in general we must not admit any planet, either to destroy or to aid, that is under the rays of the sun, except that when the moon is prorogator the place of the sun itself is destructive, when it is changed about by the presence of a maleficent planet and is not released by any of the beneficent ones.

Quotation 2: Vettius Valens, *Anthologiae*, 1995, III, p. 61.

1 (1) The *anaeretic* stars are Saturn, Mars, the sun, and the moon coming to a phase. The *anaeretic* places of each sign are the aphetic terms and the terms of malefics. The *anaeretic* degrees are considered to be the 3° on

each side of the *apheta*, because each 3° segment either preceding or following has the same effect as conjunction or equivalent degree-position. As a result, the degree itself <of the *apheta*> plus the two segments total 7° in all. Malefics projecting rays into this area become *anaeretic*, while benefics prevent the destruction.

Quotation 3: Māshā'allāh, *Liber Mesellae de nativitatibus*, 1971, p. 150.

1 (1) Sed si scire volueris certitudinem mortis, aspicies ad malum qui inpedierit alcoden; et cum alcoden pervenetir ad illos gradus, morietur.

1 (1) If you wish to know with certainty the time of death, observe the malefic that impedes the *kadhkhudāh*; when the *kadhkhudāh* reaches these degrees, <the native> will die.

Quotation 4: Abū 'Alī Al-Khayyāṭ, *Liber Albohali de iudiciis nativitatum*, 1549, IV, sig. C2r.

1 (1) Sed quando sciveris quot annos dederit Alcochoden, dirige hylech cum gradibus ascensionis, quo usque perveniat ad corpora vel radios malorum. Quando enim illuc pervenerit, significat destructionem nati. Salva tamen Dei omnipotentia.

1 (1) When you know how many years the *kadhkhudāh* gave, direct the *haylāj* according to the ascensions of the degrees until it reaches bodies or the rays of the malefics. When it [the *haylāj*] reaches this place, it signifies the destruction of the native, taking into consideration, however, God's omnipotence.

Quotation 5: 'Umar b. al-Farrukhān al-Ṭabarī, *Nativitatibus*, 1533, I, pp. 122–123.

1 (1) Interfectores vero sunt Saturnus & Mars & Sol, ex oppositione & quarto aspectu & coniunctione. (2) Luna quoque cum fuerit ex quarto aspectu solis qualiscumque hylech iunctus fuerit, ei interficit. (3) Similiter & cum fuerit in omni oppositione eadem etiam luna, quando iungitur per corpus suum ei gradus signi ascendentis, cum fuerit hylech interficit. (4) Nec non & si ipsa iungitur gradui ascendentis cum fuerit ipsa hylech interficit. (5) Quia luna inimica est ascendentis. Similiter etiam ascendens inimicatur ei propter diversitatem substantiatum suarum, quia ascendens est ex substantia ex die, id est, substantiae a caloris & solis, Luna vero ex calore noctis & frigoris, & sunt inimica adinvicem & contrarii. (6) Loca etiam nubilosa & tenebrosa ex circulo coniungitur eis hylech, interficiunt. (7) Nam cor Scorpionis & cor Tauri prae nimio eorum calore & superfluo, si ei inungitur hylech, interficiunt. (8) Mercurius quoque cum fuerit cum malis, in quatro scilicet aspectu eorum vel oppositione aut in sextili vel trino aspectu invasu videlicet a malis, absque aspectu eorum & iunctus fuerit gradui corporis hylech, vel eius sextili aut trino vel quarto aspectu aut eius oppositione

interficit. Sed si fuerit econtrario quod dixi, non interficit. (9) Gradui etiam occiduo, id est, septimo, si iungitur hylech vel luna, aut quicquid ad eum direxeris interficit. (10) Et cum perfecta fuerit directio in fine signi cum dimidio annorum alcochoden minorum vel mediorum aut maiorum interficit. (11) & Cum mutatur dispositio ab hylech, ex termino mali in terminum mali ab ipso introitu alicuis mali, & si non interficit, timebitur de eo quod iam diu duraverit de ipso termino.

1 (1) The killers are Saturn, Mars, and the Sun, from opposition, quartile, and conjunction. (2) The Moon also kills, in quartile with the Sun, in <a direction of> any *haylāj*. (3) Likewise, the Moon kills when it is in any opposition, and joins with its body the degree of the ascendant sign when it [the ascendant degree] is *haylāj*. (4) Indeed, it [the ascendant degree] kills when it [the Moon] reaches the ascendant degree and it [the Moon] is *haylāj*. (5) <This is so> because the Moon is an enemy of the ascendant. Also the ascendant is inimical to it [the Moon] because the diversity of their substances, for the substance of the day, that is, the substance of the Sun's heat, inheres in the ascendant, and <the substance of> the night and cold in the Moon, and <therefore> they are enemies and mutually contradictory. (6) The cloudy and dark places of the zodiac kill when the *haylāj* reaches them. (7) The heart of the Scorpion and the heart of the Bull kill when they are reached by the *haylāj*, because of their great and overflowing heat. (8) Mercury kills when it is with the malefics, attacked by the malefics' quartile, opposition, sextile or trine, and <when Mercury is> without their [the malefics'] aspect, reached by the degree of the *haylāj*'s body, or by its sextile, trine, quartile, or opposition. But in the contrary case to which I mentioned, it [Mercury] does not kill. (9) The descendant, that is, <the cusp of> the seventh <place>, kills if it is reached by the *haylāj* or the Moon, or whatever you direct to it [the descendant]. (10) The direction kills, when completed at the end of a sign, with half of the small, middle, or great years of the *kadhkhudāh*. (11) <The direction also kills when the *haylāj* is directed> from a malefic's term to another malefic's term and the condition of the *haylāj* is altered by the entrance of a malefic <in the term>, and if it [direction] does not kill, <it will bring forth> what has been feared for a long time regarding this term.

Quotation 6: Al-Bīrūnī, *Kitāb al-Tafhīm*, 1934, §522, pp. 324–325.

1 (1) The *anaeretai* are moreover malefic in themselves and their rays are inimical like certain fixed stars which are known for their evil effects. When the direction arrives at them, at the time when the half-year or quarter or yearly allowance is due, disaster results and then the fortunes can do nothing against the unfavourable situation.

Quotation 7: Abraham Ibn Ezra, *Nativitatibus*, 1485, sig. A8r.

1 (1) Nunc autem loca corruptionum vite exponemus. (2) Gradus oriens vitam corrumpit si luna est hylech. (3) Si gradus oriens hylech luna vitam corrumpit. (4) Principium quoque quarte domus vitam corrumpit,

principium similiter septime domus, si hylech fuerit in septima vel nona retro ducendus. (5) Locus quoque solis, et quadratum et oppositum. (6) Locus quoque oppositus loco domini octave sive planeta sit fortune vel infortunii. (7) Caput quoque et Cauda Draconis luna existente hylech. (8) Saturnus quoque et Mars et Mercurius non fortunatus, scilicet loca horum et quadrata et opposita vitam rumpunt, eorundem respectus ex tertio et sexto si aliquis horum dominus fuerit sexte vel octave vel duodecime similiter termini horum. (9) Si planeta fortune respexerit terminos eorum quocumque modo vel sol vel luna ex trino vel sextili, morbo quidem gravi affligetur non tamen vita privabitur nascens. (10) Locus quoque aldebaran humertisque Canis, et cor Scorpionis, cor Leonis, caputque Diaboli, quod est in Tauro.

1 (1) I now discuss the places that destroy life. (2) The ascendant degree destroys life if the Moon is *haylāj*. (3) If the ascendant degree is *haylāj*, the Moon destroys life. (4) The cusp of the fourth place also destroys life, as well as the cusp of the seventh place if the *haylāj* is in the seventh or the ninth <place> and is directed backwards. (5) The position of the Sun, as well as quadrature and opposition <with respect to the Sun destroy life>. (6) The position of opposition to the position of the lord of the eighth <place>, whether an auspicious or an inauspicious planet, <destroys life>. (7) Also the Head and the Tail of the Dragon, when the Moon is *haylāj*, <destroy life>. (8) Saturn, Mars, and Mercury if inauspicious, their positions and quadrature and opposition <with respect to their positions>, destroy life; their aspects of trine and sextile, if any of them is the lord of the sixth, eighth, or twelfth place, and their terms, <destroy life>. (9) If a benefic planet aspects their [Saturn's, Mars' and Mercury's] terms in any aspect whatsoever, or the Moon or the Sun <aspect Saturn, Mars and Mercury> in trine or sextile, the native will suffer from a serious disease but will not lose <his> life. (10) The position of *aldebaran*, the shoulder of the Dog, the head of the Scorpion, the head of the Lion, the head of the Devil, which is in Taurus, <destroy life>.

Quotation 8: Abraham Ibn Ezra, *Nativitatum*, MS Erfurt, fols. 59a–59b; MS Vienna, fols. 208b–209a.

1 (1) Isti sunt loci stellarum fixarum qui occidunt et abscondunt vitam et sunt loci eorum annis 1148 integris. (2) Et poteris reverti locum eorum retro ad annos transactos vel annos futuros secundum viam quam explanavit quia in 70 annis solaribus est mota stella fixa per 1 gr. (3) Finis caude dextre Arietis, 1 gradus 22 minuti signi Tauri, et latitudo eius 5 grad et 15 minuti minuta meridiana, est sicut natura Martis. (4) Principium capitis diaboli, a Tauro 10 gradus et 40 minuta, et latitudo eius 20 gradus et 40 minuta sinistra, est sicut natura Martis. (5) Finis stelle sinistre quilibet in Tauro 17 gradus, et latitudo eius 40 gradus 35 minuta est sicut natura Martis. (6) Oculus Tauri sinistri, vocatur Aldebaran, 28 gradus in Tauro, et lat eius 5 gr 10 minuta meridionali, est sicut natura Martis. (7) Illa que est super Caput fortis, 12 g

30m, et lat 13 50 meridiana, est sicut natura Martis. (8) Denudata in pectore, Cancri 24o 30', est sicut natura Saturni et lune. (9) Cor Leonis quod scindit, 17 46 et lat eius 1 meridionali est sicut natura Martis. (10) Due vero nude scilicet imagines in umero Leonis .i. una 9o 50' et latitudo eius sinistra ambe sunt sicut natura Martis et Saturni. (11) Cor Scorpionis, 28 10 in Scorpione, et latitudo eius 4' meridionali, est sicut natura Martis. (12) Denudatus in Sagittarii 21 10 in Sagittario et latitudo sua 2 50 sinistra sicut natura lune et Martis. (13) Iunctura lune Alpharat hoc est cauda Aldia 24 in Aquario et latitudo sua 63 sinistra sicut natura Martis et Mercurii. (14) Spatula Equi 18 in Piscibus et lat eius 31 sinistra sicut nat Martis. (15) Et respice utrum latitudo signatoris fuerit contraria latitudinis stelle fixe scindentis non signabit ipse super infirmitate pondorosa sed sunt levi. (16) Et scias quod Cauda Arietis scindit super locum lune tantum modo et non super alios. (17) Et animus Tpho' est ad querendum prepositum potentem super .5. locis principatus et ipse super annis vite et radices huius sunt ductus, nec est suspectio in eis.

1 (1) These are, in the year 1148, the positions of the fixed stars that kill and bury life. (2) You can move <the fixed stars> backwards to their positions in past years, or <move them ahead> to future years applying the aforementioned method, for in 70 solar years the fixed stars move one degree. (3) The end of the tail in the right of the Ram, Taurus 1° 22', 5° 15' southern latitude; <its nature is> like Mars' nature. (4) The beginning of the head of the Devil, Taurus 10° 40', 2° 40' northern latitude; <its nature is> like Mars' nature. (5) The end of the northern star, Taurus 17°, latitude 40° 35; <its nature is> like Mars' nature. (6) The left eye of the Bull, called *Aldebaran*, Taurus 28°, 5° 10' southern latitude; <its nature is> like Mars' nature. (7) <The star> on the head of the Warrior, <Taurus> 12° 30', 13° 50' southern latitude; <its nature is> like Mars' and the Moon's nature. (8) <The one> with a naked breast, Cancer 24° 30'; <its nature is> like Saturn's and the Moon's nature. (9) The heart of the Lion, which kills, 17° 46', southern latitude 1°; <its nature is> like Mars' nature. (10) Two naked figures in the shoulder of the Lion, 9° 50', both of northern latitude, <their nature is> like Mars' and Saturn's nature. (11) The heart of the Scorpion, Scorpio 28° 10', 4° southern latitude; <its nature is> like Mars' nature. (12) The naked man in the Archer, Sagittarius 21° 10', 2° 50' northern latitude; <its nature is> like the Moon's and Mars' nature. (13) The juncture of the Moon with alphard which is the tail of aldia, Aquarius 24°, 63°(?) northern latitude ?63°; <its nature is> like Mars' and Mercury's nature. (14) The shoulder of the Horse, Pisces 18°, 31° northern latitude; <its nature is> like the nature of Mars. (15) Know that if the latitude of the significator [i.e., the *haylāj*] is the opposite of the latitude of the lethal fixed star it does not signify a serious disease but <only> a mild one. (16) Know that the tail of the Ram kills only on the position of the Moon, but not on the other <positions>. (17) According to Ptolemy, we should determine the ruler that is strong in the five places of dominion and direct it and its roots to find the lifespan; there is no doubt in this.

Quotation 9: *Epitome* 1548, II:2, sig. H4v.

1 (1) Sed pro veritate mera ducendus est locus vitae, cum gradibus aequalibus, ad locum interfectoris, qui est locus Saturni, vel Martis, vel Mercurii infortunati, vel eorum oppositionis, aut quadrati locus, a dextro vel sinistro. (2) In hunc ordinem pertinent etiam Cauda Draconis, cuiusque planetae, prior gradus domus septimae & quartae, prior gradus lucis Solis in coniunctione, gradus eius oppositionis, vel eius quadrati a dextro vel sinistro, locus Lunae, & gradus ascendentis, & hi incisores vel interfectores supra omnes incident. Sed caput & cauda Draconis supra Lunam tantum.

2 (1) De lociis stellarum fixarum. (2) Caput caudae Arietis, est hodierno tempore in 7 grad. 15 minu. Tauri eius latitudo a sinistro est 4 grad. 50 minu. naturae Mercurii & Martis. (3) Est ibi & caput diaboli in Tauri 15 grad. 25 minu. eius latitudu 23 grad. naturae Martis. (4) Et oculus bellatoris sive diaboli, est in Tauri 10 grad. 35 minu., latitudo eius 20 grad. 40 minut. a sinistro, naturae Martis. (5) Oculus Tauri in Tauri 28 grad. 35 minut. eius latitudo 5 grad. 10. minut. a dextro, naturae Saturni. (6) Nubes in pectore cancri est in 26 gradu 15 minuto Cancri, latitudo eius 40 minut. a dextro, naturae Saturni. (7) Caput Canis validi in Geminorum 12 grad. 55 minut., latitudo eius dextra 18 grad. 50 minut. nebulosa, de natura Martis & Mercurii. (8) Cor Leonis in Leonis 18 grad. 25 minut., eius latitudo sinistra 10 minut., naturae Martis. (9) Nubes quae est in capite Leonis, est in 10 grad. 15 minut. Leonis, latitude eius sinistra 12 grad., naturae Saturni & Martis. (10) Cor Scorpii in Scorpionis 28 grad. minut. latitudo eius dextra 4 grad., naturae Martis. (11) Nubes in Sagittario, est in Capricorni 1 grad. 5 minu. latitudo eius sinistra 45 minut., naturae Martis & Lunae. (12) Sagitta Sagittarii in Sagittario 22 grad. 32 minut., latitudo eius sinistra 2 grad. 50 minut., naturae Martis & Lune. (13) Poples gallinae in Aquarii 28 grad. 5 minut. latitudo eius sinistra 63 grad. 45 minut., naturae Martis & Mercurii. (14) Humerus equi maioris dexter in Piscium 18 grad. 5 minut., latitude eius sinistra 3 grad., naturae Martis. (15) & Haec sidera in septuaginta annis moventur gradu uno.

1 (1) The plain truth is that we should direct the place of life, in equal degrees, to the place of death, which is the position of Saturn, Mars, or Mercury if unfortunate, or their opposition, or the position of <their> quartile, either to the right or to the left. (2) To this category belongs the Tail of the Dragon of any planet, before the degree of the seventh and fourth <places>, before the degree of the Sun's ray in conjunction, its [the Sun's] degree of opposition, or its quartile either to the right or to the left, the position of the Moon, the ascendant degree, and these cutters or killers <destroy life in a direction> of all <the places of life>, but the Head and the Tail of the Moon <destroy life> in <a direction of> the Moon.

2 (1) On the positions of the fixed stars. (2) The head of the Ram's tail, at the present time Taurus 7° 15′, 4° 50′ northern latitude, of Mercury's and Mars' nature. (3) The head of the Devil, Taurus 15° 25′, latitude 23°, of Mars' nature. (4) The eye of the warrior or the Devil, Taurus 10° 35′, 20° 40′

northern latitude, of Mars' nature. (5) The eye of the Bull, Taurus 28° 35', northern latitude 5° 10', of Saturn's nature. (6) Nebula in the chest of the Crab, Cancer 26° 15', 40' northern latitude, of Saturn's nature. (7) The head of the powerful dog, Gemini 12° 55', 18° 50' southern latitude, nebular, of Mars' and Mercury's nature. (8) The heart of the Lion, Leo 18° 25', northern latitude 10', of Mars' nature. (9) Nebula in the head of the Lion, Leo 10° 15', 12° northern latitude, of Saturn's and Mars' nature. (10) The head of the Scorpion, Scorpio 28°, southern latitude 4°, of Mars' nature. (11) Nebula in the Archer, Capricorn 1° 5', southern latitude 45', of Mars' and the Moon's nature. (12) The arrow of the Archer, Sagittarius 22° 32', northern latitude 2° 50', of Mars' and the Moon's nature. (13) The knee of the Hen, Aquarius 28° 5', northern latitude 63° 45', of Mars' and Mercury's nature. (14) The right shoulder of the Big Horse, Pisces 18° 5', northern latitude 3°, of Mars nature. (15) These stars move 1° in 70 years.

MELOTHESIA AND THE PAINS OF THE PLANETS IN THE ZODIACAL SIGNS

Quotation 1: Abraham Ibn Ezra, *Nativitatibus*, 1485, sig. B5v–B6r.

1 (1) Iam dictum est in Isagogis de partitione membrorum per signa, Aries capiti preest. Taurus fronti secundum Hermetem et secundum Antiquos collo. (2) Gemini brachiis cum humeris. Cancer pectori, huic quoque stomachus participat. Leo cordi stomacho etiam participat. Virgo dyafragmati. Libra iliis. Scorpius posteriora cum verendis habet. Sagittarius femora quibus equis insedimus. Capricornus genua. Aquarius tybias. Pisces pedes.

2 (1) Andruçagar ostendit in suo libro cuiusmodi dolorem quilibet planetarum in suo signo ostendat: Saturnus in Ariete pectoris dolorem, Iuppiter cordis, Mars capitis, sol femorum, Venus pedum, Mercurius tibiarum, luna genuum. (2) Hoc pacto docuit cuiusmodi dolorem quibet planetarum in quolibet signo ostendat quod se in quodam libro invenisse asserit, nec rationem huius rei subiungit. (3) Nos vero rationem huius rei partitionis dicemus. (4) Inspice quemvis planetam et scias quotta domuum post Arietem prima sua sit. Et si dominus illius domus est in illa attribue ei caput quod Arieti assimulatur. Quod si ipse in secundo a sua domo sit, da ei collum, quod Tauro simile. (5) Et hoc exposuimus in exemplo quod de Ariete supra dedimus. (6) Quia Capricornus est prima domus Saturni, ad quem Aries ita se habet ut Cancer ad Arietem, in quo Saturnus dolorem pectoris significat, et Cancer pectus iudicabit. (7) Et quia prima domus Iovis est Sagittarius in quo Aries distat, sicut Leo ab Ariete, et Leo cordis indicativus est, ideo Iuppiter in Ariete cordis dolorem significat. (8) Et quia prima domuum Martis est Aries ideo Mars in eo dolorem capitis ostendit. (9) Et quia Aries nonus est a Leone, domo solis ut Sagittarius ab Ariete, dolorem femorum ostendit. (10) Et quia Aries est duodecimus a Tauro prima domo Veneris ut Pisces ab Ariete qui pedum dolorem significant, ideo ea in Ariete pedes iudicat. (11) Et quia prima domuum Mercurii sunt Gemini a quibus Aries undecimus, ut Aquarius tibiarum demonstrativus ab Ariete, ideo tibias Mercurius iudicat. (12) Et quia Aries est decimus a Cancro domo lune ut Capricornus ab Ariete quia Capricornus genua iudicat, ideo luna in Ariete genua iudicat.

1 (1) It has already been shown in the *Introduction*, regarding the distribution of the limbs among the signs, that Aries is in charge of the head. Taurus, according to Hermes, <is in charge of> the forehead, and according to the Ancients <is in charge of> the neck. Gemini <is in charge of> the arms with the shoulders. Cancer <is in charge of> the chest and has a share of the stomach. Leo <is in charge of> the heart and has a share of the stomach. Virgo <is in charge of> the diaphragm. Libra <is in charge of> the hips. Scorpio <is

in charge of> the back with the sexual organs. Sagittarius <is in charge of> the thighs on which we ride horses. Capricorn <is in charge of> the knees. Aquarius <is in charge of> the legs. Pisces <is in charge of> the feet.

2 (1) Al Andruzagar showed in his book how every planet in its sign indicates pain: Saturn in Aries <indicates> a pain of the chest; Jupiter <in Aries indicates a pain> of the heart; Mars <in Aries indicates a pain> of the head; the Sun <in Aries indicates a pain> of the thighs; Venus <in Aries indicates a pain> of the feet; Mercury <in Aries indicates a pain> of the legs; the Moon <in Aries indicates a pain> of the knees. (2) He showed how any of the planets in any sign indicates pain in this guise, which, he asserted, he found in some book, but he did not accompany it with an explanation. (3) I offer now an explanation for this division. (4) Take any planet and determine how many signs its first <house> is after Aries. If the lord of this sign is located in it [the planet's first house], ascribe to it [the lord of this sign] the head, as if it [the planet's first house] were equivalent to Aries. If it [the planet] is in the second <sign> after its house, ascribe to it the neck, as if it were equivalent to Taurus. (5) This is what I showed in the aforementioned example related to Aries [see above, §2:1]. (6) Because the first house of Saturn is Capricorn, and because its [Capricorn's] distance from Aries is as the distance between Aries and Cancer, therefore Saturn's pain in Aries is the chest, because Cancer is in charge of the chest. (7) Because the first house of Jupiter is Sagittarius, and because its [Sagittarius'] distance from Aries is as the distance between Leo and Aries, and because Leo indicates the heart, therefore Jupiter in Aries signifies a pain of the heart. (8) Because the first house of Mars is Aries, therefore Mars in it [Aries] indicates a pain of the head. (9) Because Aries is the ninth <sign> after Leo, which is the Sun's house, and because this is the distance [9 signs] between Sagittarius and Aries, it [the Sun in Sagittarius] indicates a pain of the thighs. (10) Because Aries is the twelfth <sign> after Taurus, which is the first house of Venus, and because this is the distance [12 signs] between Pisces and Aries, <and because> it [Pisces] indicates the feet, therefore it [Venus] in Aries indicates <a pain of> the feet. (11) Because the first house of Mercury is Gemini, which is the eleventh <sign> after Aries, just as Aquarius, which indicates the legs <is the eleventh sign> from Aries, therefore Mercury <in Aries> indicates <a pain of> the legs. (12) Because Aries is the tenth <sign> after Cancer, the Moon's house, just as Capricorn <is the tenth sign> after Aries, and because Capricorn indicates the knees, therefore the Moon in Aries indicates the knees.

Quotation 2: Abraham Ibn Ezra, *Te'amim* I, §2.3:2–7, pp. 40–43.

1 (1) ושמו הראש בחלק זה המזל כי הוא ראש לכל המזלות והוא יורה על הראש, ושור על הצואר, ותאומים על הכתפים והזרועות והידים, וסרטן על הצלעות והחזה, ואריה על הלב והקרב העליון, ובתולה על הבטן, ומאזנים על המתנים, ועקרב על הערוה, וקשת על הפחדים, וגדי על הארכובות, ודלי על השוקים, ודגים על הרגלים.

2 (1) ואמרו חכמי מצרים כי כאב שבתאי בו החזה, וצדק הלב. (2) זה טעמו: ישימו הבית הראשון של הכוכב כנגד מזל טלה שהוא כמו מזל טלה, על כן יאמרו

כי כאב צדק בקשת, שהוא הבית הראשון מבחיו, בראש, כמו טלה שיורה על הראש. (3) ועל כן כאב מאדים בטלה הוא הראש, והנה יצא בחלק דגים הרגלים כנגד מזל טלה. (4) על כן, אמרו כי כאב נגה בטלה הוא הרגליים, כי ערך מזל טלה אל ביתו הראשון, שהוא שור, כערך דגים אל טלה. (5) והם אמרו, כפי החלוק שהחלו לעשות מטלה, כי סרטן יורה על החזה שהוא רביעי לטלה, והנה בית שבתאי הראשון הוא גדי, והנה מזל טלה כנגדו בית רביעי לו, על כן אמרו כי כאב שבתאי בו החזה, וזה טעם כל כאב וכאב בכל המזלות.

1 (1) They assigned the head to this sign [Aries] because it is the first [*lit.* "head"] of all the signs and indicates the head. Taurus <indicates> the neck, Gemini the shoulders and arms and hands, Cancer the ribs and chest, Leo the heart and upper abdomen, Virgo the belly, Libra the waist, Scorpio the genitals, Sagittarius the thighs, Capricorn the knees, Aquarius the shanks, and Pisces the feet.

2 (1) The Egyptian scientists said that the chest is the pain of Saturn in it [i.e., in Aries], and the heart <is the pain> of Jupiter <in Aries>. (2) This is the reason for it: they put the first house of the planet facing Aries as if it were equivalent to Aries, and therefore say that the pain of Jupiter in Sagittarius, which is the first of its houses, is in the head, just like Aries, which indicates the head. (3) Therefore the pain of Mars in Aries is in the head. The feet were assigned to Pisces' portion with respect to the sign of Aries [i.e., the feet are the pain of Mars in Pisces]. (4) Therefore they said that the pain of Venus in Aries is the feet, because the number of <signs separating> Aries from Venus' first house, namely, Taurus, is equal to the number of <signs separating> Pisces from Aries. (5) They also said, in accordance with the division that they begin from Aries, that Cancer indicates the chest because it is the fourth <sign> after Aries, and <we know that> the first house of Saturn is Capricorn; and because Aries is the fourth with respect to it [Capricorn], they said that the pain of Saturn in it [Aries] is the chest. This is the reason for each of the pains in each of the signs.

Quotation 3: Abraham Ibn Ezra, *Ṭe'amim* II, §2.4:20–21, pp. 194–195.

1 (1) מזל טלה. בעבור היותו תחלת המזלות שמוהו להיות לאות על הראש, כי כל נולד שיהיה הפקיד עליו במזל טלה, ואם הוא עם כוכב מזיק, לא יהיו לו רעות בראש. וחלקו כל מזל על אברי בני האדם עד היות דגים לאות על הרגלים.

1 (1) The sign of Aries. Since it is the first sign, they made it signify the head; no harm will befall the head of any native whose lord is in the sign of Aries, even though it is together with a malefic planet. All the signs were assigned to the limbs and organs of the human body down to Pisces, which represents the feet.

Quotation 4: Abraham Ibn Ezra, *Ṭe'amim* II, §4.10:1–71, pp. 214–215.

1 (1) כאב. הבית הראשון של שבתאי הוא גדי, ושל צדק קשת, ושל מאדים טלה, ושל נוגה שור, ושל כוכב חמה תאומים. (2) והנה שמו תחלת בית הכוכב

הראשון כמו מזל טלה, להיות כאב הראש לבעל הבית. (3) על כן, יש לשבתאי בטלה החזה בעבור היותו רביעי לשבתאי, שהוא ביתו גדי. (4) והוא לבית צדק חמישי, על כן כאב צדק בו הוא הלב, ומאדים הראש כי הוא ביתו הראשון. (5) והנה הוא טלה לבית שמש תשיעי, כקשת לטלה, והנה יש לשמש הירכים ולנגה הרגלים כי הוא שנים עשר לביתו הראשון, ולכוכב חמה שוקים כי הוא עשתי עשר לביתו הראשון. (6) ועל זה הדרך מזל שור, כי לנוגה הראש והצואר למאדים כי הוא שני מביתו הראשון. (7) והנה בתאומים יהיה הצואר לנגה בעבור שהוא שני לבית הראשון, ולשמש באריה הראש כי הוא בעל הבית, ועל זה הדרך כל המזלות.

1 (1) Pain. The first house of Saturn is Capricorn; of Jupiter, Sagittarius; of Mars, Aries; of Venus, Taurus; and of Mercury, Gemini. (2) They made the beginning of the first house of the planet equivalent to Aries, so pain in the head <was assigned> to the lord of the house. (3) For this reason, Saturn in Aries has the chest, because it [i.e., Aries] is the fourth <counting from> Saturn's <first> house, Capricorn. (4) And it [i.e., Aries] is the fifth <counting from> the <first> house of Jupiter [i.e. Sagittarius], hence the pain of Jupiter in it [i.e. in Aries] is the heart, and <the pain> of Mars <in Aries> is the head, because it is its first house. (5) Now Aries is the ninth <counting from> the house of the Sun [i.e., Leo], just as Sagittarius is to Aries, so the Sun <in Aries> has the thighs. Venus <in Aries> has the feet because it [i.e., Aries] is the twelfth <counting from> its first house [i.e., Taurus]; Mercury <in Aries> has the shanks, because it [i.e., Aries] is the eleventh <counting from> its first house [i.e. Gemini]. (6) The same method is applied to Taurus: Venus has the head <in Taurus> and Mars the neck, because it [i.e., Taurus] is second <counting from> its [i.e., Mars'] first house [i.e. Aries]. (7) Similarly, in Gemini the neck belongs to Venus because it [i.e., Gemini] is the second <counting from> its first house [i.e., Taurus], and the Sun in Leo has the head because it is the lord of the house. The same method applies to all the signs.

Quotation 5: Abraham Ibn Ezra, *Mishpeṭei ha-Mazzalot*, MS Schoenberg 57, fol. 73.

1 (1) אמר תלמי המלך: חלק המזל הצומח על דרך שחלקו חכמי המזלות. (2) אמר: טלה הראש, שור הצואר, תאומים הזרועות, סרטן החזה, אריה הלב והקרב העליון, בתולה הבטן והשריר, מאזנים המתנים, עקרב הערוה, קשת האחור, גדי הירכים, דלי השוקים, דגים הרגלים. (3) ועל זה הדרך חלק המזל הצומח.

2 (1) והקדמונים הזכירו מכאוב כל כוכב במזל טלה: שבתאי החזה, וצדק הקרב העליון, ומאדים הראש, והשמש אחור, ונגה הרגלים, וכוכב חמה השוקים, והלבנה הירכים. (2) ואין צריך להזכיר כל כוכב בכל מזל, כאשר עשו הקדמונים להאריך, רק אתן לך דרך כוללת לדעת זה. (3) כבר הראיתיך כי בית אחד ללבנה, גם ככה לשמש, ולכל אחד מהחמשה המשרתים שנים בתים. דע כי ביתו הראשון הוא הנמצא תחלה כנגד מזל טלה. (4) והנה בית שבתאי הראשון הוא גדי. הסתכל מה הוא טלה ממזל גדי. והנה הוא רביעי, כערך סרטן אל טלה, ובעבור כי סרטן יורה על החזה, היה כאב שבתאי בטלה החזה. (5) והבית הראשון לצדק הוא קשת, והוא מזל טלה לו כמו אריה לטלה. (6) ובעבור כי טלה תחלת בתי מאדים, על

כן אמרו כאב מאדים הראש. (7) ובעבור כי טלה למזל אריה, שהוא בית השמש, תשיעי, כמו קשת אל מזל הטלה, אמרו כי הכאב באחור. (8) ובעבור כי טלה למזל שור, שהוא הבית הראשון לנגה, הוא י״ב, כמו דגים לטלה, על כן אמרו כאב נגה הרגלים. (9) ובעבור שטלה י״א למזל תאומים, שהוא הבית הראשון לכוכב חמה, כמו מזל דלי לטלה, אמרו כי כאב כוכב השוקים. (10) ובעבור היות טלה עשירי לסרטן, שהוא בית הלבנה, כמו גדי אל טלה, על כן אמרו כאב הלבנה הירכים. (11) ועל זה הדרך כל כוכב בכל מזל ומזל. (12) כבר גיליתי לך סוד, העלימוהו הקדמונים ולא הזכירוהו בספריהם, רק אמרו ככה ראינו ועלה בידינו.

1 (1) King Ptolemy said: divide the ascending sign as the astrologers divided it <in order to assign the parts of the body to the zodiacal signs>. (2) He said: <assign to> Aries the head, Taurus the neck, Gemini the arms, Cancer the chest, Leo the heart and the upper stomach, Virgo the belly and the diaphragm, Libra the hips, Scorpio the genitals, Sagittarius the back, Capricorn the thighs, Aquarius the legs, Pisces the feet. (3) Use this method to divide the ascendant sign.

2 (1) The Ancients mentioned the pain of each planet in Aries: Saturn the chest, Jupiter the upper stomach, Mars the head, the Sun the back, Venus the feet, Mercury the legs, the Moon the thighs. (2) There is no need to mention <the pain of> every planet in every sign, as the Ancients did at great length, but I shall offer you a comprehensive method for knowing them. (3) I have already told you that the Moon has one house, as does the Sun, and that each of the five planets has two houses. Know that the planet's first house is that closer to Aries <moving counterclockwise>. (4) Hence Saturn's first house is Capricorn. Find out what is <the count from> Aries to Capricorn. <Answer:> it is the fourth, like the count from Cancer to Aries; inasmuch as Cancer governs the chest, the pain of Saturn in Aries is the chest. (5) Jupiter's first house is Sagittarius, so <the distance from> Aries to it [Sagittarius] is like <the distance from> Leo to Aries. (6) Because Aries is the first of Mars' houses, they said that the pain of Mars <in Aries> is the head. (7) Because Aries is the ninth sign with respect to Leo, the Sun's house, the same <distance> as Sagittarius to Aries, they said that the pain <of the Sun in Aries> is the back. (8) Because Aries is the twelfth sign with respect to Taurus, which is the first house of Venus, like <the distance from> Pisces to Aries, they said that the pain of Venus <in Aries> is the feet. (9) Because Aries is the eleventh sign with respect to Gemini, Mercury's first house, the same <distance> as Aquarius to Aries, they said that the pain of Mercury <in Aries> is the legs. (10) Because Aries is the tenth <sign> with respect to Cancer, the Moon's house, the same <distance> as Capricorn to Aries, they therefore said that the pain of the Moon <in Aries> is the thighs. (11) Using this method <you can find the pain of> every planet in any zodiacal sign. (12) I have just disclosed a secret, which the Ancients concealed and did not reveal in their books; they only said that this is what we have seen and found.

Quotation 6: Abraham Ibn Ezra, *Reshit Ḥokhmah*, MS Oxford 160, fols. 17a, 19a.

1 (1) טלה . . . וחלק זה המזל הראש . . . ועל דעת חכמי מצרים כאב שבתי בו החזה, וצדק הלב, ומאדים הראש, ושמש הפחדים, ונגה הרגלים, וכוכב חמה השוקיים, והלבנה הארכובות.

2 (1) שור . . . ובחלקו מגוף האדם הצואר . . . ועל דעת חכמי מצרים כאב שבתי במזל הזה הלב, וצדק הבטן, ומאדים הצואר, ושמש הארכובות, ונוגה הראש, וכוכב חמה הרגלים, והלבנה השוקים.

1 (1) Aries . . . the head is in its [Aries'] portion . . . in the opinion of the scientists of Egypt, the pain of Saturn in it [Aries] is the chest; Jupiter, the heart; Mars, the head; the Sun, the thighs; Venus, the feet; Mercury, the shanks; the Moon, the knees.

2 (1) Taurus . . . its portion of the human body is the neck . . . In the opinion of the scientists of Egypt, the pain of Saturn in it [Taurus] is the heart; Jupiter, the belly; Mars, the neck; the Sun, the knees; Venus, the head; Mercury, the feet; the Moon, the shanks.

Quotation 7: *Epitome totius astrologiae*, 1548, Lib. I:1–2, sig. B1v–B2r.

1 (1) De Ariete . . . significat in capite. Dolor Saturni est in pectore, Iovis in corde, Martis in capite, Solis in coxis, Veneris in pedibus, Mercurii in tibiis, Lunae in poplite.

2 (1) De Tauro . . . significat in collo. Dolor Saturni in stomacho, Iovis in intestinis, Martis in collo, Solis in poplite, Veneris in capite, Mercurii in pedibus, Lunae in tibiis.

1 (1) Aries . . . it signifies the head. The pain of Saturn <in Aries> is the chest; Jupiter, the heart; Mars, the head; the Sun, the hips; Venus, the feet; Mercury, the shanks; the Moon, the knees.

2 (1) Taurus . . . it signifies the neck . . . The pain of Saturn <in Taurus> is the stomach; Jupiter, the intestine; Mars, the neck; the Sun, the knees; Venus, the head; Mercury, the feet; the Moon, the shanks.

Quotation 8: Al-Qabīṣī, *Introduction*, 2004, I:37–38, pp. 37–39.

1 (1) Since some of the planets indicate pains, and in every sign the planet has a limb that is special to it, let us mention the pains of the planets in the signs.

2 (1) Aries. Saturn, the chest; Jupiter, the belly; Mars, the head; the Sun, the thighs; Venus, the feet; Mercury, the shanks; the Moon, the knees.

3 (1) Taurus. Saturn, the belly; Jupiter, the chest; Mars, the neck; the Sun, the knees; Venus, the head; Mercury, the feet; the Moon, the shanks.

PTOLEMY'S AGES OF MAN

Quotation 1: C. Ptolemy, *Tetrabiblos*, 1980, IV:10, pp. 443–447.

1 (1) For up to about the fourth year, following the number which belongs to the quadrennium, the moon takes over the age of infancy and produces the suppleness and lack of fixity in its body, its quick growth and the moist nature, as a rule, of its food, the changeability of its condition, and the imperfection and inarticulate state of its soul, suitably to her own active qualities. (2) In the following period of ten years, Mercury, to whom falls the second place and the second age, that of childhood, for the period which is half of the space of twenty years, begins to articulate and fashion the intelligent and logical part of the soul, to implant certain seeds and rudiments of learning, and to bring to light individual peculiarities of character and faculties, awaking the soul at this stage by instruction, tutelage, and the first gymnastic exercises. (3) Venus, taking in charge the third age, that of youth, for the next eight years, corresponding in number to her own period, begins, as is natural, to inspire, at their maturity, an activity of the seminal passages and to implant an impulse toward the embrace of love. At this time particularly a kind of frenzy enters the soul, incontinence, desire for any chance sexual gratification, burning passion, guile, and the blindness of the impetuous lover. (4) The lord of the middle sphere, the sun, takes over the fourth age, which is the middle one in order, young manhood, for the period of nineteen years, wherein he implants in the soul at length the mastery and direction of its actions, desire for substance, glory, and position, and a change from playful, ingenuous error to seriousness, decorum, and ambition. (5) After the sun, Mars, fifth in order, assumes command of manhood for the space of fifteen years, equal to his own period. He introduces severity and misery into life, and implants cares and troubles in the soul and in the body, giving it, as it were, same sense and notion of passing its prime and urging it, before it approaches its end, by labour to accomplish something among its undertakings that is worthy of note. (6) Sixth, Jupiter, taking as his lot the elderly age, again for the space of his own period, twelve years, brings about the renunciation of manual labour, toil, turmoil, and dangerous activity, and in their place brings decorum, foresight, retirement, together with all-embracing deliberation, admonition, and consolation; now especially he brings men to set store by honour, praise, and independence, accompanied by modesty and dignity. (7) Finally to Saturn falls as his lot old age, the latest period, which lasts for the rest of life. Now the movements both of body and of soul are cooled and impeded in their impulses, enjoyments, desires, and speed; for the natural decline supervenes upon life, which has

become worn down with age, dispirited, weak, easily offended, and hard to please in all situations, in keeping with the sluggishness of his movements. (8) The foregoing, then, may be taken as a preliminary description of the characteristics of the ages of life, viewed generally and in accordance with the ordinary course of nature.

Quotation 2: Abraham Ibn Ezra, *Nativitatibus*, 1484, sig. B8v.

1 (1) Dicit Ptholemeus: Luna iudicat quattuor primos annos. Mercurius decem sequentes. Venus octo Sol decem et novem. Mars quindecim Iuppiter duodecim. Reliquum vite Saturnus. (2) Secundum status cuiusque in nativitate iudicabit in tempore sibi prefinito.

1 (1) Ptolemy said: the Moon gives an indication for the first four years; Mercury for the 10 following <years>; Venus for eight <years>; the Sun for 19 <years>; Mars for 15 <years>; Jupiter for 12 <years>; Saturn for what is left of life. (2) Each of them given an indication for the time ascribed to it according to its configuration at the nativity.

Quotation 3: Abraham Ibn Ezra, *Nativitatum*, MS Vienna, fols. 206a–206b.

1 (1) Et Tpho(lome)us dicit quod luna signat super principium dierum vite usque ad quattuor annos, et ratio est quia transibunt super natum quattuor nature quia primo servet signum ascendentem et in secundo signum secundum et in tertio signum tertium et in quarto quartum. (2) Et postea servet Mercurius 10 annis, postea Venus 8, et postea [Sol] 19, postea Mars 7, deinde servet Iupitter 12 annis, et usque ad diem mortis Saturnus. (3) Et secundum fortitudinem planete in puncto nativitatis iudicabis in diebus servicii sui sive bonum sive malum.

1 (1) Ptolemy said that the Moon signifies the first days of <a person's life> until <the age of> four years; this means <until> four natures have passed for the native, for in the first <year> the ascendant rules; in the second <year> the second sign, in the third <year> the third sign, and in the fourth <year> the fourth <sign>. (2) Then Mercury rules for 10 years, then Venus 8, then the Sun 19, then Mars 7, then Jupiter rules 12 years, and finally Saturn <rules> until the day of death. (3) You should pass judgment in the days of the planet's rule according to its [the planet's] power at the moment of the nativity, for good or for evil.

Quotation 4: Abraham Ibn Ezra, *Ṭe'amim* I, §4.2:8, pp. 72–73.

1 (1) ויורה על הזקנה, כאשר פירש בטלמיוס, כי הלבנה תשמש ארבע שנים, ואחר כן כוכב חמה עשר שנים, ואחר כן נגה שמונה שנים, ואחריו השמש תשע עשרה שנה, ואחריו מאדים שבע שנים, ואחריו צדק שתים עשרה שנה, וסוף השנים שבתאי. (2) והביא על זה כדמות ראיות מתולדת האדם.

1 (1) It [Saturn] indicates old age, as expounded by Ptolemy, because the Moon is in charge for four years, then Mercury for ten years, then Venus for eight years, then the Sun for nineteen years, then Mars for seven years, and then Jupiter for twelve years; and the final years are <under the charge> of Saturn. (2) And he [i.e., Ptolemy] furnished proofs of sorts for this, drawn from human nature.

Quotation 5: Abraham Ibn Ezra, *Ṭe'amim* II, §5.2:17, pp. 220–221; §5.3:14, pp. 224–225; §6.9:2, pp. 242–243.

1 (1) וישמש עד ארבעה שנים בעבור שהלבנה קרובה אלינו, וטעם הארבעה שנים עד שיעבור הנולד הארבעה התולדות, אז נבקש כמה יחיה.

2 (1) על דעת תלמי יורה על הזקנה בעבור שהוא סוף המשרתים; והנה הלבנה תתן כח לנולד, ואחר כך כוכב חמה, וזה דרך אמת.

3 (1) ואמר כי הלבנה הורה על שנות הגמול בעבור היותה קרובה אלינו. (2) ואמר: הנה נראה כי מארבע שנים עד י"ד יבקש הנער האומנות והחכמה. (3) ומשם עד כ"ב דברי הנשים; על כן, יורה נגה עליהם. (4) ומשם עד מ"א דברי שררה. (5) ומשם עד קרוב שבעה שבועות שנים יחשוב מה שיהיה בסוף, ויבקש לכנוס ולקנות עושר שימצא באחרית ימיו. ומשם, שהוא קרוב אל חמשים שנה, שאמר הכתוב: לא יעבור עוד, יבקש עבודת השם כי הוא בכח צדק, וכפי כחו במולד ככה תהיה עבודתו, וככה כולם. (6) ושבתאי על הסוף כי הוא האחרון.

1 (1) It [the Moon] serves for four years because the Moon is close to us; the reason is that it takes four years until the native passes through the four natures, and only then can we try to find how many <years> he will live.

2 (1) In Ptolemy's opinion it [Saturn] indicates old age because it is the last of the planets; similarly, the Moon gives power to the native, followed by Mercury, and this method is true.

3 (1) He [Ptolemy] said that the Moon indicates the years of infancy because it is close to us; and he said: Now it seems that from four years until the fourteen a child seeks a craft and wisdom; from then until 22 <he seeks> women, so Venus gives an indication about them; and from then until 41 <he seeks> power; and from then until about seven times seven years he ponders about what will happen at the end and tries to accumulate and acquire wealth for the end of his life; and from then, when he is about fifty years old, as it is written in Scripture, "he shall serve no more" (Numbers 8:25), but will seek to worship God, because he is under the power of Jupiter, and his worship will be in accordance with its [Jupiter's] power in the nativity, and similarly with respect to all <the planets>, and Saturn rules his end because it is the last.

CONTINUOUS HOROSCOPY

Quotation 1: C. Ptolemy, *Tetrabiblos*, 1980, IV:10, pp. 447–449.

1 (1) But as for particulars, which are to be discovered from the peculiarities of the nativities, some of them again we shall base upon the general considerations already set forth, that is, upon the prorogations of greatest authority, all of them, however, and not one, as in the case of the space of life. (2) We shall apply the prorogation from the horoscope to events relating to the body and to journeys abroad; that from the Lot of Fortune to matters of property; that from the moon to affections of the soul and to marriage; that from the sun to dignities and glory; that from the mid-heaven to the other details of the conduct of life, such as actions, friendships, and the begetting of children. (3) For thus it will come about that one beneficent or maleficent star will not be the ruler of all of them on the same occasion, for usually many contradictory events take place at the same time.

Quotation 2: C. Ptolemy, *Tetrabiblos*, 1980, IV:10, p. 453.

1 (1) We shall discover the general chronocrators, then, in the manner described, and the annual chronocrators by setting out from each of the prorogatory places, in the order of the signs, the number of years from birth, one year to each sign, and taking the ruler of the last sign. (2) We shall do the same thing for the months, setting out, again, the number of months from the month of birth, starting from the places that govern the year, twenty-eight days to a sign; (3) and similarly for the days, we shall set out the number of the days from the day of birth, starting with the places which govern the months, two and a third days to a sign.

Quotation 3: Abraham Ibn Ezra, *Ṭe'amim* II, §6.3:1–5, pp. 238–239.

1 (1) התקופה. בעבור היות מהלך השמש שנה תמימה, והטעם עד שובה אל המעלה שהיתה שם ברגע המולד; והנה התוספת על שלש מאות ושש֯ים וחמשה הימים חמש שעות ארבעים ותשעה חלקים. (2) והנה ביום אחד יסוב כל הגלגל המקיף שהוא שלש מאות ששים וישלים הקפתו, והנה בסוף שנת החמה באותן חמש שעות וארבעים ותשעה חלקים, סבב האופן המפריש כל שעה חמש עשרה מעלות, וכל ארבעה חלקים מעלה אחת, וכל חלק חמשה עשר חלקים. (3) והנה ערכנו חמש שעות על ט״ו ועלו ע״ה, ולקחנו רביעית מארבעים ותשעה והנה שתים עשרה מעלות ונשאר חלק אחד בשעות, והוא חמשה עשר חלקים מחלקי המעלה. (4) והוספנו זה על שבעים וחמשה ועלה המספר פ״ז ט״ו, והוא הכתוב בלוחות. ועוד יחסר להשלמת שש שעות אחד עשר חלקים, ושש שעות הן צ׳

מעלות כי הם רביעית יום, וכאשר נקח רביעית אחד עשר יהיו שתי מעלות ארבעים וחמשה חלקים. (5) נחסרם מתשעים אז יעלה המספר הנזכר.

1 (1) The revolution. <This is> because the course of the Sun is a complete year, meaning until it [the revolution] returns to the degree it was at the moment of nativity; and the excess beyond 365 days is 5 hours and 49 minutes. (2) Now in one day it [the sun] circles the entire circumferential orb, which is 360 <degrees>, and completes its circuit. Thus at the end of the solar year, during those 5 hours and 49 minutes, the horizon advances 15 degrees every hour [360°/24hr. = 15° per hour], and <it advances> one degree every 4 minutes <of an hour> [60 min./15° = 4 min. per degree], and in one minute <of an hour> 15 <arc> minutes [60°/4 = 15′]. (3) Now we multiply <the> 5 hours by 15 <degrees> and obtain 75 <degrees>; we divide <the> 49 <minutes> by 4 <degrees per minute> and obtain 12 degrees, plus a remainder of one minute of time, <during> which <the horizon advances> 15 arc minutes. (4) If we add this result to 75 <degrees> we obtain 87°15′, which is the value that is written in the tables. We are short 11 minutes of six hours, and 6 hours are <equivalent to an advance of> 90 degrees, because they are one quarter of a day. When we divide 11 <minutes of an hour> by four we obtain 2°45′. (5) If we subtract them from 90 <degrees> we <also> obtain the aforementioned number [i.e. 87°15′].

Quotation 4: Abraham Ibn Ezra, *Ṭe'amim* II, §6.4:1–3, pp. 238–239.

1 (1) וטעם בית הסוף, שהגיע שם סוף השנה. (2) והנה יעלה לכל חודש שתי מעלות וחצי, והמקום שיהיה שם כוכב טוב או רע או יביט אליו, אז יתחדש על הנולד דבר כפי תולדת הכוכב. (3) גם ישתנה לבית הסוף הנלקח כפי הבתים, ותהיה השנה מתחלת החלוק עד סוף החלוק.

1 (1) The "terminal house" is the place that <the revolution> reaches at the end of the year. (2) Now each month is assigned two degrees and a half, and in the place where there is some benefic or malefic planet or one that looks at it, a new event will happen to the native in accordance with the nature of the planet. (3) <This terminal house is> different from the terminal house calculated in accordance with the <horoscopic> places, and the year <is calculated> from the beginning of the division <of the horoscopic place> until the end of the division.

Quotation 5: Al-Qabīsī, *Introduction*, 2004, IV:12–13, p. 127.

1 (1) The position at which the *tasyīr* [i.e., the direction] arrives is called "the position of the *qisma*," and the lord of the term of <its> position is called the "qāsim." When there is a planet or its rays in the degree of the *qisma* or near the position before it, this planet or the lord of its rays is called "participating in the *qāsim* in the *qisma*." The indicators which move are the degree of the ascendant, the degree of the Sun, the degree of the Moon, the degree of the Lot of Fortune, and the degree of the midheaven. The degree of the ascendant moves for the accidents which occur in the

body. The Sun moves for matters of respect, honour, majesty, and authority; the Moon for conditions of the soul and the family; the Lot of Fortune for the matters of profit, benefits, poverty, and wealth; and the midheaven for <one's> profession and other particular conditions of management. If this is the ascendant of the transfer of the year, whether it is for the world or for nativities, then the *tasyīr* of its indicators is according to *tasyīr* of one day for every degree. Some of them consider that the tasyīr of the indicators of the year is one day for every 59 minutes and eight seconds.

Quotation 6: Dorotheus of Sidon, *Carmen astrologicum*, 1976, p. 245.

1 (1) When a native is born, the lord of the year is the lord of the house [ascendant] in which the native was born. Thus count from the ascendant a year for each sign until you reach the year which you desire; the lord of that house is the lord of the year.

Quotation 7: Al-Qabīṣī, *Introduction*, 2004, IV:8, p. 117–119.

1 (1) Pertaining to this is the sign of the *intihā'* (terminal point) in the years of the nativity and in the years of the world. (2) As for the years of the nativities, knowledge of this is that you consider the complete solar years which have passed for the native and take a sign for each year, and you begin with the ascendant of the nativity in the order of the signs, and the sign which is next to the sign where the counting is exhausted is the sign of the *intihā'* from the ascendant belonging to the year being entered, i.e. the year which you do not enter while counting, in the same degree as is the ascendant of the base nativity. (3) Its lord is called the *sālḥudāy* which means the "lord of the year." (4) Likewise you count from the sign of the Sun, one sign for each year, and the sign of the *intihā'* from the Sun results to you. (5) Likewise, from the sign of the Moon, in order to derive the sign of the *intihā'* from the Moon. (6) Likewise from the Midheaven, and from the Lot of Fortune, in the same degree as in the base nativity.

Quotation 8: Al-Qabīṣī, *Introduction*, 2004, IV:19, p. 133.

1 (1) Pertaining to this is the lord of the period in nativities. This is that you look at the lord in which the native was born, and you give it to the ascendant and to the first year from his birth. By its [the lord's] condition one is informed of the health or illness of his body just as one is informed by the lord of the ascendant of the base nativity. (2) You give the lord of the second hour from it [the birth] to the second place from the ascendant and to the second year, and by its condition in this year one is informed of the condition of <his> property and other things, just as one is informed by the condition of the lord of the second place. (3) You give the lord of the third hour from it (the birth) to the third place from the ascendant of the base nativity and to the third year, and by its condition in this year one is informed of the condition of <his> brothers and sisters and others, just as one is informed by the condition of the lord of the third place. (4) You give

the lord of the fourth hour from it (the birth) to the fourth place from the ascendant of the base nativity and to the fourth year, and by its condition in this year one is informed of the condition of <his> parents and what the fourth place indicates. (5) You deal with the lords of the hours in this way in succession. You give the lord of each hour to one of the places of the base nativity. Thus the lord of the twelfth hour from the hour in which the native was born belongs to the twelfth place from the ascendant of the base nativity, the lord of the thirteenth hour from it, to the ascendant of the base nativity and to the thirteenth year, and the lord of the fourteenth hour from it, to the place of property and to the fourteenth year. (6) The lord of the first hour is called "the lord of the hour of the ascendant"; the lord of the second hour "the lord of the hour of the place of property," and the lord of the third hour "the lord of the hour of the place of brothers." Likewise the lord of each hour is called by the name of the place and it is also called by <the name of> the lord of the period. One gets information with it in each year as one gets information with the *sālḥudāh*. (7) There are some who make the lord of the period, the lord of the ascendant of the base nativity for the first year, and <give> the second year to the planet which follows it, and the third to the planet which follows that, as was explained before concerning the lord of the hour.

Quotation 9: Pseudo-Ptolemy, *Centiloquium*, Aphorism 87. *Sefer ha-Peri*, MS Paris 1055, fol. 65a.

1 (1) דבור פ״ז: אמר בטלמיוס זמן העתק המזלות בהקפה מצד מזל התכלית כח יום ושתי שעות ור״ח דקים משעה בקרוב.

1 (1) Aphorism 87: Ptolemy said that the time of the signs' motion in the direction of the terminal sign is 28 days, 2 hours, and approximately 18 minutes.

Quotation 10: Abraham Bar Ḥiyya, *Seder tiqqun ha-tequfot min ha-luḥot ha-'eleh. Seder tiqqun*, §6:1–4, pp. 49, 58.

1 (1) ומזל ההקפה הזה מפריט את ממשלתו בחדשי השנה, ומתיחד מהם להעיד על החדש הראשון, ויהיה המזל הסמוך אליו מעיד על החדש השני. (2) וכן הוא מתגלגל ממזל למזל בכל חדש וחדש מחדשי השנה. (3) ויהיו מפני זה ימי השנה לפי ממשלת מזל ההקפה נחלקות לי״ג חדשים, כדי שיהיה העדות בחדש י״ג חוזר אל המזל אשר העיד על החדש הראשון. (4) ויהיה העדות מגיע בראש השנה השנית אל המזל הסמוך למזל ההקפה בשנה העוברת, יהיו להם ימי חדש אחד מחדשי ההקפה, כ״ח יום שתי שעות י״ח רגעי שעה בקרוב מעט.

1 (1) The sign of the prorogation makes its rulership specific to the months of the year, and in particular it signifies the first month <after the nativity or the event>, and the sign next to it signifies the second month. (2) So it [the prorogation] travels from one sign to the next sign for each month of the year. (3) Consequently, the days of the year under the rulership of the

sign of the prorogation are divided into 13 months, so that the signification of the thirteenth month will be again the sign that signified the first month. (4) At the beginning of the second year, the signification reaches the next sign after the sign of the prorogation of the last year. The number of days of one of the months of the prorogation is 28 days, 2 hours, and approximately 18 minutes.

Quotation 11: Abraham Bar Ḥiyya, *Seder tiqqun ha-tequfot min ha-luḥot ha-'eleh. Seder tiqqun*, §16:1–7, §19:1–3, pp. 51–53, 64–68.

1 (1) ויש מי שמסדר העדות על חדשי השנה על סדר אחר. (2) וחושב ראש חדש השני כשחמה באה אל כדי המעלות והשברים אשר היתה בהם בעת המולד במהלכה המתחלף ממזל השני למזל שהיתה בו בעת המולד, וראש חדש השלישי בבואה אל כדיהן מן המזל השלישי. (3) וכן יהיה נוהג בכל חדש וחדש עד תם י״ב חדש, שהם חדשי השנה, ויהיה יודע המזל הצומח בכל חדש וחדש בעת אשר החמה באה אל מעלות ראש החדש ההוא. (4) ויודע מקומות שאר כוכבי לכת וראש התלי וזנבו, ורואה מתוך ענין מעמדן ענין בעל המולד בחדש ההוא. (5) וחושב מזל ההקפה בכל חדש וחדש על הסדר שהזכרנו למעלה, אלא שהוא מוסיף על מעלות מזל ההקפה שתי מעלות וחצי לכל חדש וחדש עד שיהיה מזל ההקפה בחדש י״ב, הוא מזל ההקפה בחדש הראשון בפחות שתי מעלות וחצי, ותהיה ההקפה מגעת בראש השנה הבאה אל מזל השני למזל ההקפה בשנה העוברת. (6) כגון שהיה מזל ההקפה בשנה זו עשר מעלות מטלה, ויהיה מזלה בחדש השני י״ב מעלות וחצי משור, ובחדש השלישי ט״ו מעלות מתאומים. (7) והוא הולך על הסדר הזה עד שיהיה מזל ההקפה בחדש י״ב מגיע אל ז׳ מעלות וחצי ממזל טלה, ויהיה מפני כן מזל ההקפה בחדש הראשון מן השנה הבאה י״ מעלות משור, שהוא שני למזל טלה, המעיד על השנה העוברת.

2 (1) ויש מי שחושב העדות על ימי השנה מדרך מזל ההקפה על סדר אחר: יהיה אוחז לכל יום ויום אשר כלו מן השנה מעלה אחת וארבעה שברים, ויכלול הכל, ויוסיף עליו מעלות מזל ההקפה לשנה ההיא. (2) ישליך הכל מראש מזל ההקפה, והמעלה אשר יכלה בה החשבון היא המעלה המעידה על ענייני היום ההוא מן צד מזל ההקפה. (3) והחשבון הזה הוא על דעת בטלמיוס, שהזכרנו למעלה.

1 (1) Some <astrologers> employ another method for <determining> the signification of the months of the year. (2) They take the beginning of the second month to be when the Sun, according to its variable motion, reaches the degree and minutes of the second sign with respect to <the position> where it was at the time of the nativity, and the beginning of the third month when it reaches <the degree and minutes of> the third sign. (3) They apply this rule for all the months until twelve months have passed, which are the months of one year, and they determine the ascendant sign of each month at the time when the Sun reaches the degrees of the beginning of the corresponding month. (4) They determine the positions of the planets and of the Head of the Dragon and its Tail and determine the condition of the native in this month from their conditions. (5) They calculate the sign of the prorogation for each month according to the aforementioned method, but

they add 2.5° to the degrees of the sign of the prorogation for every month, so that the <degrees of the> sign of the prorogation in the twelfth month are equal to the <degrees of the> sign of the prorogation of the first month, less 2.5°, and at the beginning of the next year the prorogation reaches the sign after the sign of the prorogation of the year that has passed. (6) For example: the sign of the prorogation for the current year is Aries 10°; in the next month the sign <of the prorogation> is Taurus 12.5°, and in the third month Gemini 15°. (7) It travels in this order until the sign of the prorogation in the twelfth month reaches Aries 7.5°, so that the sign of the prorogation in the first month of the next year is Taurus 10°, which is the next sign after Aries, which signified the previous year.

2 (1) Some <astrologers> calculate the signification of the days of the year according to the sign of the prorogation by another method: they allot 1° 4′ to each day that has passed of the year, combine everything, and add it to the degrees of the sign of the prorogation for this year. (2) They cast out everything from the beginning of the sign of the prorogation; the degree where the count is complete is the degree signifying the events of this day with regard to the sign of the prorogation. (3) This calculation is according to Ptolemy, who was mentioned above.

Quotation 12: Abraham Ibn Ezra, *Ṭe'amim* II, §8.4:1–4, §8.5:1–6, pp. 252–253.

1 (1) השבועים. כבר הזכרתי כי בעל שעות המולד יש לו כח גדול, על כן יקיפו אותו שנה שנה. (2) וטעם שנים העשר כי כן המזלות. (3) וטעם שלשה שבועים בעבור כי חשבון שבועות כל השנה הם חמישים ושנים, הוצא מהם תשעה וארבעים שהם שבעה על שבעה ישארו שלשה, ונשאר יום ורביעית יום. (4) וטעם לקחת לתקופת המזלות ארבעה שבועים לכל שנה כי חשבון השבועים הם חמישים ושתים, הוצא מהם ארבעים ושמנה שתוציאם שנים עשר שנים עשר, ונשארו ארבע שבועות גם היום ורביעית היום, שהוא נוסף בכל שנה על שבועות השנה.

2 (1) תקופת הימים. טעם לתת לכל מעלה שנים עשר יום ועוד שתי שעות ושלישית שעה שכן יתחלקו כל ימות השנה על שלשים מעלות ישרות, שהם בית הסוף. (2) וטעם יעקב אל כנדי לתת לכל יום מעלה אחת פחות חלק, בעבור שזה הוא מהלך השמש האמצעי ביום אחד. (3) ותלמי אומר שתתן מן המעלה הצומחת בתקופת השנה לכל מעלה ורביעית מעלה קרוב מיום אחד, וזה הטעם בעבור הרביעית, שהוא נוסף. (4) ויש אומרים שאלה המעלות יתנם במעלת לוח הארץ, ואחרים אמרו לעשות בשנים הדרכים. (5) וטעם לתת בשתי שעות מעלה אחת כי ביום ולילה יתן שתים עשרה המעלה. (6) ובעבור היות החמישה מקומות החייס רחוקים, על כן ראוי לנהגם תמיד במעלות כפי מקומם, כאשר הזכרתי בספר מעשה הלוחות, גם לדעת מקום בית הסוף לכל אחד.

1 (1) The weeks. I have already mentioned that the lord of the hour of the nativity has great power, hence its revolution is calculated each year. (2) The reason for "12" is that <this is the number of> the signs. (3) The reason for "3 weeks" is that the number of weeks in a complete year is 52; subtract 49, which is seven times seven, and the remainder is three <weeks>; and there

is still a remainder of one and a quarter days. (4) The reason for "subtracting 4 weeks for the revolution of the signs for every year" is that the number of weeks <in one year> is 52; subtract 48 by casting out twelves and the remainder is four weeks plus a day and a quarter, which is the excess each year to the <full> weeks of the year.

2 (1) Revolution of the days. The reason for assigning "12 days plus two and a third hours to each degree" is that in this manner all the days of the year are divided into 30 equal degrees, which is the terminal house. (2) Ya'qub al-Kindī's reason for assigning "one degree less one <arc> minute to each day" is that this is the mean motion of the Sun in one day. (3) Ptolemy says that from the degree of the ascendant at the revolution of the year you should assign approximately one day to each degree and a quarter, and the reason for the quarter <of a degree> is that it [i.e., one day] is added. (4) Some say that these degrees should be given in degrees of the latitude plate <of the astrolabe>, and others said that this should be done by both methods. (5) The reason for assigning "one degree to <every> two hours" is that day and night together are equal to 12 degrees. (6) Because the five places of life are distant <one from the other>, it is appropriate always to direct them in degrees in accordance to their place, as I have mentioned in the *Book on the Use of the Tables*, and also to know the place of the terminal house for each one <of the five places of life>.

APPENDIX 13

AUTHORITIES AND SOURCES MENTIONED IN *SEFER HA-MOLADOT*

English	Hebrew	*Sefer ha-Moladot*
Abraham Ibn Ezra (implicit and explicit)	אבי	I 1, 2; I 10, 1,2; II 6, 1; 3; II 8, 1; 5; III i 2, 5; III i 3, 1; III i 4, 6; 10; 11; III i 5, 2; III i 6, 2; III i 7, 1; 12; III i 8, 1; 2; 10; 14; 16; 18; 22; III i 10, 1; 4; III i 11, 4; III i 13, 2; III i 15, 4; III ii 6, 1;4; III ii 7, 12; III iii 1, 6; III iii 2, 3; III iv 1, 4; III iv 4, 3; III v 4, 3; III vi 7, 2; III vi 8, 4; III vi 9, 3; III vii 1, 14; III vii 4, 11; III ix 4, 3; III x 1, 3; III x 2, 8; III xii 2, 1; III xii 4, 1; IV 7, 4; IV 9, 1; 2; IV 12, 16; IV 18, 1; IV 20, 2; IV 24, 4
Abraham the Spaniard	אברהם הספרדי	I 1, 1
Abū ʿAlī	אבו עלי	III ii 4, 3; III iv 10, 2,5; III xii 3, 1
Abū Maʿshar	אבו מעשר	III ii 4, 2; III iv 5, 2; III xii 4, 1
Al Abzidag	אל אבזידג׳	III i 9, 12
Al-Andarzagar ben Sadi Afraj	אל אנדר זגר בן זאדי אפרג׳	III i 6, 3
Al-Andruzagar	אל אנדוזאגר	III iv 5, 3; III v 7, 1; III vi 12, 5; III viii 5, 2
Al-Battānī	אל בתאני	IV 1, 7

English	Hebrew	*Sefer ha-Moladot*
Al-Nayrīzī	אל ניריזי	III iv 2, 2
al-Zarqāl (Ibrāhīm)	אברהים אזרקאל	IV 1, 4
Ancients	קדמונים	I 10, 1; 2; II 8, 1; III i 6, 2; III i 8, 7; III i 14, 3; III iv 5, 4; III v 1, 3
Andruzagar	אנדרוזגאר	III ii 8, 7; III vii 2, 8; III vii 5, 3
Arab scientists	חכמים מישמאעל	IV 1, 7
astrologers	חכמי המזלות	II 7, 1; III iii 4, 1; III iv 1, 5; III iv 2, 2; III x 3, 1; IV 12, 16
	חכמים	II 2, 1; II 6, 1; III i 13, 2; III iv 2, 1,3
	בעלי חכמת המזלות	IV 23, 2
	חכם בחכמת המזלות	I 9, 2
	דיני המזלות	II 4, 1
	בעלי המזלות	II 8, 5
astrology	חכמת המזלות	I 9, 2
	חכמת משפטי המזלות	I 1, 1
	חכמת דיני המזלות	I 10, 2
Book by the scholar named Al Abzidag	ספר החכם הנקרא אל אבזידג׳	III i 9, 12

English	Hebrew	*Sefer ha-Moladot*
Book of Elections (Ibn Ezra)	ספר המבחרים	III iv 4, 3
Book of Interrogations (Ibn Ezra)	ספר השאלות	III vii 4, 11
Book of Nativities (Ibn Ezra)	הספר הזה	I 10, 2; III ii 7, 12
Book of Nativities by Sahl the Jew	ספר סהל היהודי במולדות	III v 6, 4
Book of Reasons (Ibn Ezra)	ספר הטעמים	III i 11, 4; IV 9, 2
Book of Reasons of the Beginning of Wisdom	ספר טעמי ראשית חכמה	III i 3, 2
Book of Secrets (Enoch)	ספר הרזים	III viii 4, 2
Book of Tables (Ibn Ezra)	ספר הלוחות	II 2, 2; III i 12, 3; IV 4, 4; IV 8, 1
Book of Tables for determining the lifespan, called "ovens" (Al Abzidag)	ספר לוחות, קראם תנורים, לדעת מדת החיים מהם	III i 9, 12
Book of the Beginning of Wisdom (Ibn Ezra)	ספר ראשית החכמה	III i 4, 5; 9; III i 7, 12; III i 15, 4; III iv 5, 6; III vi 9, 3; III vi 10, 2; III x 4, 1; IV 9, 2; IV 27, 1
Book of the Fruit (Pseudo-Ptolemy)	ספר הפרי	III i 7, 10

English	Hebrew	*Sefer ha-Moladot*
Book of the Tree (Pseudo-Ptolemy)	ספר האילן	II 1, 2
Book on Nativities by Sahl the Jew	ספר סהל היהודי במולדות	III v 6, 4
books of the astrologers	ספרי חכמי המזלות	III x 3, 1
books on the science of the judgments of the zodiacal signs	ספרים בחכמת דיני המזלות	I 10, 2
Dorotheus	דורוניוס	III i 3, 1; III i 8, 10; III i 9, 1; II; III i II, 1; 3; III i 16, 1; III ii 2, 1; III ii 4, 1; III iii 1, 1; III iii 3, 3
Enoch	חנוך	II 4, 4; II 5, 1; II 6, 1; II 8, 3; III i 2, 1; 5; III i 8, 7; III iv 5, 5; III v 1, 1; III v 3, 1; III v 6, 3; III vi 5, 2; III vi 10, 6; III vii 1, 4; III viii 3, 1; III viii 4, 2; III ix 2, 2; III ix 3, 1; III x 3, 13; III x 2, 1; IV 17, 1; IV 22, 1
Hipparchus	אברכז	IV 1, 5
Ibn al-Muqaffa'	אבן אל מקפע	IV 1, 7
Indian scholar	חכם הודו	II 4, 4
Indians scientists	חכמי הודו	III i 7, 8; III ii 7, 12
	אנשי הודו	IV 1, 1
judgments in astrology	משפטי חכמת המזלות	

English	Hebrew	*Sefer ha-Moladot*
knowledgeable about the judgments of astrology	דיינים	
Little book of the wizard (Pseudo-Ptolemy)	ספר הקוסם הקטן	II 1, 2
Māshā'allāh	מאשא אלה	III i 15, 1; III ii 8, 1; III v 4, 2; III vi 9, 1; III vi 10, 3; III vii 2, 1; III x 1, 9
Persian scientists	חכמי פרס	III ii 7, 12; IV 1, 2
Persians	פרסיים	III i 9, 3
philosophy	חכמת הפילוסופיה	III ix 4, 2
Ptolemy	בטלמיוס	II 1, 1; II 3, 5; II 8, 2; III i 1, 2; III i 2, 4; III i 3, 1; III i 6, 1; III i 7, 1; 7; 10; III i 8, 7; 9; III i 9, 2; III i 11, 1; 2; 3; III i 13, 1; III ii 1, 1; III ii 7, 1,8; III ii 3, 1; III iv 1, 1; III iv 2, 1; III v 1, 3; III v 4, 1; III vi 10, 1,4; III vii 1, 1; 13; III viii 1, 6; III viii 4, 1; III viii 5, 1; III x 3, 14; III xii 2, 1; IV 1, 6; IV 11, 1; IV 23, 1
Sahl Ibn Bishr the Jew	סהל בן בשר הישראלי	III i 4, 8
Sahl the Jew	סהל היהודי	III v 6, 4
Sahl the Jew	סהל הישראלי	III ii 5, 4; III viii 4, 2
scholar versed in astrological judgments	משכיל בדיני המזלות	I 9, 5

English	Hebrew	*Sefer ha-Moladot*
scholar versed in the science of the judgments of the zodiacal signs	משכיל בחכמת משפטי המזלות	I 1, 1
scientists	חכמים	IV 1, 7
supernal science	חכמה עליונה	I 1, 1
tables for determining the lifespan called "ovens"	לוחות, קראם תנורים, לדעת מדת החיים מהם	III i 9, 12
table of ascensions for a given country	לוח הארץ	IV 2, 3; IV 7, 3; IV 24, 1; 4
tables (astronomical)	לוחות	II 1, 5; II 2, 2; III i 9, 12; III i 12, 3; IV 4, 4; IV 8, 1
Tequfot ha-shanim	תקופות השנים	III ii 7, 12
	תקופה	III i 6, 2
Tetrabiblos	ספר הארבעה שערים	II 1, 2; III v 4, 1,3,4
Thābit	תאבט	III iv 2, 3; IV 1, 3
Yaḥyā ibn Abī Manṣūr	יחי בן אבי מנצור	IV 1, 7

AUTHORITIES AND SOURCES MENTIONED IN *SEFER HA-TEQUFAH*

English	Hebrew	*Sefer ha-Tequfah*
Abraham Ibn Ezra (implicit and explicit)	אני	§4:2; §17:1,3; §21:1,6
Abū Ma'shar	אבו מעשר	§18:1
Ancients	קדמונים	§17:4
Book of Nativities (Ibn Ezra)	ספר המולדות	§4:2
Ptolemy	תלמי	§17:2
table of ascensions for the country	לוח מצעדי הארץ	§13:6
	לוח הארץ	§20:4
tables (astronomical)	לוחות	§1:6; §2:3; §8:3

ENGLISH-HEBREW GLOSSARY OF TECHNICAL TERMS IN *SEFER HA-MOLADOT*

No	English	Hebrew	*Sefer ha-Moladot*
1	add	להוסיף	II 5, 10; III i 8, 22; III i 9, 10; 11; III i 10, 2; III ii 5, 5; IV 2, 3; IV 3, 3; IV 4, 3; IV 5, 4; IV 7, 3,4
		לחבר	II 5, 7; IV 6, 3; 4; 5
2	age of weaning	גמול	III i 6, 1; 2; 3
3	airy signs	מזלות הרוח	III x 3, 3
4	*al-fardār*	אל פרדאר	III ii 7, 12; IV 12, 1
5	*al-kadhkhudāh*	אל כדכדאה	III i 9, 3
6	apogee	מקום גבהות	III vii 4, 1,2; III viii 2, 6
		גבהות	III ii 5, 4
7	approximation	דרך קרובה	II 5, 10
		קרוב	III i 10, 1
		כמו	II 6, 6
8	Aquarius	דלי	III viii 1, 3; III ix 1, 4; III xii 3, 2
9	arc	קשת	IV 7, 1; 2; IV 8, 1; 4

No	English	Hebrew	*Sefer ha-Moladot*
10	arc of distance	קשת המרחק	IV 7, 2
11	arc of the day	קשת היום	IV 8, 1; 4
12	arc of the hours	קשת השעות	IV 8, 2; 4
13	arc of the seasonal hours	קשת השעה המעוותת	IV 8, 2; 4
14	Aries	טלה	I 3, 1; III vi 1, 2; III vi 10, 2; 3; III viii 3, 2; III viii 4, 1; III x 2, 4; III xii 3, 2
15	ascendant	צומחת	III i 2, 4; III i 4, 7; III ii 5, 3; III vi 12, 2; III vii 1, 11
		צומח	III i 4, 4; III iii 3, 2; III viii 4, 1; IV 21, 4
16	ascendant degree	מעלה צומחת	I 3, 1; I 8, 2; I 9, 2; 3; II 1, 1;3; II 2, 2; 4; II 5, 1; 4; 9; II 8, 1; 3; 4; III i 2, 1; III i 3, 2; III i 4, 4; 10; III i 7, 7; III i 8, 13; 14; 19; III i 12, 2; III i 14, 1; III i 15, 8; III ii 3, 6; III ii 5, 3; III iii 2, 1; III iv 3, 4; III vi 9, 1,2; IV 2, 3; IV 7, 3; IV 8, 1; IV 13, 2; IV 18, 1; IV 21, 1; IV 24, 3
17	ascendant sign	מזל צומח	III i 1, 2; 3; III ii 1, 1; 2; 4; III i 4, 7; III i 6, 3; III ii 8, 1,5; III iii 1, 1,3; III iii 2, 1; 3; III iii 4, 9; III iv 1, 5; III iv 3, 3; 4; III iv 4, 4; 6; III iv 5, 2; III vi 9, 2; III vi 10, 3; 4; III vii 1, 6; III vii 3, 2; III viii 1, 6; III xi 1, 4; III xii 11, 1; IV 7, 2; IV 16, 1; IV 18, 1; IV 21, 4; IV 24, 3; IV 26, 3
		מזל עולה	III iii 1, 4; 5; III xii 3, 1; 2
18	ascensions	מצעדים	III i 4, 4; III i 13, 1; III i 16, 1; III ii 4, 5; III iv 1, 4; III iv 3, 4; IV 2, 3; IV 7, 3; IV 8, 1
19	aspect (noun)	מבט	III i 2, 1; III i 5, 10; III i 6, 2; III i 8, 2; III i 12, 4; III i 15, 3; 4; 7; III i 16, 2; III iv 1, 3; III v 2, 2; III vi 1, 1; III vi 11, 3,4; III vi 12, 2; III vii 1, 3; 4; 11; III vii 4, 8; III xi 2, 2; IV 9, 3; 4; IV 21, 3; IV 29, 2

No	English	Hebrew	*Sefer ha-Moladot*
20	aspect (verb)	מביט	III i 2, 1; III i 4, 7; 10; III i 7, 7; III i 8, 2; III i 8, 3–21; III i 9, 10; III i 16, 5; III ii 2, 3,5; III ii 4, 4; III ii 8, 4; III iii 2, 4; III iii 4, 7;9; III iv 1, 5; III iv 4, 2; 4; III iv 5, 4; III v 6, 1; III v 7, 2; III vi 1, 3; III vi 9, 2; III vii 1, 1; 3; 4; III vii 4, 6; III viii 3, 2; 4; 5; III viii 4, 3; 4; III ix 1, 1; III x 1, 1; 4; III x 2, 4; III x 3, 3; 7; 13; III xi 1, 4; III xi 2, 1; 2; III xii 4, 3
		מסתכל	III i 7, 11; III x 3, 10; 11; III xii 4, 2
21	aspect of antagonism	מבט איבה	III i 9, 10; III iv 4, 2; III xi 1, 4
22	aspect of love	מבט אהבה	III i 9, 10; III iii 2, 4; III iii 4, 9; III iv 4, 2; III xi 1, 4
23	aspecting planet	המביט	III i 2, 2; 3; III i 7, 11; III i 9, 10; III iv 1, 5; 6; III iv 3, 5; III x 3, 14
24	astrolabe	כלי הנחושת	II 4, 1
25	astrologers	חכמי המזלות	II 7, 1; III iii 4, 1; III iv 1, 5; III iv 2, 2; III x 3, 1; IV 12, 16
		חכמים	II 2, 1; II 6, 1; III i 13, 2; III iv 2, 1; III iv 2, 3
		בעלי חכמת המזלות	IV 23, 2
		חכם בחכמת המזלות	I 9, 2
		דיינים	III i 8, 10; III xii 2, 2
		דייני המזלות	I 10, 2; II 4, 1
		בעלי המזלות	II 8, 5
26	astrology	חכמת המזלות	I 9, 2

No	English	Hebrew	*Sefer ha-Moladot*
		חכמת משפטי המזלות	I 1, 1
		חכמת דיני המזלות	I 10, 2
27	backwards	אחורנית	III i 11, 1; 2
28	balanced temperament	תולדת ישרה	I 3, 3; I 9, 3
29	barren sign	מזל עקר	III v 1, 4
		בית עקר	III iii 3, 6
30	be victorious (planet)	נצח	III iii 2, 3; III iv 4, 3; III vii 4, 1–9; 11
31	Bearer of the Demon	נושא השטן	III i 14, 5
32	benefic planets	כוכבים טובים	I 8, 2; III i 5, 10; 11; 13; III i 9, 10; III i 15, 1; 2; 7; III ii 2, 4; III ii 3, 8; III ii 8, 2; III iv 1, 3; III iv 5, 1; 4; III vi 8, 4; III viii 3, 5; III viii 5, 1; III xii 2, 1; IV 12, 17; IV 13, 3; 4; IV 20, 2; IV 21, 2; IV 26, 4; IV 27, 1
33	bicorporal signs	מזל שני גופות	III i 7, 3; III iii 3, 9; III v 4, 4–6; III v 6, 1; III vi 9, 5
34	birth	מולד	II 1, 3; II 3, 4; 5; 6; II 4, 1; 2; II 5, 1; 2; 3; 9; 10; II 6, 4; II 8, 2,3; III i 5, 11; III i 6, 1; III i 8, 11; 15; 21; III ii 7, 1–7; III iii 4, 2; 4; III iv 1, 1,10; III iv 3, 4; III x 1, 1; IV 5, 4; IV 6, 5; IV 7, 2; IV 20, 1; 2; 3; IV 22, 3,4; IV 24, 3; IV 28, 1
		לדת	III i 3, 2
35	burnt	נשרף	III i 5, 12; III i 7, 5; III iv 5, 1; 5; III v 7, 2; III vi 6, 1; III vi 7, 1; III vii 2, 2; III vii 4, 6; III viii 5, 1; III x 1, 1; 2; III x 2, 8; III x 3, 13; III xi 1, 1; IV 25, 1

No	English	Hebrew	*Sefer ha-Moladot*
36	burnt by the Sun	נשרף מהשמש	III iii 4, 5; III iv 4, 2; III v 3, 2; III vi 4, 1; III vi 5, 1; III vii 1, 5; III viii 2, 3; III ix 1, 1; III xii 1, 2
37	burnt under the Sun's light	נשרף באור השמש	III i 5, 3; III iii 4, 8
38	cadent places	נופלים	III i 5, 5; III i 9, 4; 8; III ii 8, 6
39	calculate	להוציא	II 2, 2; 5; IV 2, 3; IV 8, 1
40	Cancer	סרטן	III iii 1, 1; III iv 3, 4; III vi 1, 2
41	Capricorn	גדי	III i 4, 8; III iii 1, 1; III vi 1, 2; III xii 3, 2
42	cardinal points	פאות	IV 27, 1
43	cardine of lower midheaven	יתד התהום	II 5, 6; III i 9, 10; III i 14, 4; III ii 5, 3
44	cardine of midheaven	יתד הרום	III i 8, 12; III i 9, 10
45	cardines	יתדות	II 1, 6; II 2, 3; II 3, 6; II 4, 1; 2; II 5, 5,7; III i 5, 6; III i 9, 4; 8; 9; 10; III ii 3, 1; 2; 6; 7; 8; III ii 6, 5,6,7; III ii 8, 6; III iii 4, 9; III iv 4, 2,5; III iv 5, 6; III v 1, 5; III v 5, 2; III vi 1, 1; III vii 1, 13; III vii 4, 8; III x 1, 1; 2; III x 2, 5; III xi 2, 2; III xii 1, 2; IV 29, 3
46	cast out	הוצא	IV 3, 4; IV 4, 3; IV 5, 5
47	cause death (verb)	להכרית חיים	III i 12, 5; III i 14, 1; III i 15, 1
		להכרית	III i 12, 2; 6; 7; III i 14, 1; 2; 3; 5; III i 15, 1; III i 16, 2

No	English	Hebrew	*Sefer ha-Moladot*
48	causes of death	כריתות	III i 10, 4
49	center	מוצק	III ii 5, 4; III vii 4, 1
50	circle	גלגל	IV 2, 2
51	climate	גבול	I 3, 1; 2; III i 1, 2; III iv 3, 4
52	cold (adj.)	קר	III ii 5, 2; 3; 4; 5
53	cold (noun)	קור	I 8, 2; III i 1, 3; III vi 11, 2; IV 12, 9
54	cold signs	מזלות קרים	III i 1, 3
55	colors	עינים	IV 29, 1
56	complete aspect	מבט שלם	III i 9, 11
57	complexion	ממסך	II 8, 3
58	configuration	מערכת	I 2, 2
59	conjunction	מחברת	I 2, 2; I 4, 1; 2; II 1, 3; II 2, 5; III i 3, 2; III i 5, 10; III i 7, 7; III i 8, 11; 13; 16; 18; 21; III i 12, 2; III i 14, 2; III i 15, 5; 7; 8; III iv 1, 2; 3; III v 2, 1; III vi 8, 2; III vi 12, 2; III vii 2, 2; III viii 5, 1; III x 2, 8; III i 2, 3; IV 12, 3; IV 21, 3; IV 29, 2
60	conjunction of Saturn and Jupiter	מחברת שבתי וצדק	I 2, 2
61	conjunction of the luminaries	מחברת המאורות	II 1, 3; III i 3, 2; III i 8, 11; III i 12, 2

No	English	Hebrew	*Sefer ha-Moladot*
62	constellation	צורה	III i 2, 4; 5
63	constipation	עיצור	III ii 5, l; III viii 2, 6
64	correct	נכון	III i 10, l; III ii l, 2; III iv l, 9; III iv 2, 3; III vi 7, 2; III vii 2, 8
65	correction	תיקון	II l, 5; II 4, 4; II 6, l; 3; 6
66	count (verb)	לספור	IV 6, 7; IV 21, 1
67	country	ארץ	I 3, 2; 3; III i 8, 2; III i 13, l; III i 16, l; III iii l, 3; III iv 3, 3; III iv 5, 3; III vii l, 14; III viii 3, 4; IV 2, 3; IV 7, 3; IV 24, 2; 4
68	cusp	תחלה	II 2, 3,4; II 5, 6; 7; III iv l, 4; III iv 3, 4; III x l, 6
69	dangerous place	מקום מסוכן	I 8, 4
70	day	יום	I 8, l; II 5, 4; 5; 7; 8; 9; II 6, 4; 6; III i l, 2; 3; III i 6, l; 2; III i 7, 5; ll; III i 8, 2; III i 9, 6; 7; III ii l, l; 2; III ii 3, 2; 3; 4; 7; III ii 6, 5; III iii 3, 7; III iii 4, 2; 4; 7; III iv l, l; 4; 5; 10; III iv 2, 2; 6; III iv 3, l; III v l, 5; III v 7, 3; III vi l, l; 2; 3; III vi 2, l,2; III vi 3, l; III vi 4, l; III vi 5, l; 2; III vi 6, l; III vi 7, l; III vi 8, l; III vii l, l; III viii l, l; III ix 2, 2; III x l, l; III x 2, 5; 6; III xi 2, 4; IV l, l; 2; 3; 6; 7; 9; IV 3, l–4; IV 4, l; 2; 3; IV 5, 2; 3; 4; IV 6, l–8; IV 8, l; 3; 4; IV l2, 2; 19; IV 14, 2; IV 21, l; IV 22, 2; 3; IV 23, l; IV 24, l; 2; 3; IV 25, l; 3
71	death	מות	III viii l, l; 7; III viii 2, 2–5; III viii 3, l; III viii 4, 3; III viii 5, 2
		כרת	III i l2, l; 2; III i l5, 2; 4
72	decan	פנים	II l, 4; III i 2, l; III i 3, 3; III i 4, 4; 9; l0
73	deficiency	מגרעת	IV l, 5

No	English	Hebrew	*Sefer ha-Moladot*
		חסרון	IV 1, 7
74	deformed signs	מזלות מומים	III vi 1, 2; III viii 3, 1
75	degree	מעלה	II 1, 5; II 2, 2; 4; 5; II 3, 2; 3; 4; 6; II 4, 1; 2; II 5, 4; 7; 8; II 6, 4; 5; III i 8, 2; III i 9, 4; 11; III i 12, 3; III i 14, 1; 4; III i 15, 4; III i 16, 1; 2; III ii 4, 5; III ii 5, 4; III ii 7, 4; III iv 2, 6; 7; III iv 3, 4; III iv 5, 3; III vi 10, 6; IV 1, 1; 2; 5; 7; 9; IV 2, 2; IV 7, 1,3; IV 8, 1; IV 9, 3; IV 21, 1; IV 22, 2; 3; IV 23, 1; IV 24, 1; 2; 3; IV 26, 1;4; 6; 7
76	degree of the descendant	מעלה שוקעת	II 5, 4; III i 11, 1; III i 14, 3; III ii 5, 3
77	degrees corresponding to the rising times of the country	מעלות מצעדי הארץ	III i 16, 1
78	degrees of the circle	מעלות הגלגל	IV 2, 1
79	demonstrate empirically (test)	נסה	I 10, 1; 2; II 4, 1; 5; II 5, 3; II 6, 1; III i 4, 9; III i 6, 4; III i 7, 2; 9; III i 8, 10; III i 11, 4; III i 13, 2; III i 16, 1
80	demonstrated empirically	מנוסה	III i 10, 1; III ii 4, 5; III iv 1, 10; III v 3, 2; III vi 2, 2; III vi 10, 5; III ix 1, 4; IV 1, 9; IV 24, 2
81	descendant	שוקע	III i 8, 12
82	descending half of the zodiac	חצי הגלגל היורד	III i 11, 3
83	descending quadrant of the zodiac	רביע הגלגל היורד	III i 11, 1

No	English	Hebrew	*Sefer ha-Moladot*
84	determine (position of planet)	תקן	II 1, 5; II 4, 2
85	diarrhea	שלשול	III ii 5, 1; III viii 2, 6
86	direct (verb)	נהג	III i 8, 2; 14; III i 10, 1; III i 11, 1; 2; 3; III i 16, 1; III iv 1, 4; 9; III iv 2, 4; III iv 3, 5; III x 1, 3; 6; IV 22, 3; IV 23, 1
87	direct in its motion	ישר בהליכתו	III i 9, 4; III vii 4, 6
88	direction	ניהוגים	III i 11, 4; III i 14, 1; III i 15, 1; 2; 8; III iv 1, 4; 9; III x 1, 3; IV 9, 2; 3; IV 24, 1
89	direction along the terms	ניהוגים בגבולים	III i 15, 2
90	disagreement	מחלוקת	I 10, 1; III i 8, 7; III iv 2, 1; 4; 5; III vii 4, 10
91	disease	חלי	I 5, 1; 2; I 9, 2; 3; II 4, 2; II 7, 9; III i 12, 2; 5; 6; 7; III i 14, 5; III i 15, 1; 2; III i 16, 2; III i 3, 7; III i 4, 5; III i 5, 1; III iii 1, 3; III iv 1, 11; III vi 1, 2; III vi 2, 1; 2; III vi 3, 1; III vi 4, 1; III vi 5, 2; III vi 6, 2; III vi 7, 1; III vi 7, 2; III vi 8, 3; III vi 9, 1,2,5; III vi 10, 1; 2; III vi 11, 2; III viii 3, 2; IV 12, 3; 7; 9; IV 13, 3; IV 14, 2; IV 17, 1
		חלאים	III iii 1, 4; III vi 8, 4; III vi 12, 5; III viii 3, 1
		תחלואים	III i 7, 7; III i 10, 2
92	distance	מרחק	II 5, 7,10; III i 9, 11; III i 12, 2; III vi 10, 6; IV 7, 2; IV 8, 1
93	division	חלוק	III i 15, 1; III ii 7, 8; 11; III iv 3, 2; III viii 3, 2; IV 11, 1
		מחלוקת	III vii 4, 10

No	English	Hebrew	*Sefer ha-Moladot*
94	drop of semen	טיפה	II 5, 1; 2; 9; 10; II 6, 6; II 7, 1; II 8, 2; 4; III v 3, 3; III vi 7, 1
95	dry	יבש	III ii 5, 2; 3; 4
96	dryness	יבושת	III i 1, 3
97	Earth (horizon)	ארץ	II 3, 2; 3; 4; II 5, 3; 4; III i 5, 11; 12; 13; III i 8, 9; 15; III ii 4, 1; III ii 5, 4; III ii 6, 2; III iv 5, 6; III vi 2, 1; 2; 3; III vi 4, 1; III vi 5, 2; III vi 6, 1; 2; III vi 7, 1; III vi 8, 1; IV 26, 1
98	earthy signs	מזלות עפר	III x 3, 3; 9
		מזל מתולדת העפר	III iv 4, 6; III viii 1, 3
99	east	מזרח	III i 2, 4
100	eccentric circle	גלגל המוצק	III vii 4, 1
		גלגל גדול שמוצקו רחוק מהארץ	III ii 5, 4
		גלגל גדול	III ii 5, 1
101	ecliptic	חשב אפודת הגלגל	III i 2, 4; III i 4, 2; III i 12, 2
		חשב האפודה	III i 12, 2; III vii 4, 3
102	ecumene	ישוב	III i 2, 5
103	election	מבחר	IV 26, 3
104	epicycle	גלגל קטן	III vii 4, 2

No	English	Hebrew	*Sefer ha-Moladot*
105	equal degrees	מעלות ישרות	III i 16, 1; IV 2, 3; IV 13, 1; IV 14, 1; IV 24, 4
106	equal hour	שעה ישרה	IV 4, 4; IV 5, 2
107	exaltation	כבוד	II 1, 4; II 6, 6; III i 2, 1; III i 3, 3; III ii 6, 6; 7; 8; III vii 2, 5; III viii 4, 3; III x 2, 2; 8; III x 3, 5; III xi 1, 5; 7
108	excess of revolution	תוספת	IV 1, 2; 3; 4; 6; IV 2, 1; IV 7, 4
109	fatal start	כוכב כורת	III iv 1, 11
		כורת	III iv 3, 5
110	feminine sign	מזל נקבה	III i 8, 2; 5; 7; III vi 12, 3
111	fiery signs	מזלות האש	III x 3, 3
112	first cardine	יתד ראשון	II 2, 4; III i 8, 12; III v 1, 5
113	first quadrant with respect to the Sun	רביע ראשון מפאת השמש	III ii 5, 2
114	fixed sign	מזל עומד	III i 7, 3; III v 6, 1; III vi 9, 5; III vii 1, 10; III ix 1, 1
115	fortunate aspect	מבט טוב	III vii 5, 2; III x 3, 11; III xii 4, 3
116	fortunate place	מקום טוב	III iv 5, 5; III viii 2, 3; IV 12, 19; IV 20, 3; IV 25, 1
117	fortunate <horoscopic> places	בתים טובים	III viii 5, 1; III x 2, 3; IV 26, 4

No	English	Hebrew	*Sefer ha-Moladot*
		מזלות טובים	IV 26, 1
118	full (testimony)	גמורה	III i 5, 5; 6; 8; 10; 11; 12; 13; 14
119	Gemini	תאומים	III iii 1, 5; III viii 1, 6; 7; III xii 3, 2; IV 26, 6
120	giving nature	תת תולדת	III i 7, 11
121	giving power	תת כח	III i 5, 11; 12; 13; 14; III ii 8, 5; III iv 5, 5; III vii 1, 9; III viii 1, 1; III viii 5, 1; III x 2, 3; III xi 1, 3; III xii 1, 1
122	good fortune	טוב	III i 5, 3; 4; 6; 9; III ii 2, 2–5; III ii 3, 1; 6; III ii 6, 5; 6; 7; 8; III ii 8, 2; III iv 1, 3; III iv 4, 2; 4; III xii 2, 1; IV 9, 4; 6; IV 12, 11; 17; IV 13, 3; 4; IV 20, 2; IV 21, 2; IV 26, 4; IV 29, 1
		טובה	III i 5, 10; 12; 13; IV 20, 3
123	great conjunction	המחברת הגדולה	I 2, 2; I 4, 1; III iii 4, 7
124	great years of the planet	שנות הכוכב הגדולות	III i 9, 4; 9
125	harm	נזק	I 9, 4; III ii 4, 5; III iii 2, 4; III iv 1, 11; III iv 3, 2; III vi 1, 1; 2; 4; III vi 2, 3; III vi 3, 2; III vi 10, 6; III vii 1, 11; III ix 1, 15; III x 2, 5; IV 12, 10; IV 13, 3; IV 20, 2
126	*haylāj*	הילאג	III i 9, 3
127	Head of the Dragon	ראש התלי	III i 14, 3; IV 12, 13; 15
128	Heart of the Fish	לב דגים	III i 14, 5
129	Heart of the Lion	לב האריה	III i 14, 5

No	English	Hebrew	*Sefer ha-Moladot*
130	Heart of the Scorpion	לב עקרב	III i 14, 5
131	heat	חום	I 3, 3; III vi 11, 2
132	hot	חם	I 9, 3; III i 1, 2; III ii 5, 2; 3; 4; 5; III ii 6, 2; III viii 2, 3
133	hour	שעה	II 4, 2; II 5, 9; 10; II 6, 2; III ii 3, 2; III v 1, 1; 2; III v 2, 1; III vii 1, 2; III x 2, 9; IV 1, 1; IV 4, 1; 2; 3; IV 6, 3; 4; 5; 6; IV 7, 1; IV 8, 2; 3; 4; IV 10, 1; IV 15, 1; IV 17, 1; IV 21, 1; IV 23, 1; IV 24, 2; IV 25, 3
134	house (planetary)	בית	II 1, 4; II 6, 6; III i 2, 1; III i 7, 9; III i 12, 4; III ii 2, 2; 3; 5; III ii 3, 4; 6; III ii 4, 2; 3; III ii 6, 5; 6; 7; 8; III ii 8, 2; III iii 1, 6; III iii 3, 8; III iii 4, 7; III iv 1, 9; III iv 5, 1; 2; 4; III vi 8, 3; III vii 1, 5; 7; 8; III vii 2, 5; 6; III vii 4, 10; III viii 4, 3; III ix 1, 5; III x 2, 1; 8; III x 3, 5; III xi 1, 5; 7; III xii 4, 4; IV 9, 4; IV 22, 1; 2; 3; IV 23, 1; IV 24, 3; IV 25, 1
135	house of dejection	בית קלון	III ii 3, 6; III iv 5, 1; III vii 1, 5; III vii 2, 6; III x 3, 5; III xi 1, 7; IV 25, 1
136	house of detriment	בית שנאה	III ii 3, 6; III iv 5, 1
137	house of exaltation	בית כבוד	II 6, 6; III ii 6, 6; 7; 8; III vii 2, 1; III viii 4, 3; III x 2, 2; 8; III x 3, 5; III xi 1, 5; 7
138	houses of the zodiac	בתי הגלגל	III ii 2, 3
139	illustration	דמיון	III ii 4, 5; III iv 3, 4; IV 5, 1
140	invalid (testimony)	פסול	III i 5, 2; 3; 4; 5; 9; 12
141	judge (verb)	דן	I 2, 2; 3; I 3, 2; 3; 4; III i 1, 3; III i 4, 2; 4; 5; III i 5, 1; III i 11, 3; III iii 3, 2: 5; 6; III iv 4, 4; III v 3, 3; III vi 8, 4; III vi 12, 2; 4; III vii 2, 6; III vii 5, 3; III viii 1, 5; III viii 3, 3; III viii 4, 3; III viii 5, 1; 2; III xii 4, 3; IV 11, 2; IV 12, 19

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142	judgment about collectives	כלל	I 1, 2; I 2, 3; I 4, 1; I 5, 2; I 7, 1; I 8, 2
143	judgment about individuals	פרט	I 1, 2; I 2, 3; I 5, 2; I 8, 2
144	judgments (astrological)	דינים	I 1, 1,2; I 9, 5; I 10, 2; III i 11, 3; III iii 1, 6
		משפטים	I 1, 1
145	Jupiter	צדק	I 2, 2; I 8, 2; II 7, 2; 10; III i 5, 8; III i 7, 10; 11; III i 9, 4; III i 15, 3; 5; 6; III ii 3, 1; III ii 6, 1; 5; 9; III ii 7, 6; 11; III ii 8, 3; III iii 3, 1; III iv 1, 2; III iv 2, 1; III v 6, 1; III vi 5, 1; III vi 11, 4; III vii 1, 4; 8; 9; III vii 3, 3; III vii 4, 10; III viii 2, 7; III ix 1, 1; 5; III ix 4, 2; III x 2, 7; III x 3, 10; III xi 1, 1; 6; III xi 2, 2; IV 12, 10; 11
		כוכב צדק	III v 1, 3
146	*Kimah* [Pleiades]	כימה	III vi 1, 9
147	latitude (ecliptical)	מרחב	III i 4, 2; 3; III i 12, 2; 3; 4; 6; 7; III i 14, 5; III vii 4, 4; 5
		מרחב חשב האפודה	III i 12, 2
148	latitude (geographical)	מרחב הארץ	III i 8, 2; III i 13, 1; III iv 5, 3; III vi 8, 2
		רוחב הארץ	III iv 3, 3
149	least years of the planet	שנות הכוכב הקטנות	III i 9, 4; 10; III ii 7, 10; 11; III iv 1, 5; III x 1, 2
150	left aspect	מבט שמאלי	III i 12, 7

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151	Left Eye of the Bull	עין השור השמאלי	III i 14, 5
152	Left Shoulder of the Warrior	שכם הגבור השמאלי	III i 14, 5
153	Leo	אריה	III v 3, 2; III viii 3, 5; III ix 1, 4; III x 2, 4; III xii 3, 3
154	Libra	מאזנים	III iii 1, 3; III iv 3, 4; III viii 4, 1; III xii 3, 2
155	life	חיים	II 7, 7; III i 8, 2; III i 12, 3; 5; III i 14, 1; III i 15, 1; III i 16, 2; IV 17, 1
156	lifespan	מדת החיים	III i 8, 3–21; III i 9, 1; 2; 12; III i 10, 1; 4; III ii 1, 2; III ii 4, 4; III ii 8, 7; III iv 1, 7; 9; III iv 2, 5; 6; 7
157	line of midheaven	קו חצי השמים	II 2, 2; II 5, 6; III i 11, 1; III ii 5, 3
158	location (geographical)	מקום	I 3, 4; IV 7, 2; III viii 1, 4; 7; IV 28, 1
159	long signs	מזלות ארוכים	III i 4, 4
160	lord of the ascendant sign	בעל המזל הצומח	III ii 8, 1; 5; III iii 2, 1; III iii 4, 9; III v 5, 2; III vi 9, 2; III vii 1, 6; 11; III xi 1, 4; IV 16, 1; IV 18, 1
161	lord of the decan	שר הפנים	II 1, 4; III i 2, 1; III i 3, 3; III i 4, 9; 10
162	lord of the exaltation	בעל הכבוד	II 1, 4; III i 2, 1; III i 3, 3
163	lord of the hour	בעל השעה	III ii 3, 4; III v 1, 1; 2; III v 2, 1; III vii 1, 2; IV 15, 1; IV 17, 1
164	lord of the house	בעל הבית	II 1, 4; III i 2, 1; III i 3, 3; III ii 3, 4; III ii 4, 2; 3; 8; III iv 5, 2; IV 9, 4

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165	lord of the lot	בעל הגורל	III iii 5, 5,7,8; III iii 4, 7; III v 2, 1; III ix 1, 4
166	lord of the place (horoscopic)	בעל הבית	III i 5, 14; III ii 8, 1; 3; 5; 6; III iii 1, 2; III iii 2, 1; III iii 3, 5; 7; III iii 4, 9; III iv 4, 2; III iv 5, 5; 6; III v 2, 1; III vi 9, 2; III vi 10, 1; 2; III vi 12, 2–4; III vii 1, 2; 6; 7; 12; 13; III vii 2, 3; III vii 3, 2; III vii 5, 2; 3; III viii 1, 1; 2; 4; 5; III viii 2, 2; III viii 3, 2; 4; 5; III viii 4, 3; III viii 5, 1; III ix 2, 1; III ix 3, 2; III x 2, 9; III xi 1, 2; 4; III xi 2, 4; III xii 1, 2; III xii 3, 1; III xii 4, 2; IV 12, 3
167	lord of the sign	בעל המזל	IV 13, 5
168	lord of the term	בעל הגבול	II 1, 4; III i 2, 1; III i 3, 3; IV 9, 3; 4; 5
169	lord of the triplicity	בעל השלישות	II 1, 4; III i 2, 1; III i 3, 3; III i 6, 3; III ii 1, 1; III ii 8, 7; III iv 5, 3; III v 5, 2; III v 7, 1; III vi 12, 5; III vii 5, 3; III viii 5, 2; IV 10, 1; 2
170	lords of life	פקידי החיים	I 8, 4
171	lordship	ממשלה	II 1, 4; III i 3, 3; IV 19, 1; IV 29, 1
		שלטון	II 6, 4; 5; III i 15, 2; III i 16, 1; III ii 2, 2; III ii 3, 5; III iii 4, 3; III iv 4, 5; III vii 4, 7; III x 2, 5; 8; III xi 1, 5; III xii 4, 3
172	lot	גורל	III ii 4, 2; III iii 3, 7; 8; III iii 4, 7; III ix 1, 4
173	lot of brothers	גורל האחים	III iii 3, 5
174	lot of children	גורל הבנים	III v 2, 1
175	lot of death	גורל המות	III viii 2, 2; III viii 4, 3

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176	lot of Fortune	גורל הטוב	III i 3, 2; III i 8, 17; III i 11, 2; 3; III i 12, 2; III ii 4, 2; III ii 8, 4; III iii 2, 4; III viii 5, 1; IV 21, 1
177	lot of males	גורל הזכרים	III vii 2, 3
178	lot of slaves	גורל העבדים	III vi 12, 4
179	lot of the absent	גורל התעלומה	III ix 1, 4
180	lot of the estate	גורל הקרקע	III iv 4, 4
181	lot of the father	גורל האב	III iv 1, 4; 7; 8; 11; *III iv 2, 5; 6; III iv 3, 1*
182	lot of the mother	גורל האם	III iv 2, 5; 7; III x 1, 5; 7
183	lot of the Sun	גורל השמש	III iii 4, 7; III ix 1, 4
184	*lot of women*	גורל הנשים	III vii 1, 2; 10
185	*lower planets*	כוכבים שפלים	II 6, 4; III i 7, 6; III i 9, 5; III ii 2, 5; III ii 6, 2; 4; III v 5, 2
186	*luminaries*	מאורות	II 1, 3; II 3, 3; 4; 5; II 4, 2; III i 3, 2; III i 8, 11; 15; 16; 17; III i 12, 2; III v 4, 6; III vi 1, 3; III vi 3, 1; III vi 3, 2; III vii 4, 10; III viii 1, 6
187	*malefic planets*	כוכבים מזיקים	III i 5, 11; 13; III i 15, 1; 2; III ii 2, 4; III ii 4, 5; III v 7, 2; III vi 1, 1; III viii 1, 3; III viii 4, 3; III i 7, 2; III ix 1, 1; III xii 2, 2; IV 12, 17; IV 13, 3; IV 20, 2; IV 27, 1
		כוכבי הפסד	III i 5, 10

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188	Mars	מאדים	I 9, 2; II 2, 6; II 7, 2,10,11; III i 7, 10; 11; III i 12, 2; 3; 4; 5; 6; III ii 6, 1; 9; III ii 7, 5; 10; III iii 2, 2; 4; III iii 3, 1; 3; 5; 7; 8; III iv 1, 2; III iv 5, 4; III v 1, 7; III vi 3, 2; III vi 4, 1; III vi 5, 1; III vi 6, 1; III vi 8, 2; III vi 10, 6; III vi 11, 2; III vii 1, 4; III vii 2, 3,7; III vii 3, 3; III vii 4, 10; III vii 5, 2; III viii 1, 3; III viii 2, 3; III ix 1, 3; III ix 2, 4; III ix 3, 2; III ix 4, 2; III x 2, 6; III x 3, 2; 4; 5; 8; III xi 1, 7; III xi 2, 1; 2; III xii 4, 4; IV 12, 3; 5; 12
189	masculine quadrant	רביע זכר	III v 1, 6
190	masculine quadrants of the zodiac	רביעיות הגלגל שהם זכרים	III iii 3, 8
191	masculine signs	מזלות זכרים	III i 8, 2; 4; 5; III iii 3, 8; 9; III iv 2, 2; III v 1, 4; III vi 12, 3; III viii 1, 6
		מקומות זכרים	III iii 3, 8
192	Mercury	כוכב חמה	I 3, 3; II 6, 4; 5; II 7, 6; III i 7, 2; 7; 8; 9; 10; 11; III i 12, 4; 5; 6; III i 15, 7; III ii 6, 9; III ii 7, 2; 10; III iii 3, 1; III iii 4, 6; III v 7, 1; III vi 4, 1; III vi 5, 1; III vi 6, 1; III vi 8, 1; 2; 3; III vi 11, 3; III vi 12, 4; III vii 1, 8; III vii 3, 3; III vii 4, 10; III viii 2, 1; III viii 3, 1; III ix 2, 2; III ix 4, 2; III x 2, 7; III x 3, 2; 4; 6; 8; III xi 2, 2; 3; IV 12, 2; 6; 7; 15
193	middle years of the planet	שנות הכוכב האמצעיות	III i 9, 4; III iv 1, 5; III x 1, 2
194	midheaven	חצי השמים	II 2, 3; II 5, 6; III i 11, 1; III i 12, 3; III ii 5, 3
195	minutes	חלקים	IV 1, 1; 2; 3; 7; 9; IV 4, 2; 3; IV 5, 2; IV 6, 4; 5; 6; IV 7, 1; IV 7, 1; IV 21, 2
196	misfortune	רע	III i 5, 3; 4; 6; 9; 14; III ii 3, 7; III iv 1, 3; III iv 5, 4; IV 9, 4
		רעה	III i 5, 10; 11; 14; IV 20, 3

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197	mixture	ממסך	III i 12, 6; III iii 4, 6
198	moist	לח	III ii 5, 2; 3; 4; III ii 6, 2
199	moistness	לחה	III i 1, 3
200	month	חודש	II 6, 2; II 7, 1–10; III v 4, 4; IV 3, 1; 2; 4; IV 5, 2; 3; 4; 5; IV 21, 1; 2; IV 22, 2; IV 24, 5
201	Moon	לבנה	I 3, 1; II 3, 2; II 5, 1; 3; 4; 6; 7; 9; II 6, 4; 5; 6; II 7, 7; III i 2, 3; III i 4, 4; 7; III i 5, 10;11; 12; 13; 14; 15; III i 7, 1; 7; 10; 11; III i 8, 5; 8; 20; III i 12, 2; III i 14, 1; 2; 3; III i 15, 5; 8; III ii 1, 1; III ii 3, 4; III ii 4, 3; 4; III ii 6, 2; 3; 7; III ii 7, 1; 2; 9; III iii 1, 3; III iii 3, 1; III iii 4, 4; III iv 2, 5; 7; III iv 5, 2; III v 4, 4; 5; III v 6, 2; III vi 1, 3; 4; III vi 2, 2; 3; III vi 3, 1; III vi 9, 1; III vi 11, 1,3,4; III i 2, 3; III vii 1, 1; 2; 7; 8; 10; III vii 2, 1,6; III vii 3, 3; III viii 1, 3; 5; III viii 2, 2; III viii 3, 3; III viii 4, 3; III ix 1, 5; III ix 2, 3; III ix 4, 2; III x 1, 4; 5; 7; 9; III x 2, 7; III x 3, 12; 13; III xi 1, 4; III xi 2, 2; III xii 3, 1; IV 3, 1; 2; IV 11, 1; IV 12, 8; 15
202	motion	הליכה	III i 9, 4; III vii 4, 6
203	multiply	ערוך	III i 9, 7; IV 2, 1; IV 3, 3; IV 4, 2; IV 5, 4; IV 6, 2; 3; 4
204	native	נולד	I 2, 1; 3; 4; I 3, 2; I 9, 2; II 1, 3; II 2, 5; II 5, 4; II 6, 2; 4; 5; 6; II 8, 1,5; III i 1, 2; III i 3, 1; 2; III i 4, 1; 2; 4; 10; III i 7, 1; 3; 6; 10; III i 8, 1; 2; 14; 20; III i 9, 3; 4; 6; III i 10, 2; 4; III ii 1, 1; III ii 3, 2; III ii 6, 7; III ii 7, 1; III ii 8, 7; III iii 1, 1; III iii 3, 1; 4; 8; III iii 4, 2; 3; 7; 9; III iv 1, 4; 8; III iv 2, 6; 7; III iv 4, 2; 3; 4; III iv 5, 1–6; III v 1, 1; 2; III v 2, 1; III v 3, 2; III v 4, 4; 6; III v 5, 1; 2; III v 6, 2; III v 7, 3; III vi 1, 1; III vi 2, 2; III vi 7, 2; III vi 8, 2; 3; III vi 12, 2; 3; III vii 1, 1; 6; III vii 2, 7; III viii 1, 1; 2; 6; III viii 3, 1; 4; III viii 4, 2; III ix 1, 1; 2; III ix 2, 1,5; III ix 4, 3; III x 1, 1; 7; III x 2, 2; 3; 5; 8; III x 3, 1; 6; 7; 13; 14; III xi 1, 4; III xi 2, 1; 2; III xii 1, 1; 3; III xii 4, 2; IV 2, 1; 3; IV 3, 1; 2; IV 4, 1; 3; IV 5, 1; 3; IV 9, 2; IV 12, 2; 3; 7; 15; 19; 20; IV 13, 4; IV 20, 2; IV 25, 1; 2; IV 26, 3; IV 28, 1; IV 29, 1; 2

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		ילוד	III i 6, 2; III i 7, 1; 6; IV 4, 1; IV 5, 2
205	nativities	מולדות	III v 6, 4
206	nativity	מולד	I 2, 1; 2; 4; I 3, 3; I 4, 2; I 5, 2; I 6, 2; I 7, 2; I 8, 3; 4; I 9, 4; II 1, 1; II 5, 1; III i 16, 1; III ii 2, 1; III ii 3, 4; III ii 3, 2; III ii 4, 2; 3; III iv 1, 1; 5; III iv 2, 2; III iv 3, 2; 3; 6; III iv 4, 1; III v 1, 3; III v 2, 1; III v 4, 6; III v 5, 3; III v 7, 2; III vi 1, 3; 4; III vi 2, 1; 2; 3; III vi 5, 2; III vi 6, 1; III vi 7, 1; III vii 2, 1; 3; 6; 7; 8; III vii 4, 1; III ix 1, 4; III x 1, 9; III x 2, 5; 8; 9; III xi 2, 1; IV 9, 5; 6; IV 10, 3; IV 11, 2; IV 12, 3; 5; 18; IV 13, 3; IV 15, 1; 2; IV 17, 1; IV 19, 1; IV 21, 1; IV 25, 1; IV 26, 5
207	nature	תולדת	I 8, 1; 2
208	nature (air)	תולדת האויר	II 8, 3
209	nature (ascendant sign)	תולדת מזל הצומח	III i 1, 2; III i 2, 1
210	nature (body)	תולדת גוף	I 9, 3; III i 4, 1; III i 7, 10
211	nature (death)	תולדת המות	III viii 2, 2
212	nature (disease)	תולדת חלי	III i 16, 2
213	nature (earth)	תולדת העפר	III iv 4, 6; III viii 1, 3; III viii 4, 2
214	nature (human)	תולדת	III i 7, 3; IV 12, 18; 19
215	nature (limbs)	תולדת איבר	II 7, 7

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216	nature (planet)	תולדת	II 6, 3; 4; II 7, 1; III i 2, 1; 2; 3; III i 4, 1; III i 6, 2; III i 7, 2; 11; III i 16, 2; III ii 2, 3; III ii 4, 5; III ii 5, 1; III ii 6, 2; 8; III ii 8, 4; III iii 1, 3; III iv 1, 11; III iv 3, 5; III vi 1, 2; III vi 11, 3; III vii 2, 4; III vii 3, 2; III viii 1, 3; III ix 2, 5; III x 3, 14; III xii 3, 3; IV 19, 1; IV 29, 3
217	nature (position)	תולדת המקום	III vi 1, 2
218	nature (season)	תולדת הזמן	III i 1, 2
219	nature (sign)	תולדת	III i 2, 2; III i 4, 10; III i 6, 2; III ii 5, 5; III ii 7, 9; III viii 4, 3; III x 3, 14
220	nature (water)	תולדת המים	III iii 3, 5; 6; III vii 1, 10; III viii 1, 3; III viii 4, 2; III ix 3, 1
221	night	לילה	III i 1, 2; 3; III i 3, 2; III i 7, 11; III i 8, 20; III ii 1, 1,2; III ii 3, 4; III ii 6, 7; III iii 4, 4; 5; 7; III iv 1, 1; 8; 10; III iv 2, 2; 7; III iv 3, 1; III vi 2, 1; 2; 3; III vi 4, 1; III vi 5, 1; 2; III vi 6, 1; III vi 7, 1; III vi 8, 1; III ix 1, 2; III ix 2, 3; III x 1, 7; III x 2, 5; 6; IV 4, 1; IV 8, 1,4; IV 12, 15; 20; IV 25, 3
222	*nimudar*	נימודאר	II 1, 1
223	noon	חצי היום	III i 1, 2
224	north	צפון	III i 12, 3
225	northern	צפוני	III i 4, 3; III vii 4, 3; 4
		שמאלי	III i 12, 7; III i 14, 5
226	number	מספר	II 1, 6; II 2, 2; 4; II 3, 6; II 4, 1; II 5, 7; 10; III i 9, 6; 7; 10; 11; III i 10, 2; 3; III ii 4, 5; III iii 3, 6; III iv 3, 4; III iv 5, 3; III v 6, 1; 2; 3; III vii 4, 11; III x 1, 2; IV 2, 1; 3; IV 3, 3; 4; IV 7, 3; IV 12, 2; 15; IV 14, 2; IV 21, 2

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227	number of the ray (planet)	מספר אורו	IV 9, 3
228	occidental (of the Sun)	מערבי	III i 7, 4; 6; III i 9, 8; 9; III i 12, 4; III ii 2, 5; III ii 3, 7; III ii 6, 2; III iii 3, 4; III iv 5, 6; III v 1, 5; III vi 9, 4; III vi 10, 6; III vii 1, 8; III vii 2, 4
229	opposition (aspect)	מבט נכח	III i 7, 8; III i 12, 6; III i 14, 2; III i 15, 3; 7; III iii 2, 1; 3; III iv 1, 2; 3; III xii 4, 2
		נכח	II 1, 3; II 2, 5; II 3, 3; III i 3, 2; III i 8, 15; 21; III i 15, 8; III vii 4, 10; III xi 2, 2
230	opposition of the luminaries	נכח המאורות	III i 8, 15; III i 12, 2
231	opposition of the Sun	נכח השמש	III i 3, 3; III ii 5, 2
232	oriental (of the Sun)	מזרחי	III i 7, 4; III i 9, 4; 8; 9; III i 12, 4; III ii 2, 2; III ii 3, 3; 7; III iii 3, 4; 8; III iv 5, 6; III v 1, 5; 6; III vi 9, 4; III vi 10, 6; III vii 2, 4; III ix 1, 1; III x 3, 14; III xi 1, 5; IV 8, 1
233	pains of the planets in the signs	כאב הכוכבים במזלות	III vi 9, 3
234	perigee	מקום שפלות	III ii 5, 4; III viii 2, 6
235	philosophy	חכמת הפילוסופיה	III ix 4, 2
236	physical health	בריאות גוף	III i 14, 2; III ii 7, 1; 7
237	Pisces	דגים	III i 4, 8; III i 14, 5; III vi 1, 2; III vi 8, 3; III viii 1, 6; III viii 4, 2; III xii 3, 2

			i 9, 2; 4; 10; III i 15, 6; III ii 1, 1; III ii 2, 3; III ii 3, 1; 2; III ii 6, 5; 6; 7; III ii 8, 1; 3; 4; 5; 6; 7; III iii 1, 1,2; III iii 2, 1; 3; III iii 3, 5; 7; 8; III iii 4, 1; 2; 6; 7; 8; 9; III iv 1, 1; 4; 5; 7; 8; 11; III iv 2, 1–7; III iv 3, 1; 2; 3; 4; 6; III iv 4, 1; 2; 6; III iv 5, 1; 3–6; III v 1, 1; III v 2, 1; III v 4, 1; III v 5, 2; III v 6, 1; III v 7, 1,2; III vi 1, 1; 2; 3; III vi 5, 1; III vi 9, 2; III vi 10, 1–4; III vi 12, 1–5; III vii 1, 1; 2; 6; 7; 12; 13; 14; III vii 2, 2; 3; 7; 8; III vii 3, 1; 2; III vii 4, 1; 8; 10; III vii 5, 1; 2; 3; III viii 1, 1–5; III viii 2, 2; 4; III viii 3, 2–5; III viii 4, 2; 3; III viii 5, 1; 2; III ix 1, 1; 2; 5; III ix 2, 1,3,4,5; III ix 3, 1; 2; 3; III ix 4, 3; III x 1, 1; 6; 7; III x 2, 1; 3; 5; 6; 7; 9; III x 3, 13; III xi 1, 1–6; III xi 2, 3; 4; III xii 1, 1; 2; 3; III xii 2, 1; 2; III xii 3, 1; 3; III xii 4, 1–4; IV 9, 2; IV 12, 3; IV 13, 3; IV 17, 1; IV 19, 1; IV 22, 1; IV 25, 1; IV 26, 1; 3; 4; 5; 6
239	place of death	מקום כרת	III i 8, 14; III i 10, 2; 3; 4; III i 11, 3; III i 12, 4; 6; III i 14, 4; III iv 1, 4; 11; III iv 2, 4; 6; 7; III x 1, 3; III x 1, 6; 9
240	places of fear	מקומות פחד	III i 12, 1
241	place of joy	בית שמחה	III ii 6, 5; 6; 7; III ix 1, 5; III xii 4, 4
		מקום שמחה	III i 8, 4; 8
242	place of mourning	בית אבל	III xii 4, 4
243	places of life (five)	מקומות חיים	III i 3, 2; 3; III i 9, 1; 3; III i 10, 1; 2; 3; 4; III i 11, 1; 3; III i 12, 3; III i 14, 1; 3; 4; 5; III i 15, 4; 5; 8; III i 16, 1; III iv 1, 5; III iv 2, 6; 7; III x 1, 3; IV 9, 2; IV 10, 2; IV 14, 1; IV 29, 1
244	places of <the cause of> death	מקומות המוות	III viii 2, 1; 2
245	planets	משרתים	II 4, 2; II 6, 4; III i 5, 5; 6; 7; III i 8, 9; III i 15, 2; III iv 3, 6; III v 4, 6; III x 2, 8; III x 3, 13; III xii 4, 1; IV 10, 3; IV 11, 2; IV 12, 2; 15; 17; IV 15, 2; IV 16, 1; IV 20, 1; IV 22, 3; IV 29, 1

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247	power (aspect)	כח	III vi 11, 4
248	power (conjunction)	כח	I 4, 2
249	power (lot)	כח	III ii 8, 4
250	power (nativity)	כח	I 6, 1
251	power (place)	כח	III i 3, 5; IV 26, 1
252	power (planet)	כח	III i 3, 3; 4; III i 5, 11; 12; 13; 14; III i 6, 2; III i 7, 4; 6; 10; 11; 12; III i 12, 5; III i 16, 2; III ii 1, 1; III ii 2, 2; 5; III ii 3, 4; 6; III ii 6, 5; III ii 7, 1; 2; 3; 4; 5; 6; 7; III ii 8, 5; III iii 2, 3; III iii 3, 2; 3; III iii 4, 9; III iv 1, 3; 5; III iv 3, 1; 2; III iv 4, 3; 6; III iv 5, 5; III v 1, 2; 3; III v 3, 3; III vi 11, 4; III vi 12, 4; III vii 1, 3; 9; 11; III vii 2, 1; 3; III vii 5, 3; III viii 1, 1; III viii 5, 1; 2; III ix 2, 1; III ix 3, 2; III x 1, 8; III x 2, 3; III x 3, 4; III xi 1, 2; 4; III xii 1, 1; III ix 3, 5; IV 11, 2; IV 15, 2; IV 25, 2; IV 29, 2

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255	power (testimony)	כח	
256	proportion	ערך	III i 9, 6; 7; III iii 1, 6; III iii 3, 6
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261	ray (planet)	אור	III i 9, 5; III i 12, 5; III i 15, 4; 6; III ii 3, 1; III ii 5, 2; III ii 8, 3; III iii 3, 7; III iv 1, 3; III vii 1, 1; III vii 4, 6; III viii 4, 3; III x 2, 4; IV 9, 3; IV 26, 5; 6
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264	rejoice	ישמח	III v 7, 2

No	English	Hebrew	*Sefer ha-Moladot*
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267	revolution of the year	תקופת השנה	I 9, 2; III i 6, 2; III ii 7, 1; 2; 4; 5; 6; 7; 12; III iv 3, 2; IV 3, 1; IV 9, 5; 6; IV 18, 1; IV 19, 1; IV 20, 2; 3; IV 22, 2; 3; 4; IV 24, 1; 3
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269	rising	זריחה	III ii 5, 2
270	rule (noun)	משפט	II 2, 5; III i 9, 8; III i 11, 1; III i 12, 4; III iv 1, 4; 6; 7; III vi 5, 2; III vi 6, 2; III vi 8, 3; III x 1, 4; 5; IV 12, 2
271	rule (verb)	משמש	III ii 7, 1–7; IV 9, 3; IV 17, 1
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273	ruler	שליט	II 2, 2,4; II 3, 6; II 1, 1; 2; III i 2, 2; III i 4, 1; 2; 7; III i 5, 15; III i 6, 2; III i 7, 2–9; III i 8, 2–21; III i 9, 2–10; III i 10, 2; 3; 4; III iv 1, 5; 6; III iv 3, 1; 2; III iv 4, 1; 6; III v 2, 1; III vi 9, 2; III vi 12, 4; III vii 1, 2–5; III vii 2, 3; 4; III viii 2, 2; 6; 7; III viii 4, 3; III x 1, 1; 4; 8; III x 2, 4; III x 3, 6; 8

No	English	Hebrew	*Sefer ha-Moladot*
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277	ruler of the nativity	שליט על המולד	I 3, 3; III i 16, 1; III ii 3, 4; III vii 2, 8; III vii 4, 1
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278	ruler of the place	שליט על הבית	III vii 1, 14; III vii 4, 1
279	ruler of the places of <cause of> death	שליט על מקומות המות	III viii 2, 1; III viii 2, 3; 5; III viii 3, 1
280	ruler over the five places of life	שליט על החמשה מקומות החיים	III i 9, 1
281	ruler over the four positions	שליט על ארבעה מקומות	III iv 3, 1
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284	Saturn	שבתי	I 2, 2; 4; II 7, 1; 8; III i 7, 8–11; III i 12, 2–6; III ii 5, 1,5; III ii 6, 1; 9; III ii 7, 7; III iii 3, 1; III iv 1, 2; 4; 6; 7; 11; III iv 2, 5; 7; III iv 3, 1; III iv 4, 5; III iv 5, 4; III v 5, 2; III vi 3, 2; III vi 4, 1; III vi 5, 1; III vi 6, 1 III vi 8, 2; 3; III vi 10, 6; III vi 11, 2; III vii 1, 1; 5; 7; 8; III vii 2, 2; III vii 3, 3; III vii 4, 10; III viii 1, 3; III viii 2, 6; III viii 4, 2; III ix 1, 3; III ix 2, 4; III ix 3, 1; 2; III ix 4, 2; III x 1, 9; III x 2, 5; III x 3, 7; 9; III xi 1, 5; III xii 1, 1; III xii 4, 4; IV 11, 1; IV 12, 3; 7; 9; 10; 15; IV 26, 6
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286	scholar in various sciences	חכם בכל מיני חכמה	I 3, 3
287	science	חכמה	I 3, 3; III i 7, 11; III ii 6, 9; III ix 4, 1
288	scientists	חכמים	IV 1, 7
289	Scorpio	עקרב	III i 4, 8; III iii 1, 4; III v 3, 2; III vi 1, 2; III viii 3, 5; III ix 1, 4; III xii 3, 2
290	season	זמן	III i 1, 2
291	seasonal hour	שעה מעוותת	IV 2, 3; IV 4, 4; IV 8, 4; IV 15, 1
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300	signs of earthy nature	מזלות שהם מתולדת עפר	III iv 4, 6; III viii 1, 3
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306	signs with a human shape	מזלות שהם על צורת בן אדם	III i 4, 6; III vi 1, 2; III vi 12, 3; III vi 3, 2; III viii 2, 3
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No	English	Hebrew	*Sefer ha-Moladot*
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343	upper planets	כוכבים עליונים	III i 3, 4; III i 9, 4; 5; III i 14, 5; III ii 2, 1; 3; III iv 4, 3; III v 5, 2; III vii 4, 9; III xi 1, 1; 2; IV 29, 2
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ENGLISH-HEBREW GLOSSARY OF TECHNICAL TERMS IN *SEFER HA-TEQUFAH*

No	English	Hebrew	*Sefer ha-Tequfah*
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2	*al-fardār*	אל פרדאר	§14:1,2
3	approximation	דרך קרובה	§1:3; §2:1
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4	ascendant	צומחת	§3:4
		צומח	§16:1
5	ascendant degree	מעלה צומחת	§1:7; §2:1,3; §3:2,3; §10:2; §13:6; §20:3
6	ascendant sign	מזל צומח	§5:1; §19:1
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7	ascensions	מצעדים	§2:3; §3:2,4; §5:1; §6:4; §7:1; §8:1,3; §9:4; §10:1; §11:1; §13:6; §20:4,5
8	aspect (noun)	מבט	§6:2,4; §11:1,2; §13:4,6,8; §16:3; §20:3
9	aspect (verb)	מביט	§11:2; §13:7

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10	backwards	אחורנית	§18:1
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11	benefic planet	כוכב טוב	§12:5,8; §13:2,3,5,6
12	bicorporal sign	שתי גופות	§18:1
13	birth	מולד	§1:3; §2:3; §4:3; §6:2,3; §7:2; §9:4; §13:2,9; §14:7
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15	Capricorn	גדי	§7:1; §8:3
16	cardines	יתדות	§12:4; §21:1
17	cast out	הוצא	§3:1; §13:9; §19:1,5,8
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18	Christian month	חדש הערלים	§13:10
19	circle	גלגל	§2:3; §20:4
20	climate	גבול	§7:1
21	configuration	מערכת	§4:3; §15:2; §17:4; §21:2

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24	country	ארץ	§2:3; §13:6; §20:4
25	cusp	תחלה	§7:1; §8:1,2,3; §9:4
26	day	יום	§1:3–6; §4:2; §5:1; §6:3; §9:2,3,5; §13:5,6,9,10; §14:2–5; §17:2; §19:3–8; §20:1–3; §21:4
27	deformed signs	מזלות בעלי מומין	§13:3
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28	degree	מעלה	§1:1; §2:2; §3:1–4; §5:1; §6:3; §8:3; §9:1,3,5; §13:1; §16:3; §17:4; §20:2,4
29	degrees of the circle	מעלות הגלגל	§2:3
30	determine	תקן	§4:1
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33	distance	מרחק	§9:1,2,4
34	*division <of the places> by rising times*	חלוק המצעדים	§7:1
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35	*equal degrees*	מעלות ישרות	§6:1; §8:2; §10:1; §11:1; §13:6; §17:2; §20:3,5

No	English	Hebrew	*Sefer ha-Tequfah*
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37	equator	קו השוה	§8:3
38	exaltation	כבוד	§11:2
39	fixed sign	מזל נאמן	§18:1
40	fortunate configuration	מערכת טובה	§4:3
41	fortunate place	מקום טוב	§13:2
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44	good fortune	טוב	§4:3; §12:1; §13:1,2,3,5; §14:9; §15:3; §16:2
		טובה	§4:3; §13:2
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47	house (planetary)	בית	§11:2
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49	illustration	דמיון	§7:1; §19:3,8; §20:2

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51	Jupiter	צדק	§14:2,5,6,7; §19:6
52	Libra	מאזנים	§7:3; §8:2,3
53	lord of the ascendant	בעל הצומח	§16:1
54	lord of the ascendant sign	בעל המזל העולה	§15:1
55	lord of the exaltation	בעל הכבוד	§11:2
56	lord of the hour	בעל השעה	§16:1; §19:2
57	lord of the house	בעל הבית	§11:2
58	lord of the term	בעל הגבול	§11:2
59	lord of the terminal sign	בעל הסוף	§12:2
60	lord of the triplicity	בעל השלישות	§4:2; §11:2; §21:2
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61	lords of <the places of> life	בעלי החיים	§5:1
62	lordship	ממשלה	§10:2; §14:2
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64	lot of money	מנת הממון	§16:3
65	lunar month	חדש הלבנה	§13:9
66	malefic planets	כוכב מזיק	§13:2,3
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		רעים	§13:4
67	Mars	מאדים	§13:7,8; §14:2–7; §19:6
68	mean motion	מהלך אמצעי	§2:1; §13:8
69	Mercury	ככב	§14:2,4,5,11; §21:2
70	method of proportions	דרך הערך	§9:1
71	minutes	חלקים	§1:4,6,7; §2:2; §3:2; §4:2; §5:1; §9:3
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72	misfortune	רע	§4:3; §12:1,8; §13:1; §16:1

No	English	Hebrew	*Sefer ha-Tequfah*
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74	Moon	לבנה	§4:2; §5:1; §13:3,4,6,7,9; §14:2,3,5,6,8,11
75	motion	מהלך	§2:1; §13:8; §20:1,3
76	moving rapidly	מהיר במהלך	§13:7
77	moving slowly	מהלך בהמתנה	§13:8
78	multiply	כפול	§2:2; §3:2; §9:1; §13:9; §19:2,4,8
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81	nativity	מולד	§2:1; §6:4; §10:2; §12:7; §13:1; §14:4,5; §15:2; §20:2,3; §21:2
82	nature (planet)	תולדת	§10:2; §13:1; §21:2
83	night	לילה	§4:2; §5:1; §13:1; §14:11
84	noon	חצי היום	§1:3,6
85	number	מספר	§1:1,3,4; §6:4; §9:5; §13:10; §14:2,5; §17:4; §19:4; §20:4
86	order	סדר	§14:3

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88	place (horoscopic)	בית	§6:4; §7:1; §8:1,2,3; §9:4; §10:2; §12:4,8; §16:3
89	planet	משרת	§4:1; §17:1
		כוכב	§6:2,3,4; §7:2,3; §9:1,4; §10:1,2; §11:1,2; §12:5,8; §13:1–6; §15:1,3; §20:3; §21:4
90	position (planet)	מקום	§2:1; §4:1,2; §5:1; §6:3,4; §9:4; §10:2; §11:1; §13:1,2,3,4,6; §14:7; §16:3
91	position of the direction	מקום הניהוג	§5:1; §13:6
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93	proportion/ratio	ערך	§6:4; §9:1
94	ray (planet)	ניצוץ	§13:1; §16:3
95	revolution of the days	תקופת הימים	§20:1,3; §21:4
96	revolution of the months	תקופת החדשים	§17:1,4; §20:2,3
97	revolution of the week	תקופת השבוע	§20:3
98	revolution of the year	תקופת השנה	§1:7; §2:3; §4:3; §6:3; §13:2,4,6,7; §15:1,3; §19:6; §20:3; §21:4,6
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104	Scorpio	עקרב	§7:1,2; §9:4
105	share	שתף	§14:1,2,6
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115	tables (astronomical)	לוחות	§1:6; §2:3; §8:3
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117	term	גבול	§11:2
118	terminal house	בית הסוף	§6:4; §8:2
119	terminal sign	מזל הסוף	§6:1,2,3; §8:1; §9:1; §10:1; §13:1; §15:2,3; §17:1; §18:2; §20:5; §21:3
120	test (verb)	נסה	§17:3
121	time	זמן	§14:2; §21:2
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122	triplicity	שלישות	§4:2,3; §11:2; §21:2
123	tropical sign	מתהפך	§18:1
124	unfortunate aspect	מבט רע	§13:6
125	unfortunate configuration	מערכת רעה	§4:3

No	English	Hebrew	*Sefer ha-Tequfah*
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Abū Ma'shar	אבו מעשר	*Moladot* III ii 4, 2, p. 281
Abū 'Alī	אבו עלי	*Moladot* III ii 4, 3, pp. 281–282
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al-fardār	אל פרדאר	*Moladot* IV 12, 1–21, pp. 191–195, 353–355 *Tequfah* §14:1–11, pp. 382–385
Al-Kindī	אל כנדי	*Moladot* III iv 3, 1, pp. 302–303
al-Nayrīzī	אל ניריזי	*Moladot* III iv 2, 2, p. 301
al-Zarqāl	אזרקאל	*Moladot* IV 1, 4, p. 342
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aspect of antagonism	מבט איבה	*Moladot* III i 9, 10, pp. 114–115, 262
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barren sign	מזל עקר	*Moladot* III v 1, 4, pp. 144–145, 305–306
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conjunction of Saturn and Jupiter	מחברת שבתאי וצדק	*Moladot* III iii 4, 7, pp. 134–135, 296–297 *Moladot* III ix 1, 4, pp. 329–330

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day under the charge of a planet	יום הכוכב	*Moladot* IV 25, 1–3, p. 363 *Moladot* IV 15, 1–2, pp. 358–359
decan	פנים	*Moladot* II 1, 4, p. 224 *Moladot* III i 4, 10, p. 245
deformed signs	מזלות המומים	*Moladot* III vi 1, 2, pp. 148–149, 309
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dignities	שלטונות ממשלה	*Moladot* II 1, 4, pp. 90–91, 222–224
direction along the terms	ניהוגים בגבולים	*Moladot* III i 15, 2, pp. 274–275
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domain of burning	גבול השריפה	*Moladot* III i 5, 3, p. 247
Dorotheus	דורוניוס	*Moladot* III i 3, 1, p. 236
Dragon	תלי	*Moladot* III i 14, 3, 118–119, 270
earthy signs	מזלות העפר	*Moladot* III x 3, 3, pp. 174–177, 336
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Enoch's rectification	מאזני חנוך	*Moladot* II 5, 1–10, pp. 92–95, 230–232
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excess of revolution	תוספת	*Tequfah* §1:3, p. 393 *Moladot* IV 1, 9, p. 346
fardār	פרדאר	*Moladot* IV 12, 1, pp. 190–195, 353–355
feminine quadrant	רביעית נקבה	*Moladot* III iii 3, 8–9, pp. 132–133, 295

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feminine sign	מזל נקבה	*Moladot* III i 8, 2, pp. 108–109, 256–257
fiery signs	מזלות האש	*Moladot* III x 3, 3, pp. 174–177, 336
finding the length of life	לדעת מדת החיים	*Moladot* III i 10, 1–4, pp. 114–115, 263–264
fixed sign	מזל עומד	*Moladot* III i 7, 3, pp. 104–105, 255
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fortunate places	מזלות טובים	*Moladot* IV 26, 1, pp. 200–201, 364
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house	בית	*Moladot* II 1, 4, p. 222
in its greatest power (planet)	בכחו הגדול	*Moladot* III ii 2, 2
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lifespan of the father	מדת חיי האד	*Moladot* III iv 1, 1–11, pp. 134–135, 297–298
lifespan of the mother	מדת חיי האם	*Moladot* III x 1, 1–7, pp. 172–173, 333–334

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lifespan of the native	מדת חיי הנולד	*Moladot* III i 9, 4–10, pp. 112–115, 262 *Moladot* III i 10, 1–4, pp. 114–115, 263–264
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lord of the decan	בעל הפנים	*Moladot* II 1, 4, pp. 90–91, 224
lord of the exaltation	בעל הכבוד	*Moladot* II 1, 4, pp. 90–91, 222–223
lord of the hour of the nativity	בעל שעת המולד	*Moladot* IV 17, 1, pp. 196–197, 360 *Moladot* IV 15, 1–2, pp. 194–195, 359
lord of the house	בעל הבית	*Moladot* II 1, 4, pp. 90–91, 222
lord of the term	בעל הגבול	*Moladot* II 1, 4, pp. 90–91 *Moladot* III i 15, 2, pp. 118–119, 274–275 *Moladot* IV 9, 5–7, pp. 190–191, 351–352
lord of the triplicity	בעל השלישות	*Moladot* II 1, 4, pp. 90–91, 223–224 *Moladot* III i 6, 3, pp. 104–105, 252–254
lord of the triplicity (continuous horoscopy)	בעל השלישות	*Moladot* III ii 1, 1, pp. 120–121, 277 *Moladot* IV 10, 1–3, pp. 190–191, 352 *Tequfah* §4:1–3, pp. 374–375, 397–398
lords of the crafts (Mars, Venus, Mercury)	בעלי האומנות	*Moladot* III x 3, 2–4, pp. 174–177, 336–336
lot	גורל	*Moladot* III i 3, 2, pp. 236–237 *Tequfah* §16:3, pp. 412–413
lot of brothers	גורל האחרים	*Moladot* III iii 3, 5, pp. 132–133, 294
lot of children	גורל הבנים	*Moladot* III v 2, 1, pp. 144–145, 306
lot of death	גורל המות	*Moladot* III viii 2, 2, pp. 164–165, 324–325
lot of Fortune	הגורל הטוב מנת החן	*Moladot* III i 3, 2, pp. 100–101, 237–239 *Tequfah* §16:3, pp. 384–385, 413–414
lot of males	גורל הזכרים	*Moladot* III vii 2, 3, pp. 160–161, 318–319
lot of money	מנת הממון	*Tequfah* §16:3, pp. 384–385, 414
lot of slaves	גורל העבדים	*Moladot* III vi 12, 4, pp. 156–157, 316
lot of the absent	גורל התעלומה	*Moladot* III ix 1, 4, pp. 168–169, 328–329
lot of the estate	גורל הקרקע	*Moladot* III iv 4, 4, pp. 140–141, 304
lot of the father	גורל האב	*Moladot* III iv 1, 2, pp. 136–137, 298–299
lot of the mother	גורל האם	*Moladot* III x 1, 5, pp. 138–139, 333

English	Hebrew	Reference
lot of the Sun	גורל השמש	*Moladot* III ix 1, 4, pp. 134–135, 328–239
lot of women	גורל הנשים	*Moladot* III vii 1, 10, pp. 156–156, 318
malefic planets	כוכבים רעים	*Moladot* III i 5, 11, pp. 102–103, 248
masculine quadrant	רביעית זכר	*Moladot* III iii 3, 8–9, pp. 132–133, 295
masculine sign	מזל זכר	*Moladot* III i 8, 2, pp. 108–109, 256–257
Māshā'allāh	מאשא אללה	*Moladot* III i 15, 1, pp. 272–273
melothesia	מזל שיורה על האיברים על דרך מחלקות טלה	*Moladot* III vi 10, 2, pp. 154–155, 314–315
Mercury and the tongue	כוכב חמה יורה על הלשון	*Moladot* III vi 8, 1–3, pp. 152–153
middle years	שנות הכוכב האמצעיות	*Moladot* III i 9, 4, pp. 112–113, 260
mixture	ממסך	*Moladot* III iii 4, 6
mourning	אבל	*Moladot* III xii 4, 4
nature	תולדת	*Moladot* I 8, 1, p. 216
ninth place	הבית התשיעי	*Moladot* I 2, 4, pp. 84–85, 210
order of the planets according to the days of the week under their charge	חנכ"ל שצ"ם	*Moladot* IV 15, 1, pp. 194–197, 358–360
pains of the planets in the signs	כאב הכוכבים במזות	*Moladot* III vi 9, 3, pp. 312–314
places of <the cause of> death	מקומות המות	*Moladot* III viii 2, 2, pp. 165, 325
places of death	מקומות כרת	*Moladot* III i 12, 1–5, pp. 116–117, 265–268 *Moladot* III i 14, 1–7, pp. 118–119, 269–272
places of fear	מקומות הפחד	*Moladot* III i 12, 1–5, pp. 116–117, 265–268
places of life	מקומות החיים	*Moladot* III i 3, 1–2, pp. 100–101, 237–238 *Moladot* III i 8, 1–22, pp. 109–111, 257–258 *Moladot* IV 9, 1–3, pp. 189–191
planets' powers and indications	כחות הכוכבים	*Moladot* III i 7, 10–12, pp. 106–107, 256 *Moladot* III ii 6, 9, pp. 126–127

English	Hebrew	Reference
power of the soul	כח הנשמה	*Moladot* I 9, 1, pp. 88–89, 218–219
Ptolemaic ages of man	השנים על דעת בטלמיוס	*Moladot* III ii 7, 1–11, pp. 126–129, 285–286
		Moladot IV 11, 1–2, pp. 190–191, 353
Ptolemy	תלמי בטלמיוס	*Moladot* II 1, 1, pp. 220–221
		Moladot III v 4, 1–6, p. 308
		Moladot IV 1, 6, pp. 343–344
quadrants	רביעיות	*Moladot* IV 27, 1, pp. 202–203, 366–367
ray of a planet	אור גוף ניצוץ	*Moladot* III i 15, 4, pp. 120–121, 276
		Tequfah §13:1, pp. 380–381, 409–410
receiving power	לקבל כח	*Moladot* IV 29, 2, pp. 202–203, 369–370
		Moladot III i 5, 11, pp. 102–103, 248
rectification of the nativity	מאזני המולד	*Moladot* II 1, 1, pp. 88–89
		Moladot II 1, 3–6, pp. 90–91
retrograde	שב אחורנית	*Moladot* III i 5, 4, pp. 102–103, 247
revolution of the days	תקופת הימים	*Moladot* IV 24, 1, pp. 198–199, 362
revolution of the months	תקופת החדשים	*Tequfah* §17:2; 4, pp. 414–415
		Moladot IV 21, 1, pp. 196–197, 361
revolution of the world	תקופת העולם	*Moladot* I 5, 1, pp. 86–87, 214–215
revolution of the year	תקופה השנה	*Tequfah* §15:1–3, pp. 384–385, 411–412
		Tequfah §1:7, pp. 373–374, 394–395
rising times	מצעדים	*Tequfah* §2:3, pp. 372–373, 395–396
ruler of the nativity	שליט על המולד	*Moladot* I 3, 3, pp. 86–87, 213
Sahl Ibn Bishr the Jew	סהל בל בשר הישראלי	*Moladot* III i 4, 9, pp. 244–245
Saturn and the Jews	שבתי במולד ישראלי	*Moladot* I 2, 4, pp. 84–85, 210–211
		Moladot III ix 1, 3, pp. 168–169, 328
scale of powers according to horoscopic places	מפאת הבתים	*Moladot* III i 3, 5, pp. 100–101
scale of powers according to the planets' dignities	לחשב כחות	*Moladot* III i 3, 3, pp. 100–101, 239–240
seasonal hour	שעה מעוותת	*Moladot* IV 4, 4, pp. 186–187, 348
short signs	מזלות קצרים	*Moladot* III i 4, 4, pp. 100–101, 242
sign of the city	מזל המדינה	*Moladot* IV 28, 1, pp. 202–203, 368
signs that signify beauty	מזלות שיורו על יופי	*Moladot* III i 4, 6–7, pp. 100–103, 243–244
		Moladot III vii 1, 7, pp. 158–159, 317–318

English	Hebrew	Reference
signs that signify intermediate beauty	מזלות שיורו על יופי אמצעי	*Moladot* III i 4, 8, pp. 102–103, 244,
signs with a human shape	מזלות שהם על צורות בן אדם	*Moladot* III i 4, 6–7, pp. 100–103, 243–244
		Moladot III vi 1, 2, pp. 148–149, 309
signs with an animal shape	מזלות צורת בהמה	*Tequfah* §13:3, pp. 380–381, 410
station	מעמד	*Moladot* III i 9, 6, pp. 112–113, 261
succedent places	בתים סמוכים	*Moladot* III i 9, 8, pp. 112–113, 261–262
term	גבול	*Moladot* II 1, 4, p. 224
terminal sign	מזל הסוף	*Tequfah* §6:1–4, pp. 374–377, 400–402
		Moladot IV 13, 1, pp. 194–195, 356
testimonies	עדיות	*Moladot* III i 5, 1, pp. 102–105, 246–247
Tetrabiblos	ספר הארבעה שערים	*Moladot* III v 4, 1, pp. 144–145, 307
Thābit ibn Qurra	תאבט	*Moladot* IV 1, 3, pp. 341–342
the father's lifespan	אורך חיי האב	*Moladot* III iv 1, 4–11
triplicity	שלישות	*Moladot* II 1, 4, p. 223
tropical sign	מזל מתהפך	*Moladot* III i 7, 3, pp. 104–105, 255
True anomaly	מנה מתוקנת	*Moladot* III i 9, 8, pp. 112–113, 261
under the ray of the Sun	תחת אור השמש	*Moladot* III i 9, 5, pp. 112–113, 260–261
unfortunate place	מזל רע בית רע	*Moladot* IV 26, 1, pp. 200–201, 364 *Tequfah* §12: 3–6, pp. 378–379
victories	ניצוחים	*Moladot* III vii 4, 1–11, pp. 160–163, 321, 322
watery signs	מזלות המים	*Moladot* III x 3, 3, pp. 174–177, 336 *Moladot* III v 1, 4, pp. 144–145, 305–306
witnesses	עדים	*Moladot* III i 5, 1, pp. 102–103, 246–247
years of the native's life according to Ptolemy	השנים על דעת בטלמיוס	*Moladot* III ii 7, 1–7, pp. 126–129, 284–285 *Moladot* IV 11, 1–2, pp. 190–191, 353

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