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TRANSLATOR'S INTRODUCTION

The Book of the Nine Judges (hereafter, *Judges*) is the third and final installment of the horary¹ portion of my *Essential Medieval Astrology* series.² For the typical traditional student who already knows the basics of chart reading and the meanings of houses and planets, these three books should form a pretty complete picture of how to answer questions in a traditional way. For those who are new to traditional astrology generally, I recommend that you first read my *Traditional Astrology for Today*, on traditional philosophy, concepts, and interpretation basics. Then, you should have my *Introductions to Traditional Astrology* (hereafter, *ITA*) at hand, since that material is used in every branch of traditional astrology, and I make frequent reference to it throughout this version of *Judges*.

Following are some of the features of each of the three volumes in the horary series:

- *The Search of the Heart* (hereafter, *Search*) describes the use of thought-interpretation and victors in consultation charts or the charts of questions. Thought-interpretation identifies a special planet or point in the chart, which indicates the client's core intention or thought or problem. Since a chart contains many possible competing candidates for this role, the one which wins this role is called a "victor." Thought-interpretation seems to have been used alongside more straightforward horary procedures (at least until the 9th Century AD), making it both historically and procedurally prior to answering formal questions.
- *The Forty Chapters* of al-Kindī is a famous, self-contained book on numerous questions, with a great deal of basic introductory material. As such, it is a good beginning point for learning how to answer questions. Most of *Forty Chapters* is also contained in *Judges*.
- *The Book of the Nine Judges* is the most compendious in terms of questions. It was originally written by its author-compilers as a complete introduction to astrology and questions, but most manuscripts and printed editions omitted the lengthy introductory portions. In the present translation, I have supplemented the standard, truncated version

¹ "Horary" is a more recent name for "questions," the branch of astrology that casts charts at the time of a question presented to an astrologer.

² See Appendix I for a complete listing as of 2011.

of *Judges* with a table of equivalent source material, my own introductory comments, and other helpful passages from Sahl and Bonatti in the Appendices. For most of the astrological authorities in this book, this is their first English translation.

So, each of these has its own value as a course text and for learning how to approach thoughts and questions. *Search* is the best guide to thoughts and victors, and presents some basic ways of approaching a chart. *Forty Chapters* is the best for those wanting a smaller and more manageable introduction to questions and astrological principles. And *Judges* is the best for serious students who know all the basics but want many source texts plus handy guides to horary interpretation.

§1: The structure and background of *Judges*³

Judges is famous (and occasionally legendary) compilation of material on questions, from the first half of the 12th Century AD. It is composed of works by numerous Perso-Arabic astrologers and astrological writers, probably all of which were active between the 8th and 9th Centuries AD (the most important and creative period of Perso-Arabic astrology). The distinguishing feature of *Judges* is its careful collating of sources. Rather than present consecutive translations of each author, its chief compiler (Hugo of Santalla) translated the works separately and then put all of the matching material together. For example, all of the passages on finding buried or hidden treasure are put together (§§4.15-18), as are the opinions on missing or runaway wives (§§7.30-33).⁴ But it was not Hugo's first attempt at such a project. It is actually the expansion of an earlier compilation by him (and possibly also Hermann of Carinthia), *The Book of the Three Judges*.⁵ Burnett (1977) believes that *Three Judges* can be dated to before 1151, and says that some of the chapters in it are closer to the Arabic sources than they become in *Judges*: probably

³ My historical description of *Judges* is based on Burnett 1977, 2001, and 2006. Above all others, Charles Burnett has done the most to explain the history and interest of *Judges*, and I am grateful to him and David Juste for their help and advice.

⁴ Since not every author had arranged his paragraphs in the same way, the order of sections is not always precise for every possible topic: in Appendix E I have listed all of the main topics and questions, and the sections corresponding to them.

⁵ According to Burnett, the material from Sahl in *Three Judges* bears a style more like Hermann's than Hugo's.

Hugo reworked the Latin for its final form. To my mind, both versions of *Judges* probably belong to the 1130s-1140s, as that was a particularly active time for both Hugo and Hermann (see my introductions to *The Book of Aristotle* and *Search*).

By the 14th Century, a legend reported in one of the manuscripts says that the book originated as a gift from the Sultan of Baghdad to Holy Roman Emperor Frederick II (13th Century). This certainly captures the idea that *Judges* is a great gift of Arabic astrology to the West, but given Hugo's authorship of the compilation, it is of course false. Nevertheless, it was a highly esteemed enough to undergo numerous manuscript copies and printed editions. But its value was not always appreciated. In his preface *To the Reader in Christian Astrology*, William Lilly disdains its Latin translator as someone who does not understand astrology. Lilly also includes the translator of al-Kindī's *Forty Chapters*, which was undoubtedly Robert of Ketton, suggesting that what he objected to was not the rendition of the astrology, but the writing—or rather, that the Latin was so unusual that it made it difficult to learn the astrology described. Lilly was already drawing on alternative translations of material from the Latin al-Rijāl as well as translations by John of Seville, whose clear and straightforward Latin lacks Hugo's curlicues and artifice. But Lilly was wrong to think that one cannot learn astrology from these texts. Hermann and Hugo may never have cast a chart, but as I believe the reader of *Forty Chapters* and *Judges* will see, only a little mental adjustment is needed to get valuable astrology from both texts. The trick is really to slow down. A typical sentence from John's Latin might read, "If the lord of the first house and the Moon are applying to lord of the tenth, then the querent will get the honor he hopes for." This is a friendly, if-then statement. But the equivalent sentence in Hugo might read, "The lord of the east, and no less the Moon, rendering counsel to [the lord] of the house of kings, really obtains the hoped-for position." Once we know that "rendering counsel" is Hugo's translation of the Arabic "pushing management" or simply "applying," we know exactly what the sentence means. I have included Hugo's special vocabulary in the Glossary, and frequently alert readers to the relevant chapters of my *Introductions to Traditional Astrology (ITA)* for these technical terms.

It seems to me that *Judges* should be understood as being divided into the following two parts, although the official section numbering I have adopted from Charles Burnett does not match it precisely:

1. §A-§1.1: *Introduction*. The lengthy introduction, which can be understood as having three parts. This translation of *Judges* has only the last part.
 - a. §§A.1-125: *Introduction to astrology*. An introduction to astrology, covering everything from the natures of the signs and planets, to planetary configurations such as aspects and transfers of light, to cookbook interpretations of planets in the houses, and aphorisms on interpreting charts. This introduction is virtually equivalent to all of the material in *ITA* I-V, and includes a translation of Sahl's *Fifty Judgments* and much of al-Kindī's own introduction to *Forty Chapters*. Since so much of this is already translated by me in *ITA*, *Forty Chapters*, and *WSM*, I have elected to omit it. Below, I provide a table of these sections with their English equivalents, for those who wish to review the material.
 - b. §A.126: *The "hidden" preface*. A short preface by Hugo of Santalla (the primary translator and compiler), which acts as a transition between the material on astrology basics, and general instructions on questions. In it, Hugo describes some of his views on magic, talismans, and astrology. Burnett (2006) translated this preface, and I summarize its main points below.
 - c. §A.127-134, and §1.1: *Introduction to questions and victors*. This part primarily contains the views of Māshā'allāh, 'Umar, and Sahl on determining signifiers and the basic types of planetary configurations which provide positive answers to questions. The material from Sahl, which is taken from the opening of his *On Questions*, also contains a valuable chart example from 824 AD. To this we might also add §Z.1, which is really a list of problematic configurations which prevent a matter from coming about.
2. §1.2-Z.14: *House-based questions, and weather/disasters*. The bulk of *Judges* is organized according to house topic (such as wealth in §2 and attaining positions of honor in §10), with §Z covering mundane questions on weather and disasters.

In his preface to *Three Judges*,⁶ Hugo described how he worked. He wanted to make a convenient handbook for people not otherwise well introduced to this branch of astrology, and so took excerpts from three different authors: 'Umar al-Tabarī, Sahl bin Bishr, and al-Kindī. After putting their introductory material first, he then organized the excerpts on questions both by individual question and by house topic ("the order of signs") for easy comprehension. Hugo probably felt compelled to emphasize this point about house order, because neither al-Kindī nor 'Umar followed any discernible order of questions in their books.⁷ Readers of my translation of *Forty Chapters* will see that al-Kindī ranges from controversies and wars to theft and fugitives, then travel, honors, sieges, more on war, and so on. In Appendix F below, one may see that 'Umar wanders from topics such as children and absent people, to marriage and the sciences. On the other hand, Sahl's *On Quest.* generally follows a logical order of topics following the houses. So Hugo must have thought that his compendium might set a new and better standard for learning questions, since it improved on the style of two of its three sources. As it happened, such a hope would have been disappointed: despite its numerous manuscript copies and printed editions, *Judges* was never as popular as other works on questions, including those which used the same house-based organization: John of Seville's Sahl was more popular for its size and easier Latin, and al-Rijāl's huge and likewise easy-to-read *Book of the Skilled* (known in Latin as *On the Judgments of the Stars*) organized its material by house topics for nativities and elections as well, and not just for questions.

The transformation of *Three Judges* into *Nine Judges* was roughly as follows. First, Hugo (and possibly Hermann, even with the cooperation of Robert of Ketton) translated and collated the material from the following works, to create *Three Judges*:

⁶ *Three Judges* seems also to have been dedicated to Hugo's employer, Bishop Michael of Tarazona. This is the same Michael who got Hugo to translate the so-called *Book of Aristotle*, a Hellenistic work by Māshā'allāh on nativities, and available in my *Persian Nativities I*.

⁷ Recall that the natal topics in Ptolemy's *Tet.* did not follow a house order, either, but were broadly based on the typical order of events in life.

1. Al-Kindī (ca. 801 – 870 AD), from *The Forty Chapters*.
2. ‘Umar al-Tabarī (d. ca. 815 AD), from his *Book of Questions in the Judgments of the Stars*,⁸ a 138-chapter book on judgments.⁹
3. Sahl bin Bishr (fl. first half of 9th Cent.), from his *On Questions*.

The question might be raised as to whether Hugo arranged the Arabic material first and then translated it, or translated his Arabic sources first. Based on my own work here, I believe he translated each work separately. For one thing, I find the Latin of Hugo’s ‘Umar much more turgid and frustrating than his rendition of the other authors. Likewise, in the “Dorotheus” passages for *Nine Judges*, Hugo uses the verb *expostulo* four or five times, but not at all for any other author. Since Dorotheus has close (and sometimes word-for-word) parallels with both Sahl and al-Khayyāt, it is more likely that this difference in vocabulary is due to Hugo translating it separately and on its own, rather than at the same time as the others.

Be that as it may, when expanding *Three Judges*, Hugo added the following authors to both the introductory portions and the body of the work:

4. Abu ‘Ali al-Khayyāt (ca. 770 – ca. 835 AD), from his book on questions called the *Book of the Secret of Hope*,¹⁰ which (like Sahl’s *On Questions*) was itself largely taken from Māshā’allāh but in several places borrows from ‘Umar.
5. “Dorotheus,” an unknown person or text which drew on Māshā’allāh, and perhaps mistook Māshā’allāh’s own Arabic translation of Dorotheus’s *Carmen* (now largely lost) to be by Dorotheus himself. (It must be noted that much of *Carmen* V can be found in *Judges* or in Sahl’s *On Elect*). From this point on, I will refer to this unknown person or text as Dorotheus, and when referring to the historical Dorotheus represented by the Arabic *Carmen*, I will refer to *Carmen*.
6. “Aristotle,” another unknown person or text, whose methods often differ from everyone else’s. According to Burnett, this material is

⁸ *Kitab al-Masa’il fi-Akhlak al-Nujum*. See Sezgin p. 112, #2.

⁹ Portions of this translation are found (with the chapters somewhat in order) as the medieval *De Iudiciis Astrorum*: see Carmody, p. 39. Since there is no complete English translation of ‘Umar, I have listed the correspondences between ‘Umar’s Arabic and *Judges* in Appendix F, using the unpublished table of contents provided to me by Burnett.

¹⁰ See Sezgin p. 121.

found mediievally in works attributed to Ptolemy, Aristotle, and Raymond of Marseilles. But I note that in his *Great Introduction*, Abū Ma'shar refers to an 'Iṣṭrāṭu or 'Iṣṭrāṭuā, whose name John of Seville transliterates as Asthoathoal, Arsthotho, Asthotho, and so on. The similarity of the Arabic name to Aristotle is close enough to make him a candidate for being the "Aristotle" of *Judges*. From this point on, I will refer to this unknown person as Aristotle, and when referring to the philosopher Aristotle, I will make that distinction clear.

7. Jirjis, whose name is transliterated in various texts as Egregius, Zy-mus, and others. Burnett suggests this might be an Arabic rendition of the Greek name *Georgios*, which would make this person a Byzantine Greek, perhaps of the 9th Century. In *WSM*, I translated a work on the planets in the houses attributed to both Māshā'allāh and Jirjis, and this very work was included by Hugo in the introductory portion of *Judges* under the name Jirjis.

Finally, to these seven authors, Hugo added the following two, solely for the introductory portion:

8. Māshā'allāh (ca. 740 – ca. 815 AD). According to Burnett,¹¹ the sections attributed to Māshā'allāh are not taken directly from his own *Book of Questions*, but from some intermediary source which is related to al-Khayyāt and Dorotheus. Nonetheless, if it forms a single continuous text, then it contains the significations of the planets, a list of 14 planetary configurations (which in turn underlies the lists in Sahl and 'Umar), information on the Sun and Moon, and finally the instructions for questions which appear in this version of *Judges* (§§A.127 and 132).
9. Abu Ma'shar (787 – 886 AD). This consists primarily of abbreviated lists of significations of the planets, from his *Great Introduction* VII.

And so, the original three judges became nine. But as I mentioned above, since I have omitted most of the introductory portions (using only the standard, truncated form of *Judges*), nothing of Abū Ma'shar appears here. The

¹¹ Burnett 2011, "A complete list of the chapters of the *Liber novem iudicum*," privately circulated.

§3: An introduction to questions

In this section I will provide an introduction to questions, which is often called “horary” astrology. The word horary simply means “pertaining to the hour,” indicating that a client’s questions derive from current problems of the moment.²⁷ There are a number of good introductions to questions available in English, most notably Treatises 5 and 6 of Bonatti’s *BOA*, as well as William Lilly’s *CA*. There are also several contemporary courses one may take. Here, I will draw on my own translations and my study under Deb Houlding and Sue Ward, to paint a picture of how to approach questions—particularly from the Perso-Arabic perspective of *Search* and *Judges*. Although I believe my summary is relatively complete, at least for beginners, the student should also read thoroughly and understand the following texts from the traditional astrologers:

- The introduction to *Search*, on victors and thought-interpretation.
- All of *Judges* §A.
- Sahl’s own introduction and chart example, in *Judges* §1.1.
- Māshā’allāh’s significator selection rules from *OR*, in Appendix C.
- *ITA* III, on planetary configurations.
- Sahl’s *Fifty Judgments*, in Appendix A.
- Bonatti’s opening material on questions, in Appendix B.
- Al-Rijāl’s aphorisms on questions, in Appendix D.
- *Judges* §Z.1, on problematic configurations.
- If possible, Bonatti’s *146 Considerations* (*BOA* Tr. 5).

(1) *The thought and initial consultation*

As I argued in my introduction to *Search*, the astrologer’s first step in a live consultation was to cast a chart for that consultation, and find the significator of thought. In most cases this involved finding a victor of some sort, but *Search* describes other methods as well. I have found the twelfth-part method

²⁷ Sometimes there is overlap between questions that can be answered through a nativity or solar revolution (or other natal techniques), such as questions about life as a whole, or what the coming year will be like, or even what certain areas of life will be like in the next year. But here we will assume the formal horary questions such as are found in *Judges*, like the location of stolen goods, or whether a house will sell, how long a king will reign, and so on.

attributed to the Indians in *Search* I.9.3 to be helpful. The purpose of the significator of thought was to identify the core issue at hand, or even to guide the astrologer's attention to one area of the chart for the subsequent interpretation. In al-Rijāl I.24 for example, the significator of thought first identified a house, and through a discussion with the client, a specific question was decided upon. (I believe 'Umar's methods for finding this significator can be found in *Judges* §A.129.) Over time, the use of these significators as a separate step was omitted altogether. Or, since the lord of the Ascendant and other planets are supposed to describe the situation accurately anyway, astrologers relied on the lord of the Ascendant and other key planets to play this role instead. I include it here because it was part of the original Perso-Arabic approach to questions.

(2) *The question*

This is a complicated matter, and I have tried to put the material in some kind of reasonable order, but it really boils down to a few points: identify a problem, commit to the solution, understand the procedures, and interpret the chart.

Identify the problem. Many texts on questions (traditional and modern) warn the astrologer of two kinds of questions: superficial questions, and those posed by tricksters and skeptics. To my mind, Deb Houlding distills this nicely by saying that the question has got to involve an actual *problem* requiring counsel. So, idle questions about possible future love, or a lost object that one does not really miss, or situations whose outcome is virtually known and accepted, tend to be ruled out. This also will tend to rule out skeptics, provided that we remember two things: first, that a trickster or skeptic will not often know how to pose an actual problem because there is none there to begin with;²⁸ second, that the chart must accurately describe the situation.²⁹ Without a real problem, the chart is more likely to be indeterminate and should be avoided.

This emphasis on problems also touches on another warning: that the astrologer should not ask his or her own question, but rather consult someone

²⁸ See §A.127, and *OHT* §2 (in *Search* Appendix C).

²⁹ For example, the separations and applications of the planets (and especially the Moon), and the placements of the planets generally, should describe the situation.

accurately: for example, a fast-moving planet in an angle and a movable sign, will tend to favor very short time units. A slow-moving planet in a fixed sign and cadent place may indicate the longest ones.

- o *Real-time motions.* In these cases, we watch for the actual transits of key planets as they connect with each other or transit important cusps (such as the real-time perfection of an aspect, or the Moon's transit to the Ascendant of the question), or even make their phases and stations (such as turning direct, or emerging from the Sun's rays). Many of these are described in Sahl's *On Times*, found in *WSM* and *Search* II.5.

Example chart:

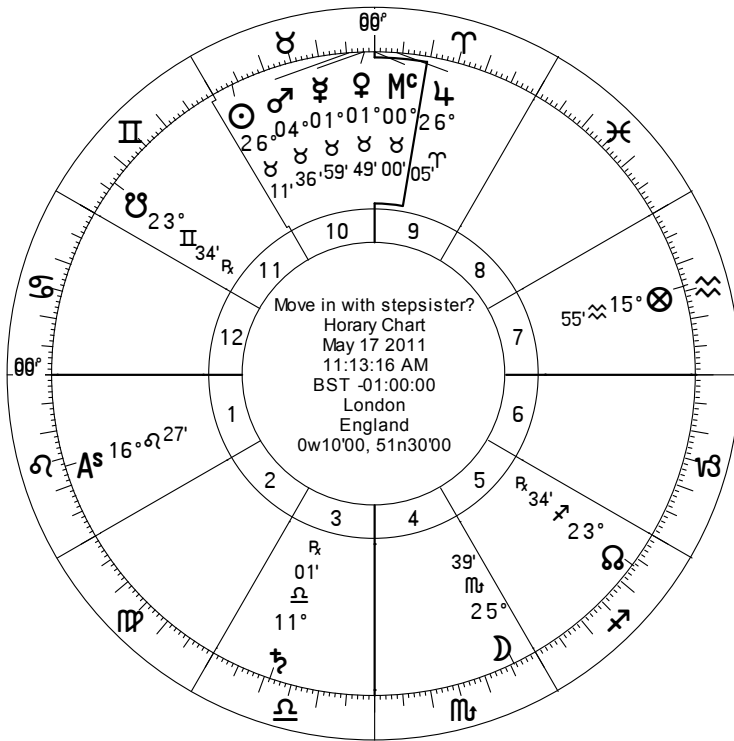


Figure 5: Should I move in with my stepsister?

In this example, the astrologer asked his own question, but only after careful consideration and rehearsing the kinds of problems and opportunities that the answer might provide. He wanted to know whether it was a good idea to move in with his stepsister. At the time, she was estranged from her husband, and their three boys were about to move into a new house with her. The husband did not want to separate, but for the moment had agreed to move into an apartment. Since the querent was self-employed and wanted to spend more time with his nephews anyway, she suggested that he could live rent-free in the basement, in exchange for performing child-care duties. This would have in turn relieved her of the many hassles and costs involved with babysitters. Already, the querent could think of reasons why this could be a bad idea, but he was attracted by the idea of not having to pay rent as well as being more involved in the children's lives.

The chart is cast in whole-sign houses, since that is what the astrologer uses in practice. The Ascendant of the chart represents the querent, and is only a couple of degrees from his natal Midheaven. The third and its lord Venus represent the stepsister, because for all intents and purposes she is a sister and kin, and he thinks of her as such. An exalted Saturn is in her house, and because Saturn was the astrologer's profected lord of the year, this also suggested that the question was well-rooted and the intention was clear.

In fact, this Saturn was the astrologer's first warning sign, because in his own natal profection and solar revolution for that year, Saturn indicated family disruptions and isolation. He was already worried that this new location in a distant suburb would make him feel isolated from his usual routine and friends, since he would have to rely on difficult public transportation. Exalted planets can show great confidence, but also pride and heavy authority: since Saturn characterizes the sister, it suggested another point: that the querent would be basically powerless. Without a formal rental agreement, he would have little to stand on if the situation changed.

Looking at the angles, we see that the Midheaven of the chart has Venus on it, and she rules the stepsister: so she is an especially notable planet. She is in her own domicile, which symbolizes the sister being strong in her own house. But the Sun is also in Taurus: as the lord of the Ascendant, it shows the querent in her house, just as in the hypothetical situation being asked about.

The Moon is also notable not only in her own right, but because she is in an angle of the chart that is also important: namely, the fourth, the actual

§2: SECOND HOUSE

2 nd House	
Acquiring money	§§2.1-5
Source of money	§§2.6-10
Quantity of money	§§2.11-12
When acquired	§2.13
Collecting debts	§§2.13-14, 2.16

Figure 13: Questions of the second house

§2.1: On those things which pertain to the second house—Sahl¹

Whenever inquiries of the second after the east are brought forth (of which kind is that for livelihood, profit, and expected acquisition—or even what is going to come unexpectedly), first of all it is good to observe the significators of the querent himself: namely, the lord of the east and the Moon. But after that, the second and the lord of the second must be consulted. But everywhere we even apply the partner, Jupiter, because he portends wealth and resources.²

And so, the Moon or the lord of the east applying to the significator (that is, the minister of the question),³ or the significator [applying to] the eastern [lord], or at least if there is a transfer of light between them, it promises livelihood and makes a certain judgment of acquisition. Venus and Jupiter being found in the domicile of resources even conveys the same thing.

Likewise, with these things (which were stated above) being in no way found, wealth and the acquisition of livelihood is denied. But if the malevolents traverse in the second (which is the domicile of profit), they do not only destroy livelihoods, but prepare and introduce losses. But if the Moon happened to be found trading in a solitary way, this misfortune will be long-lasting and unwavering.⁴

¹ Cf. *On Quest.* §2.1. This should be read with §§2.4 and 2.5.

² This sentence is not in John's Sahl, and may have been inserted by Hugo in accordance with al-Khayyāt in §2.4 below.

³ That is, the lord of the second, according to al-Khayyāt.

⁴ I take this to mean that the Moon must be void in course *in addition to* the other indicators of misfortune.

§2.2: On acquiring money—‘Umar

And so, a question about obtaining money usually comes to be in a manifold way. For most often, someone about to seek it falls into doubt as to whether he should demand it from the king or approach someone else completely.⁵

Moreover, with respect to acquiring wealth, sometimes an indefinite question is brought up.⁶ If therefore someone asking about getting resources asked in an indefinite way, it seems appropriate to attend to whether or not the lord of the east and the Moon (or either of these) would regard the east,⁷ [and] even the star which collected the light of each, or which rendered light between each, or [the light] of one of them to the east: because that one deserves to have control over the duty of the significator. Therefore, this [significator] applying to fortunate ones and being received, really lavishes money from that party⁸ which it regards. And if it were variously demanded from the tetragon or opposition or assembly, it will bring profit after labor. From a trigon or hexagon, it introduces it easily.

Moreover, if he would try to obtain something from the king, while [the significator] would apply to the lord of the Midheaven (not without its reception), even being regarded by the lord of the eleventh, he will wrest the favor from the king. However, a tetragonal or oppositional regard or application, or from an assembly, is difficult; from the trigon or hexagon, it wholly confers it without labor.⁹

§2.3: On acquiring money—al-Kindi¹⁰

§453. Anyone worried about accumulating money, [who] burns avidly [with a desire] to increase his possessions, [but is] uncertain by what means or from whom or where and whence he would be able to acquire it, should consult the lord of the Ascendant. For an application of it with the lord of

⁵ *Absolute.*

⁶ That is, without a specific person involved, and perhaps without a specific timeline: see §1.1 above.

⁷ ‘Umar is telling us to decide which planet will be the querent’s primary significator, just as he has in §A.130, and as Māshā’allāh does in *OR* Ch. 2 (Appendix C below).

⁸ *Parte.* I take ‘Umar to mean that the nature and rulerships of the fortunate planet will indicate the kind of person who supplies the money.

⁹ This question is continued in §2.7 below.

¹⁰ Cf. al-Rijāl I.24-25.

Lastly, the nature and quality of the land is found from the fourth domicile. So, the fourth being fiery, indicates hard, mountainous, even rough land. But earthy demonstrates level ground. Airy, it is shown as being partly mountains, partly level ground. Finally watery, designates it is abundant¹⁵ or watery or near waters.

§4.6: On selling real estate or houses—‘Umar¹⁶

And so, with any question proposed about buying a house or country home or real estate, the querent himself claims the east and its lord, the seller (or the one about whom it is asked) [claims] the seventh and its lord, but the fourth (with the Moon) is allotted the signification of the thing to be sold. We hand over the price to the lord of the Midheaven.¹⁷

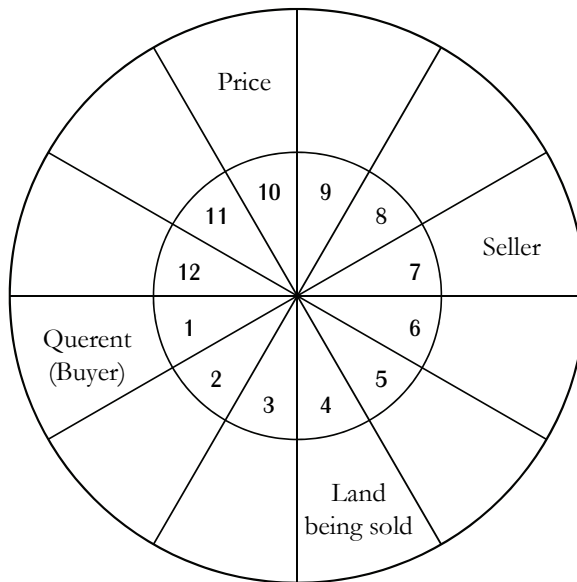


Figure 19: Angles for making the sale (‘Umar §4.6)

¹⁵ Or perhaps, “flooded” (*influum*).

¹⁶ Cf. al-Rijāl, I.32 (first part), and *Carmen* V.9. This question is also about buying land, but really in terms of the business deal itself.

¹⁷ Al-Rijāl adds that the separation of the Moon indicates the buyer, her application the seller, and a planet in the fourth also indicates what is sold. Deb Houlding argues that the tenth and its lord are not really the “price” as such, but the profit or result for what is being bought: if the querent is the buyer, a good tenth house shows a good deal for the price; if the querent is the seller, it shows a good profit for what is sold.

If therefore the eastern [lord] would regard the lord of the seventh, or would apply to it, it means the querent looks for¹⁸ the things for sale. But an application of the lord of the seventh with the eastern [lord], denotes that the seller is inclined [to the sale]. With an application being denied, while there is no transfer or collection of light, they speak against the sale, and deny that they can come together amongst themselves.

Moreover, an application of the eastern lord with that of the seventh¹⁹ (or of [the latter] to [the former]) from a tetragon or opposition or assembly,²⁰ promises that it comes about, [but] not without labor and trouble coming afterwards. Which if reception is present, the impediment is judged as being less, and the end easier. Moreover, an application discovered from the trigon or hexagon bestows the effect without the whole trouble²¹ of labor. Finally, with reception being had, it commends the benevolence of the buyer.

Furthermore, with the infortunes possessing the fourth, and being made firm in them, but being peregrine, the forsakenness or corruption of the things for sale is designated. [The lord of the fourth house signifies the same, if it were retrograde or unfortunate, or is in its fall from its own house or exaltation.]²² Now, if the fortunate ones would be in that same place, be they alien or closely related,²³ they inhabit and wholly save what is sold.

Next too,²⁴ the lord of the fourth and the Moon applying to the eastern lord with reception, undoubtedly buys the things for sale, especially if the Moon and the lord of the fourth would possess any dignity of the eastern lord. Which if it would happen otherwise than what we said before, namely

¹⁸ *Postulare*. That is, the querent is more eager than the seller.

¹⁹ Reading *septimi* for *septimo* (“the seventh”).

²⁰ This reference to the assembly must be something added by Hugo, as al-Rijāl omits it (nor does it make sense).

²¹ Reading *toto laboris incommodo* for *totius laboris incommodo*.

²² Adding with al-Rijāl.

²³ This must mean “be they peregrine or having a dignity there.”

²⁴ Al-Rijāl is a bit more lengthy here, and reads more like Sahl’s *On Quest.* §4.1: “Afterwards, look to see if the lord of the Ascendant or the Moon would apply itself to the lord of the fourth, or if the lord of the fourth or the Moon would apply itself to the lord of the Ascendant: and if the lord of the fourth house alone applied itself to the lord of the Ascendant, and it receives it (or both of them if both applied to it), or if the lord of the Ascendant and the Moon [were] in the fourth house, and the lord of the fourth in the Ascendant, it signifies that the real estate will be bought, and that he will obtain it. But this were not so, and the Moon conveys the light of one of them to the other, it denotes that the matter will come to be, but through mediators and the hands of legates. But if no application came between [them], nor a transfer of light, nor a planet which would conjoin [i.e., collect] their lights, it portends that there will be no sale of the estate.”

so that there would be no application of each of the aforesaid, nor of either one, with the eastern lord, while there is no transfer nor one who would collect their lights, it fully speaks against the purchase.

§4.7: On the quantity of the price—‘Umar²⁵

Moreover, the quantity of the price could be scrutinized in such an order. For the lord of the Midheaven, or that star which is placed firmly in it (the one of them, I say, which is stronger), is deservedly allotted the role of the signification (but to be the stronger one is to be eastern or direct, traversing in [its own] house or sovereignty or triplicity). And thus the individual units [of currency] will have to be bestowed according to the lesser years of that star. For, being in its own house, it indicates thousands or hundreds; but in the trigon, [multiples] of ten or single units.

Also, with the lord of the Midheaven being estranged from every dignity of its own, while however it is retrograde or scorched or descending,²⁶ or affected by any kind of corruption, observe diligently [to see] if a strong star placed in the tenth would be staying [there] more firmly: for that one will elicit the quantity and manner of the price. Which if no star would possess the Midheaven, [take the] lord of the tenth, [even] with it being cadent from it [and] even with its regard being denied, [even] if it would be unlucky (namely retrograde or scorched): it lavishes units [of currency] according to its lesser years, or [multiples] of ten.²⁷

[A Lot of real estate]

It will be permitted to claim all things from the Lot of real estate: namely that you should begin from the degree of the lord of the fourth, taking it to the degree and point of Saturn, [and] draw it down it from the fourth: for where the number will be ended, it is necessary that this Lot be found.²⁸

²⁵ Cf. al-Rijāl I.32 (middle), and I.33-35. I have made certain corrections based on al-Rijāl.

²⁶ That is, in its own fall.

²⁷ Al-Rijāl does not list the multiples of ten, and he is probably right.

²⁸ ‘Umar’s calculation seems to be this: by day, from the lord of the fourth to Saturn, and projected from the IC; but if Saturn rules the fourth, go from the lord of the fourth to Saturn, and project from the fourth (which does not make sense, because by definition Saturn would be the location of the Lot). To me it makes more sense to project from the Ascendant. Al-Rijāl himself (I.32) cites the Lot of real estate according to Hermes, found in *ITA* VI.2.10: by day or night from Saturn to the Moon, and projected from the Ascendant.

Moreover, with Saturn claiming the rulership of the fourth, [start by] taking it up from the degree of the fourth to the degree of the Saturn; [and] with the degrees of that fourth being added, and the beginning of the drawing-down being taken from the fourth, you will really find the Lot at the ending of the number. By²⁹ night on the other hand, taking it from the degree of Saturn to the degree of the fourth, you will thus make the beginning of the reduction from it; where the number left off indicates this Lot.

And so, an application of [the Lot's] lord with a lord of the seventh that is receiving it, claims a sale. (In like manner, one of the lord of the east and [the lord of the Lot] will make good on it; even one of this lord and of the lord of the seventh, pursues the action: for a joint regard of these finally confirms the sale.)³⁰ [But if the degree of the Lot and the degree of its lord were unfortunate, it signifies the pillaging and devastation of the estate. If the Lot and its lord were fortunate, it signifies the perpetuation and success of the estate.]³¹

[The profit and difficulty of the purchase]

In addition, the joint application of the lord of the seventh and of the Moon, but equally that of the Lot and its lord and the eastern lord, more clearly responds to a question as to whether any usefulness will follow from a purchase that has been made. An application of them (or of the majority) from a trigon or hexagon with reception, designates the effected and useful possession of the thing.

The lord of the fifth, taking on a signification of this kind, principally introduces the testimonies of the matter:³² for, it applying to the lord of the east by a trigon or hexagon, and likewise being fortunate and lucky, testifies there is pleasantness³³ in it. Which if it happened otherwise, namely from either a tetragon or opposition or assembly, [then] should an application of all or at least a major portion [of them] be found with the eastern lord, it

²⁹ This sentence originally appeared below, but I have brought it up here for clarity's sake.

³⁰ I have put this comment in parentheses because it does not appear in al-Rijāl, and so may be a later addition.

³¹ Adding with al-Rijāl, in place of Hugo's rather lame "And so, the degree of the Lot being corrupted along with its own lord, shows the real estate is uncultivated; but the luckiness of each promises it is inhabited."

³² That is, of its profit and success (al-Rijāl).

³³ This should be profit or success (*profectum*, al-Rijāl), since the fifth is the second (wealth) from the fourth.

lavishes no profit without anxiety. But reception being present, mitigates the hour of the sale a little bit.³⁴

With a tetragonal or opposite application from the eastern lord with the lord of the seventh (or from the assembly),³⁵ if, I say, reception is present, and if they apply in degrees, they prefer to introduce the hour of the purchase after the troubles of labor and difficulty.³⁶

§4.8: On the cultivators of fields—*al-Khayyāt*

With a question made about its cultivators or farmers, and their status and steadfastness, but even about what is contained on the land, the east comprehends the farmers and cultivators, the fourth house the status of the land, the seventh the germinating things of the land, the Midheaven the produce and trees.

Therefore, a malevolent traversing in the east denotes fraudulent and the worst farmers. A benevolent in the same place portends the contrary. The direct course of a benevolent testifies that they stay, retrogradation drives them away. Moreover, a direct malevolent suggests [their] steadfastness,³⁷ retrogradation their flight.

Any lucky one in the Midheaven, and direct, indicates many and strong trees. But retrograde, [it means] many but weak ones, whence the one who buys [the land] will be afflicted by regret. A malevolent in the same place means a scarcity of trees. Its retrogradation destroys what is left. But if [the situation] in the Midheaven were established so that the lord of the Midheaven would regard the Midheaven itself, it promises they are there. Being eastern, it means recent [trees], [and] the distance of the star³⁸ from the Solar circle really indicates the age. Western shows they are old. Being direct, it denotes the steadfastness of the trees, being retrograde likewise [indicates] to

³⁴ That is, “it will come about with less labor” (*al-Rijāl*).

³⁵ In this case, *al-Rijāl* does include the assembly.

³⁶ *Al-Rijāl* then continues with a sentence that may be ‘Umar’s own: “Moreover, if you wished to know when the estate would be given to you, look at the application of the lord of the Ascendant with the lord of the fourth house, and carefully examine the time from this aspect, just as we have stated, and you will find it, God granting.”

³⁷ That is, the bad farmers will stay as long as possible.

³⁸ That is, the lord of the Midheaven.

the contrary. But if the lord of the Midheaven does not regard the tenth,³⁹ it indicates [the land] is empty of trees.

Moreover, the status of the harvests and germinating things especially emanates, and is distinguished from, the seventh—as was stated above with respect to the lord of the Midheaven.

But the fourth reveals the nature of the land. Therefore, Aries or any [sign] of its triplicity being in the fourth indicates mountainous land, hard and rough, even full of stones. Taurus or its triplicity denotes that it is level. The triplicity of Gemini, partly flat, partly mountainous. Cancer or its triplicity: [it is] near waters, having lakes and swamps. But if the fourth were double-bodied, an inequality is demonstrated: namely so that it has flat land here, mountains there.

§4.9: On the status of fields—Dorotheus⁴⁰

Which if it was sought with respect to the status of the land and its living things, and what things are on it, note that the east portends the cultivators and inhabitants and what is handed in it. But the fourth determines whatever status of the land there is. The seventh means what things are in it⁴¹ that are smaller than trees. Moreover, from the Midheaven are designated the produce and trees.

And so, infortunes established in the east testifies that the inhabitants are fraudulent, untrustworthy, and thieves. But fortunate ones in that same place shows just and pious and faithful ones; [their] retrogradation means their withdrawal. Moreover, infortunes being firmly in the east denotes lasting difficulties; retrogradation, the contrary.

Also, [benevolents] in the Midheaven, and being direct, indicate the toughness and strength of the trees. But being retrograde they portend fragile ones, and for that matter they devastate [them], so that one after another they will lay them out for sale. Malevolents in that same place mean few [trees]; being direct, they preserve the trees, [but] with them being retrograde, they will be destroyed by the possessor. Which if no [star] is holding onto the Midheaven, but its lord is regarding its own place, it indicates it is planted with trees. With it being eastern, the planting is recent. The long distance of

³⁹ And there is no star in the tenth?

⁴⁰ Cf. al-Rijāl I.32 (last part).

⁴¹ Reading *insunt* for *innuunt*.



Comment by Dykes. The following passages present a variety of weather prediction methods, from understanding the general character of the year (also broken down into semesters and quarters and months), to the prediction of daily rains and winds (usually from specific applications and separations). The methods fall roughly into two groups: the ‘Umar-al-Kindī group, and the Māshā’allāh group (since Dorotheus is actually drawn from Māshā’allāh’s *Chap. Rains*).¹⁰ Following are the chief features of the groups.

‘Umar-al-Kindī group.

(1) For a general appraisal of the year as well as shorter periods, ‘Umar and al-Kindī look at the assembly (or assembly and opposition) and individual ingresses. ‘Umar looks at the angular planets in them and their natures and aspects, especially with the malefics (and what signs the malefics are in). Al-Kindī provides a variant, in which Saturn has indications for the whole year, but Jupiter for individual quarters at the relevant ingresses. Neither ‘Umar nor al-Kindī explains the real distinction between the chart of the assembly and that of the ingress.

(2) ‘Umar adds a Lot of rain, and another commentator has added a Lot of daily rains or winds.

(3) The “opening of the doors” and the “foundations/posts” of the Moon. The opening of the doors is a metaphor for opening up the heavens to let down rain. Astrologically, it refers to a relationship between an inferior planet and the superior planet which rules the signs opposite it (such as Mercury and Jupiter). ‘Umar and al-Kindī speak both of the Moon separating from one and applying to the other, and the two planets themselves aspecting each other. The “foundations” or “posts” of the Moon are specific degrees relative to the New Moon (see diagram below), in much the same way that critical days in illness are measured from the place of the Moon at the time of someone taking to bed or asking a question (see §§6.19-23). Now, there seem to be two variations on this method, but the basic idea is this. At the New and Full Moons, cast the chart and identify the degrees of the foundations or posts. Then, look to see on what day the Moon is in each of them: if she is transferring between a pair of planets as described above, or if the lord of the Ascendant at the time of the New or Full Moon is joining with

¹⁰ The sole section attributed to Jirjis (§Z.14) is a mixture of Māshā’allāh and generic considerations from many sources.