

GVIDONIS BONATI  
ON THE ARABIC PARTS

translated from the original Latin text by:

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# BONATTI ON THE ARABIC PARTS

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## INTRODUCTION TO TRANSLATION

The following is an extract of the work of Guido Bonatti translated from Latin into English from Guidonis Bonati Forliviensis *Mathematici de Astronomia Tractatus X uniuersum quod iudiciariam rationem nativitatum, aeris tempestatum attinet, comprehendentes. Adiectus est Cl. Ptolemaei liber Fructus, cum utilissimis Georgii Trapezuntii* Published in 1550, Basel. The translation is of the second part of Bonatti's treatment of Revolutions of the Year of the World, which is the fourth part of the work and covers columns 626 – 664.

The work seems to have been written for delivery as a series of lectures. This gives it a rather disjointed continuum and requires careful reading. Special attention should be given to the beginning where Bonatti intermeshes Albumassar's view with his own. This is again done with Alchabitius at the end. Minimal editing and standardising of the English has been undertaken so as to allow the thinking and practice of the medieval astrologer to shine through the translation.

The work examines the ancient doctrine of Arabic parts. For a proper understanding of them the reader should have a working knowledge of natal chart erection and interpretation as well as a basic knowledge of horary and electional astrology. Greater detail on these areas and a fuller understanding of the parts as well as other important aspects such as profections and the revolutions of the nativities is to be found in the [[Foundation Course on Medieval Astrology](#)] (for the beginner) and the [[Diploma Course on Medieval Astrology](#)] as well as in other materials found on this website [[Tools and Techniques](#)].

*Here follows the translation:*

# GVIDONIS BONATI

FOROLIVIENSIS MATHEMATICI  
DE ASTRONOMIA TRACTATUS X.

Vniuersum quod iudiciariam rationem  
Nativitatum Aeris Tempetstatum,  
attinet, comprehendentes.

Adiectus est  
Cl.Ptolemaei liber Fructus, cum Commentariis  
vtilissimis Georgii Trapezuntii.

BASILEÆ, ANNO M D L,

Also known as Liber astronomiae  
or Liber astronomicus or Liber astrologiae.  
Columns 626 - 664 {1550, Basel (15) p.I. 848+62}  
translated by Robert Zoller.

## CHAPTER ONE

### ON THE PROJECTION OF THE PARTS AND ON THEIR SIGNIFICATIONS

Some things relating to the entire work to be considered first:

The ancients considered the extraction of parts a matter at once useful, fitting, and extremely opportune; dealing with subjects which are dealt with in the revolutions of years. These things occur often in astronomical work, and the industrious artist will receive very great utility from them.

Albumassar said that the extraction of parts is done for two reasons {*duobus modis*}. One is when one planet is joined to another or when it is separated from it by a perceivable distance. Such a planet acquires a signification of good or evil because a planet signifies one thing when it applies, another when it is with the other planet, and yet another when it departs and is separated from it. The planets signify certain things by their nature, certain things by accident, certain things according to more, certain things according to less, and certain things according to equally. {these categories reflect the influence of Aristotle's Physics and Metaphysics on both the European and Arab astrologer}.

Now, if two planets have signification over one and the same thing, that one is allowed as stronger which is stronger in nature, power or dignity; or if it is diurnal and the other nocturnal; or is Almutem {ruler} over that part or is the planet signifying the beginning while the other signifies the end; or if it is stronger in any way or more dignified, it is to be preferred as you see in the extraction of the part of the father, whom the Sun and Saturn each signify equally {i.e. the Sun and Saturn both act as general signifiers for the father}{translation of *quoniam uterque eorum habet significare partes* has been omitted as redundant}. However, we begin from the Sun by day because it is stronger than Saturn is by day. Indeed, the Sun signifies clarity and splendour and rejoices in {these} things. But Saturn signifies obscurity and darkness and rejoices in those things which are contrary to the aforesaid. Understand likewise concerning the other matters as is discussed in their own time and place

There is a second way {*modo*} in which the extraction of parts may be made. If there are two or three signifiers which signify one matter and if each is of equal virtue, or if one is more worthy or stronger than the other, Albumassar said that there will be a "similitude" in the signification, and in order to resolve the matter the extraction of parts is necessary.

## Definition of the Term “Extraction of Parts”

The extraction of the parts is the knowledge of the longitude which is between two signifiers who {both} naturally signify one thing. But the effect of the part would not be well known unless a third {signifier} is brought in. That is, one which also naturally signifies the thing for which the part is extracted.

The planet from which it is begun is called the first signifier of the thing. The other is called the second, and these two are called immovable {or “immobile” being the first and second signifiers while the third is called the moveable or “mobile” - see Bonatti’s further explanation later in this text}. The third signifier is called “he from whom the projection of degrees of distance which is between the first natural signifiers is begun”, and this third signifier maybe the lord of the ascendant or the lord of another house {or house cusp} from which the projection of the degrees of distance begins and is movable, as will be explained below in the appropriate place. And because of this it is said, “Take what is between this and that planet and add it to the degree of the ascendant and project from the ascendant, or from such and such a place into another place or from one planet to another, giving to each sign 30 degrees according to equal degrees, and wherever the number {calculated by the above addition} comes to will be the place of that part.”

## Why the Parts Are Extracted

This was done in two ways and for three reasons {strictly speaking Bonatti gives two reasons or *causae* and three methods or *modi* - as is clear from the following}.

The first reason was so that it might be known what ought to be judged regarding good or evil. This would be signified by the lord of the sign in which the part falls, whether from the ascendant or from another place from which the part is projected.

The second reason is because the ascendant signifies the bodies and beginnings of all things, although {sometimes} the projection is from one or another of the planets or from other places because that house or planet is of the same nature or complexion with the place of the part. {This treatise mainly deals with the second of these two categories}.

Albumassar said that because the ascendant or other house of the circle {from which the longitude which is between the two natural signifiers is projected} changes every hour, the third signifier is called movable with regard to its signification. Furthermore, equal degrees {*secundum axem circuli signorum* - being the degrees of longitude of the ecliptic} are used with the parts, because the parts are moved according to the axis of the ecliptic, and the ascendant is considered according to the degree of the circle of the ecliptic, and the degrees of the ecliptic are equal. Albumassar said, “Therefore a planet is in such and such a sign and such and such a degree and the

ascendant is this or that degree of this or that sign.' He also said that the whole is spoken of according to equal degrees of the ecliptic. He said that the degrees of ascension are from the degrees of the circle dividing and surrounding" {*circumdantis* - of which both dividing and surrounding are acceptable translations. It being noted that the equator is conceived as both surrounding the ecliptic and dividing it at the equinox} the ecliptic and that this right circle {the equator} moves the ecliptic and the other circles {refer to Plato's *Timaeus* for comparison}.

Albumassar also said that the ancient Babylonians and Egyptians and some others used ninety-seven parts, as is reported in their books {to which we no longer have access}.

### **Three Methods of Projecting of Parts**

There are three methods of projecting the parts. The first of these is the projection of the seven parts of the seven planets. The second consists of the parts of the twelve houses. The third consists of parts of other things concerning which no mention or commentary is made in the twelve houses, yet which are necessary in certain places, both in revolutions and in nativities. There are seven sections to the first method; the second has twelve sections, and the third, ten. But first the parts of the seven planets ought to be discussed.

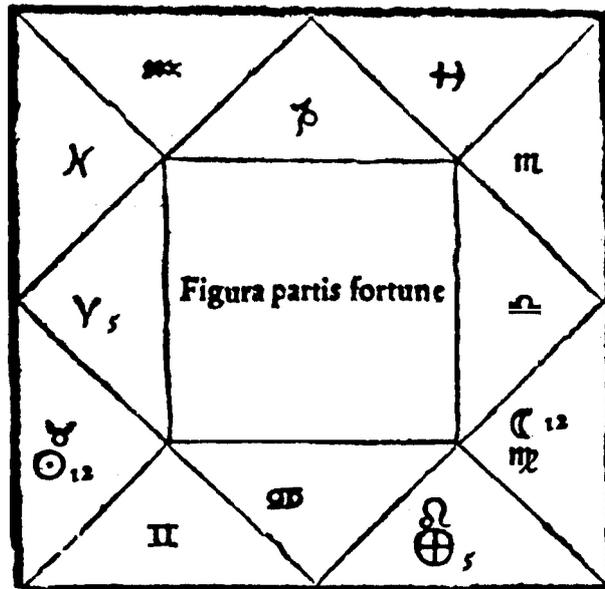
## CHAPTER TWO

### ON THE PARTS OF THE SEVEN PLANETS AND THE PARTICULAR SIGNIFICATIONS OF THEM, AND FIRST CONCERNING THE PART OF THE MOON, WHICH IS CALLED THE PARS FORTUNAE.

Albumassar said “Know that a part is not extracted unless from two significators, naturally signifying the matter for which the extraction is made”. For when two planets naturally signify one thing and agree in duration of effect or in other qualities, the extraction of the part ought to be begun from the stronger planet, as has been said regarding the Sun and Saturn, who are equal in the signification of the father and in duration. However, the extraction of the part of the father is begun from the Sun because it is stronger on account of the reason assigned above. {see above, Chapter One.}. And if they were equal in signification just as was said, and one was diurnal and the other nocturnal {these terms are more fully explained in Robert Zoller’s Foundation Course on Medieval Astrology found on his website at <http://www.new-library.com/zoller>} the extraction of the part is begun in a diurnal figure from the diurnal planet because the day then prevails over the night and ought to be preferred to it. But at night it is begun from the nocturnal planet because of its equality in signification with the diurnal planet.

For example, the extraction of the *pars fortunae* is extracted from the luminaries, which, as the ancients said, are of equal strength for good. But because the Sun is the diurnal benefic, it begins from the Sun in the day, and because the Moon is the nocturnal benefic, it is begun from the Moon at night. And this part is preferred above all the other parts in the same way as the luminaries are preferred to all the other stars. And this part contains all the other parts {this may be compared with the *pars hyleg*} just as the luminaries contain all the other stars. Similarly the Sun is more splendid than all the other stars and is called the diurnal luminary because day occurs by his rising and is removed and made night by his setting. The Sun signifies the natural life and the other things which have been discussed in the chapter on his signification, and the Moon is the luminary of the night and the benefic significatrix of bodies and of all things, just as was said elsewhere in her chapter.

I shall give you an example of the extraction of the *pars fortunae* {refer to Figure I below}. Let it be posited that the Sun is in the 12th degree of Taurus and in the 5th minute and that the Moon is in the 12th degree of Virgo and in the 5th minute, and let the matter on account of which you desire to extract the *pars fortunae* be in the day.



Bonatti Tractatus X. Col 628 - Basel 1550 edition

Now you have to take the place of the Sun from the place of the Moon and there will remain four signs. {the longitudinal distance between the Sun and the Moon being 120 degrees or the equivalent of four signs of the zodiac} And let there be 5 degrees and 5 minutes of the sign ascending. Begin to project from the beginning of the same sign {by equal degrees} giving 30 degrees to each sign, and wherever the number ends, there will be the place of this part. On the other hand, at night, you take the place of the Moon from the place of the Sun and add it to the degree of the sign of the ascendant and project {projecting and adding being the same thing in this context} this from the ascendant, and wherever the number ends, there will be the *pars fortunae*. However, if both luminaries are in the same degree, the *pars fortunae* will be in the degree and minute of the ascendant.

This part signifies the life, the body, and also its soul, its strength, fortune, substance, and profit, that is: wealth and poverty, gold and silver, heaviness or lightness of things bought in the marketplace, praise and good reputation, and honours and recognition, good and evil, present and future, hidden and manifest; and it has signification over everything.

It serves more for rich men and magnates than for others. Nevertheless, it signifies for every man according to the condition {*esse*} of each of those things. And if this part and the luminaries are well disposed in nativities or revolutions, it will be notably good. This part is called the part of the Moon or the ascendant of the Moon, and it signifies good fortune.

Albumassar said that when that which has passed of the hours of the day is multiplied by the parts of the hours of the day and the product is projected from the place of the Moon according to equal degrees, it falls with the *pars fortunae* or close by it. {Bonatti seems to have interjected this into the discussion here without discrimination thus making his real meaning a little obscure}.

And if one significator is stronger than the other in the place of the part the part will begin from the stronger either by day or by night. {in the context given this must be more likely to mean the "area of life", the house to which the consideration belongs. Rather than the place

where the part falls. This second interpretation being is rejected because the place where the part falls has not yet been found. Bonatti is clearly discussing the manner of determining which of the two immobile signifiers is the one to be used as the starting point from which to measure the distance to the other immobile signifier}.

If, however, the signification is from the sign and its lord, this will begin rather from the lord of the sign to the degree of the sign because the signification of the sign is strengthened by the signification of the planet. And if it happens that the sign is stronger in signification, it will begin from the sign and the ascendant, or some other place of the circle to which it was advanced will be a participant with it {Bonatti refers the reader to Chapter 17 below for clarity}. And this will be discussed more widely, openly, and clearly below in the course of the tract concerning the parts of the twelve houses and of produce as they happen to each of those parts when we will discourse concerning them, if God permits.

### **On the Pars Futurorum {Part of Things to Come}, Which Is Called the Pars Solis {Part of the Sun}**

After the part of fortune, which exceeds all the other parts in strength and fortune, the part of things to come or *pars futurorum*, which is called the *pars solis*, ought to be spoken of.

This, immediately after the part of fortune, exceeds and is more worthy than all the other parts, although some astrologers seem to care little about it; but it does not seem consistent to me since it is reputed by the wise to be extremely useful for this work. This part is extracted in a way contrary to that in which the *pars fortunae* is extracted: that is, by day from the Sun to the Moon; by night, from the Moon to the Sun; so the *pars futurorum* is extracted by day from the Moon to the Sun and at night from the Sun to the Moon, and this is added to that which ascends of the rising sign and is projected from the beginning of the sign of the ascendant, giving 30 equal degrees to each sign. And wherever the number ends is where the part will be.

The parts of the luminaries precede the parts of the other planets. All things arise from generation and corruption. The interaction of the Sun and Moon cause generation {*Licet generentur per corruptionem generanda et corrumpantur corrumpenda*. Though Bonatti is being deliberately confusing here, the idea that the planets' modification of the soli-luna generation is corruption is embodied in the wider doctrine of the parts}. Corruption happens by the motion of the planets; nevertheless, the operations which are caused by the other planets do not appear so manifestly, nor do they appear so similar as those which are caused by the luminaries.

The *pars futurorum* signifies the soul and the body after the *pars fortunae* and the quality {*esse*} of these, and faith, prophecy, religion, and the culture of God and secrets, cogitation, intentions, hidden things and everything which is absent, and courtesy and liberality, praise, good reputation, heat, and cold. And Albumassar said that the significations of the *pars fortunae* and *pars futurorum* appear more

over things both absent and future than that which is present. They make known more regarding beginnings of works and of the revolutions of years both of the world and of nativities.

And he said that the significations of the *pars fortunae* appear more during the day than the significations of the *pars futurorum*, and the significations of the *pars futurorum* appear more at night than the significations of the *pars fortunae*. And although mutations and alterations happen in their times by the mutation of the planets from sign to sign and they cause generations and corruption and life occurs in animals and other vegetable things and by the same reason they destroy {*deficio* - as this can mean eclipsed in the astronomical sense, this may be a reference to the occultation of the planets} and corrupt generated things; nevertheless, the luminaries operate on these {sublunary, generating things} more manifestly and more sensibly than all the other planets, and so these two parts work above all others both for good and for evil. And their significations are similar to the significations of the luminaries.

### **On the Heavy Part, Which Is Called the Pars Saturni {Part of Saturn}**

The *pars Saturni*, which the wise called the heavy part on account of the serious and weighty matters which are signified by it, is taken in the day from Saturn to the part of fortune and at night in the opposite direction, and is projected from the ascendant, giving to each sign 30 equal degrees, and where the number of its degrees and minutes fall, that is where the part will be.

These are its significations: It signifies memory and profundity of mind and counsel; faith and religion and moderation in those things and constancy and durability. It signifies a matter which has perished or been lost or which was stolen or which fled or was submerged in the sea or a river or fell into a well or into a similar place, or was killed, and it signifies the condition {*esse*} of the dead, that is, by what death the native may die or will die. It signifies the condition {*esse*} of the lands and the condition {*esse*} of the harvests of other lands and of the growing things of the earth, and it signifies heredities, especially those which are bought.

It signifies heavy buildings and especially those which do not rise high above the earth, and diggings and accumulations of lands and the transportation of them on high and the productions of the waters and the like. Indeed it signifies avarice and punishment of miserable men to pity the living, and it signifies praise and disgrace. It signifies old age and time causing one to grow old, and everything conquered, incarcerated, or placed in a jail and the liberation from the jail or from confinement.

### **On the Part of Jupiter or Pars Iovis, Which Is Called the Part of Happiness**

The part of Jupiter, which the philosophers call the part of happiness and of assistance, is taken by day from the *pars futurorum*,

which signifies fortune, to Jupiter, which signifies happiness and assistance, and by night the reverse, and it is projected from the ascendant. And its signification is concerning honour and the attainments of things, victory and assistance and happiness and goodness. Also the laudable end of things and the petition of faith or the attainment of it and what the nature *{esse}* of this is and belief in God, and the zeal in every good work, and the choosing of it or of justice and of just judgements between men. Also buildings for the purpose of prayer, and it signifies wisdom and the wise and the sublimity of wisdom. Also trust, faith, and all good things which men enjoy and the mutual participation of the good.

### **On the Part of Mars or Pars Martis, Which Is Called the Part of Daring**

The *pars Martis*, which the ancients call the part of daring, is taken by day from Mars to the *pars fortunae* and by night the reverse, and this is projected from the ascendant. Its significations are these: the disposition of armies, of wars and battles, and the worth and sharpness of the soul, also resolution, anticipation, and greatness of heart with impulse and haste; it also signifies lascivious incest from cunning and seductions.

### **On the Part of Venus or Pars Veneris, Which Is Called the Part of Love and Concord**

The *pars Veneris*, which is called the part of love and concord, is taken by day from the *pars fortunae* to the *pars futurorum* and at night the reverse, and is in projected from the ascendant. Its significations are these: It signifies pleasures, desires, and wants in venereal things and in the culture of them both licit and illicit, and the things which venereal people love and in which they delight and which the soul desires, unions and all things which pertain to the inclination to coitus and pleasure from games and joys and delights.

## **On the Part of Mercury or Pars Mercurii, Which Is Called the Part of Poverty and Ordinary Intellect**

The *pars Mercurii*, which is called the part of poverty or of ordinary intellect, is taken by day from the *pars futurorum* to the *pars fortunae* and at night the reverse, and it is projected from the ascendant. It signifies poverty and meanness of intelligence and intellect, and it signifies war, fear, hatred, contentions, injuries, and anger in the hour of injuries and enemies. It signifies negotiation, buying and selling also cogitation and intelligence, cunning and writings, numbers and the pursuit of astronomy and of diverse sciences.

This is the method of extracting the parts of the seven planets, and the things mentioned above are their significations. Whence if you ever extract a part concerning any of the aforesaid significators and you project it in any figure, judge its good or evil signification according to its conjunction or that of its lord with the planets or their aspects. Nor do I wish to introduce you to the diversities of opinions of the ancients because this way is more correct than those preserved by our most reverend predecessors Hermes, Guellius, and Albumassar, who were the flowers of the Latins, {perhaps implying that Bonatti knew these authors from Latin translations} although they and likewise their followers studied in Athens where the study then flourished. But the other significations of the parts are discussed below in the appropriate places and chapters, if God permits.

## CHAPTER THREE

### ON THE SIGNIFICATION OF THE PARTS OF THE TWELVE HOUSES

The signification of the seven parts of the planets and their significations and extraction having been discussed, the parts of the twelve houses ought to be discussed next {after the following brief digression} The parts extracted above are in themselves more useful and necessary. And when it is said regarding the place of any part, "Take from such and such a planet to such and such a planet or from such and such a place to some other place, and project from the ascendant," I say that you always add the distance between both places to that which is from the beginning of the sign from which you project {to the degree from which you project}, as was said regarding the extraction of the part of fortune, and the others are extracted in the same way.

Nor does it seem to me that diversities of opinions ought to be recited here but only to apply the mind with greater diligence. The limits of all the things which are signified by each of the houses are not the same but diverse, although some may have their beginning or origin from the same house and certain others from others. For example, regarding the significations of death, the limit of its significations will not {always} be the same. However, they all signify death. For some men die in their beds or elsewhere from infirmities, some from short illnesses, others from long ones, some die suddenly, some by the sword, others by fire, others are suffocated, some are hung.

Men as it were die in innumerable ways. And although the deaths are not all of the same kind, nevertheless each is a death. And so, too, regarding the profession which is signified by the tenth house, because a magistrate is one thing, a kingship another, a commander another, a duke another, a count another, and another is some kind of artisan or the like. And although they may not all be the same, nevertheless they all have their origin from a thing signifying honour and dignity. And so all the significations of any house are each according to its own quality {*esse*} and according to the nature of the house whose signification it is necessary to know.

Many other parts will be discovered which would be too long to narrate. You, however, will consider them as you come across them by your own industry; nor will you be grieved by what I say to you and if all the things which are signified by the houses cannot be made manifest at the same time and immediately. Otherwise, such and so many things are set forth as to suffice for the extraction of all the parts of the houses, from which anyone who is worthy will see that the part of the significators of anything is signified by one of the houses of the circle, and he will be able by his own industry to comprehend clearly enough things which have not yet been explained to him.

## CHAPTER FOUR

### ON THE PARTS OF THE FIRST HOUSE - THAT IS, THE ASCENDANT - AND ON THEIR EXTRACTION AND SIGNIFICATION

Now concerning the extraction of twelve houses and first concerning the first house or ascendant and the significations of these parts and their extraction. As was said in the chapter on the twelve houses, the first house signifies the natural life. I say "natural" for this reason; because very often the relative strength of the nature causes death or some kind of accident, as was said above in another chapter. And therefore, for this reason the part of life or *pars vitae* and its extraction ought to be considered, for by this the quality of the life of the native is determined and what kind of existence *{esse}* he will have.

It is extracted from Jupiter and Saturn on account of their altitude and their great distance from the Earth and on account of their movement, which is slower than that of the other planets, and for this reason rulership *{virtus}* has been given to them over things the length and durability of which we aspire to. And for the reason given above the ascendant participates with them. This part is taken by the day from Jupiter to Saturn and by night the reverse, and it is projected from the ascendant.

This part is the significatrix of the natural life and signifies the condition *{esse}* of the body and its sustenance. If it is well disposed, it signifies length of life and its continuity, the safety of the body, and the vitality of the soul. If, however, it is impeded, it signifies paucity of life and the shortness of it and its evil quality with a multitude of diverse infirmities and with sorrow of soul and the sadness of it. This, therefore, will signify the quality of men in revolutions of the years both in nativities and in the world.

We have discussed the first part of the ascendant, which is the *pars vitae*; next the second part of the ascendant ought to be discussed. This is the part of durability and stability or *pars durabilitatis*. It is the part of the security of the ascendant or *pars fiduciae ascendantis*.

Thus, since it is more noble and more worthy an accident than may be in this world, it was necessary that it should be perfected by something more noble in durability and stability; and it was fitting for that to be by the union or completion of the soul and the body, and this was not able to happen unless by the stronger of the supercelestials; and these are the luminaries whose parts are stronger and are found to be more fortunate than others, and in the same way as the luminaries are stronger benefics than the other benefics, accordingly their effects are perceived to be stronger and more apparent than the effects of the other planets, and so their parts signify the body and soul just as the luminaries signify them.

Nor can durability happen or last in living things without the

union of the body and the soul. Just as living things are caused and last in accordance with the complexion or union of these {that is, the soul and body}, so they are corrupted by their dissolution or separation. And this is the cause, which moved the wise of the ancients to extracting this part. They counted it from the *pars fortunae* as if from something more worthy in this way: The *pars fiduciae ascendentis* is taken by day from the *pars fortunae* to the *pars futurorum* and by night the reverse, and it is projected from the ascendant.

Albumassar said that this part coincides with the *pars Veneris* and certain things are allotted to it which are not given to the other parts {indicating that the *pars durabilitatis* is has a special metaphysical importance}. It signifies the beauty of the native and his deformity. Likewise it signifies his similitude to his parents.

When this part or its lord is well disposed in a nativity, the native will be physically beautiful, having a beautiful face and surrounded everywhere with beauty in all his parts, and this will be extended to his offspring, and this will last until one of the malefics hinders and impedes them, The native will abound in good things and the more so if the *pars fortunae* and *pars futurorum* are well disposed, and again more if their lords were fortunate. Then indeed he will have that which he desires from everyone. He will have very great profit both on journeys and wanderings and in other places.

However, if this part is impeded, it signifies the native's deformity and ugliness and the badly complexioned condition of his body, accompanied by infirmities. He will be unfortunate, and all the good things mentioned above will fall into their contrary according to the place and disposition of the aforementioned part and significators. And this will very likely be extended to his descendants all the way until one of the benefics will discover their significators in a nativity of either of them.

Albumassar said that if it inclines to the significator of the mother, the native will be like the mother and will stay at home with her. And he said, if you desire to know the durability of anything, for instance the life of the native, from a question or a revolution or from whatever other method you desire to know his durability or death, whether the matter is known or unknown, manifest or occult, look to this part.

If it is aspected by the lord of the house or exaltation or of the two other dignities of the sign in which it is, or if it is with the lord of the ascendant of that year or is with one of the lords of the angles and is in an angle, it signifies stability and durability of the matter and all the more strongly and firmly when it is in the first or the tenth house. But if it is cadent, it signifies his removal and destruction. However, if it is succedent and even more so if it is in the second or eighth, it signifies that the durability of the matter is always uncertain and in doubt. But if it is impeded in an angle, it signifies durability with sadness and terror. But if a benefic is with it or aspects it by a trine or sextile aspect or indeed by a square with reception, and the benefic is not impeded, there will be durability in the home, although with fear or suspicion. And Albumassar said, if it is fortunate in its own debility, the native will enjoy a fortune in accordance with the degree

of its debility {this appears to be a contradiction but may be so if the benefic is well disposed and is favourably aspected by another benefic} However, if it is impeded, it will be evil and horrible in accordance with the degree of its debility. And if it is in a revolution of someone's nativity, the significations will be more than they are accustomed to be and they will be more stable, more constant, and more firm than usual.

The first and second parts of the ascendant having been discussed, now we ought to discourse on the third part, which is the part of reason and sense or *pars rationis et sensus*. And since man is not able to be truly without reason and sense, the wise considered whence they were able to extract the *pars rationis et sensus*. And since they saw that Mercury was naturally the significator of both and also of imagination {*cogitationes* which may also be translated as "thought"} and speech and understanding, and that Mars was the significator of heat and motion, they extracted the part from these two and called it the *pars rationis et sensus*.

In fact, this part could also be called the part of imagination and speech. It is taken by day from Mercury to Mars and by night in the opposite direction, and it is projected from the ascendant. And they said that this part signifies sense and reason and science and imagination and understanding and speech. But if this part is well disposed in anyone's nativity and it is with the lord of the ascendant or with the lord of the house in which it is posited, or if the lord of the ascendant {being} in his own dignity aspects the lord of the house {*eum* - meaning literally "him". It is taken to refer to the house because it requires a masculine antecedent and the part is feminine} and at the same time Mercury aspects both the part and the lord of the ascendant or the lord of the part, by trine or sextile aspect or even a square with reception, and if Mercury is fortunate and strong and not impeded - then the native will be rational, knowing, speaking, thinking, and understanding; and if at the same time Mars should aspect the ascendant or its lord or the lord of the part, the native will be wise, as I said, and he will be of sharp mind, learning easily and retaining well and not forgetting those things which he has learned.

We have discussed the first, second, and third parts of the first house. It remains for us to discuss the fourth part, which is called the part of the hyleg or *pars hyleg*. The ancients did not care to say much regarding this part because it is so involved with other things. But none of them are able to exist without it. But this part is able to exist without them. It is to these things as matter is to form. The ancients would have been able to set forth the doctrine on this if they had so desired, but they set it aside for the reason stated above.

This part is the root of the others {refer to Chapter 16 also} and is taken by day or night from the degree of the conjunction or prevention which preceded the nativity or the question or the revolution, to the degree of the Moon, and this is then projected from the ascendant. And this part is called the *radix vitae* {root of life} because it comprehends entirely the whole being {*esse*} of the native or querent or even the revolution, and if it is well disposed, it signifies universally the good "being" {*esse*} of the native and of other matters. However, if it is evilly disposed, it signifies the contrary of the aforesaid.

## CHAPTER FIVE

### ON THE PARTS OF THE SECOND HOUSE AND THEIR EXTRACTION AND SIGNIFICATION

Having spoken above on the parts of the first house, we ought next to discuss the parts of the second house, which is called the house of substance because the first thing which man requires after birth, aside from life, is substance. It was for this reason that the signification of substance was given to the second house.

The first part of the second house is called the part of substance or *pars substantiae*, which is taken by day or night from the lord of the house of substance to the degree of the house of substance and is projected from the ascendant. And this part signifies the maintenance of the life of men and their profit and other things, which are used by men for their sustenance. If it is well disposed and located, it signifies the good condition {*esse*} of the native or querent both in food and in money and the like. If, however, it is impeded, it signifies the contrary of those things, which have been said. And Albumassar said that the other significators of substance and fortune signify the other visible species of substance, that is, the kind which are hoarded and saved. The same happens in revolutions. And the part of poverty is one of the parts of Mercury. {though the part of poverty is the only one that Bonatti gives}

The part of moneylenders or *pars foeneratorum* is taken by day or night from Saturn to Mercury and projected from the ascendant, If it is fortunate and well disposed, it signifies money and the increase of substance because of usury and moneylenders. However, if it is impeded and the lord of substance {lord of the second house} is also impeded, it signifies that the native will lose the greatest part of his own substance by usury and moneylenders and the like. And likewise with the querent. The same thing happens in revolutions. Men's means are disposed according to the disposition of the aforesaid part.

The part of happiness or *pars beatitudinis*, which is elsewhere called the *pars Jovis* and the *pars triumphii et victoriae*, is taken by day from Saturn to Jupiter and at night in the reverse direction, and it is projected from the ascendant.

The fourth part of the second house is called the part of collection or *pars collectionis*. It is taken by day from Mercury to Venus and by night in the reverse direction, and it is projected from the ascendant. And this part signifies abandoned things or semi-scattered things which someone discovers at some time or other in his journeys, on the roads, in fields, on the seashore or on riverbanks, in the mountains or by digging or in some way not planned, or it is a thing which had fallen or had fled from some place or had been forgotten or in some similar fashion had been separated from its lord or had gone out from his hands.

If this part is in an angle or if any of the lords of any of the dignities of the sign in which the part is, or either of the luminaries, is joined {a "conjunction" may be aspectual or corporal. two planets at

10 degrees of Leo are in corporal conjunction, one planet at 10 Leo and another at 10 Scorpio are in aspectual conjunction} to it {unless combust} or if the luminary aspects the part with a trine or a sextile aspect, the things mentioned above will come into the native's hands and he will be fortunate in them and he will rediscover any of his own things he may have lost or misplaced or if he left them for some reason as was said regarding others. And if the significators of the part are in good condition, in the places in which they are and in the radix of the nativity, he who discovers or rediscovers a thing will have good, profit, vitality, and good luck and will be successful concerning the things which were thus discovered. If, however, the aforesaid significators are evilly disposed, the native will not discover anything or grow rich, but rather things will turn out contrary to this and be damaged. The same happens to men in revolutions when the aforesaid part or significators are disposed in this way.

## CHAPTER SIX

### ON THE PARTS OF THE THIRD HOUSE AND THEIR EXTRACTION AND SIGNIFICATION

The third house has three parts. The first is the part of brothers or *pars fratrum* and is taken in the day and night from Saturn to Jupiter and projected from the ascendant. The lord of the house {here meaning zodiacal sign} of this part signifies the condition of the brothers and their agreement. And if this falls in a sign of many brothers, {Gemini, Virgo, Sagittarius and Pisces} there will be many brothers. The number of brothers is known by the number which is between that part and the lord of the sign, giving one brother to each sign.

The second part, concerning the number of brothers or *pars de numero fratrum*, is taken from Mercury to Saturn and is joined to and projected from the ascendant, and if it falls in a sign of many children {fertile signs} there will be many brothers and sisters according to the number of the signs or planets, and perhaps the number equals the quantity of years of the planets, either the mean or greater, and if there are any aspecting planets, they increase the years. And if this part falls in a sign of few children, there will be few. { the years of the planets and further discussion of this is found in the Robert Zoller Diploma of Medieval Astrology at: <http://www.new-library.com/zoller/courses>}.

The third part is the part of the death of the brothers and sisters or *pars mortis fratrum et sororum*, It is taken by day from the Sun to the degree of the Medium Coeli and is added to and projected from the ascendant. It signifies the cause of death of brothers and sisters. When this part comes to the significators of the brothers or sisters, or they to it, by profection {this predictive technique is discussed in greater detail with examples in the Robert Zoller Foundation Course in Medieval Astrology at <http://www.new-library.com/zoller/courses>} or direction of degrees, they will have evil.

## CHAPTER SEVEN

### ON THE PARTS OF THE FOURTH HOUSE AND THEIR EXTRACTION AND SIGNIFICATION

Now we shall speak on the parts of the fourth house and first on the part of the father or *pars patris*, which is taken by day from the Sun to Saturn and by night in the reverse direction, and is projected from the ascendant. This part is taken from those two planets because Saturn signifies antiquity and masculinity and the Sun signifies the natural heat which is the cause of the life of animals, and fathers are more ancient than sons and are the cause of the sons. However, if it happens that Saturn is under the Sun's beams, then the *pars patris* is taken from the Sun by day to Jupiter and by night the reverse, and it is projected from the ascendant.

Albumassar said that the lord of the part signifies the fortune of the father and his substance and labours. If the part is of good quality, the father will be noble. And if its lord is of good quality, he will be fortunate and of long life. However, if it is impeded or evilly located, he will be laborious, unfortunate, and of short life. And he said that its lord signifies the place of origin of the native and his honours and fortitudes.

The second part of the fourth house is called the part of the death of the father. It is taken by day from Saturn to Jupiter and at night in the reverse direction, and it is projected from the ascendant. This part signifies the cause of the father's death. As many times as the profecion of the year comes to this part or to its lord, it signifies the father's danger and misfortune, Likewise when any of them {aliquis eorum – presumably indicating the malefics} come to the significators of the father.

The third part of the fourth house is called the part of grandfathers or *pars avorum*. It is taken by day from the lord of the house of the Sun to Saturn and at night in the opposite direction, and it is projected from the ascendant. If the Sun is in Leo, it is taken by day from the first degree of Leo to Saturn and by night from Saturn to the first degree of Leo and is projected from the ascendant. If the Sun is in Capricorn or Aquarius, it is taken by day from the Sun to Saturn and by night the contrary, and it is projected from the ascendant. Nor will you then care whether Saturn is under the Sun's rays or not. This part signifies the things of the grandfathers. Whence whenever it is joined to the benefics, the grandfathers come upon something good.

The fourth part of the fourth house is called the part of the ancestors or *pars parentelae* or of understanding or of generosity. It is taken by day from Saturn to Mars and by night in the opposite direction and is projected from the ascendant. To this is added the number of degrees which Saturn has completed in the sign in which he is, and it is projected from the beginning of the same sign, and where it falls is the place of the part.

{Special Note: it is unlikely that the same part can be calculated by projecting from two separate places thus one of these projections must be a mistake. In chapter 11 On the Parts of the Eight House,

Albumassar compares the *pars loci ponderosi* and the *pars parentelae*. The calculation for the *pars loci ponderosi* is the distance between Saturn and Mars added to the degrees that Mercury is in, projected from the beginning of the same sign. In this light, “and is protected from the ascendant” (above) is probably a mistake.}

Albumassar said, after this, see if this part is in an angle and whether any of the lords of the dignities of the sign in which it is aspect it, or the Sun or the lord of the tenth or any of the lords of the angles with an aspect of friendship. If so, the native will be of noble progeny and of honest ancestors. However, if the part is cadent and joined to the malefics or if none of the lords of the dignities of the sign in which it is or the lords of the angles aspect it, the native or querent will be of low-quality parents or of low-quality understanding or generosity.

The fifth part of the fourth house is called the part of inheritances or possessions or *pars haereditatum vel possessionum*. It is taken by day or night as from Saturn to the Moon and projected from the ascendant. Albumassar said that this part coincides with the part of the king and kingdom or *pars regi et regni*, or what kind of work the native will be employed with {This part the eighth part of the tenth house. It corresponds to the *pars regum et quid operis agat natus* and is further discussed in chapter 13 On the Parts of the Tenth House}.

When it is of good condition {*esse*} and well located and likewise its lord, the native will be fortunate because of inheritances or because of the cultivation of the earth or planting, and he will acquire substance. But if it is of evil condition {*esse*} it signifies sorrows and sadness and dejection or something evil and horrible because of the aforesaid.

There is another part of inheritances according to the wise of the Persians, and it is the sixth part of the fourth house. This part is taken by day from Mercury to Jupiter and by night in the opposite direction, and it is projected from the ascendant. This part is not considered in the kingdom, nor in the profession nor in the cultivation of the earth nor in seeds, but only in things which are called inheritances.

The seventh part of the fourth house is called the part of the cultivation of the earth or *pars cultus terrae*. It is taken by day and by night from Venus to Saturn and is projected from the ascendant. If it is fortunate and its lord is fortunate, the native or querent will be successful in the cultivation of the earth in planting and sowing and he will be fortunate in those things. It happens likewise for all men in revolutions of the world and for natives in the revolutions of their nativities, if the aforesaid are so disposed.

The eighth part of the fourth house according to Alchabitius is called the part of the nobility of the native or *pars nobilitatis nati* and “of him regarding whom there is doubt as to whether he is the son of his father or of another.” By day it is taken from the degree of the Sun to the degree of its exaltation and is projected from the ascendant.

The ninth part of the fourth house is called the part of the ends of things or *pars finium rerum* and is taken by day from Saturn to the lord

of the sign of the conjunction if the figure is conjunctional {i.e. if the horoscope is after the New Moon} or to the lord of the sign of the prevention if the figure is preventional (i.e. if the horoscope is after a Full Moon), and it is projected from the ascendant. And Albumassar said that if this part and its lord are in signs of short ascension {directae ascensionis} or are otherwise fortunate, the end of the *businesses* of the native or querent will be good or their nature laudable. However, if they are in tortuous signs or are impeded, their ends will be bad. And if one of them is in a direct sign and the other in a tortuous sign, their ends will be complicated, neither entirely good nor entirely bad. And Albumassar said, "After this the thing reverts to that which will be signified by the sign in which the lord of the part is."

## CHAPTER EIGHT

### ON THE PARTS OF THE FIFTH HOUSE AND THEIR EXTRACTION AND SIGNIFICATION

We ought now to speak on the parts of the fifth house and first concerning the part of children or *pars filiorum*. This is taken by day from Jupiter to Saturn and by night from Saturn to Jupiter and is projected from the ascendant. By this part it is signified whether the native or querent will have any children or not.

Albumassar said that if this part or its lord is in a sign of many children, the native will have many children. However, if it is in a sign of few children, he will have few, and if it is in a sterile sign, he will not have any. If the part signifies children, and it is fortunate and of good condition {*esse*}, the children live. However, if it is impeded, it signifies that they will not live. And he said that it signifies the entire being {*esse*} of the children, and the way it holds itself to the signifiers of the father will determine to what degree one loves the other.

And he said that the distance in longitude, between the part and its lord, is taken and one child is given to each sign, which may be between them. {for example if the *pars filiorum* is at 20 Aries and Mars, its lord, is at 20 Gemini then as two signs fall within the distance between indicates two children.} However, if there is a common sign between them, the number of the same sign will be multiplied because he will then have two children, whereas the first condition indicated only one. And he said that if there is a planet between them, it will be counted as one child for him, just as was said concerning brothers above.

The second part of the fifth house or *pars masculorum vel foeminarum*, which signifies the hour in which the child will be born, and the number of children and whether they are masculine or feminine, is taken by day or night from Mars to Jupiter and is projected from the ascendant. This is because the effect of children is signified by Jupiter on account of his temperate hot and moist nature and because he is the cause of increase. And because of the signification of Mars over heat and because of his motion and his delighting and hungering for natural coitus or because he predominates more in men. And because a child is not able to be unless by the coitus of men and women and by the natural heat and humidity connecting them. This is the reason this part is extracted from these signifiers. And Hermes said that if the first part and other signifiers of children signify that the native or querent will have children, this part will give the number of them, and this when Jupiter arrives to this part by body or by a trine or sextile aspect, and so much more so if it is with reception.

If coitus occurs at this time, then it signifies that it generates a child in the same hour if his age permits. And Albumassar said that if it is in a masculine sign, many of his children will be masculine; if in a feminine sign, then many will be feminine. And he said if the signifiers signify a multitude of children for the native or querent, look to this part and its lord and see in what sign it may be; because this signifies that the number of sons he will have will be according to

the number of be the minor years of the lord of the part or the mean or the greater. And he said that it is very likely that aspecting planets will increase the number according to the number of their years.

The third part of the fifth house, which signifies masculine children or *pars filiorum masculorum*, is taken by day and night from the Moon to Jupiter and is projected from the ascendant. Alchabitius said that it is then taken by day from the lord of the Moon to the Moon and by night in the opposite direction, and it is projected from the ascendant. This part is extracted in this way because the Moon signifies youth and the younger age during which generation occurs, which is stronger for procreating than old age or even advanced age, and the operations of nature will be more excellent or more potent at that age than in others because of its nearness to its nativity. {Subject to sufficient bodily development the closer to the Source, the greater the ability to procreate. The movement away from the Source is the expending of the amount of energy that has been allotted until the opposite position is reached, that being death}

Moreover, to generate masculine children is nobler than to generate feminine ones because masculinity is acting while femininity is passive, and action is nobler and worthier than passivity. Jupiter is the significator of the effect of children and of creation and the increase of them and especially of masculine children; for this reason the wise take this part from him.

Theophilus and certain other wise men of the Persians seemed to wish to say something else. But Albumassar held the dictum of Hermes as closer to the original. They also said that this part aided the fortune of the native in the same way as the part of fortune, and this is not denied by the wise of that time.

The fourth part of the fifth house signifies the being *{esse}* of the daughters or *pars esse filiarum*. According to Alchabitius it is taken by day and night from the Moon to Venus and is projected from the ascendant.

The fifth part of the fifth house, by which it is known whether a conception is masculine or feminine, or *pars de conceptione*, is taken by day from the lord of the house of the Moon {no second significator is given as the text is incomplete. It is surmised that it should be the lord of the house of the Sun} and in the night the reverse, and it is projected from the ascendant. And if it falls in a masculine sign, then the native or the one whom it is asked about will be masculine, but if in a feminine sign, feminine.

## CHAPTER NINE

### ON THE PARTS OF THE SIXTH HOUSE AND THEIR EXTRACTION AND SIGNIFICATIONS

The narration of the parts of the sixth house, and first concerning the part of infirmities and accidents and of inseparable vices or *pars infirmitatum*. This is taken by day from Saturn to Mars and by night the reverse and is projected from the ascendant.

The second part of the sixth house, called the part of infirmities both separable and inseparable, is taken by day and by night from Mercury to Mars and is projected from the ascendant.

The third part of the sixth house is called the part of servants according to Alchabitius, and according to Theophilus it is taken by day from Mercury to the Moon and the reverse at night and it is projected from the ascendant. But according to Hermes, whose opinion was considered as closer to the original by the wise, it is taken by day or night from Mercury to the Moon, and it is projected from the ascendant. This because Hermes and the wise in those times considered servants both male and female, as many servants and handmaids and messengers are, to be unfaithful and readily changeable, and this in order to be contrary to their lords rather than their own profit, and therefore they attributed all these things and other quickly changing things to the lighter planets.

And so they extracted this part from them. If the part is fortunate and of good condition *{esse}* and likewise its lord, it signifies that the native or the querent will have good from the aforementioned significations of the part. However, if it is impeded, it signifies the contrary. And if the part is of good condition and its lord impeded, or vice versa, it signifies that the native will have good from them first, followed by its contrary from them. And if this part is in a sign of many children, it signifies that the native or querent will have many manservants, handmaids, or other servants. If it is in a sign of few children, he will have few servants. If it is in a sterile sign, he will lack them completely. And the same thing happens in revolutions concerning the aforesaid parts for those who have them.

Theophilus and certain others said that this part is taken from Mercury to the *pars fortunae*. Albumassar approves more the dictum of Hermes.

The fourth part of the sixth house, which is called the part of captives and the conquered or *pars captivorum et victorum*, is taken by day from the lord of the house of the Sun to the Sun and by night from the lord of the house of the Moon to the Moon, and it is projected from the ascendant. If it falls in a good place from the ascendant and is with any of the benefics, the querent or captive will be liberated from that captivity. But if it falls in an evil place and is with the malefics, it signifies for the captive evil and misery and it may signify the death of the captive especially if the lord of the tenth aspects it. And Albumassar said if the Sun is in its own house by day, or the Moon by night, one of these will be the signification. And he said, after this look to that one of these {Sun or Moon} which is the significator, in

what place of the circle it is and from which planet it is separated or to which it is joined, and work according to this. Understand the same in revolutions.

## CHAPTER TEN

### ON THE PARTS OF THE SEVENTH HOUSE AND THEIR EXTRACTION AND SIGNIFICATION

The discourse on the parts of the seventh house, and first regarding the part of men's marriages or *pars coniugii virorum secundum Hermetem*. This part is taken by day or night from Saturn to Venus, and it is projected from the ascendant. Hermes and the other wise men extract it from these two planets because Saturn signifies antiquity and things, which are long lasting, and marriage ought to be long lasting. Moreover, Saturn has signification over masculinity and Venus has signification over femininity, and masculinity ought to precede femininity by the nature of masculinity and action.

If this part is of good condition *{esse}* and well disposed, it signifies that the marriage is appropriate and of good fortune and that the native or querent profits from it and that good follows from that marriage, and it signifies indeed that the native contracts a marriage with a beautiful and decent woman. But if it is impeded, it signifies that the marriage will be bad and harmful and that damage and danger and disturbance with adversities will follow from it. See if Jupiter comes to the part or aspects it with a fortunate aspect, because then the marriage will be fortunate if it was consummated in that hour.

And Albumassar said that when this part is with the lord of the sign in which it is posited or the Sun aspects it and the Moon and its lord with a strong and favourable aspect, it signifies that the native is joined with one of his own parents *{parentelae - literally dead ancestors or possibly parentelia}*. Understand the same thing regarding weddings, which are made in revolutions when the aforesaid part and its lord are thus disposed, as has been said.

And Albumassar said there is a second part of men's marriages which Vellius relates which is taken by day and night from the Sun to Venus and is projected from the ascendant.

The third part of the seventh house is the part of cunning and of craftiness *{ingenii}* of men toward women or *pars calliditatis et in genii virorum erga mulieres*, and it is similar to the *pars coniugii virorum* according to Vellius.

The fourth part of the seventh house is the part of coitus of men with women or *pars coitus virorum cum mulieribus*, and it is similar to the *pars coniugii virorum* of Vellius.

The fifth part of the seventh house is called the part of luxury and fornication of men or *pars luxuriae atque fornicationis virorum*, and it is

taken by day and night from Venus to Saturn and it is projected from the ascendant. If it is in a good place, there will be a laudable union and the man will succeed in what he wants from women. However, if it is evilly located, the union will be disgraceful, nor will he be able to succeed with women. And Albumassar said that if it is in a sign signifying impeded coitus, the man will be of frequent coitus, lascivious, and a fornicator. However, if it is fortunate, the man will be of frequent coitus and the coitus will be at least partly laudable. And he said that on the signification of this part, if the lord of the part which Hermes calls the part of the wedding of men or *pars nuptiarum virorum*, {*pars nuptiarum virorum* refers to the already discussed *pars coniugii virorum secundum Hermetem*} falls with Vellius' part {being the second part of men's marriages already referred to above} or if the lord of this part {*pars luxuriae atque fornicationis virorum*} is aspecting the *pars nuptiarum virorum*, the native or querent will fornicate with the woman before he is joined to her by marriage, and afterward make the fact known publicly.

The sixth part of the seventh house is called the part of marriage of women or *pars coniugii mulierum*. Hermes said that it is similar to the cause of the marriage of men, and it is taken in both day and night from Venus to Saturn and is projected from the ascendant.

Albumassar said that this part coincides with the *pars cultus terrae*. Vellius took it by day and by night from the Sun to Mars, and projected it from the ascendant. Hermes, however, was closer to the original intent than he. If this part and its lord are well disposed and of good condition {*esse*}, it signifies the fortune of women by marriage. But if it is impeded, it will signify sorrows and sadness and afflictions or tribulations which the native or querent will discover as a result of the marriage, and the wife will be lustful. Again, Vellius took it in another and better way; he took it by day and night from the Moon to Mars and a projected it from the ascendant and this method pleased Albumassar more. This is the seventh part.

The eighth part of the seventh house is called the part of cunning and craftiness {*calliditatis*} of women toward men. Hermes said that this is similar to the *pars coniugii mulierum*,

The ninth part of the seventh house is called the part of pleasure and amusements or *pars voluptatis et delectationis*, It is taken by day or night from Venus to the degree and minute of the seventh house and is projected from the ascendant.

The tenth part of the seventh house is called the part of lascivious women and their foulness or *pars lasciviae mulierum et turpitudinis earum*. Vellius said that it is similar to the *pars coniugii mulierum*. It is taken by day from Venus to Saturn and projected from the ascendant. When it is of good condition {*esse*} and well disposed, the woman will be pleased with her marriage and will praise it. But if it is of evil condition or evilly disposed, her marriage will of displease her and she will blaspheme it and she will be sorry and suffer because is of it and strive in treachery and deception of the mind of men. And if this part is of good condition {*esse*} and well placed or in signs of cunning and craft such as Leo, Sagittarius, Capricorn, and Pisces, the woman seduces whatever man she wishes. But if it is outside of these signs or

otherwise evilly located, she will not be able to seduce anyone.

On the signification of the part of conjunction and their coitus: If it is in a sign signifying impeded coitus, she will be a foul fornicatrix, an evil, lascivious woman. But if it is fortunate in a sign signifying coitus, she will be full of desire in coitus, partly, however, in an appropriate way. {the extraction of the part of conjunction and their coitus – *pars coniunctionis et coitus earum* is unfortunately omitted from the text}.

And on the signification of the *pars lasciviae mulierum et turpitudinis earum*: Albumassar said that if the *pars conjugii mulierum* which Hermes mentions is with the part of the same name which Vellius mentions, and if the lord of this part is with *the pars conjugii*, she will fornicate with a man and later be married to him.

The eleventh part of the seventh house is called the part of religion and of the honesty of the woman or *pars religionis et honestatis mulieris*. It is taken by day and night from the Moon to Venus and is projected from the ascendant. And he {Bonatti does not specifically state which author} said that this part is also the part of daughters. If it is in a fixed sign or in the aspect of any of the lords of the dignities of the sign in which it is {placed} or of any benefic, the woman will be honest and religious even if she may be longing for coitus. But if the malefics aspect it without reception and it is in a mobile sign, the woman will be excessive in her desire for coitus, giving herself to men and inviting them to coitus for a cheap price, and she will be in every way a fornicatrix.

The twelfth part of the seventh house is called the part of marriage of men and women according to Hermes or *pars conjugii virorum et mulierum secundum Hermetem*. {this should not be confused with the *pars coniugii virorum secundum Hermetem* or the part of the same name according to Vellius nor to the *pars conjugii mulierum secundum Hermetem* (properly called *pars ingenii atque calliditatis mulierum erga viros*) nor to the *pars lasciviae mulierum et turpitudinis earum*} It is taken from Venus to the degree and minute of the angle of weddings, that is, of the seventh, and is projected from the ascendant. If it is joined, to the benefics, the woman marries and it is said of her marriage that it is good.

However, if it is of evil “condition” and evilly located and joined to the malefics or if they aspect it without a perfect reception, her marriage will be scandalous and it falls into the reproach of the public. But if the lord of the sign in which the part is, is itself in an evil place and Venus is under the Sun’s rays or impeded by Saturn, the woman will not marry forever but leads her own life in a foul way.

The thirteenth part of the seventh house is called the part of the hour of marriage and it is taken by day or night from the Sun to the Moon and is projected from the ascendant {this part coincides with the diurnal *pars fortunae*. If Jupiter aspects it with a favourable aspect or is joined to it corporally and they are of good condition {*esse*} and the figure is for a man, the man will be married to a beautiful, honest, easily appeased, and desirable woman.

And Albumassar said that this part is found in this way because when the nativity of a man signifies that he will marry, the cause of the matter will be that one luminary is hot and masculine and the other is humid and feminine, and because all generation in this world is caused by the conjunction of heat and masculinity with humidity and femininity, and it was for this reason that this part was named.

The fourteenth part of the seventh house is called the part of intelligence and ease of marriage or *pars ingenii et faciitatis conjugii*. It is taken by day or night from the Sun to the Moon, and it is projected from the degree and minute of Venus. If it falls in a sign of cunning and is of good condition {*esse*}, fortunate and strong and well disposed, it signifies that he who aspires to marriage will attain it with ease as he planned. If, however, it is impeded and of evil condition {*esse*}, his marriage will be attended by severity and affliction and he will hardly ever be able to attain that which he intended.

The fifteenth part of the seventh house is called the part of fathers-in-law. It is taken by day and by night from Saturn to Venus, and it is projected from the ascendant. And Albumassar said that this part coincides with the *pars conjugii virorum secundum Hermetem*. {the first part of the seventh house}. If it is fortunate, strong, and well disposed and agrees with the lord of the house in which it is, the native will agree with and be good to his wife's parents and relatives even more than to his own. But if it is impeded, he will be an enemy to them.

The sixteenth part of the seventh house is called the part of contenders and of contentions or *pars contendendum et contentionum*. It is taken by day from Mars to Jupiter and from Jupiter to Mars at night, and it is projected from the ascendant. And Albumassar said that if this part is in the ascendant or with its lord in any of the angles, the native will be given to much fighting. If this part is fortunate, evil follows from contention. But if the part falls with the lord of the seventh in the ascendant, the native will be one of those who contend before kings and judges.

## CHAPTER ELEVEN

### ON THE PARTS OF THE EIGHTH HOUSE AND THEIR EXTRACTION AND SIGNIFICATION

Now in this chapter, we ought to discuss the parts of the eighth house, which are five, and first concerning the part of death or *pars mortis*. This is taken by day or night from the Moon to the degree of the eighth house. To this is added the distance which Saturn has completed in the sign in which it is, and this sum is projected from the beginning of the same sign {that is take the distance between the Moon and the eighth house and project it from Saturn's position}. It is extracted in this way because the Moon is the significatrix of the body, and the eighth house is the significatrix of death, which is the destruction of the body, and Saturn has signification over the ends of things and other sorrows and sadness and lamentations and difficulties and dissolution and destruction, all of which follow from death.

This is the reason why the signification over the fact of death was given to these three significators. But if this part and its lord are free and of good nature {*esse*} {the part should be in the sign of a benefic and well disposed} or well disposed or located, the native will die in his own bed by a natural death. If, however, they are impeded and the benefics do not aspect them or at least one of them, the native will die a most disgraceful death. But if the said significators in any revolution are thus evilly disposed, as has been said, the native will die by such a death in that revolution.

The second part of the eighth house, called the part of the killing planet or *pars interficiendis planetae*, is taken by day from the lord of the ascendant to the Moon and by night the reverse, and it is projected from the ascendant. This part is extracted like this because the lord of the ascendant signifies the soul and the Moon signifies the body, although sometimes it is posited as the other way around. While the soul is enfolded in the body, it signifies the temperament, and they remain thus so long as they are in agreement. However, when they are diverse, the body will die, although the soul still remains. For this reason this part was extracted in this way by the wise.

Albumassar said that if the Moon alone aspects the part and she {*ipsa* could indicate either the part or the Moon} is impeded in a sign of the members of the abscissors {killing planets} or if the lord of the sign in which the part is or the lords of the signs in which they are impede each other, the native or querent dies with suffering. If, however, they {probably the ruler of the part and the Moon's dispositor} were not impeded nor impede each other in turn, the native will be mutilated in the member assigned to the sign in which the Moon is at the time but will not die from this.

The third part of the eighth house is called the part of the year in which death, affliction, destruction, impediment, or heavy affliction is feared for the native or *pars anni in quo timetur nato*. It is taken by day from Saturn to the lord of the house of conjunction or prevention which preceded the nativity, question, or revolution, and it is

projected from the ascendant. And this part is extracted in this way for the following reason. Saturn is the significator of cold and death and the end, and of afflictions which make for destruction. The degree of the conjunction or prevention likewise. Therefore they counted this part from these two places.

And Albumassar said that this part coincides with the *pars finium rerum*. And he said that when this part and its lord are with the lord of the ascendant and impeded, the native will be of many infirmities and afflictions in body and substance, and frequently he will approach physical danger and loss of substance. And whenever a year arrives to this part— whether the part arrives by profections, by which one year is given to each sign, or by direction, which is made by degrees of ascension to the ascendant or its lord—the native will discover danger in the body or his members from infirmities, and he will discover difficulties and horrible things in his substance. And death will be feared from diverse parts.

The fourth part of the eighth house is called the part of the heavy place or *pars loci ponderosi*, and it is taken by day from Saturn to Mars and at night in the opposite direction, This distance is added to the distance Mercury has completed in the sign in which it is, and it is projected from the beginning of the same sign.

Albumassar said that this part is similar to the *pars parentelae*. And he said that if this part and the lord of the ascendant are impeded in someone's nativity, he will have the incurable illness called azemena {so called because they are associated with an incurable disease called azemena. Refer to Bonatti's *Tractatus secundus pars secunda* Chapter XXVI – this is further explained in the Robert Zoller Diploma Course in Medieval Astrology} in the member assigned to the sign in which the part is, and he will be unfortunate in all his businesses and will be occupied and troubling himself with them and will never be able to bring them to a good end, nor to complete any matter whether for good or ill. Things will move very slowly and he will hardly ever be able to finish them.

And Albumassar said that when the year reaches from the ascendant to this part or from the part to the ascendant, or to its lord by profections (by which one sign is given to each year) or by the direction of significators, the native will be involved with his businesses in that year and they will delay the realisation of whatever he had hoped for from them, and as a result of these things he will suffer sorrows, sadness, and afflictions. He will begin nothing that year which will be successfully completed by him; rather he will suffer loss. He will discover infirmities in the member assigned to the sign in which the year of the revolution reaches this part. And if the malefics aspect it, he will find difficulties and destruction.

The fifth part of the eighth house is called the part of occupation, severity, and destruction or *pars occupationis, gravitatis, et destructionis*. It is taken by day from Saturn to Mercury and by night the reverse, and it is projected from the ascendant. And if it happens that the lord of the ascendant is with the part and impeded in the radix of the nativity, it signifies that the native will be in evil and trouble all the days of his life. And if he were ever to do anything from which he

expects good or benefit, he will get trouble and evil from it, and what he intended will not follow.

And if at any time the year comes to either or both day of them by profections {refer to Foundation Course} or by directions of degrees, just as is said in the tractate in nativities. When a degree is directed by terms to any place and the direction arrives to the part, the native will find evil from which he will not be liberated in that revolution. And if he was liberated from it, he will fall into another, perhaps more severe. And if the benefics aspect the place {of the part} from strong places, they will alleviate the evil but not do away with it entirely.

## CHAPTER TWELVE

### ON THE PARTS OF THE NINTH HOUSE AND THEIR EXTRACTION AND SIGNIFICATION

In this chapter we shall discuss the parts of the ninth house, which are seven. The first is called the part of travel or *pars peregrinationis*. It is taken by day and night from the lord of the ninth sign to the degree of the ninth house, and this is projected from the ascendant. This part and its lord signify the native's or querent's travel. If it is of good condition and well disposed, it signifies that his travels are useful and profitable. Understand likewise in revolutions of years. However, if {they are disposed and conditioned} evilly, say the contrary.

The second part of the ninth house is called the part of the journey or travel on water or *pars itineris ac peregrinationis in aqua*. It is taken by day from Saturn to the 15th degree of Cancer, and by night in the reverse direction, and is projected from the ascendant. If this part falls in watery signs with the benefics, the native will see good, utility, and profit, also money and health, from journeys at sea and the conducting of them. And certain of the ancients said that if Saturn is in the 15th degree of Cancer and that degree is rising, with Saturn in it, they will then be the significators. Then look at them and their condition {esse}, also the aspect of the planets, and judge {operare} according to them.

The third part of the ninth house is called the part of religion or *pars religionis*. It is taken by day from the Moon to Mercury and by night in the opposite direction and is projected from the ascendant. And if this part and its lord fall in the ascendant or with the lord of the ascendant or with the Almutem {refer to Robert Zoller Diploma Course in Medieval Astrology} over it, the native will be religious; also if the significators of the part or the lord of the ascendant aspect the part. If, however, the part is impeded, none of the aforesaid occur, but rather the contrary.

The fourth part of the ninth house is called the part of oration and profundity of counsel or *pars orationis atque profunditatis consilii*. It is taken by day from Saturn to the Moon and at night in the opposite direction and is projected from the ascendant. The part signifies reason, consideration of profound things; also the profundity of praiseworthy counsels and invention and wisdom, even more so if Saturn is above the Earth by day and again more if he is oriental aspecting the part and receiving it, or if the Moon aspects it from a very good place {ex optimo loco} from the ascendant.

The fifth part of the ninth house is called the part of wisdom and patience or *pars sapientiae*. It is taken by day from Saturn to Jupiter and by night in the reverse direction, and it is projected from Mercury. And it is taken in this way because while Saturn signifies stability, philosophy, and profundity in things and close attention to speech and prolixity of cogitation, Jupiter signifies wisdom and patience and reason, and Mercury signifies writings and wisdom and experiments of things, so it was extracted from these.

If Saturn and Jupiter aspect it or are joined to it and if both or one of them receives it the native will be wise, patient, and rational. And if Mercury aspects it or is joined to it, he will be wise, of acute and profound mind, the greatest expert or investigator of profound things, and he will be swift in the discovery of all things able to be discovered.

The sixth part of the ninth house is called the part of histories and of science or rumours and fables or *pars historiarum et scientiae*, etc. It is taken by day from the Sun to Jupiter and by night in the reverse direction and is projected from the ascendant.

And Albumassar said that this part coincides with the *pars patris*. And he said that when Saturn is under the Sun's rays, if this part falls in an angle in the aspect of Mercury and Venus and the lord of the ascendant aspects the part, the native retains ancient histories and rumours of men and will be an inventor of fables and beautiful stories by which the listeners are delighted and they laugh and enjoy them. And Albumassar said that if, however, it was otherwise, it will be the contrary.

The seventh part of the ninth house is called the part of rumours whether they be true or false, or *pars rumorum, utrum sint veri vel falsi*. It is taken by day or night from Mercury to the Moon and projected from the ascendant. Albumassar said that this part is similar to the *pars sevorum*. If it is in an angle or in a fixed sign or a sign of direct ascension, the rumours will be true, and even more surely if the Moon is joined to a true planet {*planetae veridico*} and truer yet if with this a true planet is in the first, second, fifth, or ninth. But if it is otherwise, it will be the contrary.

## CHAPTER THIRTEEN

### ON THE PARTS OF THE TENTH HOUSE AND THEIR EXTRACTION AND SIGNIFICATION

In this chapter will be given the discourse on the parts of the tenth house. First concerning the part of nobility or *pars nobilitatis*, which is taken by day from the Sun to the 19th degree of Aries, which is the degree of its exaltation, and by night from the Moon to the 3rd degree of Taurus, which is the degree of its exaltation, and is projected from the ascendant. And it is extracted in this way because the Sun, who is the luminary of the day, is the significator by day of the native's life and its duration, and it signifies the soul and honour and his degree of elevation, also kingdom and victory; and the Moon is the luminary of the night and by night it signifies that which the Sun signifies by day.

And it was called the *pars nobilitatis* for this reason, because it is extracted from the luminaries which are the more noble bodies and from the degrees of their exaltation. By means of this part are known the nobility or generosity of the native and whether or not he is the son of the man whose son he is said to be, and by this part his honour and exaltation or his kingdom, success, and victory are known. If it falls in a good place, such as the tenth house, and is with benefics which are well located and of good condition *{esse}*, it signifies that the native will attain to honour, nobility, advancement, riches, and the publication of his good reputation, each according to his own degree, so that if the native were one of those fit to be king, he will attain to honours and dignities appropriate for him, {this is more fully discussed in the Diploma and in Robert Zoller's Tools and Techniques found at <http://www.new-library.com/zoller/books> }. The same thing happens if this part is so disposed in someone's nativity.

But if this part falls in the aforesaid degrees and the nativity is diurnal, Albumassar says that the signification of those degrees will be the same as the signification of the degree of the ascendant. But if the significators of this part aspect it and they are in good connection with it, the native will be the son of him to whom he is attributed. If, however, it is otherwise, he will not be his.

The second part of the tenth house is called the part of kingship or *pars regni*. It is taken by day from Mars to the Moon and by night in the opposite direction, and it is projected from the ascendant. And Albumassar said that if this part and its lord are of good condition *{esse}* and they are connected with the lord of the tenth and the lord of the ascendant, the native will be king or duke and he will be with rich men, who receive his words and heed them.

The third part of the tenth house is called the part of kingship and of kings and of dispositors or *pars regni, regum, et dispositorum*. It is taken by day from Mercury to Mars and by night in the opposite direction, and it is projected from the ascendant. This part is extracted from these significators because the signification for giving, receiving, writing, prohibiting a matter from reaching the consulate, for writing letters, sending them, and receiving the Mass, counting money, and clarity of mind has been given to Mercury. And All signification of fear and terror is given to Mars, and therefore this part was counted

from these planets.

When the part and its lord are well disposed and of a good condition *{esse}* or well located with the lord of the ascendant, the native will be of good mind, easily instructed, and rational, and he will attain the consulship if he is fit for it. He will be a scribe of kings or a collector or a custodian of their census or of the substances of greater kings. And if he is fit for kingship or day empire, he will attain that and his reputation will surpass his status, and it will extend all the way to the borders of the lands and he will raise up certain men and will elevate them beyond measure and depose certain powerful men and kin, subjugate them, and soldiers will run freely about and the affairs of men will be according to his hand.

The fourth part of the tenth house is called the part of kingship and victory and assistance. It is taken by day from the Sun to Saturn and by night the reverse, and it is projected from the ascendant. And Albumassar said that this part coincides with the *pars patrum* when Saturn is under the rays of the Sun.

When it is well disposed or of good condition and especially when with the lord the of the tenth house and with the lord of the ascendant, it signifies kingship for the native. If he is one of those who are fit for kingship, it signifies honour and exaltation for each according to his being *{esse}*, and further, he will be extended and preferred and prevail over those of his own kind. Albumassar said if it is in a sign in which the lord of the ascendant or the lord of the tenth has dignity, it will signify victory for the native over those who contend with him, The same thing happens in revolutions, if this part is so disposed.

The fifth part of the tenth house is called the part of those who are suddenly elevated or *pars illorum qui repente sublimantur*. It is taken by day from Saturn to the *pars fortunae* and by night the reverse, and it is projected from the ascendant. And Albumassar said that this part is similar to the *pars Saturni*. If in anyone's nativity or question it is in some very good place from the ascendant and from the benefics, he will be suddenly elevated. And if the lord of the ascendant is with the part or aspects it with an aspect of friendship or from a good place and is well disposed, his elevation will be increased unexpectedly, and he will attain kingship very quickly and in the shortest time, so that men will wonder because of it.

And Albumassar said, look to this part when you know that the man will be elevated {that is that the natal horoscope indicates this. Nothing will be achieved unless it is first signified in the natal horoscope. Thus it is only worth looking at this part if the natal horoscope holds promise for it} and will acquire kingship and honour. But he said that if this part is impeded, the native or querent will find evil and impediment and danger and sudden fall from power. Understand the same in revolutions, because if the part is of 'good condition' and well disposed, the native and others will acquire good suddenly in that revolution, and if it is impeded, he will be impeded to the same degree.

The sixth part of the tenth house is called the part of nobles and of

those who are known among men or of honoured men, or *pars nobilium*. It is taken by day and night from Mercury to the Sun and projected from the ascendant, When it and its lord are of good condition {*esse*} and well disposed, the native will be noble and honoured among kings and the wealthy and powerful. And Albumassar said that if it is with a planet which has great dignity in the Medium Coeli, the native will have an eminence by which he will be counted, as a tribe of a city is counted among its citizens {where an ethnic group has a decisive political influence in a city such that its power lay in its group impact over-shadowing the individual or smaller groups, then this part would so relate to the degree of influence of a member of this more powerful grouping}. However, if it is otherwise, the contrary will happen. Understand the same in revolutions.

The seventh part of the tenth house is called the part of soldiers and ministers or *pars militum et ministrorum*. Albumassar said that it is taken by day from Mars to Saturn and by night in the opposite direction, and it is projected from the ascendant. And he said that if this part and its lord are commixed with the lord of the ascendant, the native will be a follower of the king or one of his soldiers or ministers.

The eighth part of the tenth house is called the part of kings and what kind of work the native does, or *pars regum et quid operis agat natus*. It is taken by day or night from Saturn to the Moon and is projected from the ascendant. This because Saturn signifies labour, adversity, necessity, poverty, and all labourious works such as superintendents of houses, of diggings, operations of iron and its extraction from the ore, and other odious and tedious works, because Saturn is the significator of labour and affliction and he is the significator of riches which are heavy and ponderous. And the Moon signifies labours and quickness in things because of the speed of her motion and she is the significatrix of the common people, and therefore the wise counted this part from these significators.

Albumassar said that this part signifies kings, honour, and magnificence and what kind of work the native does which he does for its own sake and what profession he will practice and whether he profits from his profession or not. And he said that if this part is in Gemini or Virgo or in signs of art or instruction, he will be elevated by works of his hands which are necessities for the ornamentation of the rich, and he will be with rich men and magnates because of his skill and his talent. And if the part is commixed with significators of substance, the native acquires a great quantity of substance from his profession.

And he said that if the contrary, he will be a pauper and unfortunate in his profession, barely able to get his daily sustenance; nor will he be able to be wearied of it, and if he is not wearied of it, he will die of hunger - no one will offer him sustenance. The same thing happens in revolutions: There are sometimes years in which fortunate men do not gain anything, and that is when that part is evilly disposed in a revolution. And there are sometimes years in which unfortunate men acquire something, and that is when the part is well disposed.

The ninth part of the tenth house is called the part of tradesmen and those who work with their hands or *pars negociatorum et operantium manibus suis*. It is taken by day from Mercury to Venus and by night the reverse, and it is projected from the ascendant. Albumassar said that this part is similar to the *pars collectionis*. This part signifies ingenious men, artisans in venusian and mercurial professions such as those who know how to work gold, silver, precious stones, and the like; and those who know how to do business, that is, to buy and sell precious and choice merchandise such as pearls, rings, and the like; and those who know how to make beautiful clothes which pertain to women, is and how to paint and write and to make stamps {*monetas* – also translate as money} and to sculpt sigils and the like, which pertain to the nature of Mercury and Venus.

If this part and its lord are of good condition {*esse*} and well disposed and they are commixed with the lord of the ascendant by conjunction, trine, or sextile aspect, the native or querent will be elevated because of his works or the skills of his hands. He will make beautiful instruments and beautiful works by hand which become nobles and rich men and magnates. However, if the contrary, he of is not introduced into the employ of these since the opposite to these things will occur to him. If this part and its lord are well disposed in someone's revolution, or in a revolution of the world, the aforementioned artisans will gain from their trades. If, however, the contrary, the contrary comes about.

The tenth part of the tenth house is called the part of trade of buying and selling or *pars negotii emendi atque vendendi*, It is taken by day from the *pars futurorum* to the part of fortune and by night in the reverse direction, and it is projected from the ascendant. And Albumassar said that this part is similar to the part of Mercury. And he said that when these parts which are of trade are received in the aspects of Mercury, the native will be an expert in trades and he will have the science of buying and selling. And if they are well disposed, they will profit him and he will gain from them and because of them. If, however, they are of evil condition {*esse*} and evilly disposed, although he may know them, he will not introduce himself into their employ because it will be in its contrary. It ought to be understood to be the same in revolutions both of the world and of nativities.

The eleventh part of the tenth house is called the part of work and of a thing which must happen necessarily and absolutely must occur, or *pars operis et reique necesse est ut omnino fiat*. It is taken by day from the Sun to Jupiter and by night in the opposite direction and is projected from the ascendant. And Albumassar said that when Saturn is under the Sun's rays, this part is similar to the part of the father. And he said that when this part is with the lord of the ascendant, the native will be outstanding in his works. He will know his business better than anyone else. He will struggle and be anxious about everything which he desires to do. He hopes to complete everything hastily and will always doubt whether a thing will be completed until he sees it complete.

Hence when someone wants to make something, and he wants to know what is going to happen from it, look to this part. If it is of good condition {esse} and especially if it is with the benefics, it will profit him to make the thing, and especially if he hurries to make it. However, if it is with the malefics or otherwise impeded, he will find evil, detriment, and trouble, if he makes it for this reason, and the more he hastens to make it, the worse and more horrible the results of it are for him.

This holds not only in nativities, but also in questions and revolutions both of the world and of nativities.

The twelfth part of the tenth house is called the part of mothers or *pars matrum*. It is taken by day from Venus to the Moon and by night the reverse and is projected from the ascendant. This part signifies the being {esse} of mothers. If it is of good condition {esse} and well disposed, it signifies that the mother's being {esse} is good. In a nativity, if it is in trine or sextile aspect to the lord of the ascendant, it signifies that the mother loves her son, the native. If the lord of the tenth receives the lord of the ascendant and the lord of the ascendant does not receive the lord of the tenth or the Moon, it signifies that the mother loves the son; however, he does not love her. And if the lord of the ascendant receives the lord of the tenth and the lord of the tenth does not receive him or the Moon, it signifies that the son loves the mother more than she does him. If each receives the other, both love the other; if neither receives the other, neither loves the other. The same ought to be said in questions, revolution, and nativities. And the wise posited that the part of the mother is in the tenth because it is opposite the fourth, which signifies the father.

The thirteenth part of the tenth house is called the part signifying whether the cause of the kingdom may or not be. It is taken by day and night from the Sun to the degree of the Medium Coeli and is projected from the degree of Jupiter.

The fourteenth part of the tenth house is called the part of death of the mother. It is taken by day from Venus to Saturn and at night the reverse, and it is projected from the ascendant.

## CHAPTER FOURTEEN

### ON THE PARTS OF THE ELEVENTH HOUSE AND THEIR EXTRACTION AND SIGNIFICATION

In this chapter we shall discuss the parts of the eleventh house. First, concerning the part of excellence and nobility or *pars excellentiae atque nobilitatis*, Albumassar said that it is taken by day from the *pars fortunae* to the *pars futurorum* and by night the contrary and is projected from the ascendant. And he said that this part is similar to the *pars stabilitatis et durabilitatis* and to the *pars Veneris*. This part is extracted in this way: Since it is more noble, more stable, and far more useful, it was fitting that it be extracted from the two parts which are more noble and excellent than the others, and these are the *pars fortunae* and the *pars futurorum*.

When this part is of good condition {*esse*} or well disposed, and is with the benefics well located, and the better if it is in the tenth or eleventh house and none of the malefics impede it, the native will be one who excels other men and is both noble and fortunate, and his fortune will last, and he will be one of those whom men seek out on account of his good luck and whom men will revere, and he will be like a prince among the tribes. And his name will remain through the ages for many years, and he will see good and joy and what pleases him from every work which he does.

However, if it is the contrary, the opposite will happen to him. Understand the same thing in general questions {*in quaestionibus generalibus* – may refer to Albumassar’s universal question or it may refer to the establishing of a natal horoscope when the birth time is unknown} and it is able to have a place in other things, likewise in revolutions. When this part is so disposed, good or evil happens to each according to his own being.

The second part of the eleventh house is called the part signifying how the native or querent is loved by men or how they hate him, or *pars qualiter diligetur natus*. Albumassar said that it is taken by day from the *pars fortunae* to the *pars futurorum* and at night the reverse, and it is projected from the ascendant. And he said that this part is similar to the *pars Veneris* {it is also similar to *pars excellentiae atque nobilitatis* and so to *pars stabilitatis et durabilitatis*}. If it falls in the house, exaltation, or triplicity of any benefic, and if that benefic aspects the part and is not impeded by any of the malefics, the native will be beloved of men and loveable to them and sweet and pleasing in their eyes. But if the part falls with the malefics or in their aspects, they do not desire to see him and he frequently does and says things displeasing to men, even when saying and doing good.

The third part of the eleventh house is called the part of the native among men and of an honoured man among them and by which of them a business or activities are perfected, or *pars nati inter homines*. It is taken by day from the part of fortune to the Sun and by night the reverse, and it is projected from the ascendant. If it is well located and received by the Sun, Jupiter, or with Venus, while Mercury and the Moon are in benefic condition or aspecting the part and the lord of the ascendant with a trine or sextile aspect, the native or querent will be

honoured both by the powerful and by the common people, and they will love him and return to him because of his deeds, and they will give to him many things and many business deals for perfecting or for the purpose of defining their terms, and they will have especially great faith in him.

The fourth part of the eleventh house is called the part of felicity and profit or *pars felicitatis et profectus*. It is taken by day from the part of fortune to Jupiter and by night in the opposite direction, and it is projected from the ascendant.

If it is with the lord of the ascendant or if the latter aspects the part by a trine or sextile aspect or even by a square with reception, and if it is not otherwise afflicted, it signifies that the native will be fortunate and profiting in all things and he will acquire all the temporal things which are necessary to him, and not only his *businesses* but even the *businesses* of others are perfected by his hand according to what he desires. But if with this, the benefics aspect the part, he will acquire whatever he desires with ease so that it will seem as if none of those things he desires is lacking to him. Albumassar said that he might even acquire something more than that which he desired easily. But if it is not with the lord of the ascendant and if the lord of the ascendant does not aspect it and the malefics aspect it, it will be the reverse. The same thing happens in questions and in revolutions.

The fifth part of the eleventh house is called the part of concupiscence and zeal or appetite for love of secular and temporal things, or *pars concupiscentiae*. It is taken by day from the *pars fortunae* to the *pars futurorum* and by night in the opposite direction, and it is projected from the ascendant. Albumassar said this part is similar to the part of Venus. If it is in a very good place in a nativity, question, or revolution, he subdues his own sensual instincts and his desires. And he said if it is in an evil place, his instincts conquer him and he will be striving and hungering after the world and its pleasure, and he will lose whatever he has in it.

The sixth part of the eleventh house is called the part of faith and hope. It is taken by day from Saturn to Venus and by night in the opposite direction, and it is projected from the ascendant. If in anyone's nativity or interrogation it and its lord are in a very good place, fortunate and strong, the native or querent will acquire everything he hoped for and in which he had hope.

However, if they are of evil condition *{esse}* and evilly located, he will not acquire any of what he had hoped for, although he may profit himself to some degree. The same happens in revolutions. For if they are of good condition *{esse}* and evilly located, men acquire enough of those things which they desire in that revolution; however, if it is impeded, the contrary.

The seventh part of the eleventh house is called the part of friends or *pars amicorum*. It is taken by day and by night from the Moon to Mercury and is projected from the ascendant. This part is taken in this way because Mercury is of changed appearance and of varied signification, at certain times signifying masculinity and at others

femininity, and so at certain times speed, at others slowness, at certain times heat, at others cold, at certain times good fortune, at others bad fortune, and he is always inclined to the nature of that planet to whom he is joined. Likewise the Moon does that same thing on account of the speed of her motion, and is quickly changeable, for which reason the wills of men are quickly changed with friends nor do they remain long in the same condition {esse} and therefore the wise extracted the part of friends from these two planets because they are swifter and more changeable than the others.

If it is of good condition {esse} and well disposed and its lord well disposed and in mobile signs, the native or querent will have many friends. But if they are fortunate, his friends profit him and he them, and they each enjoy good things. If they are received, he will be considered praiseworthy among them and beloved by them. But if it is the contrary, judge accordingly.

The eighth part of the eleventh house is called the part of the agreement of friends and of husbands and wives and their discord, or *pars concordiae amicorum*, etc. It is taken by day and night from the *pars futurorum* to Mercury and it is projected from the ascendant. This part is one of the more difficult to employ of all the parts because it is necessary to know the nativity of the native and of those who are posited as his friends, or of the man and the wife, and to see if the part falls in the ascendant of the nativity of the native or with its lord without the impediment of the malefics, or if it is in the sign which ascends in their nativity or is in the eleventh or joined to his lord or joined with the lord of the ascendant and the latter is of good condition {esse} and well disposed and in the aspect of the benefics in a good place from the ascendant and is not impeded by any of the malefics or if it is in the exaltation of any of the planets or, as Albumassar said, if it is in agreeing signs, because if it is thus, each will love the other with his friends and his wife.

But if it is in a sign of descension {detriment} of any of those or in a sign of its fall or in opposition to the ascendant or in argumentative signs {*in signis contrariis*}, they will be each other's enemies.

The ninth part of the eleventh house is called the part of fertility and abundance of good in the home or *pars fertilitatis et abundantiae boni in domo*. It is taken by day or night from the Moon to Mercury and is projected from the ascendant. Albumassar said that this part is similar to the *pars amicorum*. He said that if this part and its lord are in good connection {*complexione*} with the *pars fortunae* and with the lord of the ascendant, the native or querent will be bountiful in the home with every fertility, and if it is otherwise, he will be the contrary. But if it is thus disposed in a revolution, the same thing happens.

The tenth part of the eleventh house is called the part of the goodness of the soul or *pars probitas animi*. It is taken by day from Mercury to the Sun and by night the reverse, and it is projected from the ascendant. If it falls in a good place with any of the benefics and especially with Jupiter or if the Sun aspects it with a trine or a sextile aspect, the native or querent will be sweet and light and patient of soul. And Albumassar said that if this part and its lord are in signs of goodness, the native will be of good soul, and if it falls with the

malefics or in signs contrary to goodness, it will be the contrary. Understand the same in revolutions.

The eleventh part of the eleventh house is called the part of praise and of gratitude or *pars laudis et gratitudinis*. It is taken by day from Jupiter to Venus and by night in the opposite direction, and it is projected from the ascendant. Whence if the part and its lord are of good condition *{esse}* and well disposed and the benefics aspect them or are joined to them, and especially Jupiter, the native or querent will be praiseworthy, deserving thanks above all in that for which purpose it is posited. And he will be praised for all his works, and he will benefit from them.

However, if it is evilly disposed or the malefics aspect it, he will not be praised because of his works, nor because of his services, and moreover, he will not be praised for nor benefited by the services he does nor even receive thanks for them, and it will be possible that in place of financial reward for the services he does, he will receive vituperation and malevolence for them. The same thing happens to men in revolutions, if this part and its lord are thus well disposed as was said.

The twelfth part of the eleventh house is called the part of necessity and of the selection of things or *pars necessitatis et dilectionis rerum*. According to the Persians, it is taken by day and night from Venus to the house of brothers {third house}, and it is projected from the ascendant. But according to the Egyptians, it is taken by day from Mars to the house of the brothers and is projected from the ascendant.

## CHAPTER FIFTEEN

### ON THE PARTS OF THE TWELFTH HOUSE AND THEIR EXTRACTION AND SIGNIFICATION

Mention ought to be made in this chapter concerning the parts of the twelfth house, and first concerning the part of secret enemies or *pars inimicorum*. This is taken by day and night from Saturn to Mars and is projected from the ascendant.

The second part of the twelfth house, according to Hermes, is taken by day or night from the lord of the house of enemies to the house of enemies {from the lord of the twelfth to the cusp of the twelfth house} and is projected from the ascendant. And Albumassar said that both these parts ought to be used, but if they are in opposition or the square aspect of the lords of their houses {here meaning signs} or of the lord of the ascendant, the native or querent will have many enemies.

However, if they are both free from their lord and from the lord of the ascendant, he will have enemies for a reason {*non habebit inimicos de levi*}. The same thing happens in revolutions because if they are evilly disposed, as had been said, men will make enemies of each other in that revolution.

The third part of the twelfth house is called the part of labour and affliction or *pars laboris et afflictionis*. It is taken by day or by night from the *pars futurorum* to the *pars fortunae* and by night the reverse {sic}, and it is projected from the ascendant. Albumassar said that this part is similar to the *pars Mercurii*. If it and its lord are of good condition {*esse*} and well disposed, it signifies that the native or querent will be fortunate in his labours and will make money from them and they will profit him.

However, if it is corporally joined with the lord of the ascendant without a reception or is in opposition or square aspect with the lord, the native will labour endlessly all the days of his life and will not profit from his labours nor enjoy their goods or make money from them, nor will his success be beneficial to him.

## CHAPTER SIXTEEN

### A RECOUNTING OF CERTAIN PARTS ACCORDING TO ALBUMASSAR CONCERNING WHICH NO MENTION WAS MADE ABOVE, OR THE FIFTH DIFFERENTIA.

{Special Note : The "Fifth Differentia" mentioned in the title above refers to Albumassar's *De magnis conjunctionibus annorum revolutionibus ac eorum profectionibus octo continens tractatus* (Venice 1515). Bonatti's use of it strongly suggests that he was using a Latin translation of Albumassar's work.}

In this chapter mention ought to be made concerning certain other parts which have not been specifically named above, which according to Albumassar number ten. They are employed frequently in the work of the masters of this science when they desire to judge regarding any nativity, universal question {Albumassar's method of establishing a natal horoscope when the birth time is unknown} or any revolution.

The first of these is called the part of the hyleg or *pars hyleg* and it is a matter which the ancient Wise men of this science especially observed. They found it reliable. It is taken both by day and by night if a nativity, a question, or a revolution is conjunctive from the degree of the conjunction; but if it is preventive, it is taken from the degree of the prevention to the Moon and it is projected from the ascendant. {Conjunctive nativities or questions or revolutions occur between the time of the New Moon and the Full Moon. The conjunctive degree - from conjunction of luminaries - is that of the New Moon. Preventive nativities or questions or revolutions occur after the Full Moon but before the New Moon. The degree of prevention is the degree of the Full Moon}.

Albumassar said that this part is directed in the same way as the hyleg is directed {y profection or direction}. When its direction or profection arrives at the places of the benefics, it signifies good, but when it arrives at the malefics, it signifies evil and impediment and danger to the native or querent or to those whose revolution it is, or even if it is a universal revolution. And this is why many good astrologers are deceived, because sometimes they see that many adverse situations arise which ought not to according to the hyleg. They considered only the hyleg and did not concern themselves with the *pars hyleg*. You, however, will not neglect this but always direct the *pars hyleg* both in nativities and questions and also in revolutions, and you will not err. It has its own significations besides other things which are of great efficacy.

The second part of the fifth differentia is called the part of large bodies or *pars macrorum corporum*. It is taken by day from the *pars fortunae* to Mars and by night the reverse, and it is projected from the ascendant. Albumassar said that when this part is with the lord of the ascendant or with a planet which has any dignity in the ascendant or the Alcocoden's place, or if it is with a planet in its own dignity or in a humid sign, the native will be of large members. And he said that if it is otherwise and is with Mercury or Mars or these planets rule it, the

native will be lean.

The third part of the fifth differentia is called the part of the military and of daring or *pars militiae et audaciae*. It is taken by day from Saturn to the Moon and by night in the opposite direction and is projected from the ascendant. Albumassar said that this part is similar to the *pars rationis ac profunditatis consilii* and the *pars regis et quid operis agat natus*. When it is sextile to Mars or Jupiter in signs of animals, it signifies that the native is daring and a soldier and procurator of animals and he will be a gladiator playing with spears, arms, and swords.

The fourth part of the fifth differentia is called the part of daring, strength, and dominion or *pars audaciae, fortitudinis, et dominii*. It is taken by day from the lord of the ascendant to the Moon and by night the contrary, and it is projected from the ascendant. When it is sextile to Mars or Jupiter, or in the house of the malefics, received in strong signs, it signifies that the native is spirited and strong in his body.

The fifth part of the fifth differentia is called the part of skill, talent, acuity, and discipline of all arts and of memory and the like, or *pars calliditatis, ingenii, acuitatis*, etc. It is taken by day from Mercury to the *pars futurorum* and by night in the opposite direction, and it is projected from the ascendant. The wise took this part in this way because all these things are signified by Mercury and are attributed to him, and they refer to the soul, and the *pars futurorum* signifies the quality {*esse*-condition} of the soul, and all these things proceed forth from the power of the soul.

If it is of good condition {*esse*} and well disposed, and it is with Mercury in a nativity or question, and Mercury is of good condition, it signifies that the native will be expert in a good skill, of sharp mind, easily taught, as competent in many arts, learning all things which he desires and which he studies with less labour than others, and he will retain well what he has learned and all these things will profit him. But if they are unfortunate or evilly be disposed, he will be able to learn, but the things he learns will not be useful to him; indeed he will get evil and distress because of the aforesaid. But if Mercury is joined to Mars by conjunction or aspect and if Mars has any testimony in the place where the part is, it signifies that the native or querent will be a thief and robber extremely subtle and that he will know how to open doors and to remove the bars from entrances by craft and subtlety of mind without a key. But if they, that is, Mars and Mercury, are trine or sextile with reception, he will know how as to do all these things but will not do it for evil purposes.

The same thing happens in revolutions. When this part is thus disposed, as has been said, the aforesaid things happen more in that revolution than are the customary at other times.

The sixth part of the fifth differentia is called the part of the investigation of a thing and whether it will be entirely perfected or destroyed or divulged or produced for effect, or *pars inquisitionis rei*. It is taken by day or night from was Saturn to Mars and projected from Mercury.

This part is extracted from these three planets because the malefics have signification over destruction, and though they sometimes impede by square aspect or opposition, at other times they perfect the business, although perhaps with slowness or severity; but when the malefics impede, they destroy the business, and if they do not destroy, they delay it all the way to desperation, and because Mercury has participation in businesses therefore, they project this part from him.

If it is of good condition {esse} and well disposed, free from the malefics, that is, from Mars by day and from Saturn by night, it signifies the completion of the matter. And if it is impeded by any of them as has been said, it signifies its destruction and that it will not be perfected. And if it is perfected, it will not last.

Albumassar said that this part is employed in unknown matters and in those of an unknown kind. However, if the business is known, consider whether it may be either substance or marriage or whatever other business, the matter will be helped from its own place {for substance – the second house, for marriage – the seventh house} and the part will aid the significator signifying the matter.

The seventh part of the fifth differentia is called the part of necessity and delay of things or *pars necessitatis et dilationis rerum*. It is taken by day and by night, according to the Egyptians from Mars to the degree of the house of brothers {the third house} and it is projected from the ascendant. This part signifies the indolence and inertia of the native. If this part is thus impeded in a revolution, it signifies that men will be likewise in that revolution.

The eighth part of the fifth differentia, like the aforesaid part, is called the *pars necessitatis et dilationis rerum*. It is taken by day and night, according to the Persians, from the part of dilation {seventh part of the fifth differentia} to Mercury, and it is projected from the ascendant. Albumassar said that both these parts are used.

If they are of good condition and well disposed, it signifies that the native is moderately motivated for conducting his businesses. If, however, they are evilly disposed, joined with both the malefics or either of them, or if its lord {of the part} is with a malefic and especially with Saturn, or if the part and its lord is with the lord of the ascendant, it signifies that the native will be indolent and lazy and is scarcely moved to do anything and especially to those things which are necessary for him unless necessity forces him; nor will he do voluntarily any of those things which men do with hope of utility, nor will his heart suffer to let himself into any mercantile speculations or other lucrative matters for fear that he will lose as a result; nor will he believe that he is able in any way to make money, and he rarely or never believes that he is able or even knows how to make a living.

Albumassar said that if the dispositor of the malefic impedes the lord of the house of substance, the native will destroy his own substance and he will not know how, or will be condemned in it as much as is indicated by the condition {esse} of the part.

The same thing happens in questions and revolutions. For if the part is as was said, men will be more indolent and timid than usual in that year.

The ninth part of the fifth differentia is called the part of retribution or *pars retributionis*. It is taken by day from Mars to the Sun and by night the reverse, and it is projected from the ascendant. If it is of good condition {*esse*} and well disposed in an angle, especially in the first or the tenth or in the houses succedent to the angles and especially in the eleventh and fifth with the lord of the ascendant in any of their dignities, it signifies that the native will repay freely to those who do well for him or offer some suitable service to him.

However, if they are of evil condition {*esse*} in cadent houses and especially in the sixth on the twelfth and not with the lord of the ascendant nor in any of his dignities, it signifies that he will receive something for free from someone and will not repay well what was done for him. You may say the same in revolutions, if the part is so located, because men will serve in that way during that revolution. Understand the same in questions.

The tenth part of the fifth differentia is called the part of truth and good works or *pars veritatis et bonarum operationum*. It is taken by day from Mercury to Mars and by night in the opposite direction, and it is projected from the ascendant. Albumassar said that this part is similar to the *pars rationis et sensus*. If it is of good condition {*esse*} and well disposed, fortunate and strong and in an angle, it signifies that the native or querent will be observant of truth, zealous in good works, and abhorrent of the opposites of these, and utility and profit result from his actions.

However, if this part is impeded in an angle, the native will be practising and observing the truth and good works, but evil and harm follow as a result. And if it is outside the dignities of the lord of the ascendant, he will be one who knows the truth but does not practice it. If it is so disposed in revolutions, men in that revolution will be so disposed and working likewise.

Albumassar said these parts, which the ancients related and which they employed in nativities and in many places in the revolutions of years and in interrogations wherever they are necessary, have thus been made known to you. And he said, know that in many matters of the significations of the twelve houses and interrogations, and initiation {that is elections} and revolutions of years, there are parts concerning which we have made no mention because it is necessary that we speak of them in other books. And he said that the significations spoken of in this book are collections for the purpose of investigation because the places of the parts change their significations in good or evil according to the signs they are in and the conjunctions or aspects of the planets with them. And he said that he would relate the investigations of their significations in their places in the signs in each book as necessity required.

## CHAPTER SEVENTEEN

### ON THE KNOWLEDGE OF CERTAIN EXTRAORDINARY PARTS CONCERNING WHICH NO MENTION WAS MADE ABOVE

In this chapter we ought to look at certain extraordinary parts which were not mentioned in the parts of the seven planets or in the section on the parts of the twelve houses, nor in the recounting of the ten parts of the fifth differentia of Albumassar. These parts are exceptionally useful in revolutions, in determining which things one who wishes to make money is more able to profit from that year.

By means of these parts you are able to judge the cheapness or mediocrity of price of whatever vegetables or of any other thing which it is usually necessary that men have for their sustenance and needs such as grain, wines, oil, etc. You will even be able to see whether there will be an abundance of these things or a shortage. Again, you will be able to know why it happens that the thing sometimes abounds and is expensive and at other times is cheap. Sometimes it does not abound and indeed there is a shortage in those things and it is cheap, and sometimes it is expensive. The aspect or corporal conjunctions of the benefics to the part or its lord, or even to the Moon, signify abundance of the thing, and so much more so if the benefic which aspects the part or its lord or the Moon is the ruler of the house in which the part falls. Shortage or want of these is signified by the aspect or corporal conjunction of the malefics to the part.

You are able to judge the cheapness of the thing by the place of the lord of the house or exaltation or of the significator in which it falls. For if it is in its house or exaltation, or is otherwise fortunate and strong, or is in an angle, and especially if it is in the tenth, it signifies the high price of that thing. However, if one is fortunate, the other unfortunate, it will change the quality *{esse}* of that thing a little. But if the lord of exaltation is below *{in terms of rank of dignity and the degree of effect}* the lord of the house, the lord of the term and the lord of triplicity add or subtract something.

If it is in the twelfth house in its fall or detriment or cadent from the angle *{meaning all the cadent houses}* and all the more certainly if it is in the twelfth or is combust, it signifies the cheapness and low price of the thing. And to the degree to which the significators are debilitated, the lower the price of the thing they signify and its worthlessness will be.

If, however, they are in houses succedent to the angles, unless something impedes, the price will be neither very depressed nor much raised up. But if all the significators are fortunate and strong, the thing will be expensive and will exceed measure in price, and all the more so if they are in the tenth house as I said. But if they are unfortunate and weak and evilly disposed, they signify the extreme worthlessness of the thing and the cheapness of it. And always take care to consider the situation of each significator because each of these gives and takes away according to its condition *{esse}*.

The signifiers are the lord of the sign, the lord of exaltation, the lord of the term, the lord of the triplicity of the planets from which the part is extracted and the planet which is the lord of the house from which you begin to project the part. There is, however, little strength in the lord of the face, so that you need not concern yourself much about it. However, the lord of the sign in which the part falls is to be preferred above all others, and the matter ought to be judged more according to it, although the others add and take away just as was said, and the more so if it is one of the planets from which the part is extracted, because the part is greatly strengthened thereby.

## CHAPTER EIGHTEEN

### AN EXAMPLE OF THE METHOD OF EXTRACTION OF SOME PARTS

Now I shall give you an example of one of the parts for all the extraordinary parts, and I shall begin with the part of grain or *pars frumentum*. When you wish to know the state of grain in any revolution, whether it will be cheap or expensive or will have a moderate price, take the place of the Sun from the place of Mars and add to this the degrees and minutes of the sign of the ascendant and project the sum from the beginning of the sign of the ascendant, giving each sign 30 equal degrees, {ecliptic longitude} and where the number ends, there will be the part of grain.

Consider, therefore, how the lord of that sign is disposed, because the better he is disposed, of so much less worth will it be and the less will it be valued. Look to the other significators which I named for you {refer chapter 17} and see how they are disposed. Because those which are well disposed make for increase as in price and for shortage of the thing, and those which are evilly disposed make for the lowness of the price and for appropriate abundancy. And according to this you will judge regarding other things from whatever, namely according to its place and condition {esse} with the aforesaid good aspects and the Moon or concerning whatever other part you wish.

But if the significator of the part of grain or of any other part, namely the lord of the house {sign} in which it falls, is impeded and of evil condition {quality - esse} and evilly disposed and if a benefic, fortunate and strong, and the Moon aspect the part, it signifies that the grain or whatever other thing whose part you are considering will abound and it will be cheap.

If, however, a malefic aspects the part, it signifies that the grain, or whatever other thing whose part you sought, will be expensive and that there will be shortages of it. But if a benefic aspects the malefic, {eum - him} it signifies that it will abound, but nevertheless it will still be expensive. Understand the same regarding all and each of the other parts.

#### **On the Part of Barley or Pars Ordei**

When you desire to know whether barley will be cheap or expensive in a revolution, or what its condition will be, take the place of the Moon from the place of Jupiter and add to what remains the degrees and minutes of the ascending sign and project from the ascendant, and where the number ends, there will be the part of barley from which, according to the condition {esse} of the lord of that sign, you will judge by the aforesaid conditions.

#### **On the Part of Beans or Pars Fabarum**

When you desire to know whether or not beans will be cheap or expensive in the revolution you seek, take the place of Saturn from the

place of Mars and add to the remainder the degree of the ascendant, giving 30 degrees to each sign according to equal degrees, and where the number ends, there will be the part of beans. Judge then as was said regarding the others.

#### **On the Part of Onions or Pars Ceparum**

You will discover that the part of onions and the part of green peas or *pars robelliae* are the same {as the preceding part}; therefore it is not necessary for you to make another rule for these.

#### **On the Part of Lentils or Pars Lentium**

When you desire to know what the status of lentils will be, take the place of Mars from the place of Saturn and add the degree of the sign of the ascendant to the remainder, and project this from the ascendant, and where the number ends will be where the part is. Judge it as was said of the others.

#### **On the Part of Rice or Pars Risi**

You take the *pars risi* from Jupiter to Saturn and project it from the ascendant, and where the number falls, there will be the *pars risi*. Judge concerning it as was said regarding the others.

#### **On the Part of Sesame or Pars Sisami**

The *pans sisami* is taken from Saturn to Jupiter and projected from the ascendant. It is a seed very like the flaxseed, but it is white and physicians use it in certain antidotes.

#### **On the Part of Sugar or Pars Zuchari**

The *pars zuchari* is taken by subtracting the place of Mercury from the place of Venus, and what remains is added to the degrees of the ascendant and is projected from the ascendant, and where the number ends, there is the *pars zuchani*, which you will investigate as was said of the others.

#### **On the Part of Dates or Pars Dactilorum**

If you desire to know the market of dates, take the place of the Sun from the place of Venus and add the degree of the sign of the ascendant to the remainder, and project this from the ascendant. Where the number ends, there will be the part.

### **On the Part of Honey or Pars Mellis**

If, however, you desire to know the market for honey, take the place of the Moon from the place of the Sun and add the degree of the sign of the ascendant, and project from the ascendant, and where the number ends, there will be the part.

### **On the Part of Wine or Pars Vini**

If you want to know the market for wine, which is had from the condition *{esse}* of the grapes, take the place of Saturn from the place of Venus and add the degree of the sign of the ascendant to the remainder, and project from the ascendant. Where the number ends will be the part which you seek. Judge it as has been said regarding the others,

### **On the Part of Olives or Pars Olivarum**

If it is your heart's desire to know whether or not there will be an abundance of olives in the revolution which you seek and you desire to know whether olive oil will be cheap or expensive, take the place of Mercury from the place of the Moon, and to the remainder add the degree and minute of the sign of the ascendant, and project from the ascendant, giving to each sign 30 degrees according to equal degrees, and where the number ends, there will be the part.

### **On the Part of Nuts or Pars Nucum**

When you desire to know whether or not there will be an abundance of nuts in that year or revolution, take the place of Mercury from the place of Mars and add the degree of the sign of the ascendant, and where the number ends will be the part. Judge this as was said regarding the others.

### **On the Part of Silk and of Other Similar Things or Pars Bambaxii et Aliorum Conjunctorum**

If you desire to know the disposition of silk or its "quality" *{esse}* and the line of lesser things lacking extremely in dryness and loving temperate humidity, such as millet, Italian millet, honeys *{(?) melica}*, beans *{faseoli}* and the like; although silks do not aspire to great dryness, they are nonetheless counted among these. It is taken in this way: You take the place of Mercury from the place of Venus, and to the remainder you add the degree of the sign of the ascendant so that where the number ends, there will be the part.

### **On the Part of Melons, Lemons, Cucumbers, and Gourds or Pars Melonum, Citrullorum, Cucumerorum, atque Curcubitarum**

In order to know whether or not there will be an abundance of melons, lemons, cucumbers, and gourds, take the place of Mercury from the place of Saturn, and to the remainder add the degree of the sign of the ascendant, and where the number ends there will be the part. Judge this as was said regarding the others.

### **On the Part of Hunters or Pars Venatorum**

When you desire to know whether or not there may be hunting in that revolution, take the place of *caput draconis* from the place of Saturn, and to the remainder add the degree of the sign of the ascendant, and begin to project from the ascendant, and where the number ends, there the part will be. Judge it as was said regarding the others.

### **On the Part of Humidity and Dryness or Pars Humiditatis atque Siccitatis**

For having the knowledge of the humidity or dryness of the revolution, take by day the place of the Moon from the place of Venus and by night the contrary, and to the remainder add the degree of the sign of the ascendant, and project from the ascendant, and where the number ends, there will be the part which you seek. The judgment of it is as was said regarding the others.

### **On the Part of Salted Things or Pars Rerum Salitarum**

For knowing the market of salted things, by which you are able to know the state of them and of salt, although perhaps not exactly but still for practical purposes *{ad utilitatem}* take the place of Mars from the place of the Moon, and add to the remainder the degree of the ascendant, and where the number ends will be the part.

### **On the Part of Sweet Foods or Pars Ciborum Dulcium**

For knowing the market of sweet foods, take the place of the Sun from the place of Venus and to the remainder add the degree of the sign of the ascendant, and where the number ends will be the part.

### **On the Part of Bitter Foods or Pars Ciborum Amarorum**

For knowing the condition *{esse}* of bitter foods, take the place of Mercury from the place of Saturn, and to the remainder add the degree of the sign of the ascendant and where the number ends will be the part.

### **On the Part of Pungent Foods or Pars Ciborum Acrum**

For knowing the condition *{esse}* of pungent foods, take the place of Saturn from the place of Mars, and add to the remainder the degree of the sign of the ascendant, and project this from the ascendant, and where the number ends, there will be the part.

### **On the Part of Sharp Foods or Pars Ciborum Acutorum**

For knowing the condition *{esse}* of sharp foods and herbs having a sharp taste, take the place of Mars from the place of Saturn, and add to the remainder the degrees of the sign of the ascendant, and project from the ascendant.

### **On the Part of Sweet Medicines or Pars Medicaminum Dulcium**

For knowing the condition *{esse}* of sweet purgative medicines, take the place of the Sun from the place of the Moon, and add the degree of the sign of the ascendant to the remainder, and where the number ends, there will be the part.

### **On the Part of Pungent Medicines or Pars Medicaminum Acrium**

For knowing the condition *{esse}* of pungent medicines, take the place of Saturn from the place of Jupiter, and add the remainder to the degree of the sign of the ascendant, and project from the ascendant, and where the number ends, there is where the part will be.

### **On the Part of Salty Medicines or Pars Medicaminum Salsorum**

For knowing the condition *{esse}* of salty medicines, take the place of Mars from the place of the Moon, and add to the remainder the degree of the sign of the ascendant, and project this from the ascendant, and where the number ends is where the part will be.

### **On the Part of the Disposition of the Year or Pars Dispositionis Anni**

There is another part which is seen to comprehend all the aforesaid, and it is seen that it is a correlative with them and they with it, because it is generated from them and because they are generated from it. This part is called the part of good disposition or of the fertility of the year. It is taken from the Moon to Mercury and is projected from the ascendant, and where the number ends, there is where the part will be. Its judgment is like that of the others.

But if it happens at some time that the planet whose place you wish to extract from the place of another may be more in signs and degrees and minutes than that from which you must subtract it, add twelve signs to the *lesser* from which it is taken, and after this you will be able to take what you wish, and to this remainder add the degrees and minutes of the sign of the ascendant and project from the ascendant, giving to each sign 30 degrees according to equal degrees, and where the number ends, there is where the place will be. Judge as was said concerning the others.

### **On the Regions Where These Things Will Be**

For knowing in which regions the aforesaid *accidents* will occur, consider from which part the lord of the ascendant or of the tenth or of the seventh or of the fourth may be - whether they are in the eastern part or the southern, or western or northern or in oriental signs, which are Aries and its triplicity, or southern signs, which are Taurus and its triplicity, or western which are Gemini and its triplicity, or northern signs, which are Cancer and its triplicity.

### **On the Time When These Things Will Be**

For knowing the time in which the significations of the aforesaid parts will be and in which quarter of the year the signification will come, see the part which you want, and if it falls in the ascendant or between the ascendant and the fourth house cusp, its signification will occur in the first quarter of the revolution of that year or of the time in which that signification ought to occur. However, if it is in the fourth, or between the fourth and the seventh, it will occur in the second quarter. But if it is in the seventh or between the seventh and the tenth, it happens in the third quarter. But if it is in the tenth or between the tenth and the ascendant, it will happen in the last quarter of its time, and the closer it is to an angle, the sooner it happens, and the further away from an angle, the later it happens.

## CHAPTER NINETEEN

### CONCERNING THE NUMBER OF SIGNIFICATORS OF EACH OF THE PARTS

Each part has at least two significators naturally {the two from which the part is extracted} although there are some of them which are sometimes content with only one, such as the part of substance or *pars substantiae* when it falls in the second house, or the part of journey or *pars itinenis* when it falls in the ninth. There are some parts which have three significators, the two from which the part is extracted and one from the house in which it falls, where the latter planet is not one of the other two. There are other parts which have four significators: two from which the part is extracted, a third to which it arrives, and a fourth from which the projection is begun.

A part which is content with one significator is strengthened when its significator aspects it. But a part which has two significators is strengthened when both its significators aspect it, and they give greater hope of perfecting what the part intends; however, the lord of the house in which the part falls will be more worthy. But if the part has three significators and two aspect it but the third does not, the part will not be so strong in perfecting what it intends. But if only one of the three aspect it and the other two do not, its strength will again be less than before. But if none of them aspect it, it will be even weaker, and it will do what it intends with difficulty and harsh effort in that revolution.

You may say the same if the significators are healthy according to their own *condition* {*si fuerint signifacatores salvi secundum eorum salvationem*}. But if they were impeded, say according to their impediment. For if they are all impeded, the signification of that part will hardly ever or never appear. And if the significators aspect the part with a favourable aspect, he will see from it the hoped-for result.

If, however, they aspect the part with enmity, evil and adversity will happen to him from that cause {indicated by the part}. It is possible that none of the planets having dignity in that part aspect it and that another which naturally signifies that which the part signifies does aspect it; then from this {configuration} something will occur, although not the entire effect. For instance, if Jupiter aspects the part of substance or *pars .substantiae*; for Jupiter naturally signifies substance, and if no other significators aspect it or if Venus aspects the part of marriage or *pars coniugii* and no other significators aspect it, it signifies some kind of effect of the thing. If you would have knowledge of the part of servants or handmaids or *pars servorum seu famulorum* and no significator aspected the part, but Mercury, which naturally signifies servants and handmaids, does aspect the part {some effect can be expected}. But this will be within the signification of the significator of the part, and it will be by someone who arrives on the scene unexpectedly and becomes involved in the matter on his own. And if the planet aspecting the part has any dignity in the house in which it is, this happens from that party which the querent hoped it would be, or from one of his acquaintances. However, if it is peregrine, he knows not whence it happens to him. And if the planet aspecting the part is unfortunate and not receiving the part or is impeded, there

will be commotion and rumours concerning it, but nothing of what the part signifies will be perfected.

Albumassar said, after this, look to the malefic and see if it is in an angle or in a succedent house, and if it is direct, there will be destruction or impediment after {the thing} will be thought perfected. But if Saturn is that malefic, the impediment will be because of someone's old age. If Jupiter is the planet, it will be because of religious men or judges and of others entering between them. But if it is Mars, there will be some kind of contention between them because of it. If it is the Sun, it will be because of the king or wealth. But if it is Venus, it will be because of women. But if it is Mercury and he is impeded, it will be because of other businesses. And if it is the Moon, since she is the author of light and number, it will be because the thing may be increased. And if it is of little light, it will be because the thing is deteriorated and diminished.

Alchabitius said that the part called the part of kingdom and empire or *pars regni atque imperii*, which is used in the revolution of the year, is taken from Mars to the Moon and is projected from the ascendant of the conjunction. It signifies the change of the kingdom. Understand the same in religious sects because they are like a rule or dominion. But according to others, it is taken from the degree of the ascendant of the conjunction and is projected from the degree of the ascendant of the revolution. However, according to yet others, it is taken from the degree of the Sun to the degree of the Medium Coeli of the revolution and is projected from the degree of Jupiter, and this opinion seems more appropriate to me.

The part of the time of the rise of the kingdom or *pars temporis elevationis regni*, which signifies its duration, is taken from the hour of its rise or coronation from the Sun to the 15th degree of Leo by day and is projected from the degree of the Moon. But by night it is taken from the degree of the Moon all the way to the 10th degree of Cancer and is projected from the degree as of the Sun. There is another part of the kingdom or empire which is taken by day in the hour of its rise or beginning from the Sun to Saturn and by night in the contrary, and it is projected from the ascendant of the revolution of the year in which the king or emperor is elevated or anyone else is promoted to a political office.

Alchabitius said that if Jupiter is in a common sign and the revolution is diurnal and Jupiter is cadent from the angles, the *pars regni et imperii* is taken from Saturn to Jupiter and 30 degrees are added, and it is projected from the ascendant of the revolution of the year in which the king ascended. But if they oppose each other and are both cadent, then half of the degrees which are between them is taken, and this is projected from the ascendant. But if Jupiter is in Cancer and the revolution is nocturnal this part is taken from Jupiter to Saturn and is projected from the ascendant.

Alchabitius said that the first of the two parts from which the duration of the kingdom is judged, is found by observing where the profecion of years comes. Begin from the conjunction of the triplicity which signifies the kingdom or religious sect, at the time of the rise of the kingdom {king's coronation}. Of this number you give one year to

every 30 degrees and one month to every 2 degrees and 30 minutes.

When you know in what sign or degree this is, note this and save it for the moment because this will be the place from which you will calculate the first part, and when you desire to apply it, you will employ the ascendant of the revolution of the year in which the king, or whoever was chosen, rose. Next take the distance of the planet oriental from the Sun, from Saturn, or from Jupiter in that year {in the year of the rise of the king or sect} all the way to the degree of the equation of the part which you saved, and project this from the ascendant of the revolution. Where this comes to will be the place of the first part.

But the second part {which shows the strength of the king in a given year} is found in this way: Look from the conjunction in which the kingdom or empire arose to that sign or degree to which the profecion of the years comes. Of this number, give every 30 degrees one year to the month and day in which the king arose, and this is the place of the equation of the second part. Mark this point. Next, take the distance from a planet oriental of the Sun, Saturn, and Jupiter, all the way to the place of the equation of the second part which you marked, and project this from the ascendant of the revolution, and where it arrives is the place of the second part.

These are the parts which signify the duration of the king and his strength.

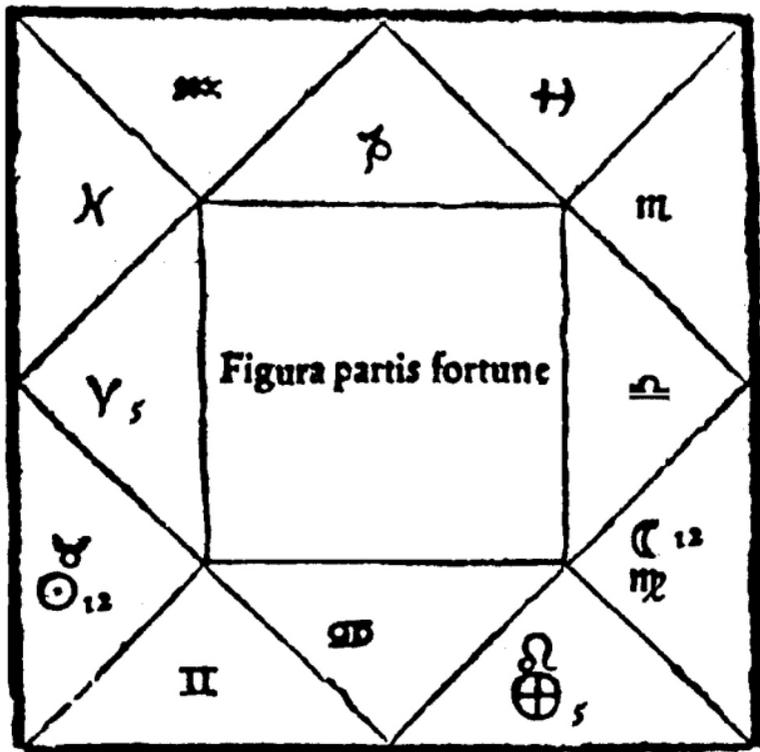
*END OF TRANSLATION*

## **APPENDIX**

### **ERRATA**

We aim to make our publications as accurate as possible. However, the complexities of digital publishing and the nuances of translation can mean that the occasional error goes unnoticed. We apologise wholeheartedly for this, and ask that you notify us of any such errors you encounter, so we can correct them in future editions.

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