

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.

SAMPLE PAGES

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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](#)].

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.

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

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.

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