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BOOK ABBREVIATIONS

AW (1-2)	Dykes, *Astrology of the World Vols. I-II*
BRD	Abū Ma'shar, *On Historical Astrology: The Book of Religions and Dynasties*
Choices	Dykes, *Choices & Inceptions: Traditional Electional Astrology*
ITA	Dykes, *Introductions to Traditional Astrology*
JN	Al-Khayyāt, *The Judgments of Nativities*
Judges	Dykes, *The Book of the Nine Judges*
PN (1-3)	Dykes, *Persian Nativities* Vols. I-III
RYW	Māshā'allāh, *On the Revolutions of the Years of the World*
Search	Hermann of Carinthia, *The Search of the Heart*
Skilled	Al-Rijāl, *De Iudiciis Astrorum* [*The Book of the Skilled in the Judgments of the Stars*]
Tet.	Ptolemy, Claudius, *Tetrabiblos*
WSM	Dykes, Benjamin trans. and ed., *Works of Sahl & Māshā'allāh*

TRANSLATOR'S INTRODUCTION

§1: The text and content of the *Compilation*

This is the first modern translation of a well-known medieval compilation of all branches of astrology, written by a "Leopold of Austria," living close to the last few decades of Guido Bonatti (late 13th Century), during the striking 13th Century explosion in sophisticated European astrology, philosophy, the medieval university system, and so on. In recent years, this work has sometimes been known in the astrological community as a "shorter Bonatti," which in a sense is accurate but in fact there seems to be no relation between the two men's books: for example, while Bonatti often uses the easy-to-read translations of John of Spain (11th Cent.), Leopold draws on the same Arabic authors but from other translators, notably Hugo of Santalla (11th Cent.). It is absolutely clear that when explaining horary questions, Bonatti quotes John's translations of Sahl and shows no knowledge of the same material in Hugo's *The Book of the Nine Judges*; but just the reverse is true for Leopold.[1] So, shorter though the *Compilation* is, it is not exactly a shorter *Bonatti*.

In fact, Leopold's identity is unclear. According to a handwritten note in the opening pages of the Wolfenbüttel edition, the author was Leopold, Duke of Austria, either living or reigning from 1292-1326 AD; but he is also described in two other sources[2] as being Leopold II, the son of Leopold I. Moreover, the title of the work and his own introduction describes him either as the "son of the Duchy of Austria," or "son of a/the Duke of Austria" (*ducatus Austriae filius*), an important distinction. Carmody[3] believes it was written about 1271 AD, since Ch. IV.4, **35** calculates the mundane *firdaria* for that year. Indeed, some of the charts in the book can be tentatively dated to around that time. But chart dates in themselves are not definitive because one can always search one's ephemeris for days when planets are in the position one wants; but there would be no particular reason for calculating the mundane *firdaria* for a specific day unless one was living at that time. So, I am

---

[1] My own translation of John's version of Sahl is in my *Works of Sahl & Māshā'allāh* (2008), with an expanded edition from Arabic forthcoming in 2016. My translation of *Nine Judges* was published in 2011.

[2] See McKay 1899, p. 504, and Thomas 1887/2009, vol. III, p. 1408.

[3] Carmody 1960, p. 172.

inclined to agree with Carmody that the book was written circa 1271, whatever the regnal or lifespan dates of these other Leopolds are. The book itself was printed in 1489, and its printer, the famous Erhard Ratdolt (from Augsburg) dedicated it to an Ulrich von Frundsberg (*Ularicus de Fronsperg*), Bishop of Trent from 1486-1493. (I have omitted the dedication, as it is comprised only of Ratdolt's praises and beggings, offering nothing useful about the work itself.)[4]

Concept and style

As I mentioned, most of the texts in the *Compilation* have already been translated by me from their earlier Latin versions (such as *Nine Judges*), so what is the purpose of this volume, both according to Leopold and relative to my other translations? Leopold's intention was clearly to provide a handy, one-volume treatment of all branches of astrology—so that perhaps one might not need other books or help in studying and practicing. Unfortunately, I cannot say that he succeeded, since the text is not written in a way such that a student can start from scratch without extra help. Leopold's choice of text and organization is sometimes puzzling, the typesetting includes many misspellings, and worst of all he often uses awkward and abridged ways of expressing himself in Latin. Moreover, he almost never states what authors he is drawing on, so without a great deal of acquaintance with his source texts, some passages can hardly be deciphered and understood. It is sometimes hard to tell where to place the blame: with Leopold or later editors.

However, since I have indeed translated virtually all of the source texts already, it became easy (albeit tedious) to correct and comment on the *Compilation*: clarifying sentences, providing commentary, and so on. The result is a compilation that now accurately reflects his sources and is understandable by the modern student. My own concept of the *Compilation* then, is that of a single succinct volume that will help students otherwise leery of buying many other translations. It is not really a course in astrology, but one could think of it as something of a manageable bridge between my *Traditional Astrology for Today* and both more extensive traditional texts, and the astrology course I am currently writing. And unlike my *Introductions to*

[4] I have also omitted Leopold's short but tortured introduction; the only interesting bit of information in it is that Leopold praises a Raymond de Laudun, one of several possible minor French rulers in the 13th-14th Century.

Traditional Astrology, which is more of a resource guide to basic principles, Leopold teaches the applied interpretations which he finds in his source texts and authors: Sahl b. Bishr, Māshā'allāh, Abū Ma'shar, al-Qabīsī, Ptolemy, al-Imrānī, 'Umar al-Tabarī, al-Khayyāt, magical texts, and others.

In the rest of this Introduction, I will briefly describe the contents and sources of each of his ten Treatises, and then move to some important issues of vocabulary. All important terms are already in the Glossary, but because of Leopold's Latin and my more recent word choices in Latin and Arabic, the reader needs to be reminded of certain terms up front so as not to be confused.

Also, the reader should know that in the past few years I have begun to add boldface sentence numbers in my translations, to better help the reader find citations. So in this book, if I refer to Chapter IV.2, **25**, this means "Treatise IV, Chapter 2, sentence 25."

Treatise I: Geocentric Astronomy Part A

Primary texts:

- An unknown Latin book of astronomical theories and tables, or *zīj*.[5]
- Ptolemy: *Almagest*, *Tetrabiblos*, *The Planetary Hypotheses*.
- Abū Ma'shar: *The Great Introduction*.
- John of Spain/Seville: *Treatise on Rains and the Changing of the Atmosphere* (see *AW1*).

Unlike many treatments of astrology, Leopold begins with basic geocentric astronomy. His treatment is brief and accurate for its time, but for most moderns it will be impenetrable, because few of us are taught classical astronomy.[6]

Treatise I describes the universe in the broadest terms, discussing its three outer "orbs": the first movable or *primum mobile*, the zodiacal sphere or orb of the signs, and the orb of the fixed stars. As I point out in my *Comment* to Ch. I.1, this ten-orb scheme was formed by inserting the orb of the signs just

[5] However, in Ch. II.3, **62** Leopold does indicate familiarity with the *zīj* of al-Zarqālī (11th Cent. AD); this indicates that Leopold might have used the *Alphonsine Tables*.

[6] In the future I will produce a short paperback on classical astronomy for contemporary astrologers.

under the first movable, as a way of explaining precession through the theory of "trepidation."

The first two orbs are dealt with very briefly (Ch. I.1). Then Leopold discusses several of the types of great circles and other concepts which are essential for many things in astronomy and astrology, from determining terrestrial latitude to house division (Ch. 1.2). From here, Leopold gets a bit more concrete by variously grouping and attributing qualities to the signs, fixed stars, lunar mansions, and faces/decans (Chs. I.3-I.5). He ends with some not-well-expressed material on the physical dimensions of the universe and other things, largely drawn from Ptolemy (Chs. 1.6-1.8). Apart from my *Comment* to Ch. I.1, little of this needs much explanation beyond my footnotes – with the exception of some passages that are impenetrable or confused.

Treatise II: Geocentric Astronomy Part B

Primary text:

- An unknown Latin book of astronomical theories and tables, or *zij*, which draws heavily on Ptolemy's *Almagest*.[7]

In Treatise II, Leopold turns to the last seven orbs of his medieval scheme: namely, all of the Ptolemaic planetary theories. Most of this Treatise simply describes the geometry or mechanism of the theories, but in Ch. II.1 he makes reference to the medieval "three-orb" system, in which each planet's set of circles is contained within three shell-like orbs with a specific outer limit, so that the concentric planetary systems do not crash into one another.

I have added lengthy *Comments* to all of the planetary models discussed, which should be read along with the models in the following order: the Sun (II.2), the superiors and Venus (II.4), Mercury (II.5), and the Moon (II.3). Here I would simply like to summarize Ptolemy's approach, and highlight three special terms which will help readers understand this and especially certain mundane texts: *mean*, *true*, and *equation*.

Ptolemy's planetary models are excellent examples of high scientific achievement. Given a few known planetary motions and periods, Ptolemy

[7] Carmody (1960, p. 172) claims that there are elements of Indian astronomy in Tr. II as well.

strove to create geometrical models that would explain and predict planetary motion with as few objects as possible: namely, just a few circles turning at certain rates and arranged in simple ways. If the orbits of the planets were centered on earth and moved at a uniform rate, with no retrograde motion, then planetary models would be easy: we would always know where the planet was, is, and will be. But there were two types of "anomalies" that Ptolemy had to account for in most of the planetary models. The first is the "zodiacal" anomaly, which means that planets move at different rates in different parts of the zodiac: for example, the Sun's motion is a little bit slower in Cancer than in Capricorn. So while we know how long it takes for the Sun to return to any position (namely, exactly one tropical year), he will not always be where he is "expected" to be, because he sometimes moves slower, sometimes faster. Ptolemy's answer was to give the planets a large circle set off-center ("eccentric") from the earth, so that when they are in the farthest parts of the circle, they will appear to move more slowly, and when in the nearer parts they appear to move more quickly. The farthest point is called the "apogee," and the nearest point is the "perigee." This large eccentric circle is sometimes called the "deferent." The eccentric or deferent rotates exactly once for each planet's tropical period. This accounts for the first anomaly.

The second kind of anomaly or odd behavior is retrograde motion. Again, once we know how long each planet's retrogradation period is, and how far back and forth they move during it, we can put the planet on a smaller circle of the correct size, the "epicycle," and make it rotate exactly once per retrogradation period. This epicycle is carried along on the eccentric, so that the retrogradation behavior moves throughout the zodiac as the planet works its way through its tropical period. Apart from some other basic geometry needed to make everything the right size and coordinate the planets with each other, this is the basic model of Ptolemy (at least, for the superiors, Venus, and the Sun, who does not have an epicycle).

However, Ptolemy made one other important innovation which made calculation easier, and which will lead us to the three special terms above. It turns out that if we stick with this basic model, and assume that the planets (or rather their epicycles) move along their deferents at a constant speed, the positions do not quite work out. This is evident in the retrograde loops, which will either be the wrong size or spaced incorrectly. To correct this, Ptolemy discovered a point out in space, from which, if one measures the planets from it, they will appear to move at a constant rate: the "equant"

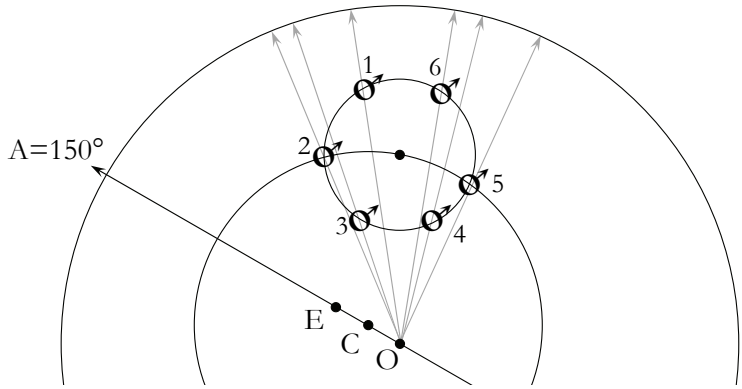

Figure 13: Effect of retrogradation on true position (Dykes)

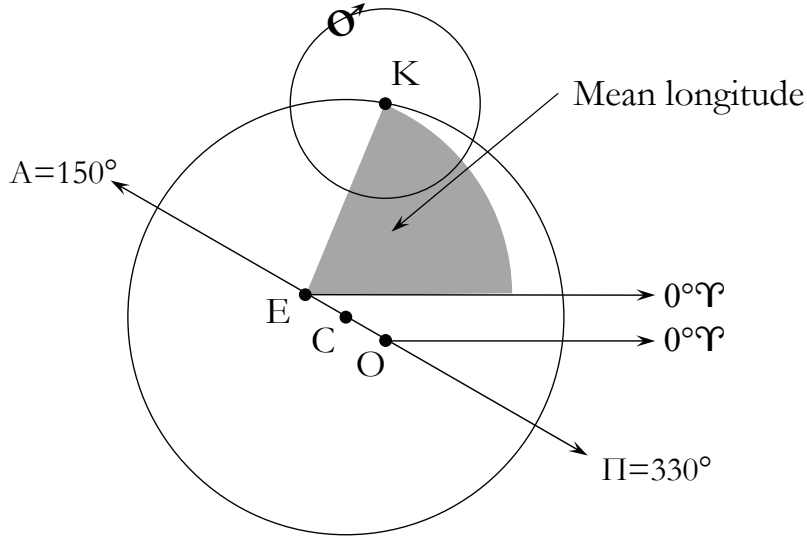

Figure 14: Mean longitude of Mars (Dykes)

11 Also, they have two motions: the mean and the true. **12** The mean is the one which is indicated by[52] the terminus of the line which goes out from the center of the equant, through the center of the epicycle, *in* the equant:

[52] Reading the passive for clarity.

[Chapter VII.5: Prosperity and wealth]

1 Concerning[80] the second house, see in the nativity if the lord of the Ascendant and the Moon are in angles, and either one is joined to planets in angles or the lords of the angles, or[81] if the luminaries are joined to the lord of the Ascendant and to the lords of the angles, and if the lord of the Ascendant is received in an angle: the one who is born will be high [in wealth] and will stay that way. **2** If it was to the contrary,[82] the one who is born is wretched and will stay that way.

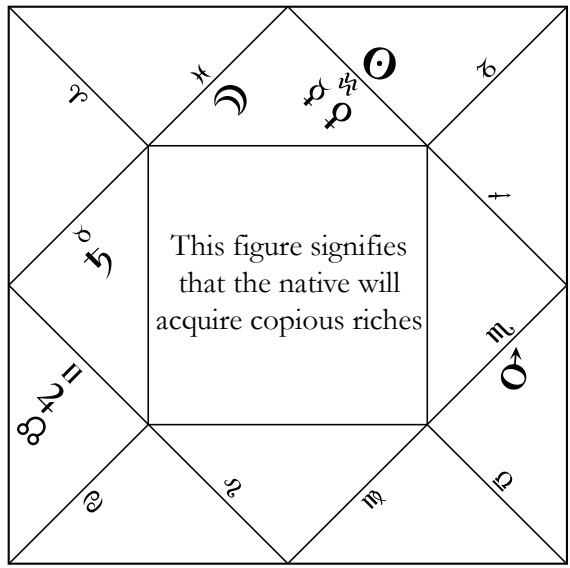

Figure 70: A nativity showing copious riches (Leopold)

3 If[83] the lord of the Ascendant, and the Moon and Sun, and the lords of the angles are in the angles, and they are joined to declining planets and bad planets, and the bad ones are the lords of the declining lords, the native will be born high and be brought [down] to misery and sometimes to servitude.

---

[80] See 'Umar's Ch. III.1.1, item [3.1-2].
[81] Reading *aut* with 'Umar, for *ut* ("so that").
[82] That is, if the significators are in bad and cadent places, and are being joined to cadent planets and the lords of cadent places.
[83] See 'Umar's Ch. III.1.1, item [3.4].

4 If[84] the lord of the Ascendant [and] the Moon and Sun are declining or in their own descensions, and they were joined to fortunes in the angles, or bad ones which receive them in angles, and they themselves are the lords of the angles, he is born miserable and will be high.

5 And[85] if the Moon would be setting out from [her] lesser motion to the greater one (or from the average [motion]), the native will be raised up (and *vice versa*).

6 The[86] one to which the Moon proceeds first in the birth of the native, signals the dignity.

7 [But] if[87] the Moon is being joined to none, and is separated from none, then the native will be [a man][88] of the wilderness, and in no place is it worse.

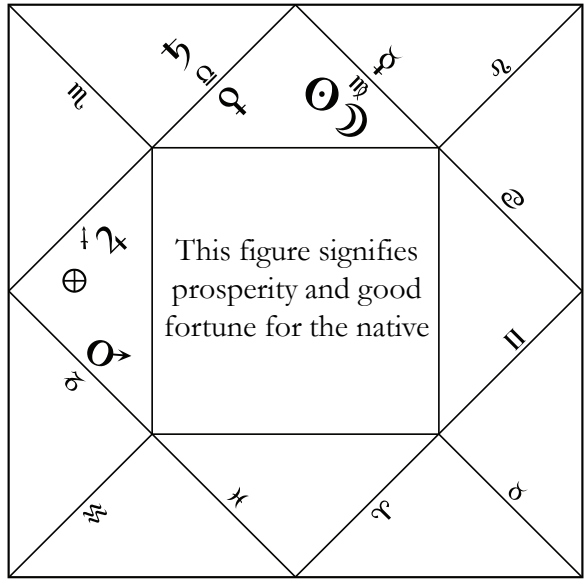

Figure 71: A nativity showing prosperity and good fortune (Leopold)

8 Understand[89] the prosperity or adversity of the native according to Ptolemy, thus. **9** Consider the [following] four: the Sun, Ascendant, Moon, and

[84] See 'Umar's Ch. III.1.1, item [3.3].
[85] See 'Umar's Ch. III.1.1, item [6].
[86] See 'Umar's Ch. III.1.1, item [4].
[87] See 'Umar's Ch. III.1.1, item [7].
[88] Reading simply *homo* and following the meaning of 'Umar, for the puzzling *excitatio*.
[89] The next two paragraphs represent a version of *Tet.* IV.2 (Robbins and Schmidt).

Lot of Fortune. **10** And as the Sun is related to the Ascendant, so the Moon is to the Lot of Fortune; and as the body belongs to the Ascendant (because through it I know the condition of the body), so assets belong to the Lot of Fortune, which is the Ascendant of the Moon, and through it I know the native's assets: namely, through its place, and [its] lord and its condition, and the bearing of the other planets towards these, and through the stars, the sign in which the Lot of Fortune falls, and the testifying and partnership of them amongst themselves in any power and association in the figure by conjunction or aspect. **11** For Saturn being the lord of the Lot of Fortune, in himself signifies attaining riches through buildings, agriculture, or navigation. **12** Jupiter, from commendations or estate management[90] or honesty. **13** Mars, through rulership, the army, and a kingdom. **14** Venus, by means of women. **15** Mercury, through the industry of commerce.

16 And if Jupiter would associate with Saturn (with him being the lord of the Lot of Fortune), or[91] should there be reception, he will be enriched from real estate: for[92] just as a bad one or good one would be joined, so in the succession of an inheritance evil would happen to the dead person and good to the successor. **17** If Mars was thus with Saturn, it would be of the native's will that he would be a robber, and in profession that he would be a leader of soldiers, and the native will be a cutter of roads, and would plunder foreign places by force; and if he wants to be just and by profession a medical person, [then] he will be a surgeon. **18** And that Saturn, if he makes a commixture with Jupiter, it will be good[93] if Jupiter was in the high angles (that is, the Ascendant, Midheaven, and the seventh). **19** Or if the Moon had a connection: this signifies that he will inherit the goods[94] of foreigners. **20** And if the stars which are of the sect[95] of the stars having the management, would testify, the native's possession will remain safe with him; and if of the contrary sect would be elevated above the places of the authorities [over assets] or would go following after them,[96] they will designate the loss of assets.

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90 That is, taking care of or managing someone else's affairs or estate.
91 This should probably be read as "and."
92 Again, this should probably be read as "and."
93 Reading with Ptolemy for "bad."
94 Reading the plural.
95 *Hayz*, here and later in the sentence.
96 The "elevation" here suggests overcoming, and particularly decimation (being in the tenth sign from the Lot or its lord, so as to be in a superior square from it), and "following after" refers to coming after them in the zodiac.

[Chapter IX.3: Making magical images]

1 If you want to make an image for someone, for good health or illness,[90] let these things be made fortunate or unfortunate: the Ascendant and its lord, and the lord of the house of the lord of the Ascendant, the Moon and her lord, the tenth and its lord, the lord of the eighth, the lord of the hour.

2 These things are inscribed: the name of the matter, the name of the Ascendant, the name of the lord of the Ascendant, the name of the lord of the day, the name of the lord of the hour, the Lot of good or bad things (that is, the lord of the Lot).[91]

3 And it is said [that][92] the image is set aside or buried, the Midheaven [being] as above.[93] **4** If it is for benefiting a man, he should carry it with him or leave it in the house under a fortunate Ascendant for strong good fortune.[94] **5** Do likewise in making a place fortunate or the destruction of a region.

6 For acquiring assets easily, let the Ascendant and its lord be made fortunate, the second and its lord, the lord of the second should be in reception[95] with the lord of the first (the lord of the second should be in an obeying [sign], the lord of the first in a commanding [sign]), [and] the tenth and its lord, the eighth and its lord, the eleventh and its lord, the Moon and her lord. **7** The Lot of Fortune should be in the first or eleventh.

7 For having a desired thing, or recovering a lost thing, there come to be two images. **8** The first comes to be under the Ascendant of the one who seeks the thing or demands it back, according to the nativity or interrogation. **9** And let the Ascendant and its lord be fortunate, let the Ascendant and its lord be made fit in strength and fortune, so that it is even put in a commanding sign. **10** And let it be put in the conjunction or good aspect (with reception) of the significator of the one who then holds or is detaining the

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[90] Normally, astrological authors do not provide elections for hurting people, but the author of this magical material does.

[91] This is probably simply the lord of the Lot of Fortune.

[92] Omitting *intendit* ("he intends").

[93] Reading somewhat uncertainly for *ut supra medium coeli*. I believe Leopold's source means this: *make* the image with the Ascendant according to the conditions stated above, but *bury/leave* it when that ascending sign is on the Midheaven. Then in the next sentence, he states what one should do for carrying it around.

[94] Or perhaps, "with a strong fortune" (*fortunio forti*).

[95] Reading *receptione* with the sense of Thābit, for "retrogradation" (*retrogradatione*).