

中世におけるイスラム天文学のアラビア語 およびラテン語文献の研究(2)

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1. カビースイー（アルカビティウス）の『占星術入門』

天文学者カビースイー（Abū ṣ-Ṣaqr ‘Abd al-‘Azīz ibn ‘Uṭmān ibn ‘Alī al-Qabīṣī）の生没年は不明であるが、アレppoを中心にシリアを支配していたハムダーン朝（905-1004年）のサイフ・アッダウラ（位945-967年）の宮廷で活躍していたことがわかっている。彼が活躍した10世紀半ばといえば、ギリシア語から翻訳されたプトレマイオスの天文学書『アルマゲスト』が、すでにイスラム世界に広く流布していた時期である。実際、カビースイーには、「惑星の距離と大きさについて」という、『アルマゲスト』第5巻で扱われているテーマを論じた論文がある。天文学の分野ではさらに、9世紀の天文学者ファルガーニー（al-Farḡānī）が当時の天文学的知識を30章にまとめた『天文学概要』に対して注釈を書いている。ちなみに、このファルガーニーの著作は、12世紀にラテン語に翻訳されるやたちまち広く受け入れられ、ダンテの『新生』や『饗宴』にもその影響の跡が見られる。カビースイーによる占星術関係の著作のうち現存するものは2つある。ひとつは『占星術師資格諮問』という、30問からなる質問とその回答からなる著作であり、もうひとつは5章からなる『占星術入門』である。前者については、以下に載せた英語訳を参照していただきたい。

カビースイーの他の著作・論文に比べて、『占星術入門』は特に広く読まれていたと考えることができる。なぜなら、前述の「惑星の距離と大きさについて」と『占星術師資格諮問』は2写本、そして『天文学概要』の注釈は1写本しか現存せず、そのほかにタイトルしか伝えられていない論文が6点もあるのに、『占星術入門』については、少なくとも24写本が存在しているからである。

現存する占星術文献の多くは、全般的なことを扱った入門書であり、王朝や宗教の命運や個人の一生を扱った「専門書」は比較的数量は少ない。すなわちいつの時代でも、入門書がもっとも多く求められていたということである。アラビア占星術の歴史で、「名著」として後の時代に書き伝えられてきたものの多くは、こうした入門書であった。それでは、広く長く伝承される「良い入門書」の条件とは何であろうか。簡単に言うと、それは、内容がわかりやすく、全体を網羅していて、量としてコンパクトなことである。カビースイーの『占星術入門』は、この条件を十分に満たしていた。現代の版で言えば約65頁の中に、手際よく占星術の知識がまとめてられているのである。

ビザンツ帝国では9世紀のマケドニア朝の時に、いわゆる「マケドニア朝ルネサンス」が起った。実際にはその前の時代から文芸の復興がなされていたらしいが、9世紀末ころに、アラビア語文献をギリシア語に翻訳する一連の活動があった。当時のアッバース朝とビザンツとの文化交流がどのよう

なものであったかは、不明なことも多く、今後さらに研究がなされ、詳細が明らかになることを期待したい。現時点で間違いなく言えることは、当時アラビア語の文献から翻訳されたギリシア語写本が現存するということである。占星術にかぎって言えば、中世最大の占星術師アブー・マアシャルの著作のうち、少なくとも『占星術大入門』と『出生占星術』、またその弟子のシャーザーンによる恩師との『対話集』があり、アブー・マアシャルはギリシア語では「アボマサル」と呼ばれている。カピースイーの占星術書もギリシア語に翻訳されていた。11世紀初頭のアラビア語写本から翻訳されたギリシア語版が、1111年にコンスタンティノープルにあったことがわかっている。しかし残念ながら、現在ウィーンにある12または13世紀の唯一のギリシア語写本は、1頁にも満たない断片にすぎない。カピースイーをギリシア語で「カピセース」と呼んでいるこの写本は、明らかに、『占星術入門』の一部に基づいている。

12世紀にトレドを中心に、大量のアラビア語の哲学・科学文献がラテン語に翻訳されたことはよく知られている。この時代に活躍した翻訳者たちの中に、天文学・占星術文献を得意としていたセビリャのアファンがいる。彼は、アブー・マアシャルをはじめ数多くの占星術書をラテン語訳しており、カピースイーの『占星術入門』も手がけている。ラテン名アルカビティウスによるこの著作は、その後のラテン世界できわめて高い人気を維持していた。現存するラテン語写本は実に200にも達し、東欧にも存在している。それだけではない、15世紀に活版印刷術が発明されると、当然出版されることになった。まず1473年にモデナで出版され、以後、1482年、1485年、1491年、1502年、1503年とヴェネツィアで、1508年フランクフルト、1512年ヴェネツィア、1520年リヨン、1521年パリ、1521年ヴェネツィア（二度）と続いたのである。さらに、ラテン語版は英語、フランス語、ドイツ語、ヘブライ語、ヘブライ文字のカスティリア語などにも翻訳された。ラテン語での注釈書も書かれた。中でも特に重要な注釈は、ザクセンのヨハンによるものである。その注釈は32もの写本で残っており、しばしばアルカビティウスの著作と合本の形で出版されていた。その最初は1485年の版である。

古代から占星術は医学と深く結びついていた。特に月の諸相が健康に影響を及ぼすとか、薬として使われた植物も天体の運動に影響を受けていると考えられていた。この伝統は中世でも続いた。黒死病が1347年にヨーロッパを襲った時、フランス国王はその原因をパリ大学医学部に求めたが、その回答は全面的に占星術に基づいた見解であった。医者、すなわち内科医になるためには何よりも自然学を学ばなければならなかった。そしてその一環として占星術も必須だったのである。英語の physician（内科医）とは physics（自然学）を身につけた者のことである。ボローニャ大学医学部では、教科書としてアルカビティウスの『占星術入門』が使われていたことがわかっている。

2. 「占星術師資格諮問」の英語訳

『総合学術研究所所報』第2号（平成16年）に掲載した、カピースイーの「占星術師資格諮問」の前半部分に引き続き、以下に第16問から第30問までの後半部分の英語訳を載せる。

[16] The sixteenth question. When the terminal point in each twelve years returns to the very same sign among the twelve signs, and the very same place, and the lord is the very same planet and the position whose lord it was in the base-nativity is the very same, then is it necessary that the conditions which the sign of the terminal point and its lord indicated by the reckoning of its position in the base-nativity in every 12 years <are>, according to this, the very same conditions?

The answer. One does not draw an indication only from the terminal sign and its lord nor from its position in the base-nativity only for the conditions of the revolution, because one only uses the indications from its position at the time of the revolution, and the sharing of the planet with it in their conditions and in power. Because when we wish to revolve the year of the native, we only consider the terminal sign and its lord, how its conditions are in the base-<nativity> and how its conditions are at the revolution, and from the planet sharing in power. These conditions are hardly returning as exactly the same in the years of the lifetime. And the governor who is not the lord of the revolution also mixes in this, that is to say, some of those who return the slander against astronomy — whom Abū Mašār has mentioned in his Book on the Revolutions of the Years — produce the nativity of a young man and the nativity of an old and weak man according to movement, and they attribute this to some astronomers without knowing well how many years have passed for him so that one judges what is searched from the indications of year by what is not appropriate for an example of the years of the youth or by what does not conform to the hoary old man. So they make a mistake in this, and they blame the art of judgements because of this. So there comes about, when we want a revolution of a year, observation of age of which planet among the planets it is. E.g. if you wish to revolve twenty years for the nativity, and this age is under the governance of Venus, then it is necessary for him to request the question of marriage and attainment of puberty and movement in this, and this is in the year of the terminal point for 20 years, and its lord is single and the governance for this belongs to Mercury, and the condition of the lord of the eighth <place> is a sharing of Mercury with it, in contrast to the condition of the sharing of Venus with it, because this is what the difference of its state requires for it.

[17] The seventeenth question. When the indications of the year at the revolution altogether are in the indications of the first month, then is it necessary that everything which is judged for that man is in that year, and likewise judged in the month, since the indications of the month are in the first month?

The answer. The indications of the first month are corresponding to the indications of the

year, since the indications from the base–nativity drive a year for every rising degree, and six days for every minute, then in the first month of the year the indications terminate at positions at which they do not terminate in other years. E. g. if you convert the years of the nativity into days, and give to each planet seven days, and you begin with the lord of the ascendant, then the governance in the first month terminates in indications separate from the indication for the first month and in it, without the other years, and the indication of the seventh (1/7) also ⟨is⟩ for the first month. Then, if these indications share it with the five basic indications which is ⟨one⟩ of the indications of the year and the cardines, especially the medium celum, indicate the first month. If one of them indicates in the revolution of the year something which is not in the first month, this indication is in the month. As for the indication of the governance in the first month, one looks at the five basic indications without one of them being the ruler of the indication. E. g. the lot of fortune is in the ascendant, and the terminal point from the ascendant of the base and from the lot of fortune is one sign and the ascendant of the revolution of the year is that sign and the lot of fortune is in them for the revolution and that sign is tropical, then, if the indications agree with some of them, this alone is ruler of the first month.

[18] The eighteenth question. When prorogation arrives from a degree of the ascendant or from the *haylāg* to a body of a benefic or to its trine or its sextile on a ⟨particular⟩ day, then you revolve / prorogate the indications of the year from the terminal sign or another ⟨sign⟩, and they arrive on that day at a body of a malefic or its quartile or its opposition, on which condition does the judgement happen ?

The answer. The indication which the base–nativity indicates is stronger than the indication which the revolution indicates. So, when the example of this prorogation agrees — and this is operated in such a way that it is divided into thirds — then it indicates at the beginning of the day good fortune, and in its middle or its end, bad fortune, and the benefic which results from the prorogation of the base, belongs to the old reasons, and the malefic on which the revolution is based, belongs to the reasons which are not taken into consideration, or belongs to what confides in itself.

If the prorogation arrives one hour at what we described before, the happening which belongs to the indication of the base–nativity is stronger, and therefore it indicates a benefic, it is necessary that good fortune happens for the reason by which the knowledge came before, and by which its appearance (*wagħh*) was known from the way it comes, and when the indication of the revolution arrived in this hour at a malefic, it indicates a thing (or ‘badness’) in itself

and surprise and this hour is hindered, and the breast is oppressed. Then what the good fortune indicates is because of the base indication. If it is opposite, do opposite to the statement concerning this.

[19] The nineteenth question. When you are asked about a question and you want to know the *mubtazz* (predominant planet) over it and what is the method of it, 〈what do you do〉?.

The answer. Many astrologers of this time, when they are asked about a question, look at the ascendant and make the lord of the ascendant the indicator of the inquirer, and the indicator of the present place and the indicator of this matter, but these are both wrong. Even if it is right, the lord of the ascendant is used in 〈any question〉 other than nativities and one does not seek the *haylāğ* and use the lord of the ascendant in revolutions, and one does not seek the terminal sign. It is necessary, in seeking the indicator, only to see which of the planets is predominant over the question — the one with the majority of witnesses is the *mubtazz* (predominant planet) and indicator, and this is done by beginning with the lord of the ascendant, and, if it aspects its house or its exaltation or its term or its triplicity, then you take it as an indicator after it is in a position in which it has a dignity. If it is not like this, then look at the lord of the exaltation of the ascendant or the lord of its term, or the lord of the triplicity 〈to see〉 if this is in the condition which we have described in respect to the matter of the lord of the house (ascendant). If it is not like this, then see which planet is strongest in its position, i. e. you give to the lord of the house five strengths, to the lord of the exaltation four strengths, to the lord of the term three strengths, to the lord of the triplicity two strengths, and to the lord of the decan one strength. Some of them put the lord of the triplicity before the lord of the term. If a planet is in its house and another planet is in both its term and its exaltation, it is more powerful than that which is in its house. If they are both equal in strength, see which of them aspects its house, exaltation and term or one named by it, and this is the indicator. If they are also equal in this case, see which one is quicker in transferring to a condition which is better, and this one is the indicator and *mubtazz* (predominant planet) of the question.

[20] The twentieth question. When you are asked about two affairs which are of equal significance, like a claim, dispute and a peace-treaty, for which do you take the indicator of the ascendant or which is more deserving than the other?

The answer. The ascendant is the indicator of the beginning in a matter, and the seventh, the indicator of the end, and the medium celum, the indicator of what is between the two. If it (the question) is a dispute, it (the indicator) is the indicator of the judge, if it is prosecution,

it is the indicator of the partisans in that, and if it is fighting, it is 〈the indicator of〉 the reason for that, and if it is a peace-treaty, it is 〈the indicator of〉 the reconciler between them, and the fourth place is the indicator of the outcome of this matter. One can draw an indication concerning this also from the Moon, and one makes the indicator of what is in between the two and from which the Moon separate the indicator of the beginning of the matter, and the planet to which the Moon applies the indicator of the end of both of them, and the lord of the place of the Moon the indicator of the outcome of the affairs of both of them.

[21] The twenty-first question. When the place of the matter is divided between two signs, to which of them do you assign the indication of the matter?

The answer. We look at which of the two signs has more degrees in the place of the matter, and this is the indicator of the matter. But you also do not leave out the sharing of the other sign with it (the first) in this, even though the sign which is more in degrees is more powerful in indication. If they are equal in degrees, the sign in which the beginning of the place is, is the indicator of the matter, nevertheless many of the Ancients put the power (beginning) of the place five degrees before it. But this is wrong in its operations, for this is done only in the cardines, while some of them do not think that this is done in the ascendant (either).

[22] The twenty-second question and the answer. When a man asks you to elect a time of journey for him and you do not know his birthday, you elect a time for him as far as you can, and the indication of the nativity was indicating misfortune meeting him at that time which he considers to be that of his going out, and his going out is 〈rather〉 imprisonment because of the occurrence of that misfortune which his nativity necessitated without you knowing it (the nativity), since you do not know his nativity, and because it is necessary that the election cannot be assured for anyone unless one knows his nativity, and because it is necessary for him or the nativity of his son (is necessary), then, since you know his (son's) nativity, which evinces for him an election of good fortune, both by its trine aspect to it, and by its sextile aspect to it, until the prorogation arrives at the body of a benefic or (its) trine or sextile aspect, then you choose an ascendant for him, for which there is participation with the lord of the term at which the prorogation arrives. If this is one of the times of his good fortunes, then one operates what is fastest of the lords of the elections according to the amount of that matter for which one makes an election, by which (ever) fortunate election you choose for him. If he is not someone whose nativity you know, but you know the nativity of his son, you look, if the nativity is by day, from the predominant planet to the degree of the Sun; if by night, from the

predominant planet to the degree of Saturn and the degrees of the fourth 〈place〉 and the lot of the father, and if the predominant planet is in these positions, prorogate with it until you arrive at the body of a benefic or its trine or sextile aspect. Then elect for him at the time of the terminal point in the way that we have explained in the case of his nativity. If this is not assured, then the election is not assured, and for this reason we see the majority of wise men sincere in the weakness of the explanation of the topic of election. The reason for this is what we have explained before.

[23] The twenty-third question. When a person asks you to elect a journey for him, then make secure for him the ascendant which is the indicator of the way, and the seventh 〈place〉, which is the indicator of the city to which he travels, and the tenth 〈place〉, which is the indicator of the activity he seeks in that city, and the cardine of the earth, which is the indicator of its result, just as the learned men among the professionals have instructed. If the journey is because of a raid or 〈something〉 in which he desires war and this election indicates peace and the futility of war, is this election wrong for him?

The answer. It is necessary for the man who you make an election for a journey that you know what kind of journey 〈it is〉. For journeys are divided into various types: one is a journey for trade, another for pilgrimage or a similar religious cause, another is a journey to war, another is a journey for peace, such as a king overseeing his territory, and you choose the relevant election for each of these kinds. If the journey is for war or a raid or something similar, you make the ascendant a tropical sign, because of the speed of movement, and Mars should be provided with shares from the ascendant, since it is the planet of war, and one puts it in the medium celum. It indicates that the war is for the lord of the ascendant, if it is provided with shares by the war, and the fourth place and its lord are made fortunate for there to be an indication for the fortunate outcome of the war—and so on for everything you instruct to be elected for him. Then divide the instruction elected for him into what it is divided into. E. g., the questioner asks the time of the taking up of landed property. Since real estate is divided into two, either commercial places or residential places, for commercial places it is necessary that you make secure for them, at the time that he receives them, the ascendant and the Moon and its lord, and the lords of the cardines, so that the benefics are in the cardines, and the cardines are not indicating, and the benefics possess shares in the cardines especially in the ascendant and fourth, and the malefics are cadent from the cardines, and the two luminaries in an aspect of the fourth 〈place〉 from friendship become powerful, and the lords of the cardines are not retrogressing, and there is no retrogressing planet in the cardines. Then the

good condition of the fourth place indicates the good condition of the earth and the crops that are in it, and the medium celum 〈the good condition of〉 all trees or hills on it, since it is the indicator of its trees and hills, and the ascendant is the indicator of its owner and his benefit from it and its buildings, and the seventh indicates its desolation and inhabitants and at the same time wealth of its owner. If the real estate is camp cite, you make the fourth place a fixed sign, and the cardines similarly, and the good fortune will be according to what we have described. Let the lords of the cardines be eastern, increasing in movement, and raised in the north. For this indicates fixity, the promotion of matters on it, and the good deed and its benefit.

[24] The twenty-fourth question. What are the things for whose indicators you elect malefics?

The answer. The things for whose indicators you elect malefics are 〈as follows〉: Mars is elected for things in which you make an election for the issue of blood such as phlebotomy etc., and you make the Moon apply to it, and then separate from it 〈going〉 towards a benefic, and be provided with shares from the ascendant. You also elect Mars in the case of a journey to war (military expedition) — it should be in the condition which we described before this in the previous question. As for Saturn, one makes an election 〈with it〉 for things through which are wanted fixity and permanence of 〈things〉 which are of its kind, such as the cleaning of rivers and putting down of foundations of dwellings, after it is in the direction[s] of the benefics, and similarly in a treaty of a sovereign power?. Ptolemy says: at the beginning of a treaty of a sovereign power? and of works in which there are bookkeepings, look at the Moon, and do not make it fall from Saturn, but make it apply to it in trine or sextile 〈aspect〉 at the beginning of the month, and put the Moon in a place of Saturn, and 〈put〉 Saturn in respect to the Moon in the positions which I have described, and make the benefics aspect the Moon. If this is a sovereign power and authority whose lord enters into the operation which I have described, it is a lasting authority. But the reverse, in the election of the majority of matters, is the existence of the Moon in the burnt path — i. e. the last half of Libra and the first half of Scorpio. And you make an election for taking laxative medicines when the Moon is in these places, and if its lord is with its good fortune, in a cardine, and the 〈planet〉 giving it the good fortune is cardinal and eastern, and make the lord of the ascendant like this, and make the malefics cadent from the Moon and cardines, and make the Moon received by a benefic. But if its lord is harmed, make its reception from trine.

[25] The twenty-fifth question, belonging to the trick questions. When you are asked about sick person, what condition comes to him, and the ascendant is Virgo, the Sun is in the ascendant, Mars is in the sixth ⟨place⟩, the benefics are cadent and the lord of the ascendant is in the eighth ⟨place⟩, do you judge for him life or death?

The answer. This question is impossible, because it is not possible for the Sun to be in the ascendant and Mercury, as the lord of the ascendant, to be in the eighth ⟨place⟩, because Mercury is not distant from the Sun by more than 27 degrees.

[26] The twenty-sixth question. When the Moon is eclipsed in the sign of Aquarius and Saturn is in Pisces in a wet lunar mansion, and Mercury and Venus, which are watery planets, apply to it, and the duration of the eclipse is one and a half hours, it indicates much rain. How long is the period from the time of the eclipse to the application of the Moon?

The answer. This question is impossible because you only make a judgement on rain in the times of rain, and, when the Moon is eclipsed in the sign of Aquarius and the Sun is in Leo, and that is not in the times of rain, then one judges it, and one only judges from this the blowing of the southern ⟨winds⟩ and the turbidity of the atmosphere when this is a time other than that of rain.

[27] The twenty-seventh question. In the country whose altitude is sixteen degrees and in which the maximum altitude of the Sun is ninety degrees, what is its length of the daylight when the altitude of the Sun is ninety degrees?

The answer. For this country there is not a day on which the altitude of the Sun is maximum i. e. ninety degrees on the longest day among them. The maximum altitude among them is ninety degrees only when the Sun is in the middle of the sign of Taurus, which is likewise the altitude when the Sun is in the middle of the sign of Leo, and this is a day which is twelve and two thirds of an hour long. Their longest day is when the Sun is at the beginning of the sign of Cancer, for their day on that day is 13 hours and the maximum altitude among them on that day is 82 degrees in the northerly direction.

[28] The twenty-eighth question. Dūr-Rumma said: He cut the land and I refused compulsion, as if *At-turayyā* surrounds a crown of the head of a son of water. How much is the latitude of these spots from the equator?

The answer. The latitude of these spots is 19 degrees. Namely the latitude of *at-turayyā* is 3 degrees to the north, and the declination is 19 degrees from Taurus. This is the degree in

which *at-turayyā* is 16 degrees. So that is 19 degrees and *at-turayyā* is in the zenith there.

[29] The twenty-ninth question. When you want to know the height of a tree, or a wall or what is similar to that in cubits.

The answer. You take the altitude of the Sun when you want and you enter with it into the table of the shadow, and you know its shadow. Then you measure the shadow of the wall and you see how many cubits this is. If the shadow which is in the table is divided into 12—these are digits—you multiply what results for you from the measurement of the shadow by 12. But if it is divided into 60 〈parts〉—i. e., minutes—then multiply it by 60, and you divide what results into the shadow which results for you from the table, and what results is the measurement of the wall or tree, or whatever it is.

[30] The thirtieth question. When you want to know how much is the most direct way between two cities in miles from the *ziġ*.

The answer. If the longitudes of the two cities are equal, take the latitude between the two. If the latitudes of the two are equal, take the longitude between the two. Then take 56 and two thirds miles for each degree. The result is the distance between the two. If neither the longitudes of the two nor their latitudes agree, take the longitude and the latitude between the two, multiply each of them by its half and add both of them. Then take the root of this, and the result is the most direct distance of the way between the two. According to some of the old observers, it (a degree) is sixty-six miles. The first is more correct because it is what Habaš ibn ‘Abd Allāh told on the authority of Yaḥyā bn Abī Maṣūūr.

This is what I was able in this time to put together from my preserving according to the condition on which and for which the letter was completed on Ramadan, of the year 555. Praise to God and to Muḥammad. God is our helper.

参考文献

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バイオリージョナリズムに基礎をおく 京都の自然と生活文化に関する調査およびその展開

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