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## Reading God's will in the stars. Petrus Alfonsi and Raymond de Marseille defend the new Arabic Astrology

John TOLAN

### Abstract/Resumen

Petrus Alfonsi and Raymond of Marseille both attempt to justify the theory and practice of astrology in the face of considerable skepticism and opposition. They aggressively defend the art of celestial divination, affirming that it is part of God's rational plan for the universe. They attack their opponents (both practitioners of inferior astrology and clerical opponents of astrology) as (inter alia) blind, perverse, irrational beasts. Their polemics shed light on the reception of Arabic, science in Latin Europe in the first half of the twelfth century and on the invocation of "reason" (ratio) as an increasingly popular rhetorical weapon.

### Keywords/Palabras clave

Peter Alfonsus, Raymond of Marseilles, Astrology, the twelfth Century, Arabic science.

### Full Text:

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### Refbacks

- There are currently no refbacks.

See Sturlese in Petrus Peregrinus de Maricourt, Opera (Pisa, 1995), p. 47.

In Arabic texts, the word is translated as akhdh al-kawakib which corresponds to an interpretation of the Greek word, al-Biruni quotes and criticizes the medieval scientist Hamzah al-Isfahani who had stated, asturlab is an arabization of this Persian phrase. In medieval Islamic sources, there is also a fictional and popular etymology of the words as lines of lab, in this popular etymology, Lab is a certain son of Idris. The Somme department is in the current region of Hauts-de-France and is surrounded by the departments of Pas-de-Calais, Nord, Aisne, Oise, in the northwest, it has a coast on the English Channel. The Arabic Mansions of the Moon, and one version of their alignment with the Zodiac. The fixed stars outside the circles are the traditional marker stars associated with each Mansion, and they often share a name, although the star names have been altered through European adoption (two Mansions do not contain any prominent stars). Because of the linkage with the fixed stars, which change their positions with respect to the Sun's equinoxes with precession, there has been a greater tendency to treat the Mansions as sidereal than tropical, or to shift the Mansion which is regarded as the first one... Good

for medicine, for putting on new jewellery and clothes, for a journey in the middle third of day. At what date Alphonse Louis Constant applied himself to the study of the occult sciences is uncertain, like most other epochs of his life. The statement on page 142 of this translation, that in the year 1825 he entered on a fateful path, which led him through suffering to knowledge, must not be understood in the sense that his initiation took place at that period, which was indeed early in boyhood. It obviously refers to his enrolment among the scholars of Saint Sulpice, which, in a sense, led to suffering, and perhaps ultimately to science, as it certainly obtained him education. In the interim he issued a large " Dictionary of Christian Literature," which is still extant in the encyclopaedic series of the Abbe\* Migne ; this work betrays no leaning towards occult science, and, indeed, no

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