

Engaging with your sources



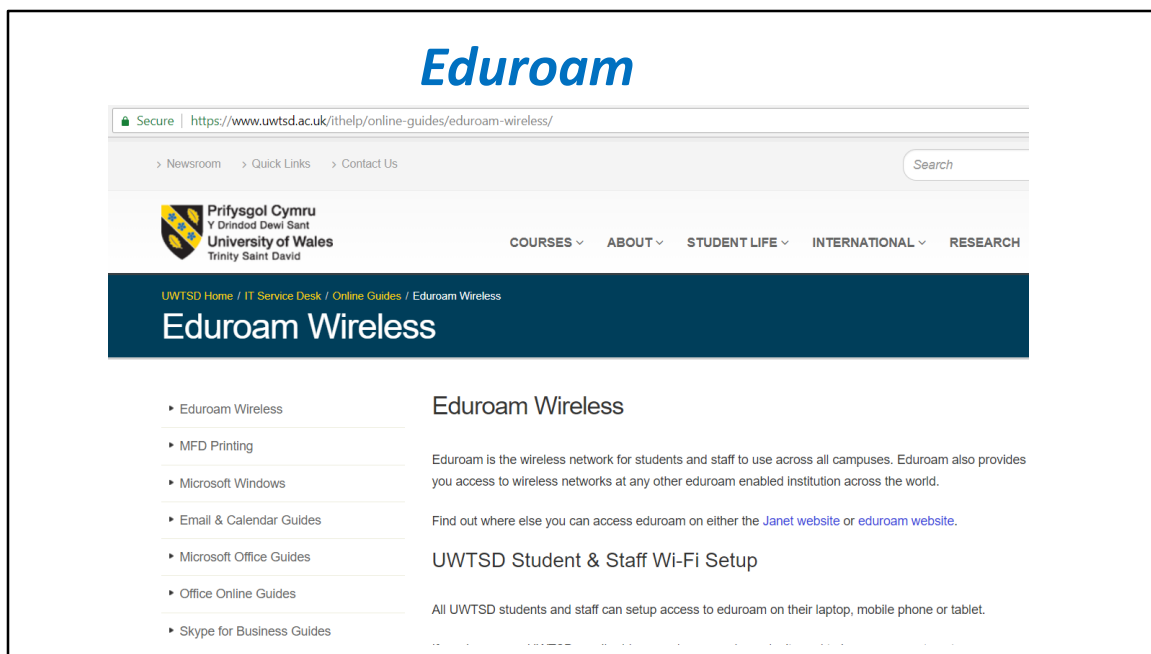
Prifysgol Cymru
Y Drindod Dewi Sant
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I want to spend a little time talking about engaging with your sources. However, a conversation I had with a student at the Summer School in 2018 made me realise that as students there are a few gems available that you might not be aware of, so I want to start with a brief diversion to tell you about these.



Hands up if you've heard of Eduroam?

Keep your hands up if you currently use Eduroam?

OK – if you haven't, you need this. You really do. Eduroam lets you get free WiFi whenever you're in – or near – a university. Not just in the UK, but across the world. Once you've set up Eduroam on your PC, phone, tablet, or all of the above, you will be able to get free WiFi without asking at any university in the world. Darrelyn and I were at Kalamazoo in Michigan a couple of years ago – free WiFi. I was at a conference in Chicago just before that – free WiFi. I was in Gronigen in the Netherlands a few years back – free WiFi. I checked in here – and didn't need to use the vouchers. Free WiFi. In the UK, most major hospitals are "teaching hospitals", which means they're on the network too. Visiting someone? Bored outpatient? Free WiFi! You need this. Go to this webpage TODAY (you need to be in a location where there's Eduroam, and that's right here right now). Some of you haven't heard of this because you're not near a physical university – but believe me, once you have this set up you'll be amazed at how useful it is. You're at a university – so get online! Collar me at coffee, and I'll help set you up.

Hands up if you've ever been to London?

Keep your hands up if you can get to London fairly easily?

Keep your hands up if you live in London or nearby?

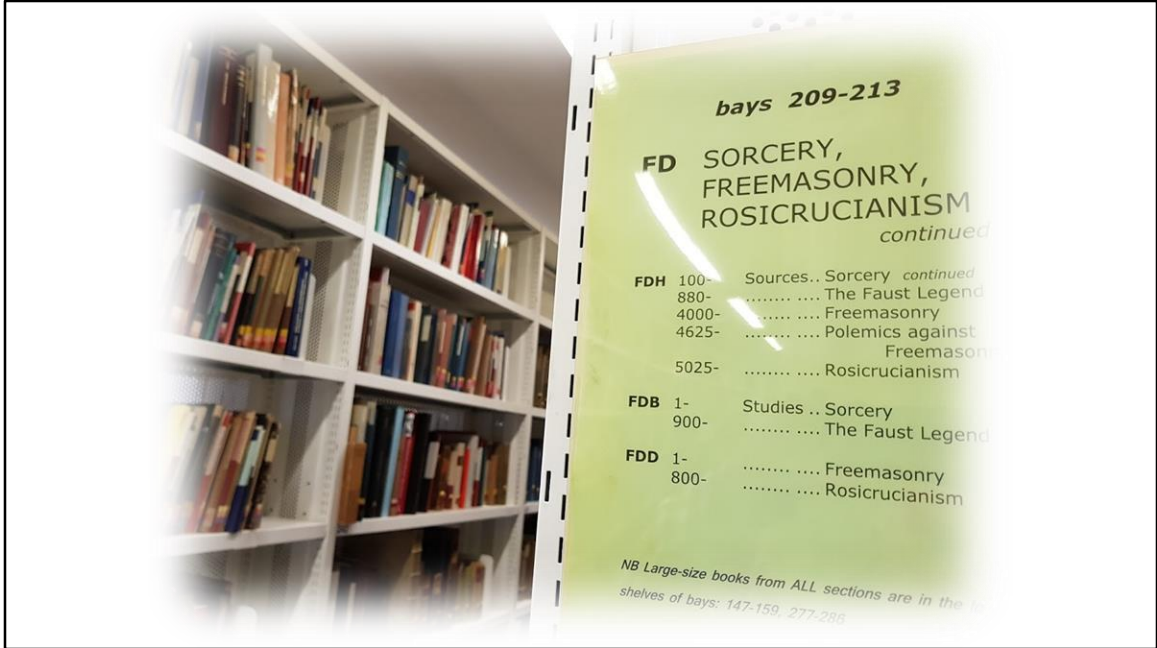
The Warburg Institute



OK, some gems that only work in London.

The Warburg Institute. If you're working in astrology, especially the history of astrology, you absolutely must have access to the Warburg Institute. Look at their book categories...

You can't borrow books from the Warburg – it's a reference library. But it's a very, very useful reference library.



...look. Sorcery. Even the Hogwarts Library in Harry Potter doesn't have its own sorcery section. You cannot possibly go through your MA without a visit to the Warburg.

Unfortunately, although part of the University of London, they're not in the SCONUL scheme, and they're a teensy bit elitist and precious about who can go in. To gain access, you either need very powerful magic, or a letter of recommendation from a world-famous wizard. Fortunately, we have our very own world-famous wizard here, Nick Campion, who has graciously agreed to print out letters of recommendation today for anyone who wants access to the Warburg. Once you have that, you get a reading ticket, and can use the library.

They're also a bit fussy about photocopying bits of books – you need to ask permission. However, since they're so quaint and old-fashioned, they haven't twigged that those new-fangled telephone things that young people carry around with them are also capable of photographing book pages, so if you're discreet you can copy book pages on the sly. I have a feeling that most people at the Warburg think that "wireless" means a transistor radio.

TSD London Campus



The other resource you lucky Londoners have access to is Trinity St. David's London Campus. Yes, we might be in the most remote part of the country here, but TSD has a presence in central London too, 150 metres from Oval tube station. We're having a conference there in November. Not only that, remember that you are all students of TSD – so this is your campus too. You can use their facilities and their rooms (you'll need to go through Nick initially to set up a booking) free of charge.

I know that some of you in London have talked about setting up a London group. That's great – and don't forget that TSD is YOUR university, and there's a TSD campus in London too. Use it. It's yours. Sometimes, on a distance-learning course, it's easy to feel displaced. We're here, in Lampeter. This is our home. This is OUR campus. This isn't some remote site that we've been given permission to use – it's our academic home, for all of us. It also has branches in other places, including London. They're your academic homes too. You're paying for them – so use them!

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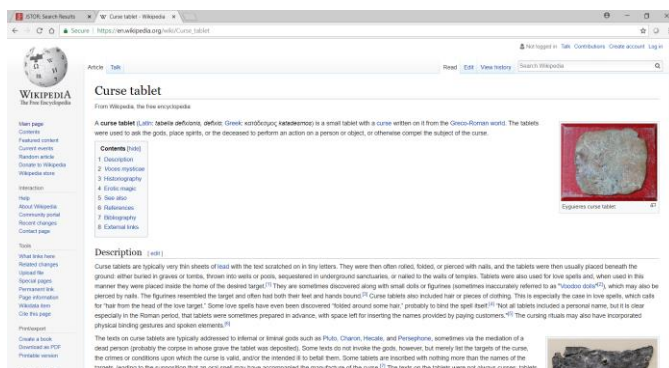
I want to spend a little time talking about engaging with your sources. I think you've all had it drummed into you that it's vitally important to use both primary and secondary sources, and to reference them properly. Sometimes, that can feel like a pain – what does it matter if you forget to reference which edition of a text you're using, or don't put the town a book was published in? It doesn't detract from your main argument, right?

Well, I hope I can convince you that it's not academic pedantry to reference your sources properly and engage fully with your sources, but an important and integral part of your research.

The MA course is very broad, so your sources will all be unique and from differing cultures and time periods. I can't possibly hope to cover them all, and as I'm a tutor on the History module, that's what I'm focusing on – but I hope by the end of this discussion you can see how important it is to engage with your sources, whatever they are.

First of all, though, I'd like to clear up an area that confuses a lot of students.

Primary or secondary source?



In essays that we've marked, students sometimes get confused about what constitutes a primary and secondary source.

For example, this picture shows a Wikipedia entry for "Curse tablet", which Wikipedia defines as a tablet with a curse written on it, used in the Greco-Roman world.

Now, if you were writing an essay on witchcraft in the Roman world, would this Wiki article be a primary or secondary source? **[ASK]**

It would be a secondary source, and not a very good one. Wikipedia is not recommended as a secondary source in academia as it can be unreliable. **[WHY?]**

However, suppose your essay was on how interest in witchcraft has been influenced by the rise of social media. Your essay may include a discussion on the fact that information, both reliable and unreliable, is spread far more easily with the almost universal availability of social media, and as an example you might show how discussions on Roman witchcraft are no longer the preserve of published authors, but that innovations like Wikipedia enable anyone to publish articles about it, which are then added to, argued about and modified by other interested parties.

Is this Wikipedia page then permissible? And is it a primary or a secondary source? **[ASK]**

Primary or secondary source?

Society for History Education

Raising the Stakes: Writing about Witchcraft on Wikipedia
Author(s): Elizabeth Ann Pollard
Source: *The History Teacher*, Vol. 42, No. 1 (Nov., 2008), pp. 9-24
Published by: Society for History Education
Stable URL: <http://www.jstor.org/stable/40943770>
Accessed: 06-07-2018 10:00 UTC

REFERENCES
Linked references are available on JSTOR for this article:
<http://www.jstor.org/stable/40543770/seq1&cid-pdf-referer>
You may need to log in to JSTOR to access the linked referer.

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range of content in a trusted digital archive. We use information technology
facilitate new forms of scholarship. For more information about JSTOR,
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Wikipedia: The free encyclopedia

Curse tablet

From Wikipedia, the free encyclopedia

A curse tablet (Latin: *tabula defixionis*; Greek: *καταδεδυκεν, katakadeukēn*) is a small tablet with a curse written on it from the Greco-Roman world. The tablets were used to ask the gods, place spells, or the deceased to perform an action on a person or object, or otherwise compel the subject of the curse.

Contents (list)

1. Description
2. Known examples
3. Heterogeneity
4. Exotic magic
5. See also
6. References
7. Bibliography
8. External links

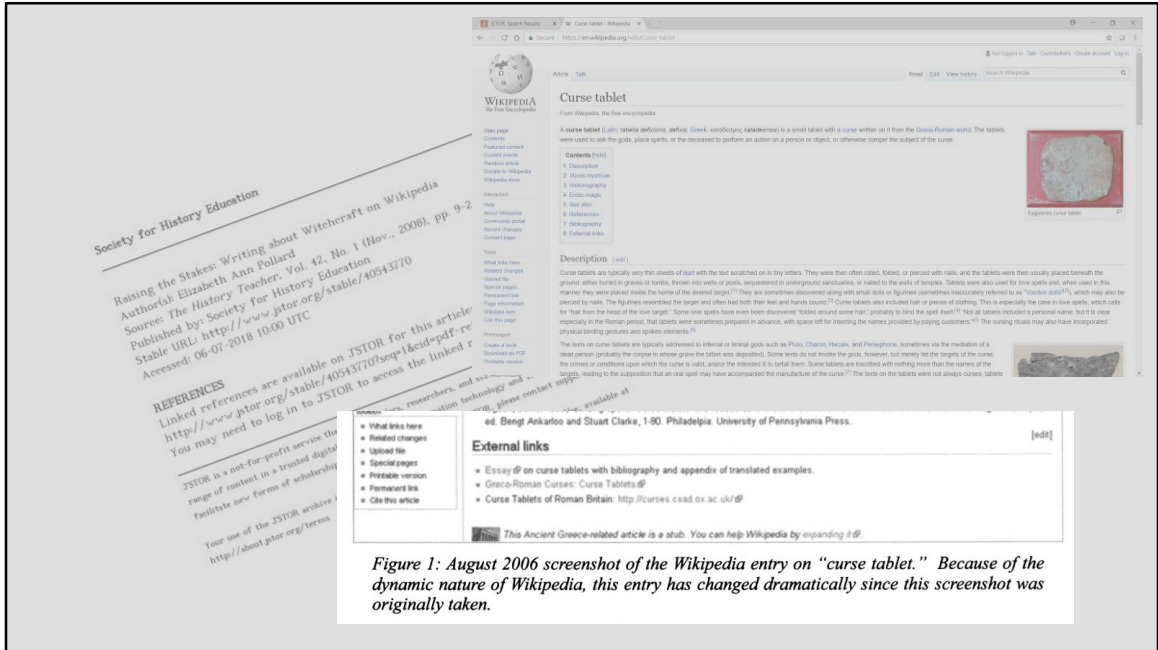
Description (list)

Curse tablets are typically very thin sheets of lead with the text scratched on in tiny letters. They were then often rolled, folded, or pierced with nails, and the tablets were then usually placed beneath the ground, either buried in graves or tombs, thrown into wells or ponds, submerged in underground sanctuaries, or nailed to the walls of temples. Tablets were also used for love spells and, when used in this manner they were placed inside the home of the desired target.^[1] They are sometimes discovered along with small dolls or figurines (sometimes inaccurately referred to as "dolls on dolls"), which may also be pierced by nails. The figurines resembled the target and often had both their feet and hands bound.^[1] Curse tablets also included hair or pieces of clothing. This is especially the case in love spells, which calls for "hair from the head of the love target". Some love spells have even been discovered "folded around some hair", probably to bind the spell itself.^[1] Not all tablets included a personal name, but it is clear especially in the Roman period, that tablets were sometimes prepared in advance, with space left for inserting the names provided by paying customers.^[1] The cursing ritual may also have incorporated physical binding gestures and spoken incantations.^[1]

The texts on curse tablets are typically addressed to infernal or liminal gods such as Pluto, Charon, Hecate, and Persephone, sometimes via the mediation of a dead person (probably the corpse in whose grave the tablet was deposited). Some texts do not invoke the gods, however, but merely list the targets of the curse, the crimes or conditions upon which the curse is valid, and/or the intention it to inflict harm. Some tablets are inscribed with nothing more than the names of the targets, leading to the supposition that an oral spell may have accompanied the manufacture of the tablet.^[1] The texts on the tablets were not always curses; tablets

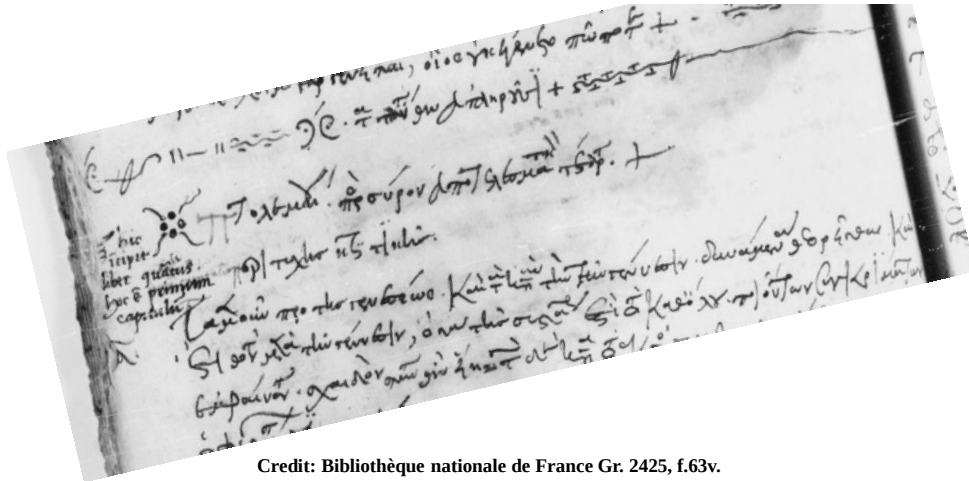
In this case, Wikipedia would be a perfect valid primary source. By way of example, here is a screenshot of a JSTOR paper entitled "Raising the Stakes: Writing about Witchcraft on Wikipedia".

Which is the primary source? Which is the secondary source? [ASK]



To prove the point, here is an image from that JSTOR paper, referencing the Wikipedia entry as a primary source.

Does a primary source have to be the original?

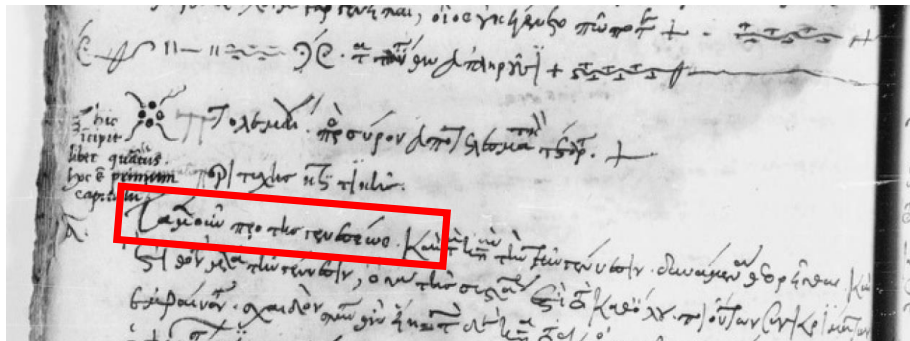


Credit: Bibliothèque nationale de France Gr. 2425, f.63v.

Another point of confusion that arises sometimes is whether a primary source has to be “the original”. For instance, when we mark a paper, sometimes a student will give a quote from, say, Carl Jung, but that quote will have been taken from a book by a different author, and that’s the book the student references. Then we’ll put a comment in saying that’s a secondary source, and you should quote Jung directly, rather than what may turn out to be a paraphrasing by a different author.

However, this sometimes leads to confusion. What does “original” mean? What about translations?

Let’s take Ptolemy’s *Tetrabiblos* as an example. Ptolemy wrote this in about 150CE, and there are, as far as we know, no copies existing written in his own hand. There is no “original”. *Tetrabiblos* started to be translated from Greek into Arabic in the ninth century, with Ishaq ben Hunein’s copy being the earliest known. Later on, these Arabic copies were translated into Latin. We do also have Greek copies, but these are more recent than the Arabic versions, though they may be relatively accurate copies of Ptolemy’s original Greek. This picture shows a manuscript from Paris in Greek that is probably a 15th century copy.



«α. Προόμιον»

Credit: Bibliothèque nationale de France Gr. 2425, f.63v.

Τὰ μὲν οὖν πρὸ τῆς γενέσεως καὶ τὰ κατ' αὐτὴν τὴν
γένεσιν δυνάμετα θεωρεῖσθαι, καὶ ἐπὶ τῶν μετὰ τὴν γένεσιν
ὅσα τῆς συντάξεως ἑστὶν ἴδια τὸ καθ' ἑαυτὸν ποῦν τῶν
συγκρομάτων ἀμφαίνοντα, σχεδὸν ταῦτ' ἂν εἴη. τῶν δὲ κατὰ
τὸ ἑκτὸς συμβεβηκότων καὶ ἐφεξῆς ὀφειλόντων
διαλαμβάνεσθαι προηγείται μὲν ὁ περὶ τύχης κτητικῆς τε καὶ
ἀξιοματικῆς λόγος, συνήπται δ' ὥσπερ ἡ μὲν κτητικὴ ταῖς
τοῦ σώματος οἰκειώσεσιν, ἡ δ' ἀξιοματικὴ ταῖς τῆς ψυχῆς.

«β.» Περὶ τύχης κτητικῆς

Τὰ μὲν οὖν τῆς κτίσεως ἡσπλά τινα ἔσται λυπτέον ἀπὸ

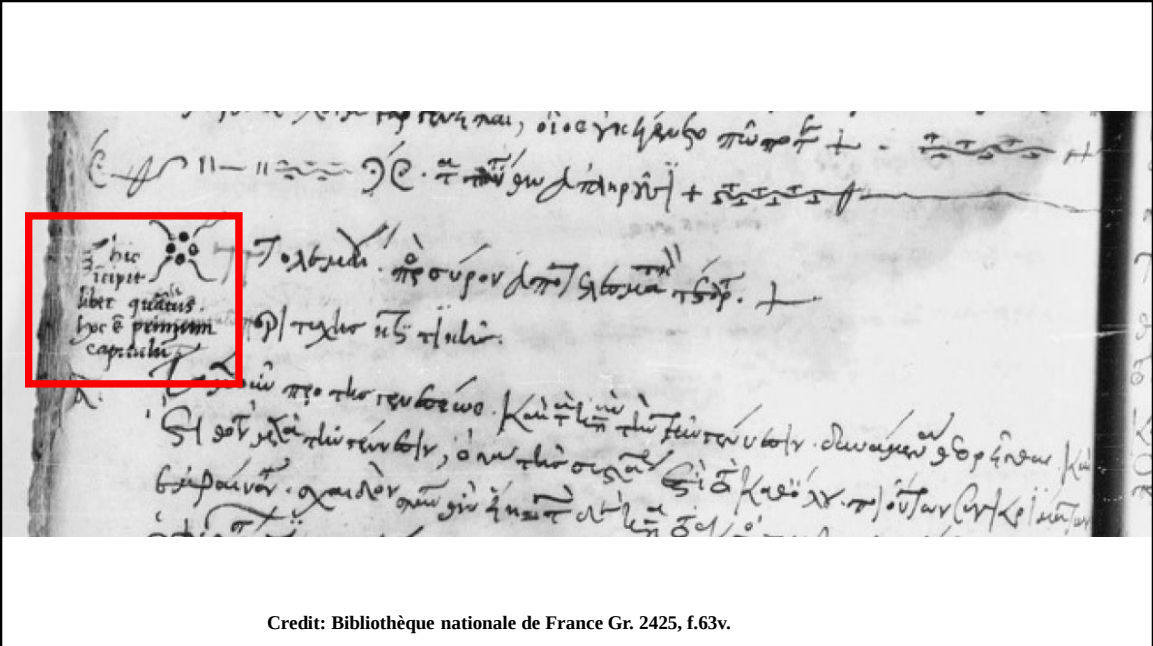
«α. Προόμιον»

Τὰ μὲν οὖν πρὸ τῆς γενέσεως καὶ

Ptolemy. *Tetrabiblos*, IV.1, trans. F. E. Robbins, Loeb Classical Library 435 (Cambridge, MA: Harvard University Press, 1940), p.372.

The Loeb version, available on the TSD library website and which we'd encourage you to use, is based on various manuscripts, although two are of key importance – the Paris one, and a manuscript in the Vatican. You can see that the Greek in the Loeb version accurately reflects the Paris manuscript in this particular example, the introduction to Book IV.

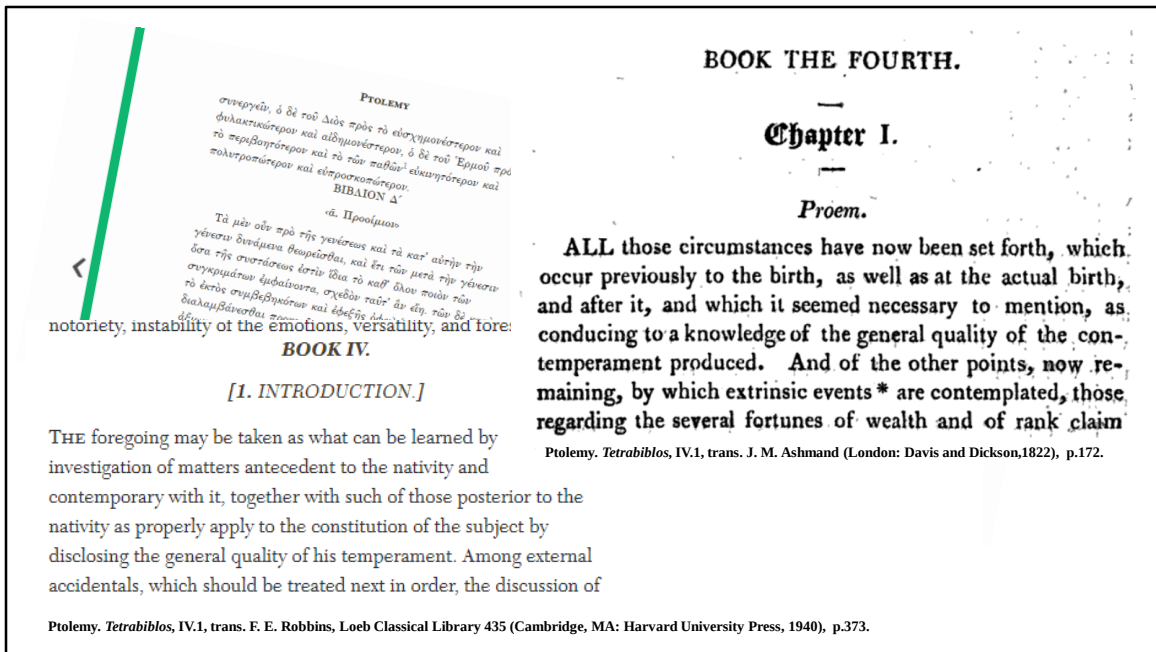
The Loeb version definitely counts as a primary source.



Credit: Bibliothèque nationale de France Gr. 2425, f.63v.

You can see that the manuscript itself is annotated – here’s a Latin comment in the margin telling us that this is the start of Book IV, and the name “Ptolemy” is mentioned in Greek in the heading – so it’s not necessarily a word for word copy of Ptolemy’s original, it may have typos in and so on.

Of course, it’s very unlikely that you will be quoting the Greek version of Ptolemy in your essays.



Quoting the English translation of sources is fine – and they’re still primary sources. It’s good to be aware of differences in translation, though, since sometimes a significant meaning can be lost in translation.

The image above shows the English version of the Loeb prologue to Book 4, and the Ashmand translation. You can see they’re quite different.

They are both primary sources, though, so provided you reference WHICH translation you’re using, that’s fine.

Ancient or modern?



Another misunderstanding that can sometimes arise is thinking that “primary” means “old”. *Tetrabiblos* is a primary source we use quite a lot, and it’s an ancient text – but that doesn’t mean that primary sources have to be old.

Indeed, the same book – whether ancient or modern – can be both a primary source and a secondary source, depending on context.

For example, let’s say that you are writing an essay on ancient conceptions of where deities are imagined to be physically located: Zeus living on a mountain, God in a heaven located in the sky and so on.

Green argues that the Tanakh locates God in a physical location:

‘In the biblical period God was seen to dwell in a palace located on the far side of the upper waters that lay beyond the sky. “The heavens are the heavens of Y-H-W-H; the earth has He given to the children of Adam” (Ps. 115:16), wrote the Psalmist.’¹

¹ Arthur Green, *Radical Judaism* (New Haven and London: Yale University Press, 2010), p.34.

In your paper, you might give a quote from a book that refers to this concept. Here’s a quote from Arthur Green’s book, *Radical Judaism*, where he says that in biblical times, God was seen to dwell in a palace located beyond the sky. He gives a biblical quote to back this up.

Green argues that the Tanakh locates God in a physical location:

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So we have two references here. One is Green’s claim (which he backs up with a biblical quote), the other is the biblical quote itself.

Is Green a primary or secondary source?

[ASK]

Clearly, it’s a secondary source. Green is making the claim that in the biblical period God was seen to dwell in a palace located beyond the sky. The actual biblical quote doesn’t mention palaces or sky, so Green is drawing conclusions.

If you wrote that Green considered that God was seen to dwell in a sky palace in biblical times, that would be a valid statement, which you would back up with a reference to your secondary source (Green). If you wrote that the bible says that God lives in a sky palace, and referenced Psalms 115:16, that wouldn’t be valid – the primary source doesn’t say that directly.



Now let's say you're writing a paper on a particular culture's belief system, and how they view the texts and practices of their religious identity, investigating differences within that culture. For this very brief example, I'm going to consider Judaism. In the bottom left you see a picture of Orthodox Jews praying at the Western Wall in Jerusalem. The men in black hats are Hassidim, and generally accept that the Torah (the first five books of the bible) was given to Moses by God on Mount Sinai, and that every word in the Torah is literally true. They have a very conservative take on social issues.

In the top right, you see a photo of the LGBT Pride celebration in Tel Aviv. Although the celebration would have included Muslims, Christians and atheists, and non-Israeli tourists, a majority of people on that celebration would have been LGBT people who identify as Jewish, but certainly don't share the same attitudes of the Jews praying at the Wall.

To research this topic, you might look at some modern sources as well as more ancient religious texts. For example, you might quote from an author who self-identifies as "Neo-Hassidic", and whose work is attempting to redefine what Judaism means. Your paper might have a paragraph like this...

Green argues that the Tanakh can be interpreted on many levels, and not necessarily literally:

‘In my religious life, however, I continue to embrace the text as a whole, as sacred artefact rather than as historical document. I enter into the text as a participant in an unending conversation among generations of Jews, enriched but essentially unfazed by critical perspectives. I recognise this as a postmodern perspective’.¹

¹ Arthur Green, *Radical Judaism* (New Haven and London: Yale University Press, 2010), p.85.

In your paper, you might give a quote from this author’s book. In fact, this quote is from the same book we just used as a secondary source in our discussion of God’s dwelling place – Arthur Green’s *Radical Judaism*.

Is *Radical Judaism* a primary or secondary source in this example?

[ASK]

So we can see that the same book on your shelf can sometimes be a primary source, and sometimes a secondary source. It all depends on context.

Green argues that the Tanakh can be interpreted on many levels, and not necessarily literally:

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¹ Arthur Green, *Radical Judaism* (New Haven and London: Yale University Press, 2010), p.85.

Whether a book is primary or secondary, you need to reference it. Here’s the reference. It’s a book called *Radical Judaism* by Arthur Green, it was published by Yale University Press in 2010, and the quote is on page 85.

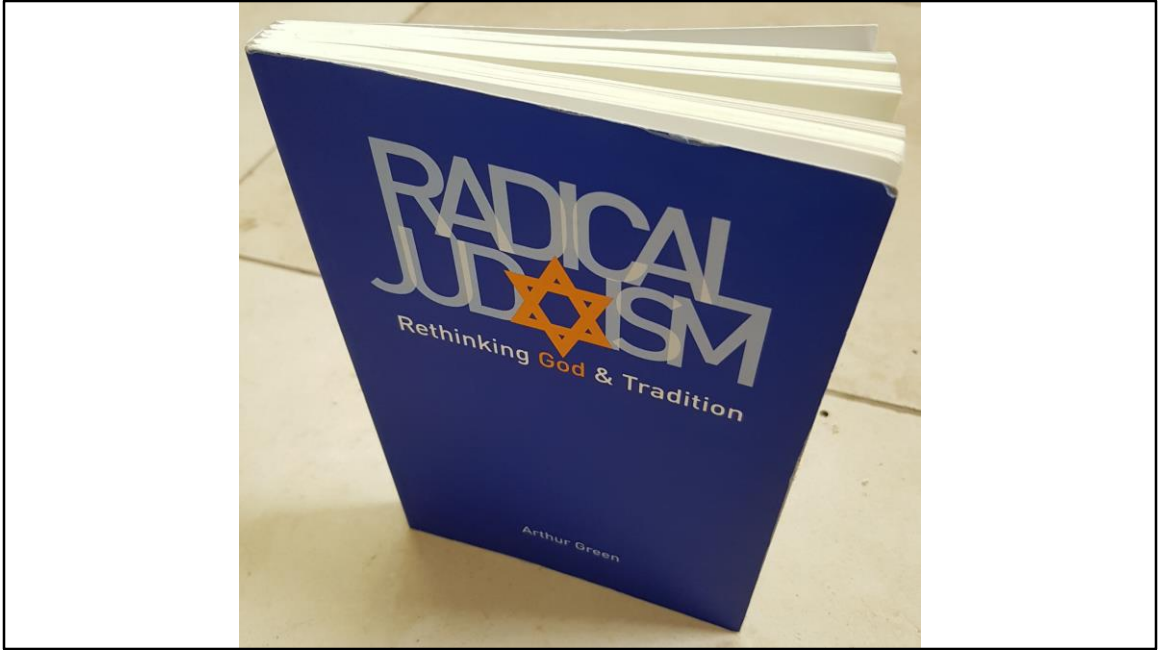
Why is it important to reference it? You’re not merely quoting someone – you’re presenting an argument of your own in this example. Namely that (in your opinion) Green is arguing that the bible can be interpreted on different levels. Is he? Your reader may take issue with that, and will want to read the original author in context to see if your argument is strong. To do that, you and the reader literally “need to be on the same page”. In this case, page 85 of a particular edition of the book. The reference means you and your reader can be confident you’re both talking about the same thing.

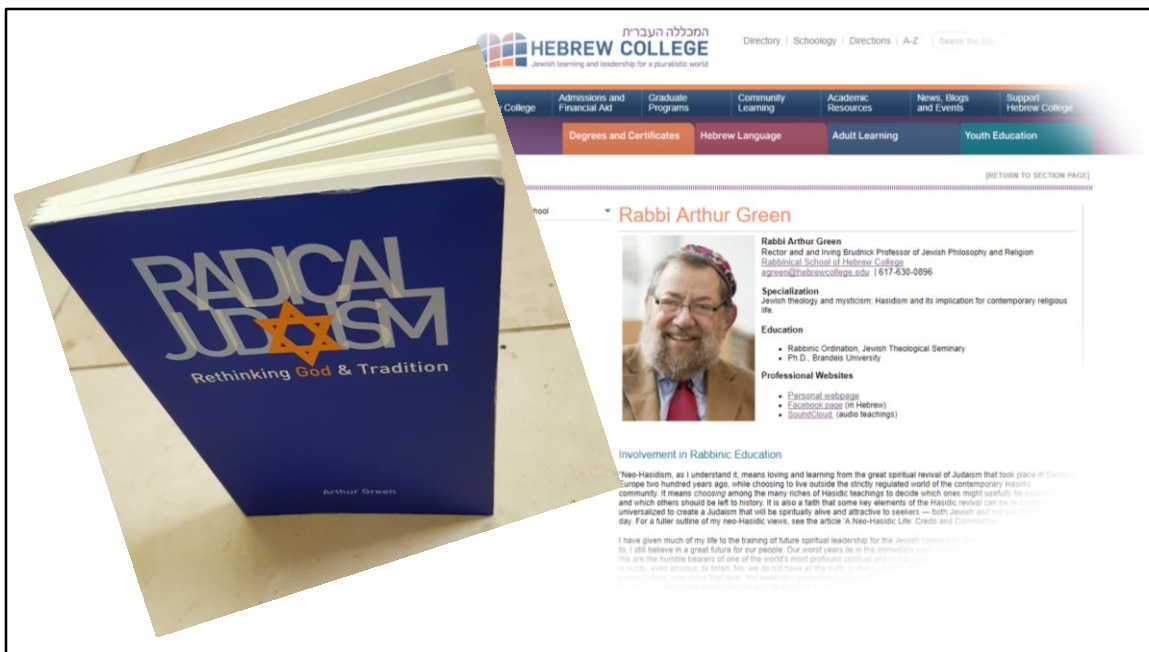
Green argues that the Tanakh can be interpreted on many levels, and not necessarily literally:

‘In my religious life, however, I continue to embrace the text as a whole, as sacred artefact rather than as historical document. I enter into the text as a participant in an unending conversation among generations of Jews, enriched but essentially unfazed by critical perspectives. I recognise this as a postmodern perspective’.¹

¹ Arthur Green, *Radical Judaism* (New Haven and London: Yale University Press, 2010), p.85.

You might want to expand on the author’s point. He says he considers his view to be postmodern. You might want to discuss that. Indeed, you might want some clarification on what he means, and with a modern primary source, you might even be able to ask the author directly...



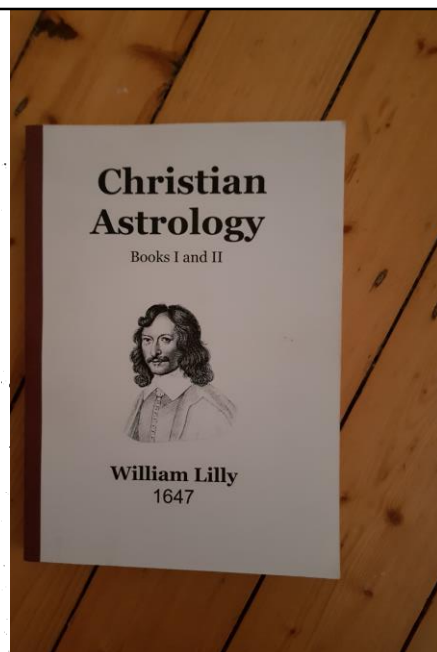
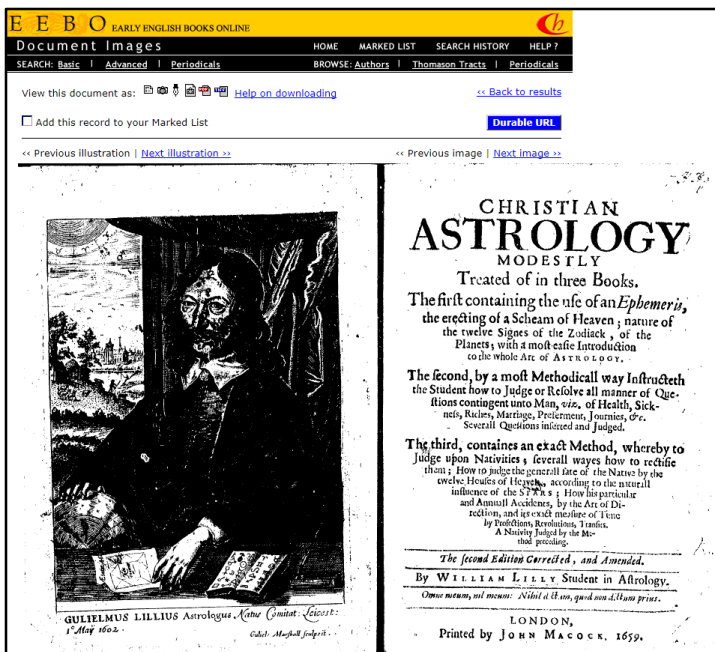


Yes – you could actually email him, or even phone him up!



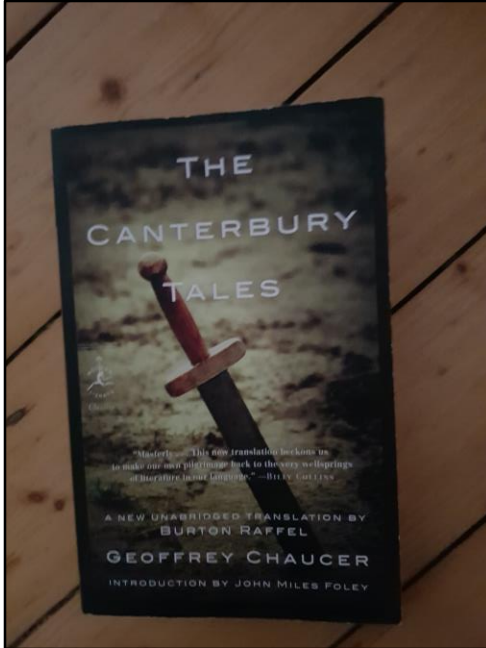
We don't usually have that luxury, of course. If you're quoting from the early 20th century astrologer Alan Leo, you can't phone him up or email him. You can quote from him, though.

However, if you quote from his *Astrology for All* book, telling your reader that it's on page 62 isn't enough. There are lots of different editions of this book, and they all have different pagination. That's why you need to give the edition, the year and so on – again, it's all about making sure you and the reader are “on the same page”.



When it comes to even earlier texts, like William Lilly's *Christian Astrology*, there are additional issues. Lilly's English can be a little hard to follow at times, but it's still understandable, and his spelling was inconsistent. There are modern editions of *Christian Astrology* that have used a consistent spelling, and it's fine to quote from those. Despite being modern, they're still valid primary sources. However, it can still be instructive (and, dare I say, fun?) to look at Lilly's original manuscript, with its long "esses" and inconsistent spelling – and you can do this easily now thanks to Early English Books Online, available online via the TSD library website.

You don't HAVE to go back to the absolute original like this, but I think it adds a more authentic layer when you do.



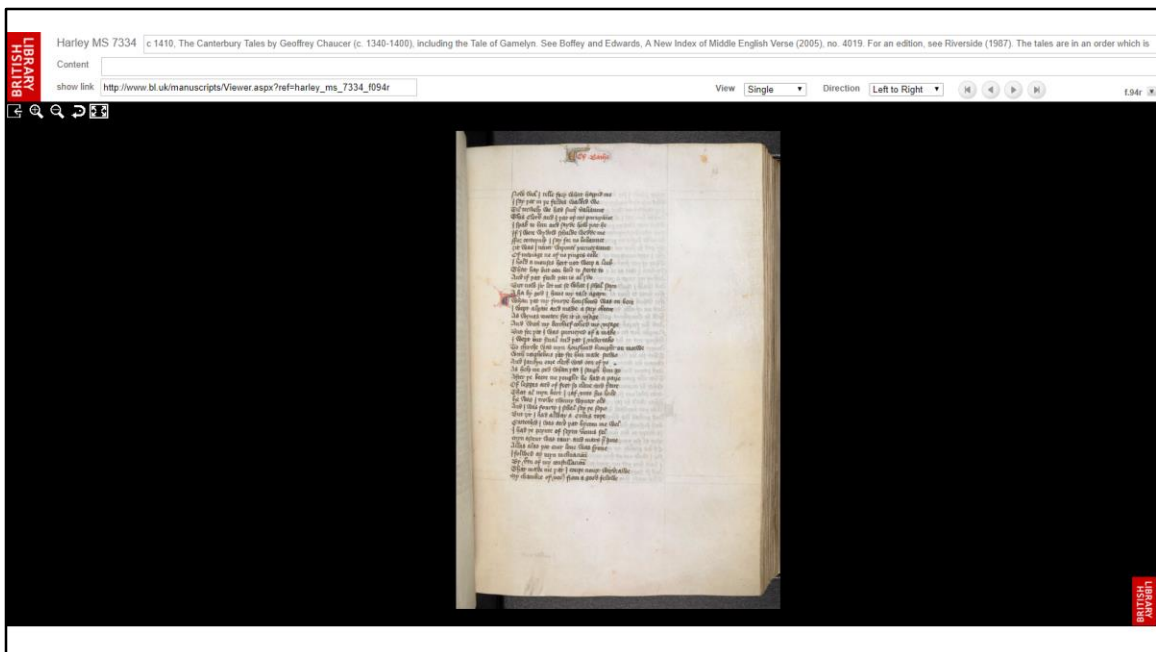
**'My astral ascendant was Taurus, with Mars sharing
The Sky. Alas, alas! that love should be sinful.'**

Geoffrey Chaucer, *The Canterbury Tales*, 'The Wife of Bath's Prologue',
trans. Burton Raffel (New York: The Modern Library, 2008), p.175 lines
613-614.

To give another earlier example, while Lilly's 17th-century English is comprehensible, Chaucer's 14th-century middle English is less so. If you were writing about astrological symbolism in Chaucer's *Canterbury Tales*, it would be perfectly acceptable to use a modern translation like this one. And yes – it's still a primary source.

Here's an astrological quote from the Wife of Bath's Prologue...

It's a bit dry, isn't it? What did Chaucer actually say?



Well thanks to the British Library, we have an original manuscript available online, fully digitised. It can be a bit of hard work trudging through each image to find the page that you're interested in, but it's worth the effort. It's also not quite as easy to reference a manuscript as it is a book – they don't have page numbers as such, but folio numbers with "r" or "v" to indicate the front or back of a sheet of parchment in the manuscript. Here's the relevant page to our rather dry quote, so let's zoom in...

I had þe prynte of seynt Venus sel
myn ascent Was taur. and mars þ' fume
Allas alas þat ever loue Was synne
I folwed ay myn inclinacion

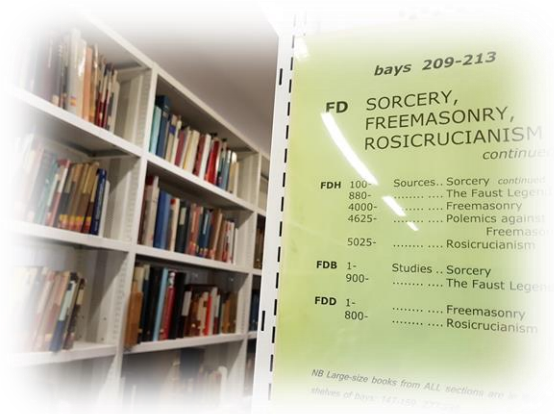
**'Myn ascent was Taur, and Mars þerinne
Allas! alas! þat ever love was synne!'**

Geoffrey Chaucer, *The Canterbury Tales*, 'The Wife of Bath's Prologue', British Library Harley MS 7334, f.94r

Now isn't that MUCH more colourful than "My astral ascendant was Taurus, with Mars sharing the Sky. Alas, alas! that love should be sinful"?

The Wife of Bath is saying "I've got Taurus rising – it's a lusty Venus-ruled sign, and Mars is in Taurus where he's in detriment so he's VERY badly behaved".

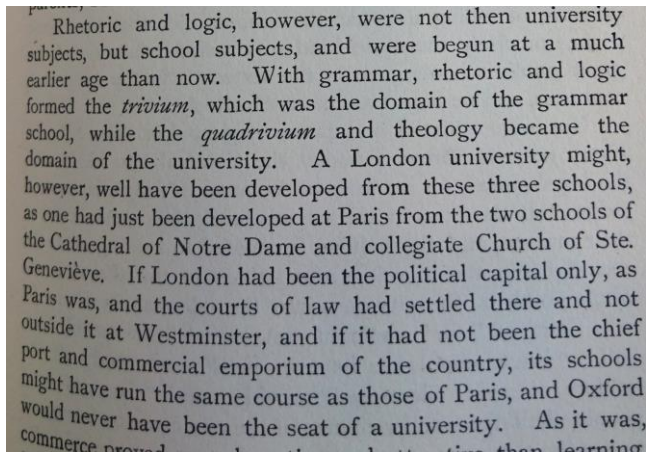
Organising your sources



Now we've seen how to identify primary and secondary sources, and how important it is to reference them, let's dig a little deeper into that, and see how to organise them.

I learned this the hard way, so I hope you can learn from my mistakes!

A useful quote. Now cite it!



Rhetoric and logic, however, were not then university subjects, but school subjects, and were begun at a much earlier age than now. With grammar, rhetoric and logic formed the *trivium*, which was the domain of the grammar school, while the *quadrivium* and theology became the domain of the university. A London university might, however, well have been developed from these three schools, as one had just been developed at Paris from the two schools of the Cathedral of Notre Dame and collegiate Church of Ste. Geneviève. If London had been the political capital only, as Paris was, and the courts of law had settled there and not outside it at Westminster, and if it had not been the chief port and commercial emporium of the country, its schools might have run the same course as those of Paris, and Oxford would never have been the seat of a university. As it was, commerce proved a more powerful influence than learning.

Here's a quote from a book that I thought might come in useful in my PhD thesis. I think I took this photo in about 2013, and it was from a library book.

I found it later and realised that giving the quote wasn't going to be good enough. I needed to cite it. Author? No idea. Book title? No idea. Year of publication? No idea. Page number? No idea. You get the idea. Oh dear!

domain of the university. A London university might, however, well have been developed from these three schools, as one had just been developed at Paris from the two schools of the Cathedral of Notre Dame and collegiate Church of Ste. Geneviève. If London had been the political capital only, as Paris was, and the courts of law had settled there and not

"A london university might, however, well have been developed"

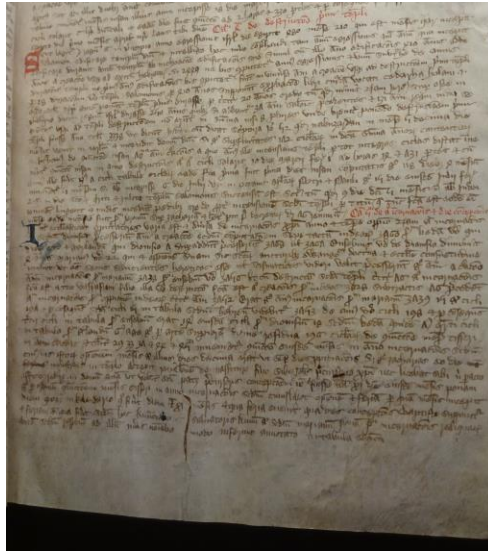
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✓ **The Schools of Medieval England - Page 139**
<https://books.google.co.uk/books?isbn=1135031061>
[A F Leach - 2013 - Preview - More editions](#)
A London university might, however, well have been developed from these three schools, as one had just been developed at Paris from the two schools of the Cathedral of Notre Dame and collegiate Church of Ste. Geneviève. If London had been the political capital only, as Paris was, and the courts of law had settled there and not outside it at Westminster, and if it had not been the chief port and commercial emporium of the country, its schools might have run the same course as those ...

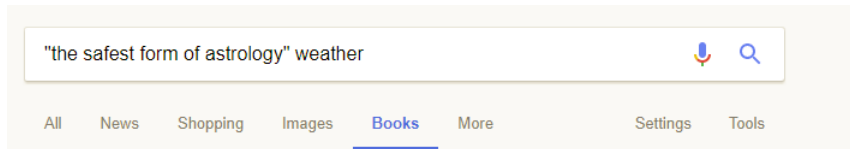
As it happens, I was lucky. I typed in a phrase from the passage into Google Books, which I'll cover in more detail very shortly, which immediately told me which book it was and what page it was on. Phew!

However, relying on Google Books to save you from sloppiness is not a good policy. Better by far to organise your sources so this never happens. After all, Google Books won't tell you what conference you were at when you snapped that slide, and it doesn't work for sources like this...



Even with an image like this, if you took it on your smartphone it will tell you where you took it (if you have your GPS on) and on what date. So if you knew you took it in Chicago in 2016, that might narrow it down a bit.

Google Books



As you saw, Google Books came to my rescue in that last example. It really is a fantastic resource, as it allows you to find a book if you know its title, or author, or even a phrase in it.

For example, I recall an author stating that weather forecasting was considered the safest form of astrology in medieval times. It's in a book that I own, but if I wanted to quote this in a dissertation, I have a problem – I can't remember who the author was, let alone what page it is on.

All is far from lost, though. Google Books lets me type in the phrase, and I also know it has something to do with the weather.

Google Books

"the safest form of astrology" weather

All News Shopping Images **Books** More Settings Tools

1 result (0.41 seconds)

✓ **A History of Western Astrology Volume II: The Medieval and Modern ...**
<https://books.google.co.uk/books?isbn=1441107495>
Nicholas Campion - 2009 - [Preview](#) - [More editions](#)

 It seems that Eymeric was embellishing his case, but the enthusiasm of an inquisitor for natural evidence is indicative of an uneasy marriage of convenience between theology and empirical observation. Magical practices were dangerous and alchemy suspect, but no astrologer, though, was ever executed just for casting horoscopes. **The safest form of astrology**, which could offend nobody, was **weather** prediction. Again, as in the Pope's investigation of alchemy, we see what we would ...

This is what comes up. Aha! Of course! It's Nick Campion's *History of Western Astrology* – and there's the quote itself.

I still can't remember what page it's on though, or who the publisher is. No problem – click on the link.

Google "the safest form of astrology" weather

Books

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A History of Western Astrology
Volume II: The Medieval and Modern Worlds
By Nicholas Campion

"the safest form of astrc Go

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Result 1 of 1 in this book for "the safest form of astrology" weather

of an inquisitor for natural evidence is indicative of an uneasy marriage of convenience between theology and empirical observation. Magical practices were dangerous and alchemy suspect, but no astrologer, though, was ever executed just for casting horoscopes.

The safest form of astrology, which could offend nobody, was weather prediction. Again, as in the Pope's investigation of alchemy, we see what we would now call a scientific mentality in the work of some practitioners. One was William Merle, or Merlee, a fellow of Merton College, Oxford, who flourished in the first part of the fourteenth century (he died in 1347). Merle was the first medieval astrologer to attempt anything like the empirical collection of data that the Babylonian astrologers had long ago compiled in the *Diaries*, from the eighth century BCE onwards.³³ Although he focused mainly on meteorological data, Merle did mention economic matters (such as the effect of Saturn's transit of Taurus on grain prices in Franconia in 1355) as well as other occurrences such as the small English earthquake of 28 March 1343.³⁴ Merle published a sample of his weather data in a manuscript titled 'The State of the Weather at Oxford for Seven Years' (from 1337 to 1344), and provided a supporting theoretical manual on astrological weather prognostication, probably composed in 1340, which adhered to the tradition evident in Hesiod's *Works and Days* in the eighth century BCE, and emphasized the observation of rising and setting stars (which can be used to indicate changing seasons) at the expense of horoscopes. Merle's principal sources were Aristotle and Ptolemy and, as a Ptolemaic astrologer, he paid attention to the inferior levels of the celestial hierarchy, focusing on signs in

Copyrighted material

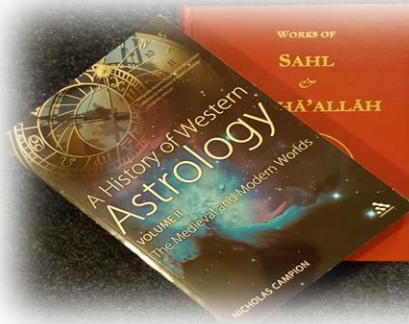
THE HIGH MIDDLE AGES: THE USES OF ASTROLOGY 77

Here's the quote in context. You can see that the following page is page 77. The words you put in the search box are highlighted in yellow for you. The left hand side shows the publisher details, and how to buy the e-book.

It doesn't get much better than this.

Except it does...

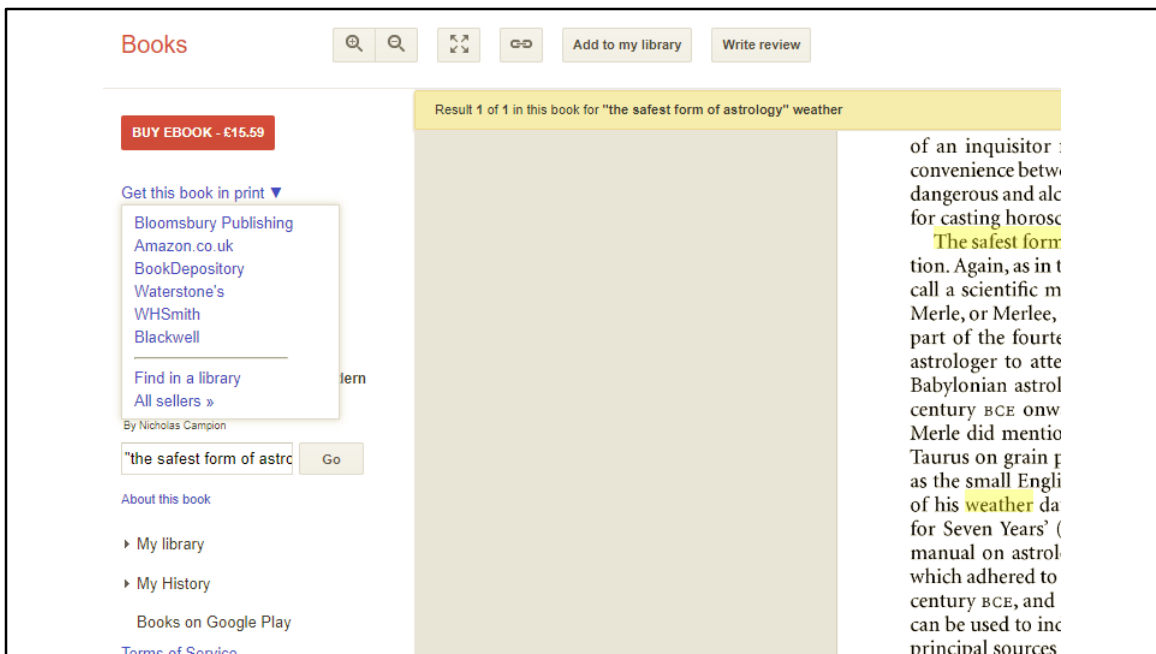
Physical sources



Having used lots of useful online tools, we've finally come across references to something in a physical source – a book, or journal.

Google Books typically only gives you access to a small section of a book, which is fine for a quote, but you will often want to read the whole chapter. At this point, you may wish to obtain a copy of the hard-copy book.

It's unlikely that your local library will have a copy of an academic astrological book, but a university library may have. Not all universities, however. You don't want to go on a wild goose chase trying out every university library to see if they have it – and you don't have to. Google Books comes to your rescue yet again.



Google Books tells you how to get this book in print. You could order it from a number of online stores – Amazon, Waterstone’s and so on – but note that entry near the bottom: “Find in a library”.

History of Western Astrology II : the Medieval and Modern Worlds.
 Author: [Nicholas Campion](#)
 Publisher: London : Continuum International Pub. Group, 2009.
 Edition/Format: [Print book : Document](#) [Computer File : English](#) [View all editions and formats](#)
 Summary: Astrology is a major feature of contemporary popular culture. Recent research indicates that 99% of adults in the modern west know their birth sign. In the modern west astrology thrives as part of our culture despite being a pre-Christian, pre-scientific world-view. Medieval and Renaissance Europe marked the high water mark for astrology. It was a subject of high theological speculation, was used to advise kings and [Read more...](#)
 Rating: [☆☆☆☆](#) (not yet rated) [0 with reviews - Be the first.](#)
 Subjects: [Philosophy](#)
 More like this: [Similar items](#)

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Enter your location: [Find libraries](#)

Displaying libraries 1-6 out of 130 for all 16 editions

Library	Held formats	Distance	
1. University of Leicester, David Wilson Library Leicester, LE1 9QD United Kingdom	Book	18 km MAP IT	Library info Ask a librarian Add to favourites
2. University of Exeter Library Exeter Devon, EX4 4PT United Kingdom	Book	263 km MAP IT	Library info Ask a librarian Add to favourites
3. Koninklijke Bibliotheek Den Haag, 2595 BE Netherlands	Book	366 km MAP IT	Library info Search at this library Ask a librarian Add to favourites

Note: if you don't have access to a particular university library, go to www.sconul.ac.uk and click on "Get Access" to find out how to use their library.

Clicking the “Find in a library” link takes you to the WorldCat page. This gives you details about the book, and will search libraries for you. It first needs to know your location.

In the US, you can enter a city or state, but in the UK this often doesn't work. However, you can enter a latitude and longitude instead. In this case, since “Leicester, UK” didn't work, and “Leicester” gave me a city in the US, I just entered an approximate latitude and longitude: 52.5,-1 meaning 52.5 degrees North, 1 degree West.

It then comes up with a list of libraries stocking this book. The nearest is University of Leicester, David Wilson Library. Next is University of Exeter, then a library in The Netherlands.

I happen to have access to the University of Leicester library, and it's close – so that's good. However, if you don't have access to a particular university library, you can get it via the SCONUL scheme.

Before going to the university, let's check they have it by clicking on the link.

Library Search

1847252249



Search

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1 Results for Everything

Sorted by: Relevance ▾



Book

☆ **History of western astrology. Volume II, The medieval and modern worlds**

Nicholas. Campion 2009

● **Available at** David Wilson Library Floor 1 Orange zone (133.509 CAM)

[Get It](#)

[Details](#)

[Tags](#)

[Virtual Browse](#)

1 Results for Everything

Sorted by: Relevance ▾

Success! The University of Leicester David Wilson library does have a copy, it's available, and it's on the first floor in the Orange zone, and the shelf mark is 133.509 CAM.

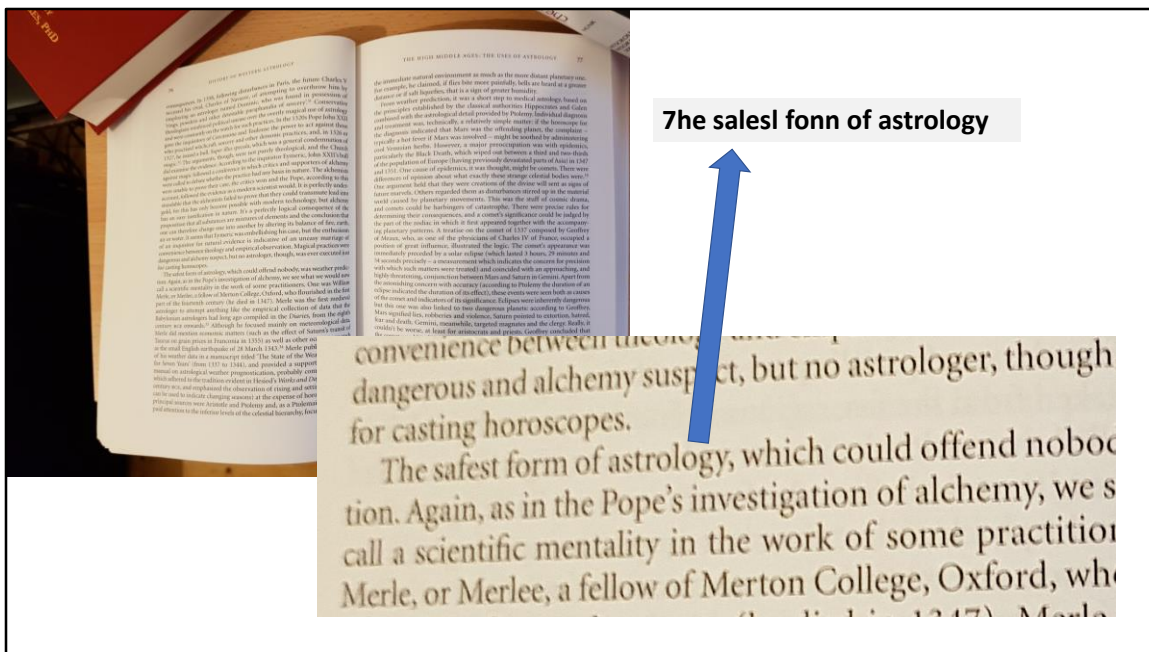


Converting sources

Now you have a physical copy of the book in your hand. If it's your own personal copy, you could vandalise it by highlighting the interesting bits with a highlighter pen for future reference, but you can't do that with a library book.

At this point, you might like to grab a notepad and start writing out the key paragraphs that might be relevant, or you can photocopy the relevant parts. You can scribble and highlight those, so you'll have them even when you've returned the library book.

However, I find it much easier to keep everything online. Instead of photocopying I use the far cheaper and more convenient option of scanning or photographing the relevant sections. These days, your smartphone will be just as good as a stand alone digital camera was a few years ago. You can also use this in reference libraries where you can't take the book out, or for photographing manuscripts.



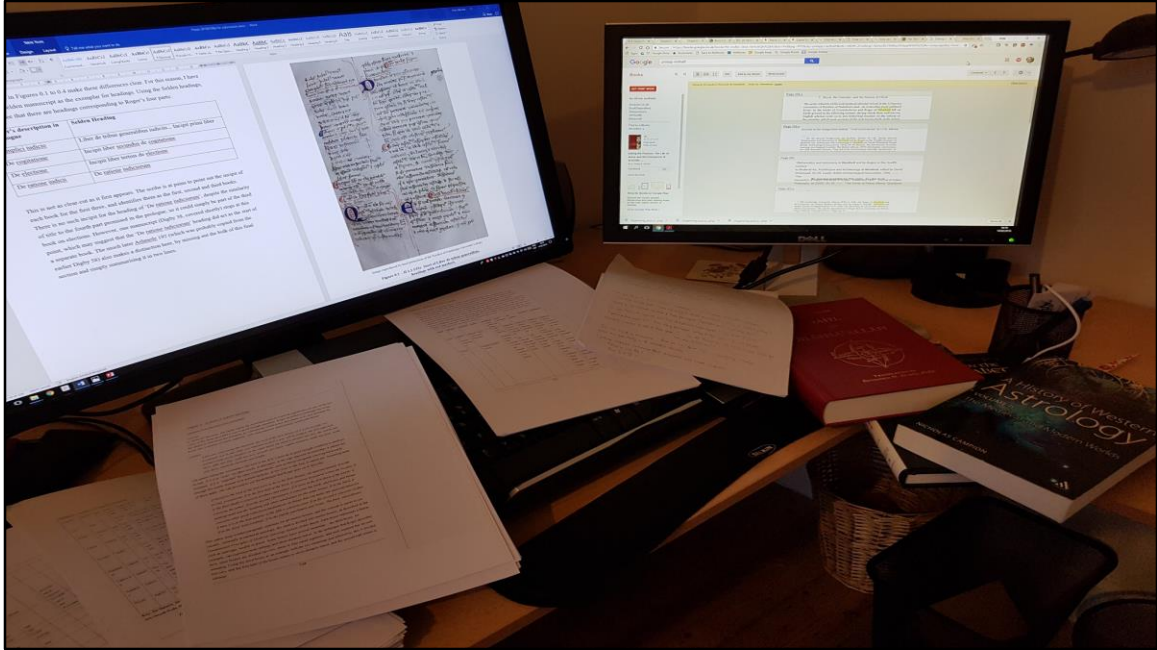
The salesl fonn of astrology

The advantage of a scanner, if you have one, is that it keeps the page flat and gives a nice crisp image. So good, in fact, that if you have some OCR (optical character recognition) software, you can convert the image into a PDF where the characters are recognised as text.

However, scanning a page takes about a minute. A shot on a smartphone takes seconds.

The image above is quick and dirty. I propped the book open by holding down the corners with two heavy books. I leaned over the book to photograph it, so there's a shadow on the right hand side. The left hand page has a bulge in it, so it doesn't photograph perfectly. As you can see from the blown-up paragraph, it's a bit skewed and a bit blurry.

It's perfectly readable, though – but it wouldn't pass muster on an OCR program, so the bit of the image that we can see as "The safest form of astrology" might come out as "7he salesl fonn of astrology" and when you tried searching for that phrase later, you wouldn't find it. So it's horses for courses – if you fancy making all your photographed documents text-searchable, you'll need to invest in a scanner and be prepared for your imaging to take a little longer.



Does anyone suffer from messy desk syndrome? I'm pretty sure all of us do, at least when we're working on a dissertation or assignment. A friend of mine at work was once told off by her boss, who always had a tidy desk himself. "A messy desk is a sign of a messy mind", he told her. "Oh", she replied, giving him a quizzical stare. "So what does your empty desk signify?"

So don't worry about having a busy desk. It's a sign of a busy mind. However, where it can become a pain is when you're burning the midnight oil trying to get your assignment in, and you have the absolutely perfect quote to use... somewhere... you're pretty sure you did highlight it in yellow – or was it pink? – in one of those thousand sheets of paper on your desk, chair or floor... or was it a handwritten note you highlighted...?

So messy is fine – but you can still be messy and organised so you can find things quickly.



There are numerous ways of organising your information. If you prefer working with paper, use folders, label them with appropriate topics, and put everything – and I mean everything – to do with that topic in the folder. Photos, Post-it notes, scribbled notes, copies of emails.

If you prefer working paper-free, and I have to confess to being a paper-free fundamentalist extremist freak myself, create separate folders on your computer for each topic.

I'm serious about the paper-free, by the way. I haven't brought a pen to this summer school or the earlier conference, and the small packet of computer paper I bought in 2011 is still half-full. I only use it print out boarding passes for planes and theatre tickets.

 > Chris Mitchell > Google Drive > MA >		
	^	
	Name	Date modified
ss	 Dissertation	13/06/2010
	 Essays background	07/12/2009
ds	 General	07/12/2009
rive	 History of Astrology	30/10/2009
its	 Introductory Module	03/11/2009
	 Postgrad	06/05/2010
	 Research Methodology	07/12/2009
p	 Sacred Geography	13/11/2009
	 Stellar Religion	14/06/2010

This was the layout for my MA material, from 10 years ago. It's a little simple, but it mainly worked. I was still using paper back then.

Name	Date	Type
Arabic Astronomy)	08/05/2012 21:18	File folder
Arabic Learning)	03/01/2012 18:42	File folder
APG and formal reviews	05/03/2013 14:57	File folder
Arabic	09/09/2013 15:07	File folder
Astrolabe	29/05/2017 12:10	File folder
Astrology techniques	24/10/2012 13:05	File folder
Books	15/04/2015 14:10	File folder
Can be deleted	28/07/2016 19:04	File folder
Computus	19/09/2016 22:12	File folder
Conferences	01/06/2012 15:25	File folder
Digital	31/01/2014 21:42	File folder
Fontes	20/07/2013 17:10	File folder
Hellenistic	24/10/2012 13:06	File folder
Irish Medieval Astronomy	11/03/2014 01:03	File folder
Islam perceptions	01/06/2012 15:23	File folder
Jewish Astronomy	19/11/2012 17:53	File folder
Jewish issues	04/08/2013 04:12	File folder
Jews in England	07/12/2012 12:33	File folder
Keele	07/12/2012 12:33	File folder
Latin	03/01/2012 18:41	File folder
Latin Keele	02/05/2012 02:33	File folder
Latin Paleography	09/05/2012 20:37	File folder
Libraries	14/05/2013 19:50	File folder
MSS	18/07/2013 19:11	File folder
Papers	03/07/2013 12:37	File folder
PhD Admin	06/03/2013 22:01	File folder
PhD temp	07/12/2012 12:23	File folder
Primary sources	21/07/2016 21:13	File folder
Provenance	27/01/2013 00:02	File folder
Ralbag	14/09/2014 20:26	File folder
Refworks	28/07/2016 10:33	File folder
Richard of Wallingford	11/08/2014 16:00	File folder
Robert Grosseteste	13/06/2015 16:27	File folder
Robert of Leicester Digby 212	18/10/2016 09:22	File folder
Roger of Hereford	09/07/2014 12:05	File folder
Secondary sources	21/07/2016 21:13	File folder
Speed Reading	22/05/2016 19:36	File folder
Structure	28/07/2016 23:07	File folder
Talks and Articles	26/11/2014 11:49	File folder
Teaching	24/09/2013 18:08	File folder
Thesis	01/08/2016 10:15	File folder

Now I store absolutely everything online, I have a bigger structure. This one is for my PhD. Here, Secondary Sources is highlighted.

Chris Mitchell > Google Drive > PhD > Secondary sources >					
Name	Date modified	Type			
Arribas - Testimonies [techniques]	24/07/2016 16:30	File folder			
Avelar Helena [technique]	13/08/2017 14:54	File folder			
Barrow Julia [Hereford]	28/07/2016 09:21	File folder			
Brooke ZN	26/08/2017 16:38	File folder			
Burnett Charles [trans12, early Latin]	22/01/2018 11:42	File folder			
Cambridge History of Libraries [libraries]	03/08/2016 08:57	File folder			
Campion Nicholas [Islamic philosophy, Baghdad foundation]	25/09/2017 18:17	File folder			
Carey Hilary [mostly later]	01/02/2018 09:42	File folder			
Carmony [trans12 VITAL REFERENCE]	21/07/2016 22:50	File folder			
Dales Richard [computus]	13/08/2017 15:33	File folder			
Duhem Pierre [trans12]	13/08/2017 15:43	File folder			
Dykes Benjamin	07/11/2017 16:14	File folder			
Ellenblum Ronnie [Islam collapse]	13/08/2017 15:45	File folder			
Farrer William	26/08/2017 16:35	File folder			
Fonshas Peter [trans12]	13/08/2017 15:47	File folder			
French Roger [trans12]	13/08/2017 15:53	File folder			
Freudenthal Gad [Hebrew trans]	13/08/2017 15:56	File folder			
Friedlander M [Ibn Ezra]	07/09/2017 20:20	File folder			
Gillispie - Dictionary of Scientific Biography	29/08/2017 20:35	File folder			
Greuss Helmut [early English]	13/08/2017 15:58	File folder			
Golb Norman [Jews in Normandy]	29/08/2017 20:27	File folder			
Goldstein Bernard [Hebrew]	11/09/2017 08:38	File folder			
Grant Edward [trans12]	13/08/2017 16:04	File folder			
Hart Cyril [early English]	13/08/2017 16:18	File folder			
Haskins Charles [trans12]	21/08/2017 20:39	File folder			
Hillaby Joe [Hereford]	01/09/2017 17:19	File folder			
Hunt RW [English learning]	26/08/2017 16:49	File folder			
Jacobs Joseph [English Jewry]	13/08/2017 16:28	File folder			
Juste David	08/11/2017 22:13	File folder			
Kennedy - [Persian, Sassanian, Islamic place names]	20/09/2017 10:35	File folder			
Ker [English learning]	13/08/2017 16:32	File folder			
Leach Arthur [English learning]	13/08/2017 16:33	File folder			
Leicht Reimund [Hebrew astrology]	13/08/2017 16:16	File folder			
Lemay Richard [schools, mainly late]	22/01/2018 11:56	File folder			
Limor Ora [Jews, Christians]	28/07/2016 10:48	File folder			
Lindberg David [Islamic trans, trans12]	13/08/2017 16:37	File folder			
Liu Xinru [Islamic trans, pre-Islamic trans]	13/08/2017 16:39	File folder			
Lobel Andrea [Early Hebrew]	13/08/2017 16:45	File folder			
Malkiel David [Jews Christians]	13/08/2017 16:47	File folder			
McCluskey Stephen [knowledge in 12th c.]	30/09/2017 16:55	File folder			
Marcus Raymond [trans12: Islamic science]	13/08/2017 16:48	File folder			

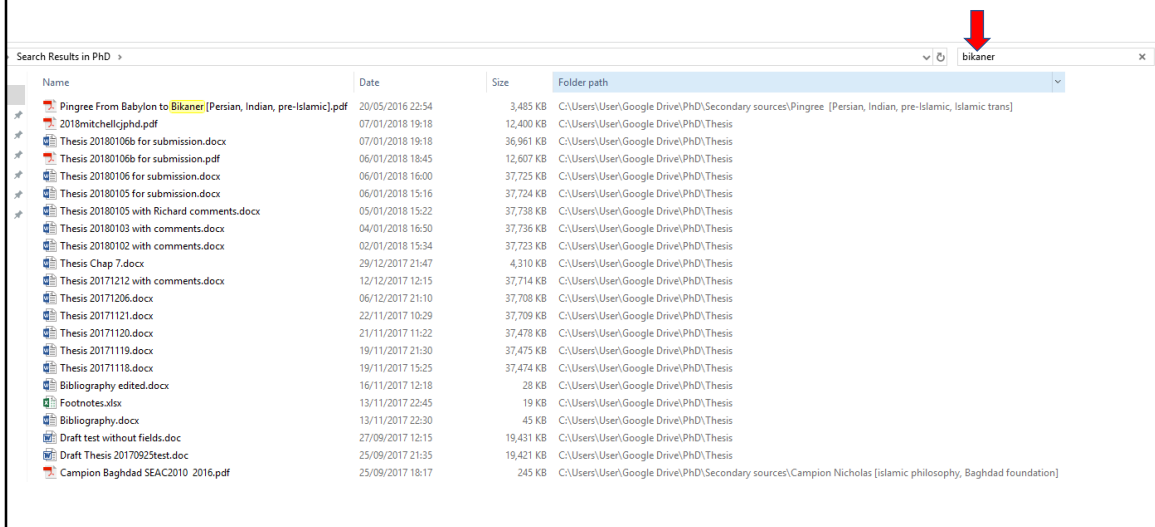
Within the Secondary Sources folder, I've made the folder name the name of the author with a brief hint about their subject area. For instance, Joe Hillaby writes mainly about Hereford, highlighted here.



Drilling down a bit further, he wrote two articles, so I created two folders under Hillaby Joe. This one is Hereford Gold Jewish Clients in Hereford, and in here are the photographs I took of the pages in that article.

If I need to quote from this article, I can see from the “breadcrumb trail” at the top of the window who wrote it and what the title is. The images in the article should include the page number too. However, that’s not quite enough to cite it – what was the journal? Who was the publisher? What was the year?

Searching folders



Search Results in PhD >

Name	Date	Size	Folder path
Pingree From Babylon to Bikaner [Persian, Indian, pre-Islamic].pdf	20/05/2016 22:54	3,485 KB	C:\Users\User\Google Drive\PHD\Secondary sources\Pingree [Persian, Indian, pre-Islamic, Islamic trans]
2018mtchellcghd.pdf	07/01/2018 19:18	12,400 KB	C:\Users\User\Google Drive\PHD\Thesis
Thesis 20180106b for submission.docx	07/01/2018 19:18	36,961 KB	C:\Users\User\Google Drive\PHD\Thesis
Thesis 20180106b for submission.pdf	06/01/2018 18:45	12,607 KB	C:\Users\User\Google Drive\PHD\Thesis
Thesis 20180106 for submission.docx	06/01/2018 16:00	37,725 KB	C:\Users\User\Google Drive\PHD\Thesis
Thesis 20180105 for submission.docx	06/01/2018 15:16	37,724 KB	C:\Users\User\Google Drive\PHD\Thesis
Thesis 20180105 with Richard comments.docx	05/01/2018 15:22	37,738 KB	C:\Users\User\Google Drive\PHD\Thesis
Thesis 20180103 with comments.docx	04/01/2018 16:50	37,736 KB	C:\Users\User\Google Drive\PHD\Thesis
Thesis 20180102 with comments.docx	02/01/2018 15:34	37,723 KB	C:\Users\User\Google Drive\PHD\Thesis
Thesis Chap 7.docx	29/12/2017 21:47	4,310 KB	C:\Users\User\Google Drive\PHD\Thesis
Thesis 20171212 with comments.docx	12/12/2017 12:15	37,714 KB	C:\Users\User\Google Drive\PHD\Thesis
Thesis 20171206.docx	06/12/2017 21:10	37,708 KB	C:\Users\User\Google Drive\PHD\Thesis
Thesis 20171121.docx	22/11/2017 10:29	37,709 KB	C:\Users\User\Google Drive\PHD\Thesis
Thesis 20171120.docx	21/11/2017 11:22	37,478 KB	C:\Users\User\Google Drive\PHD\Thesis
Thesis 20171119.docx	19/11/2017 21:30	37,475 KB	C:\Users\User\Google Drive\PHD\Thesis
Thesis 20171118.docx	19/11/2017 15:25	37,474 KB	C:\Users\User\Google Drive\PHD\Thesis
Bibliography edited.docx	16/11/2017 12:18	28 KB	C:\Users\User\Google Drive\PHD\Thesis
Footnotes.xlsx	13/11/2017 22:45	19 KB	C:\Users\User\Google Drive\PHD\Thesis
Bibliography.docx	13/11/2017 22:30	45 KB	C:\Users\User\Google Drive\PHD\Thesis
Draft test without fields.doc	27/09/2017 12:15	19,431 KB	C:\Users\User\Google Drive\PHD\Thesis
Draft Thesis 20170925test.doc	25/09/2017 21:35	19,421 KB	C:\Users\User\Google Drive\PHD\Thesis
Campion Baghdad SEAC2010 2016.pdf	25/09/2017 18:17	245 KB	C:\Users\User\Google Drive\PHD\Secondary sources\Campion Nicholas [Islamic philosophy, Baghdad foundation]

Another very useful reason for keeping everything in folders, is that you can search for them subsequently.

For instance, some of my PhD material had references to Bikaner, a place in India. A search for “Bikaner” in my PhD folder showed all instances of where it was referenced, and the folders in which it was referenced.

This didn’t include pages that I’d photographed under normal circumstances (if I’d photographed a chapter of a book, for instance), but if I had photographed them neatly and then put them through OCR software, it would find these too. Very useful!

Petrus, C., *Apostolorum*, Turnhout, G & J. ed., trans. J. (Leuven: De Nederlandsche, 1986).

Polemey, C., *Antiquities*, Tarrant, G.J. ed., trans. J. (London: Duckworth, 1980).

Polemey, C., *Metamorphoses*, Heuberg, J.L. (ed.) (Leipzig: Teubner, 1933).

Polemey, C., *Tetrabiblos*, Robbins, F.F. (ed., trans.), The Loeb Classical Library (Cambridge, MA: Harvard University Press, 2001).

Sahl, O., *Electronia*, in Dyden, B.N., *Works of Sahl and Menelaos Alibi* (Mannepace: Castelli Press, 2006).

Sahl, O., *On Quarters*, in Dyden, B.N., *Works of Sahl and Menelaos Alibi* (Mannepace: Castelli Press, 2006).

Vettius Valens, *Anthologiae*, Maly Remy L. (CML), <http://www.cml.edu.au/staff/maly/Vettius%20Valens/vv%20index.pdf>.

Vettius Valens, *Festi Fidentis antrochaei anthologiarum libri novem*, Pagnon, D. (ed., trans.) (Leipzig: Teubner, 1986).

322

Carmody, F.J. *Arabic Astronomical and Astrological Sciences in Latin Translation: A Critical Bibliography* (Berkeley: University of California Press, 1956).

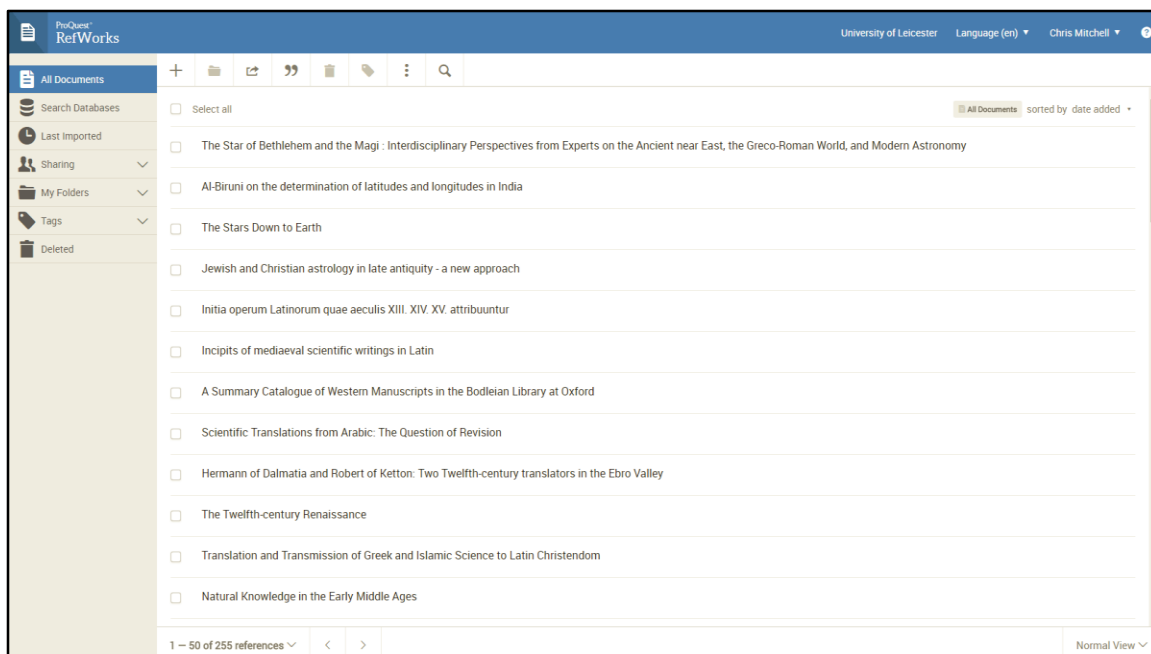
Cochrane, L. *Admiral of Bath: The First English Scientist* (London: British Museum Press, 1994).

Cohen, M.R., *Under Crescent and Cross* (Princeton, NJ: Princeton University Press, 1996).

Dales, B.C., *The Intellectual Life of Western Europe in the Middle Ages* (Washington, DC: University Press of America, 1989).

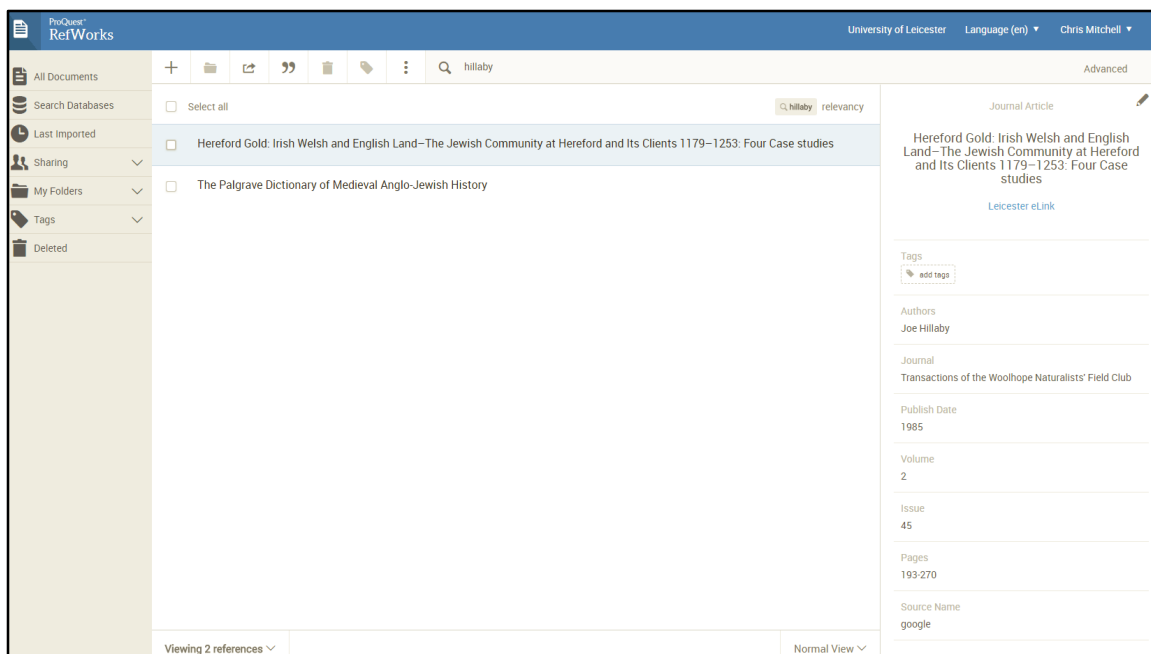
Delporte, E. *International Astronomical Union, Definition Committee Scientific Definitions* (Geneva: IAU, 1955).

Delporte, E. *International Astronomical Union, IAU, IAU, Scientific Definitions* (Geneva: IAU, 1955).



Every time you make a note of something that you might want to use in your dissertation, you absolutely **MUST** make a note of where you found it. This means knowing the book or journal title, author, publisher, year, page number and so on.

Using referencing software like RefWorks, Mendeley or EndNote can be very useful. There are other alternatives too – you can even just use a spreadsheet if you prefer. Check with the university what is available – the software can be expensive to buy, but you may have free access. Some software is very helpful when entering a new reference – instead of you having to look at the front of the book to find out the edition, publication year, place of publication and so on, some software will fill this in automatically from a large database of its own when you start typing the title. Do double-check it's got it right, though! The software will allow you to insert citations easily, and generate a bibliography for you. Whether you use special software or not, you **MUST** record the information somewhere so you can cite correctly. This is absolutely essential. The technical term for this extra data is “metadata”.



In the Hillaby example I used earlier, I recorded both his articles in RefWorks. In this example, I've searched for "Hillaby" and it brings up his two publications. Hereford Gold is highlighted, so you can see on the right the author, journal, issue, date, title and page numbers.

Better still, with this software, I can access it directly from Word, and when I want to cite his article, I can click a button and it will insert a footnote reference in the correct format for me. It will also generate a bibliography for me automatically.

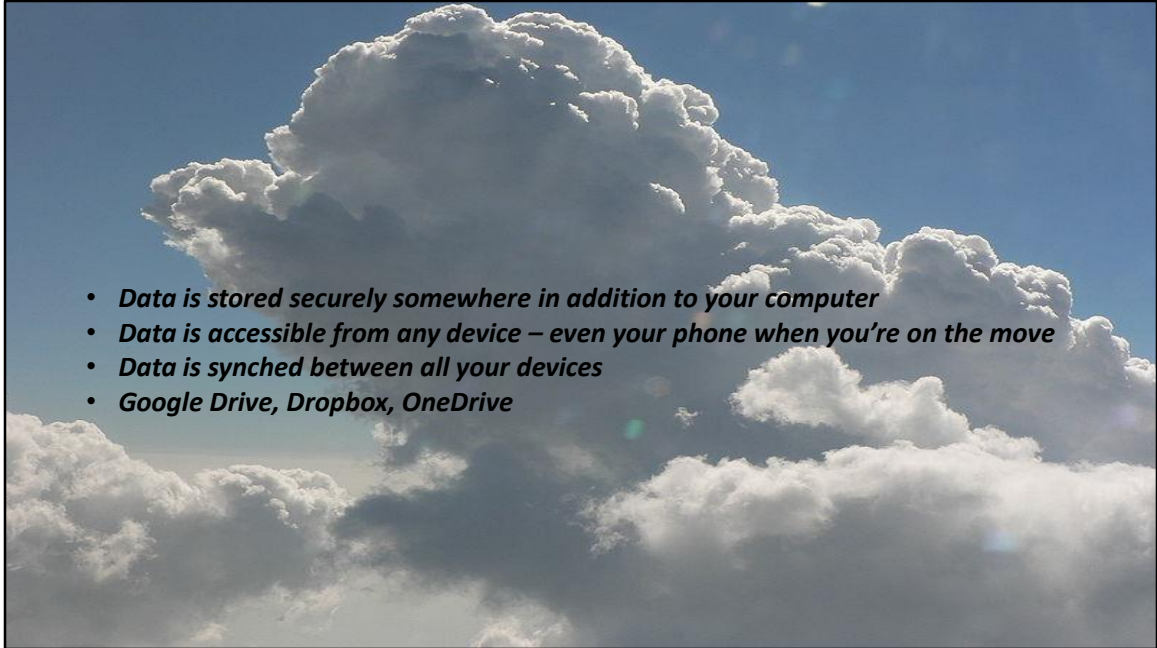
Losing everything



I've seen students in tears because they've had their laptop stolen. They're not crying because of the theft, but because they've just lost three years work. Their thesis, all their research, everything was on that laptop. They put signs up begging the thief to copy everything onto a memory stick and post it to them – they don't care about the laptop, they just want the data.

This should never, ever happen.

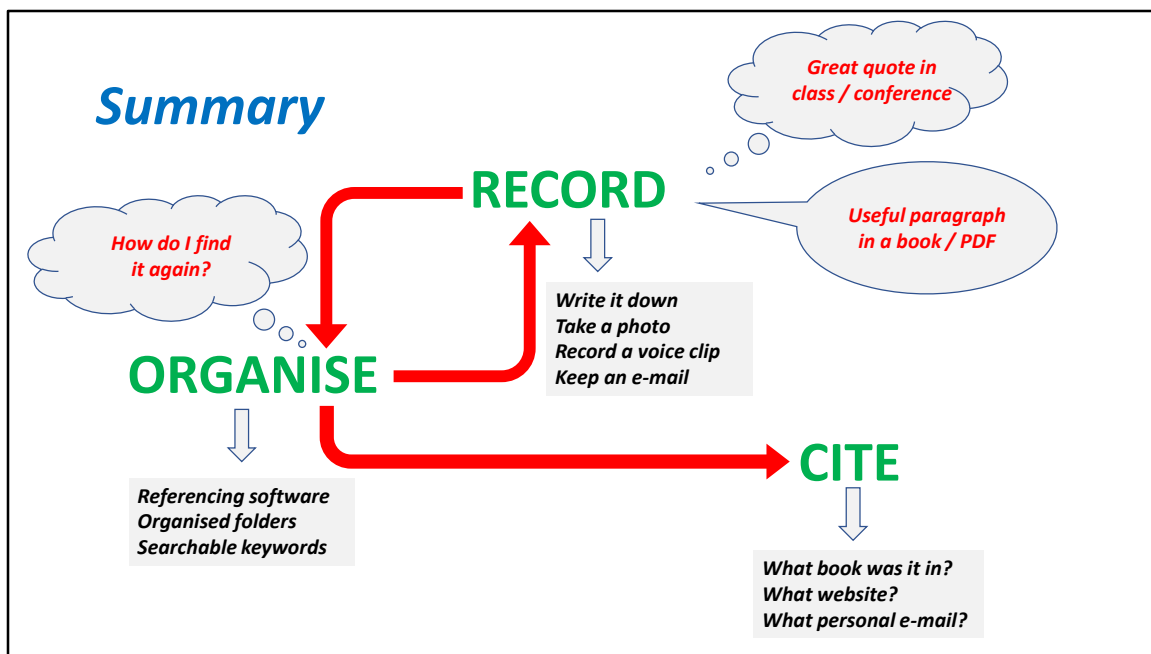
You should always backup all your important stuff. Backing it up onto a memory stick is better than nothing, but it's not brilliant. Memory sticks are very easy to lose. Buy a little portable backup drive that you can plug into your PC, back stuff up on to that, back it up onto a memory stick too and make sure you unplug your backup drive and keep it separately from your laptop or PC. Keep more than one memory stick, and store one of them off-site so if your house burns down you still have your data somewhere.



Better still, use the cloud. OneDrive is bundled with Microsoft and you have a bucketload of free storage with your university account. OneDrive synchs your data to the cloud. What this means is you have a folder on each of your computers (for example, your desktop and your laptop). This is an ordinary folder on your hard drive, but it’s designated as one that will get backed up to the cloud. Every minute or so, any change you make to documents and images in that folder will get backed up to a server somewhere out on the net.

This is the best of both worlds. If you’ve been working on your desktop PC, when you turn your laptop on, it will automatically synch with the cloud and all those files will magically appear on your laptop. Changes you make on your laptop will magically appear on your desktop too. It’s still worth backing up to a memory stick too, though – if you accidentally delete everything you can end up deleting both the version on your computer and in the cloud (though most services can still recover it).

If your internet goes down, it can’t synch until it comes back up – but that’s OK, you still have all your work on your hard drives too. If your laptop AND your desktop get stolen, the data is still out there in the cloud. Buy a new laptop, set up the software and hey presto, your data is restored to your new laptop. If you need to check something at a conference and all you have is your smartphone – no problem. You can access the cloud via an app too.



So to summarise:

RECORD
ORGANISE
CITE

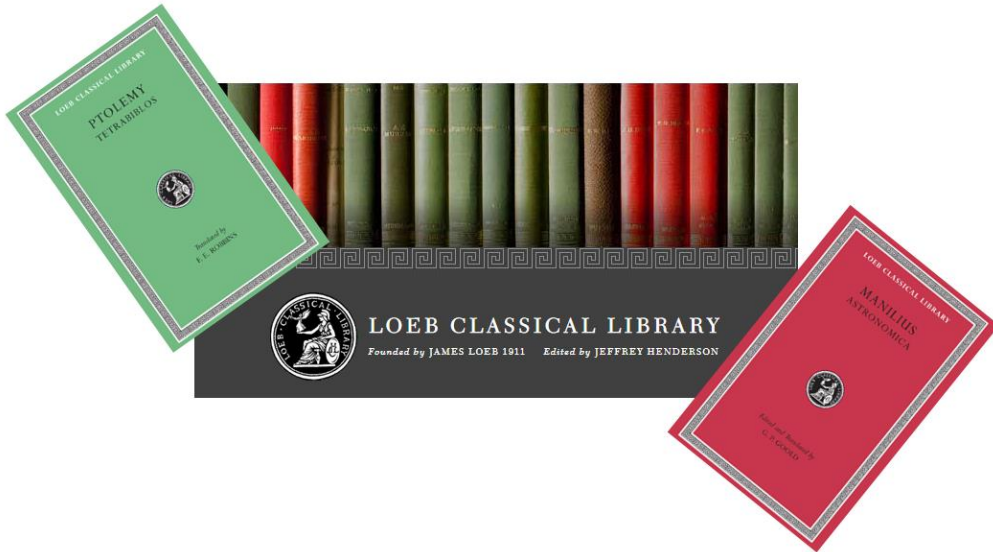
RECORD: every time you hear, see or think of something that will be useful, record it. Maybe it was a great quote at a conference, or a useful topic in a class, or a relevant paragraph in a book. Maybe it's something you think of on the train or in the bath. Record it. Write it down, take a photo of it, e-mail yourself a note, record a voice clip. Anything – just record it, and not just the content, but the “metadata” – where did you find it, what date, what book?

ORGANISE: You now have a million Post-it notes, photos, scraps of paper, scribbled-on beer mats and so on. Ask yourself “how do I find this stuff again?”. Take photos of your scribbles, copy and paste relevant bits of your emails, and put them in easy to find folders. Or if you prefer paper, use physical folders. Whatever works for you – just make sure you can find your stuff again.

CITE: The end product of this recording and organising is to be able to quote and cite your sources. That great quote is useless without a reference. When you recorded your useful info, you wrote down or stored your metadata too – what book, what date and so on. So you can now cite it. You can use referencing software if you like,

but if you don't, you still need to record that essential metadata!

Using the Loeb Classical Library at TSD



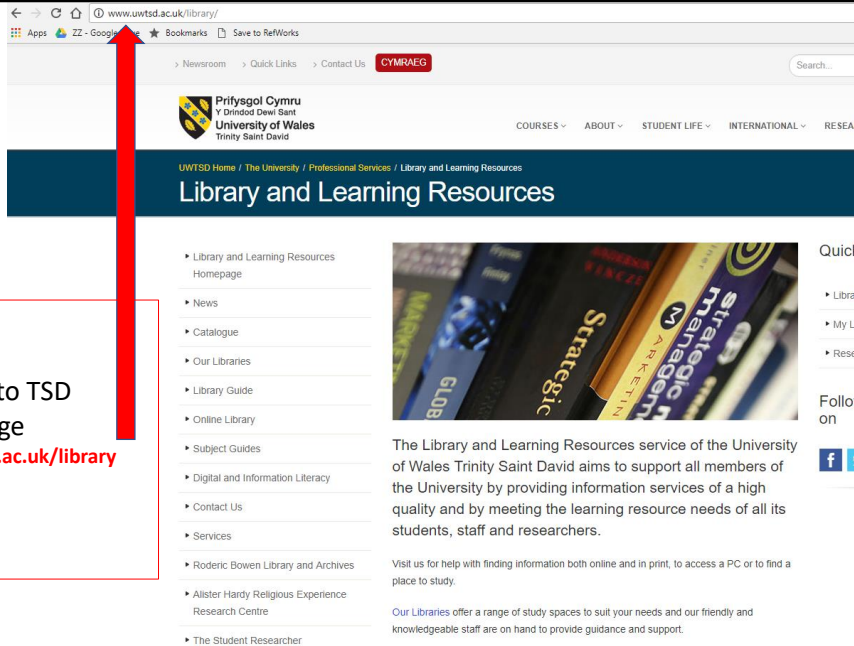
When it comes to classical texts like Ptolemy's *Tetrabiblos*, the different editions really do make a difference. We've already looked at citing Ptolemy, who didn't write in English, but of whom there are English translations of his work. However, some of these are better than others. There are plenty of copies of *Tetrabiblos* available free online, but for classical texts there really is an academic consensus that some translations are more reliable than others. The Gold Standard for these texts tends to be the Loeb Classical Library – small hardback volumes, with green covers for translations of Greek texts, and red covers for Latin texts. They aren't particularly cheap to buy, but the good news is that these are available to you as TSD students free on the university's library website.

This is such an important source that I'm going to run through it very quickly now, but please don't write all this down – I've made this section of the talk into a PDF document, which I think is on Moodle.

Step One

Navigate to TSD
library page

www.uwtsd.ac.uk/library



The screenshot shows the University of Wales Trinity Saint David (UWTSD) website. The browser's address bar displays www.uwtsd.ac.uk/library/. A red arrow points from the address bar to the URL. The website header includes the UWTSD logo, the name "Prifysgol Cymru Y Ddeddf Dewi Sant University of Wales Trinity Saint David", and navigation links for COURSES, ABOUT, STUDENT LIFE, INTERNATIONAL, and RESEARCH. Below the header, a blue banner reads "Library and Learning Resources". The main content area features a sidebar with a list of links: Library and Learning Resources Homepage, News, Catalogue, Our Libraries, Library Guide, Online Library, Subject Guides, Digital and Information Literacy, Contact Us, Services, Roderic Bowen Library and Archives, Alister Hardy Religious Experience Research Centre, and The Student Researcher. The main content area includes a photograph of books, a paragraph describing the library's mission, and a section for "Quick Links" with links to Library, My Library, and Research. Social media icons for Facebook and Twitter are also visible.

Step Two

Click on
Online Library



www.uwtsd.ac.uk/library/

Newsroom Quick Links Contact Us CYMRAEG Search...

Prifysgol Cymru
Y Ddinas Dewi Sant
University of Wales
Trinity Saint David

COURSES ABOUT STUDENT LIFE INTERNATIONAL RESEARCH

UWTSD Home / The University / Professional Services / Library and Learning Resources

Library and Learning Resources

- Library and Learning Resources Homepage
- News
- Catalogue
- Our Libraries
- Library Guide
- Online Library
- Subject Guides
- Digital and Information Literacy
- Contact Us
- Services
- Roderic Bowen Library and Archives
- Alister Hardy Religious Experience Research Centre
- The Student Researcher



The Library and Learning Resources service of the University of Wales Trinity Saint David aims to support all members of the University by providing information services of a high quality and by meeting the learning resource needs of all its students, staff and researchers.

Visit us for help with finding information both online and in print, to access a PC or to find a place to study.

Our Libraries offer a range of study spaces to suit your needs and our friendly and knowledgeable staff are on hand to provide guidance and support.

Quick Links

- Library
- My Library
- Research

Follow on

f

Online Library

► [Library and Learning Resources](#)
[Homepage](#)

► [News](#)

► [Catalogue](#)

► [Our Libraries](#)

► [Library Guide](#)

► [Online Library](#)

► [Swansea Online Library](#)
► [Carmarthen, Lampeter & London](#)
[Online Library](#)
[Report a fault](#)

► [Subject Guides](#)

► [Digital and Information Literacy](#)

In this section you will find information from the UWTSD Online Library.

- [Swansea Online Library](#)
- [Carmarthen, Lampeter & London Online](#)
- [Collaborative Partnerships Online Library](#)

Problems? [Report a fault here](#)

Step Three

Click on Carmarthen,
Lampeter and London



Carmarthen, Lampeter & London

► Library and Learning Resources
Homepage

► News

► Catalogue

► Our Libraries

► Library Guide

► Online Library

Swansea Online Library
Carmarthen, Lampeter & London

Online Library

All Resources

E-Books

E-Journals

RefWorks

Status Report

Troubleshooting



Our Online Lib
journals, speci

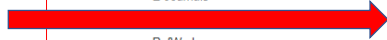
Choose a link below to

[All Resources A - Z](#)

You may also be intere

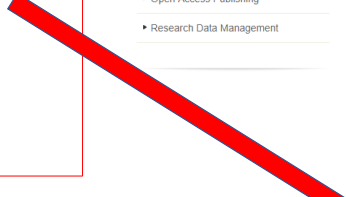
Step Four

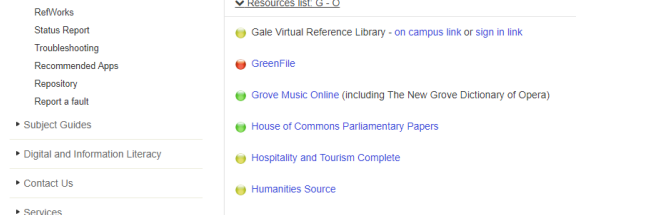
Click on All Resources
(either the link or the
All Resources A-Z
button)



Step Six

Click Loeb Classical Library





The screenshot shows the 'Open Access Resources' page of the University of Wales Trinity Saint David. The page has a navigation menu on the left with options like 'Open Access Resources', 'RefWorks', 'Status Report', etc. The main content area is titled 'Resources list: G - O' and contains a list of various digital resources. At the bottom of this list, the 'Loeb Classical Library' is highlighted with a red circle.

Online Library - Llyfrgell Ar-Lein

Please log in - Mewngofnodwch

Username/Enw defnyddiwr:
Password/Cyfrinair:

Step Seven

Login with your TSD
user ID and password

To use the Online Library resource please sign in with your University username and password. These are the same details you use to access Moodle or the computers while on campus.

Swansea students

Your username is the 'P' number displayed on your student ID card. e.g. 'P123456'

All other students

Your username is the 7 digit number displayed on your student ID card. e.g. '1512345'

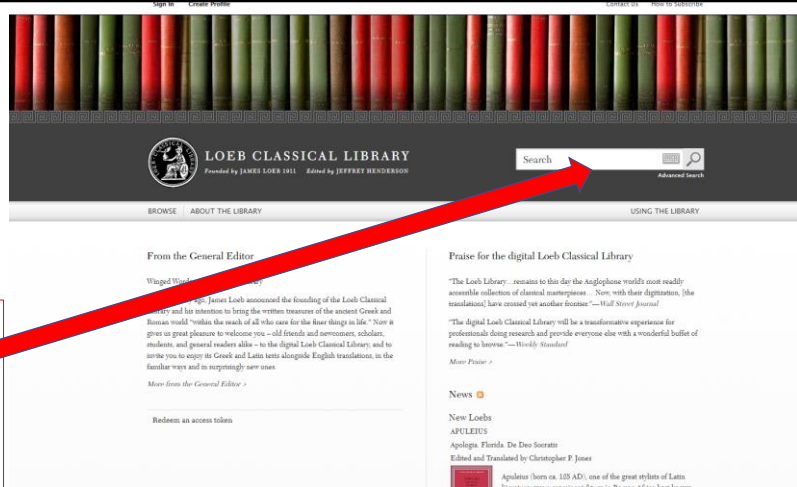
Staff

Your username is the same as the username you use to login onto your campus computer. e.g. 'dep-aa', 'j.smith', or 'AAxxx'

[Password Reset](#) - Please follow this link to reset your password if needed.

Step Eight

Search for the relevant work, for example Tetrabiblos



[Sign In](#) [Create Profile](#)

[Contact Us](#) [How to Subscribe](#)

LOEB CLASSICAL LIBRARY

 [Advanced Search](#)

[BROWSE](#) [ABOUT THE LIBRARY](#)

[USING THE LIBRARY](#)



Search Results

You are looking at 1 – 1 of 1 items for : [tetrabiblos](#)  [Clear All](#)

Items per page :

Sort by :

PTOLEMY *Tetrabiblos*

[Show details](#) [Show full text](#)

Items per page :

Sort by :

Step Nine

Click on the name of the title



LCL 435: [Find in a Library](#) [View cloth edition](#)

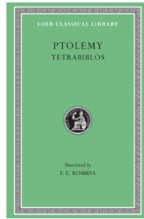


Table of Contents

TITLE PAGE	I
INTRODUCTION	VII
THE LUMINARIES AND PLANETS	XXV
THE SIGNS OF THE ZODIAC	XXVI
BOOK I	
1. INTRODUCTION	2
2. THAT KNOWLEDGE BY ASTRONOMICAL MEANS IS ATTAINABLE, AND HOW FAR	4
3. THAT IT IS ALSO BENEFICIAL	20
4. OF THE POWER OF THE PLANETS	34
5. OF BENEFICENT AND MALEFICENT PLANETS	38
6. OF MASCULINE AND FEMININE PLANETS	40
7. OF DIURNAL AND NOCTURNAL PLANETS	42

Each entry in the table of contents is clickable

Step Ten – keyword

To see where a word appears in the book, click in the Search within work box below, for example Saturn

PTOLEMY	TETRABIBLOS I.
Κλαυδίου Πτολεμαίου μαθηματικῆς τετραβίβλου συντάξεως BIBLON A'. α. Προόμιον	THE QUADRIPARTITE MATHEMATICAL TREATISE, OR "TETRABIBLOS," OF CLAUDIUS PTOLEMY. BOOK I. I. INTRODUCTION.
Ὡς δὲ τῶν ἀστρονομίας προγνωστικῶν τέλων παρασκευάζονται, ὁ δὲ Σέρε, ὅσο τῶν μεγίστων καὶ κυριωτάτων ὑπαρχόντων, ἐνὸς μὲν τοῦ πρώτου καὶ τῶν καὶ δυνάμει, καθ' ἃ τὰς γῆρας ἐκείνων σχηματισμοὶ τῶν καὶ ἡλίου καὶ σελήνης καὶ ἀστέρων πρὸς ἀλλήλους τε καὶ τῆν γῆν καταλαμβάνονται· δευτέρου δὲ καθ' ἃ διὰ τῆς φυσικῆς τῶν σχηματισμῶν αὐτῶν ἰσορροπίας τὰς ἀποτελουμένας μεταβολὰς τῶν ἐπιτερουμένων ἐπισκευάζονται· τὸ μὲν πρῶτον ἰδίαν ἔχον καὶ δι' αὐτὴν αἰετὴν θεωρίας, καὶ μὴ τὸ ἐκ τῆς ἐπιτερουμένης τοῦ δευτέρου τέλους συμπεραίνεται, κατ' ἰδίαν σύνταξιν ἢ μάλιστα ἐντὶν ἀποδεικτικῶς σοὶ περιλαμβάνεται. περὶ δὲ τοῦ δευτέρου καὶ μὴ ἀσφαλῆς αὐτοῦ ἐκείνων φιλοσοφίᾳ ἴσως καὶ ὅτι ἐν τῇ φιλοσοφίᾳ μάλιστα χρῶμενος σκοπὸς μὴ τῆν καταλήξιν αὐτοῦ παραβῆλαι τῇ τοῦ πρώτου καὶ διὰ ἀσφαλῆς ἔχοντος βεβαιώσῃ, τὸ ἐν πολλοῖς ἀσφαλῆς	Or the means of prediction through astronomy. O Syntus, two are the most important and valid. One, which is first both in order and in effectiveness, is that whereby we apprehend the aspects of the movements of sun, moon, and stars in relation to each other and to the earth, as they occur from time to time; the second is that in which by means of the natural character of these aspects themselves we investigate the changes which they bring about in that which they surround. The first of these, which has its own science, desirable in itself even though it does not attain the result given by its combination with the second, has been expounded to you as best we could in its own treatise by the method of demonstration. We shall now give an account of the second and less self-sufficient method in a properly philosophical way; so that one whose aim is the truth might never compare its perceptions with the sureness of the first, unvarying science, for he ascribes to it the weakness and unpredictability

3

Step Ten – keyword

This lists all matches –
you can click on LCL
435, but
unfortunately the
page numbers are not
directly clickable

LOEB CLASSICAL LIBRARY

Search

Advanced Search

BROWSEABOUT THE LIBRARY

USING THE LIBRARY

Search within results

Search Results

You are looking at 1 - 10 of 75 items for : Tetrabiblos Saturn Clear All

Items per page : 10 Sort by : Relevance

Page: 1 2 3 4 5 6 7 8

PTOLEMY *Tetrabiblos*
Mercury; those in his feet, like that of Jupiter and Saturn, the quadrangle upon the tail, like that of Venus
Translated by F. E. Robbins.
LCL 435, Pages 50-53, 1 of 4 matches

PTOLEMY *Tetrabiblos*
Venus; those in the northern part of the cord, as do Saturn and Jupiter; and the bright star on the bond, as
Translated by F. E. Robbins.
LCL 435, Pages 54-55, 1 of 2 matches

PTOLEMY *Tetrabiblos*
Tetrabiblos III aspect whatever to the sun and to Saturn, or if Saturn himself is in an harmonious aspect to the sun, either
Translated by F. E. Robbins.
LCL 435, Pages 244-245, 2 of 3 matches

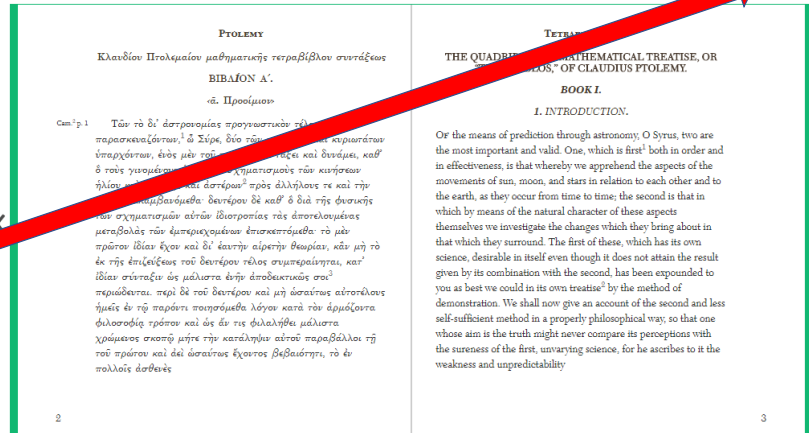
PTOLEMY *Tetrabiblos*
Aquila, 1 of Mars and Jupiter; those in Delphinus, of Saturn and Mars; the bright stars in the Horse, 2 of Mars
Translated by F. E. Robbins.
LCL 435, Pages 56-57, 1 of 2 matches

PTOLEMY, *Tetrabiblos*

LCL 435: 2-3

Go to page: GOFind in a library cloth edition**Step Ten – page**

To see a specific page number, enter it in the Go to page box



Step Ten – page

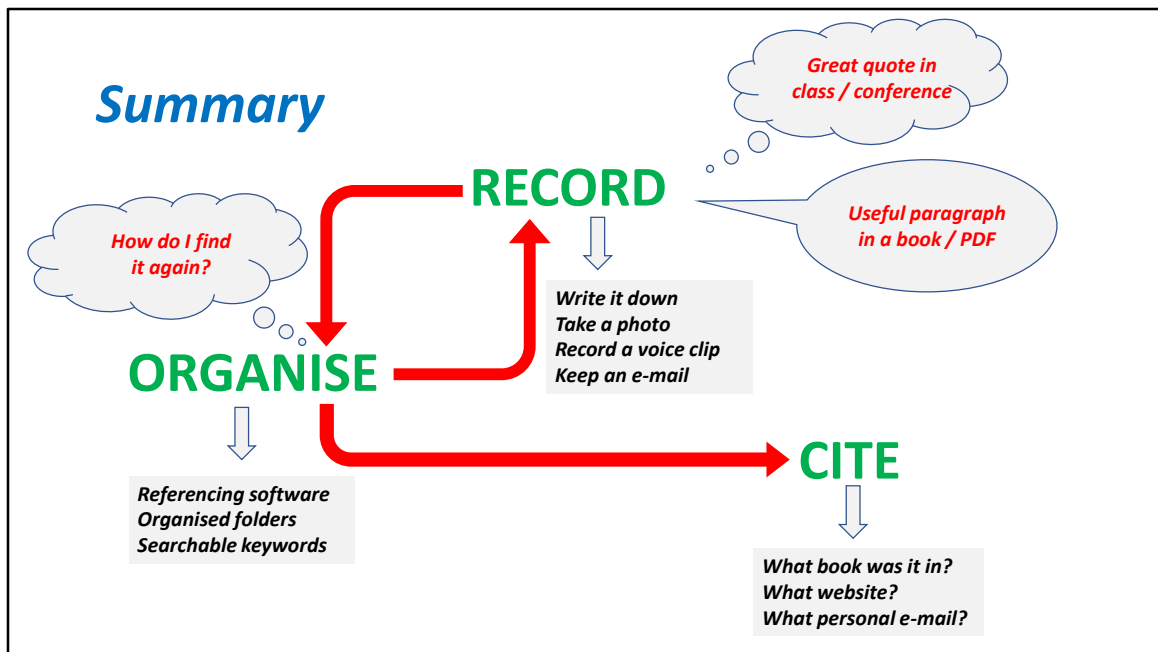
To see a specific page number, enter it in the Go to page box

PTOLEMY

τῇ τε ἡλίῳ καὶ τῷ τοῦ Κρόνου, ἢ καὶ αὐτὸς ὁ τοῦ Κρόνου σύμφωνος ἐκ τῆς σχηματισμῶν πρὸς τὸν ἥλιον ἦτοι συνῶν ἢ ἐξωγαλῶν ἢ περιγαλῶν, ἐν δυνάμει μὲν ὅταν αὐτῶν, πολυχρονιότητα τοῦ πατρὸς καταστοχασθέν· ἀδυναμούντων δὲ αὐτῶν αἰῶνι, αὐτὸς μόνον αὐτῶν ἀλλοχρονιότητα· ἐὰν δὲ τοῦτον μὲν μὴ ὑπάρχῃ, ὁ δὲ τοῦ Ἄρεως καθυπερτερήσῃ τὸν ἥλιον ἢ τὸν τοῦ Κρόνου, ἢ καὶ ἐπαινεκῶς αὐτοῦ, ἢ καὶ αὐτὸς πάλιν ὁ τοῦ Κρόνου μὴ σύμφωνος ἢ πρὸς τὸν ἥλιον ἀλλ' ἦτοι τετραγώνος ἢ διὰ μέτρος, ἀποκεκλιμένος μὲν τῶν κέντρων ἀσθενεῖς μόνον τοῖς πατέρας ποιούσιν, ἐτίκταιται δὲ ἡ ἐπαινεκόμενος τοῖς κέντροις ἀλλοχρονιότητα ἢ ἐπισιεύς· ἀλλοχρονιότητα μὲν ὅταν ἐν τοῖς πρώτοις ὡς ἐν κέντροις, τῷ τε ἀνατέλλαντι καὶ τῷ μασσιναισύνῃ, καὶ τοῖς τοῦτον ἐπαινεκόμενος ἐπισιεύς δὲ ἡ ἐπισιεύς ὅταν ἐν τοῖς λοιποῖς ὡς ἐν κέντροις ὡς, τῷ τε δύναντι καὶ τῷ ὑπογίῳ, ἢ τοῖς τοῦτον ἐπαινεκόμενος· ὁ μὲν γὰρ τοῦ Ἄρεως τὸν ἥλιον βλάπτει καθ' ὃν κίρκαμεν τρόπον αἰθιδιῶν ἀναίρει τὸν πατέρα ἢ σίτην περὶ τὰς θύρας ποταμῶν, τὸν δὲ τοῦ Κρόνου βλάπτει ἢ θανάτῳ ἢ μασσιναισύνῃ ἢ σίτην διὰ τοῦτον καὶ καύσων περιουσία. ὁ δὲ τοῦ Κρόνου καὶ αὐτὸς κατὰς σχηματισμῶν πρὸς τὸν ἥλιον καὶ τοὺς θεοὺς τοὺς πατρὸς ἐπισιεύς κατασκαίεται καὶ πάθῃ τὰ διὰ τῆς τῶν ἡγῶν ἐχλήσεως.

TETRABIBLOS III

aspect whatever to the sun and to Saturn, or if Saturn himself is in an harmonious aspect to the sun, either conjunction, sextile, or trine, both being in power, we must conjecture long life for the father; if they are weak, however, the significance is not the same, though it does not indicate a short life. If, however, this condition is not present, but Mars overcomes¹ the sun or Saturn, or rises in succession to them, or when again Saturn is not in accord with the sun but is either in quartile or in opposition, if they are declining from the angles, they merely make the fathers weak, but if they are at the angles or rising after them, they make them short-lived or liable to injury: short-lived when they are upon the first two angles, the orient and the mid-heaven, and the succedent signs, and liable to injury or disease when they are in the other two angles, the Occident and lower mid-heaven, or their succedent signs. For Mars, regarding the sun in the way described,² destroys the father suddenly or causes injuries to his sight; if he thus regards Saturn he puts him in peril of death or of chills and fever or of injury by cutting and cauterizing. Saturn himself in an unfavourable aspect to the sun brings about the father's death by disease and illnesses caused by gatherings of humours.



To end with, I want to leave you with this slide that we saw a couple of minutes ago.

Remember:

RECORD
ORGANISE

RECORD
ORGANISE

RECORD
ORGANISE

RECORD
ORGANISE

Then when you do your dissertation:

CITE