GUIDO BONATTI

# Liber Astronomiae
# Part II

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## Table of Contents


Liber Astronomiae of Guido Bonatti

Second Tractate (Continued) . . . . . 1

On the Four Triplicities of the Seven Planets.

Chapter XI . . . . . 1

On the First Triplicity — T ☌ ✗ . . . . . 1

On the Second Triplicity — ♉ ♍ ♑ . . . . . 1

On the Third Triplicity — ♊ ♎ a» . . . . . 2

On the Fourth Triplicity — O ♏ K . . . . . 2

On the Signs: Moveable, Fixed and Common.

Chapter XII . . . . . 2

On the Aspects of the Planets.

Chapter XIII . . . . . 4

On the Five Terms of the Planets Other than the Luminaries.

Chapter XIIII . . . . . 7

When Term is Preferred to Triplicity and When Triplicity is Preferred to Term.

Chapter XV . . . . . 10

On the Direction Which Happens by the Lords of the Terms.

Chapter XVI . . . . . 13

On the Faces of the Signs.

Chapter X Π . . . . . 14

For Finding Any Degree of Any Sign, Whose Face It Is.

Chapter X ΠI . . . . . 16

Concerning the Fortitudes of Any Planets in Each of his Dignities.

Chapter XIX . . . . . 18

Which Signs Are Called Rational, and Which Have Beautiful Voices, and Which Are Domestic, and Which Have Wings, and Which Are Four Footed.

Chapter XX . . . . . 19

What Parts of the Body Each of the Signs Are Said to Have and What Signification in Each Member, and Which Manners of Men, and What They Signify of Seeds, Regions, and the Like.

Chapter XXI . . . . . 22

On Aries . . . . . 22

On Taurus . . . . . 23

On Gemini . . . . . 23

On Cancer . . . . . 24

On Leo . . . . . 24

On Virgo . . . . . 26

On Libra . . . . . 26
On Scorpio . . . . . 27
On Sagittarius . . . . . 27
On Capricorn . . . . . 28
On Aquarius . . . . . 28
On Pisces . . . . . 28
Which Part of the Body Each Planet Signifies in Each Sign.
Chapter XXII . . . . . 29
On the Degrees Masculine and Feminine in Each Sign.
Chapter XXIII . . . . . 31
On the Degrees Lucid, Dark, Smokey, and Void.
Chapter XXIV . . . . . 32
On the Puteal Degrees
Chapter XXV . . . . . 34
On the Azemene Degrees
Chapter XXVI . . . . . 36
On the Degrees Which Increase Fortune.
Chapter XXVII . . . . . 37
On the Degrees of Iiqual Power and Those Conforming in Virtue.
Chapter XXVIII . . . . . 38

The Third Part of the Second Tractate: On the Nature of the Accidental Circle . . . . . 40
On the Division of the Circle by House
Chapter I . . . . . 40
On the Division of the Quarters of the Circle.
Chapter II . . . . . 42
Which Hall Is Called Ascending or Descending and Which Part Is Called Right or Left
Chapter III . . . . . 44
On the Angular, Cadent and Succedent Houses.
Chapter IV . . . . . 45
On the Significations of the Twelve Houses
Chapter V . . . . . 46
On the First House . . . . . 46
On the Second House . . . . . 48
On the Third House . . . . . 52
On the Fourth House . . . . . 55
On the Fifth House . . . . . 57
On the Sixth House . . . . . 59
On the Seventh House . . . . . 61
On the Eighth House . . . . . 63

On the Ninth House . . . . . 64
On the Tenth House . . . . . 65
On the Eleventh House . . . . . 66
On the Twelfth House . . . . . 66
[Summary Comments] . . . . . 68
Concerning the Significations of the Twelve Houses in the Contrary Direction [Namely] the Progress of the Aforesaid.
Chapter VI . . . . . 69
First Concerning the Twelfth House . . . . . 69
On the Eleventh House and its Lord . . . . . 71
On the Tenth House and its Lord . . . . . 73
On the Ninth house and its Lord . . . . . 74
On the Eighth House and its Lord . . . . . 76
On the Seventh house and its Lord . . . . . 78
On the Sixth House and its Lord . . . . . 80
On the Fifth House and his Lord . . . . . 82
On the Fourth house and its Lord . . . . . 84
On the Third House and its Lord . . . . . 87
On the Second House and Its Lord . . . . . 89
On the First House and its Lord . . . . . 90
Concerning the Ease of Discovering the Signification of Each House . . . . . 92
On the Numbering of the Houses and Why They Begin from the First and Proceed towards the Fourth and from the Fourth to the Seventh and from the Seventh to the Tenth and from the Tenth to the First.
Chapter VII . . . . . 94
Which Houses Are Strong, Which Are Stronger, Which Are Weak Which Are Weaker, and Which Mediocre.
Chapter VIII . . . . . 95
That the Planets Go Against the Firmament, i.e., Against the First Motion.
Chapter IX . . . . . 99
On the Colors Which the Houses Signify.
Chapter X . . . . . 99
In What Houses the Planets Rejoice.
Chapter XI . . . . . 100
On the Significations of the Houses or of the Angles and Succedents, and of the Lords of the Angles, Succedents and of the Cadents.
Chapter XII . . . . . 101
On the Signification of the Lords of the Angles [in 1 the Angles

Chapter XIII. . . . . 102
First, Concerning the Lord of the First in the First . . . . 102
On the Lord of the Tenth in the Tenth. . . . . 102
On the Lord of the Seventh in the Seventh. . . . . 103
On the Lord of the Fourth in the Fourth. . . . . 104
On the Lord of the Fourth in the Tenth. . . . . 104
On the Lord of the Fourth in the Seventh. . . . . 104
On the Signification of the Lords of the Succedent [Houses] in Succedent [Houses]. . . . . 104
On the Signification of the Lords of the Cadent [Houses] in Cadent [Houses]. . . . . 105
On Finding the Significator of the Thing Sought.
Chapter XIV. . . . . 105
On Accidental Powers.
Chapter XV. . . . . 107

Appendix — On the Various Kinds of Reception. . . . . 109

# Liber Astronomiae of **Guido** Bonatti
# Second Tractate (Continued)

## On the Four Triplicities of the Seven Planets. Chapter XL

The aforesaid philosophers said that the triplicities are four and are distinguished thus: namely, because all three signs which agree in one nature and one complexion make one triplicity; and it is called a triplicity, as it were, a three-foldness.[1]

### On the First Triplicity — ♈ ♌ ♐

Aries, Leo, and Sagittarius make up the first triplicity. Aries is a fiery sign, hot and dry, and thus there is one hot and dry sign. Leo, likewise, is a hot and dry sign, and thus there are two hot and dry signs. And Sagittarius is a hot and dry sign, and thus the hot and dry sign is triplicated. So there are three signs agreeing in one complexion. This triplicity is called hot and dry because each of the three signs is fiery. hot, dry, masculine, oriental, diurnal, choleric, and bitter with respect to taste. And this triplicity is called eastern; its lords are by day the Sun,, and by night Jupiter, Saturn sharing [in the rulership] just as much by day as by night.[2]

### On the Second Triplicity — ♉ ♍ ♑

Taurus, Virgo, and Capricorn make up the second triplicity because each one of these signs is earthy, cold and dry, feminine, nocturnal, melancholic, southern, and sharp or acid with respect to taste. And this triplicity is called southern. Its lords are Venus by day, the Moon by night, and Mars sharing [in the rulership] just as much by day as by night.

*quasi trina plicitas.*

[2] The rulership system employed is that of Dorotheus of Sidon and Vettius Valens rather than that of Ptolemy. This is usually the case with astrology based on the Arabic writings. [RH]

### On the Third Triplicity — ♊ ♎ ♒

Gemini, Libra, and Aquarius make up the third triplicity because each of these signs is airy, hot and moist, masculine, diurnal, sanguine, occidental, and sweet with respect to taste. And this triplicity is called western; its rulers are Saturn by day, and Mercury by night, and Jupiter sharing [in the rulership) just as much by day as by night.

### On the Fourth Triplicity ♋ ♏ ♓

Cancer, Scorpio, and Pisces make up the fourth triplicity because each of these signs is watery, cold and moist, feminine, nocturnal, phlegmatic, and salty with respect to taste, though some say insipid. And this triplicity is called northern Its rulers are Venus by day, Mars by night, and the Moon sharing [in the rulership] just as much by day as by night.

## On the Signs: Moveable, Fixed and Common.
## Chapter XII.

Know therefore that of the aforesaid twelve signs, four are moveable, namely Aries, Cancer, Libra, and Capricorn. Four are fixed, namely Taurus, Leo, Scorpio, and Aquarius. The remaining four, namely Gemini, Virgo, Sagittarius, and Pisces, are common.[1] The moveable signs are so-called, not because they are moved, except insofar as all signs are, but they are called moveable because at the time when the Sun enters them the disposition of the air is changed, and it does not remain in the same condition as it was. The fixed signs are so-called, because when the Sun enters them the disposition of the air is fixed and it lasts and remains in the same state of fixity and firmness, although sometimes, perhaps, it is changed by chance, but not by nature.[2] The common signs are so-called because when the Sun enters any of these signs, it makes the time common, neither truly fixed nor truly moveable,

[1] A reminder to our readers, 'moveable' is the modern 'cardinal', 'fixed' is the same as the modern usage, and 'common' is the modern 'mutable' [RH]

[2] The essence of summer is to be hot, but a cold-spell in summertime would be an accident of that particular summer. [RH]

but it partakes of both, fixed and moveable. Whence part of that time it is of one [nature] and part of the other. For when the Sun enters Aries, which is a moveable sign, then the season is changed, to wit, the disposition of the air, because it is then that winter is turned into spring. When the Sun leaves Aries and enters into Taurus, then the season is fixed, because it persists in the state of spring. And when the Sun leaves Taurus and enters Gemini, then the season of spring is changed, and is made partly spring and partly summer. And when it leaves Gemini and enters Cancer, then the season is changed, and is made summer. When the Sun leaves Cancer and enters .Leo, the summer season is fixed, and persists in that state. And when it leaves Leo and enters Virgo, then the season is changed, and is made partly summer and partly autumnal. And when it leaves Virgo and enters Libra, then the season is changed, and is made autumnal. When the Sun leaves Libra and enters Scorpio, then the autumnal season is fixed and remains in that state. When it leaves Scorpio and enters Sagittarius, then the season becomes common, because partly it holds according to autumn and partly to winter. When the Sun leaves Sagittarius and enters Capricorn, then the season is changed, and autumn changes into winter. And when the Sun leaves Capricorn and enters Aquarius, the winter season is fixed, and stays in that state. When the Sun enters into Pisces, then the season is made common, partly winter, and partly spring.

## On the Aspects of the Planets.
## Chapter XIII.

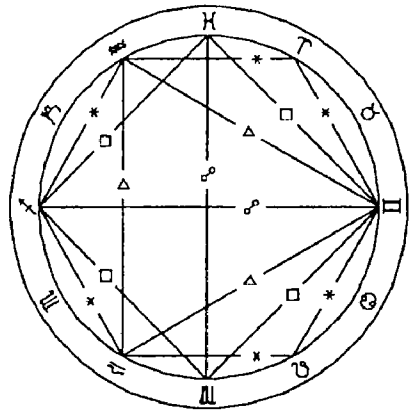


Diagram of Aspects Based on Ratdolt Edition of 1491

Messahala, Alchabitius, and many other philosophers said that the signs are said to aspect each other with diverse aspects, namely, the sextile, square, trine, and opposition. The sextile aspect is that which holds a sixth part of heaven, namely, sixty degrees before or after. The square aspect is that which holds a fourth part of heaven, namely, ninety degrees before or after. That aspect which holds a third part of heaven, namely, one hundred and twenty degrees before and after, is called a trine. However, that aspect which holds half of heaven, namely, one hundred eighty degrees, is called the opposition.

It is said that the sextile aspect is a good aspect,[1] and it is an aspect of middling friendship and concord, but not perfect [friendship]. It is called the aspect of middling[2] friendship because it is derived from Venus and the luminaries; [this is] because the houses of Venus aspect the houses of the luminaries from a sextile aspect, as has been said above. And for this reason this aspect is called the aspect of middling friendship because Venus is the semi-strong[3] fortune, not the perfect [fortune].

The square aspect is called moderately evil, and the aspect of middling enmity and discord, but not of perfect [enmity and discord]. And it is called the aspect of middling enmity because it is derived

The explanations which follow for the qualities of the aspects are quite ingenious and demonstrate the degree to which the basic symbolism of the older Western astrological tradition is derived from the signs rather than the planets. [RH]

'Middling' here is a translation of *medius* and should be understood as being moderately positive, not moderately negative as the word is often used in everyday English. [RH]

[3] *semi-fortis.*

from Mars and the luminaries; [this is] because the houses of Mars aspect the houses of the luminaries with a square aspect, as has been said above. And the square aspect is called the aspect of middling evil, and middling enmity, for the reason that Mars is less of an infortune than Saturn, as Venus is less of a fortune than Jupiter.

The trine aspect, however, is called a good aspect, and the aspect of perfect friendship, perfect concord, and complete goodness. And it is so-called because it is derived from Jupiter and the luminaries, since the houses of Jupiter aspect the houses of the luminaries from a trine aspect. And this is the reason why it is called the aspect of perfect friendship, because Jupiter is the strong fortune, and perfect beyond all other fortunes, to whom nothing of goodness is lacking.

But the aspect of opposition is called an evil aspect, and it is the aspect of ultimate enmity, ultimate malice, and ultimate discord.[1] It is called the ultimate in enmity because it is derived from Saturn and the luminaries. Saturn's houses oppose those of the luminaries. It is called the aspect of ultimate enmity because Saturn is the greater infortune, and is stronger than all the other infortunes.

For example, let it be posited from all the aforesaid aspects, that some planet may be in the first degree of Aries, and that a planet aspects it from the first degree of Gemini before him;[2] that aspect is called the anterior sextile, or [a sextile] from the face.[3] Or let the second planet aspect the first planet from the first degree of Aquarius in back of him; this aspect is called the posterior sextile, or [a sextile] from the back. Such an aspect[4] is called a hexagon ray because it radiates, or aspects from a sixth part of the heaven.

Now let a second planet which is in the first degree of Cancer before [the first planet] aspect the first planet. This aspect is called an anterior square or [a square] from the face. Let a second planet which is in the first degree of Capricorn in back of it aspect the first planet;

Contrast this with the view, quite common among modem astrologers, that the square is worse than the opposition. [RH]

[2] Before him in the order of the signs. [RH]

[3] *a facie.* 'Face' here means literally the front the of the head, not 'face' in the sense of 10° division. This is a metaphorical way of saying "from the front." which the following sentence will make quite clear. Also note that the terms 'anterior' and 'posterior' are taken from the point of view of the first planet not the second. [RH]

[4] Here Bonatti refers to both anterior and posterior sextiles. [RH]

This is called a posterior square, or a square from the back. Such an aspect[1] is called a tetragon ray, because it radiates or aspects from a fourth part of the heaven.

And now let a second planet which is in the first degree of Leo before [the first planet] aspect the first planet; then the aspect is called an anterior trine, or a trine from the face. But when the aspecting planet is aspecting from the first degree of Sagittarius, behind [the first planet], then it is called a posterior trine, or a trine from the back. Such an aspect[2] is called a trigon ray because it radiates or aspects from a third part of the heaven.

That aspect which is from the first degree of Libra is called an opposition aspect. Indeed they have said that the opposition is not an aspect.[3] However, I do not agree with them.

Whence, if any planet is in signs which aspect each other thus, it is said that that planet aspects the other planet which is in other signs in the manner described above, and that the first planet aspects the other planet with an aspect like [the aspect between their respective signs]. The planet which is in Taurus aspects (he plane) which is before it in Cancer, and the planet which comes behind in Pisces with a sextile aspect. The planet also aspects that planet which is before it in Leo, and behind it in Aquarius with a square aspect. And the planet aspects a planet which is before it in Virgo, and the planet which is behind it in Capricorn from a trine aspect. And the planet aspects a planet which is in Scorpio by opposition. Understand the same regarding all the signs. And just as the first degree of the first sign aspects the first degree of the other sign, so the second aspects the second, the third the third, the fourth the fourth, and understand the same regarding the other degrees.[4]

Again both the anterior and posterior squares [RH]

[2] Again a reference to both trines [RH]

[3] This is not the view of the ancients They *do* regard the opposition or diameter as a true aspect. It is the bodily conjunction that most of the older authorities do not recognize as an aspect. [RH]

[4] By this time in the evolution of aspect theory we have a fully developed system of aspects by degrees, as opposed to aspects simply by signs. [RHJ

## On the Five Terms of the Planets Other than the Luminaries. Chapter XIIII.

The five planets, Saturn, Jupiter, Mars, Venus and Mercury are said to have defined and designated terms[1] in each of the signs, as I will show you below. They are called terms or limits[2] because, while the planets are within these degrees, they are said to have a certain power which is called a fortitude.[3] The philosophers discovered through long experience[4] that, while a planet is in those degrees in each sign which are assigned to it as its term, it imprints more strongly on inferiors than when it is in other degrees of the same sign. They are called terms because just as boundaries impressed upon fields place a limit and divide field from field, so those degrees assigned to a planet as a term impose a limit on its virtue, and divide the virtue of one planet from the virtue of another. And there was disagreement among the ancients as to the division of the terms. Ptolemy assigned two arrangements[5] of terms according to two opinions, that of the Egyptians and that of the Chaldeans, and later he offered his own opinion. [That one] followed the *dicta* of certain ancients which he had discovered in a certain very ancient book, as he reports,[6] and he approved of their opinion. But Albumasar recited five ancient opinions of the terms, namely those of the Egyptians, of Ptolemy, of the Chaldeans, of a certain philosopher called Asthoatol, and of the Indians.[7] It would be long to report all these opinions here, for which reason I will pass over them and present to you only that system which Ptolemy said he had found in the said

[1] The Latin word *terminus,* plural *termini,* means exacdy what the Greek word, *horion, pl. horia,* means, that is, 'boundary'. The English word 'term' is simply an Anglicization of the Latin. In fact the English authors of the 17th Century occasionally used the word 'bound' for 'term'. [RH]

*fines.*

[3] *fortitudo.* In most Latin astrological writings all of the dignities are at times referred to as 'fortitudes'. It is not clear whether Bonatti uses this word as a particular technical term distinct from 'dignity' or not. [RH]

*per experimenta longa.*

*differentias terminorum.*

[6] *Cf. Tetrabiblos,* Project Hindsight, Book I, Chapter 21.

[7] The trimsamsas. [RH]

ancient book.[1] For he not wanting to boast did not attribute to himself the invention of those terms, but [rather, he attributed them] to those whom he believed had composed said book. And he and Albumasar said that the degrees of the terms written below, which are presented in the table given were divided thus, and have been assigned to the five planets so that through them may be granted to us the knowledge of the greater years of each of the five planets, concerning which when collected in one [sum for each planet] they yield 57 for Saturn, 79 for Jupiter, 66 for Mars, 82 for Venus, 76 for Mercury; all together 360 degrees. And this is the cause of why the greater years of the planets are such [as they are], neither more nor less; because as many degrees as each of the five planets have for their terms, so many are their great years found to be. And this is the table demonstrating these terms.

As the notes that follow make clear, Bonatti's table differs in many respects from that of Ptolemy as rendered in the Teubner edition of Ptolemy's Greek. This is probably due to copyists' errors along the way. Remember that Bonatti had access only to Latin translations of Arabic translations of the Greek onginal, all of which had been copied by hand many tiroes over. [RH]

Table of Terms According to Ptolemy[1]

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| ♈ | ♃ | 6 | ♀ | 8 | ☿ | 7 | ♂ | 5 | ♄ | 4 |
| ♉ | ♀ | 8 | ☿ | 7 | ♃ | 7 | ♄ | 2[7] | ♂ | 6[8] |
| ♊ | ☿ | 7 | ♃ | 6 | ♀ | 7 | ♂ | 6 | ♄ | 4 |
| ♋ | ♂ | 6 | ♃ | 7 | ☿ | 7 | ♀ | 7 | ♄ | 3 |
| ♌[2] | ♄ | 6 | ☿ | 7 | ♂ | 5 | ♀ | 6 | ♃ | 6 |
| ♍ | ☿ | 7 | ♀ | 6 | ♃ | 5 | ♄ | 6 | ♂ | 6 |
| ♎ | ♄ | 6 | ♀ | 5 | ☿[5] | 5 | ♃ | 8 | ♂ | 6 |
| ♏ | ♂ | 6 | ♀[4] | 7 | ♃ | 8 | ☿ | 6 | ♄ | 3 |
| ♐ | ♃ | 8 | ♀ | 6 | ☿ | 5 | ♄ | 6 | ♂ | 5 |
| ♑[3] | ♀ | 6 | ☿ | 6 | ♃ | 7 | ♄ | 6 | ♂ | 5 |
| ♒ | ♄ | 6 | ☿ | 6 | ♀ | 8 | ♃ | 5 | ♂ | 5 |
| ♓ | ♀ | 8 | ♃ | 6 | ☿ | 6 | ♂[6] | 5 | ♄ | 5 |

One may ask why the philosophers ordered the terms of the planets thus. To this it can be responded thus, that the cause for this was already assigned above. Yet another cause could be assigned but it is more prolix than the first. The philosophers considered, in the first place, the lords of the exaltation; in the second, the lords of the triplicities, and in the third, the lords of the houses. And if any of these had two of these dignities, whether it were a fortune or infortune, they placed it in the beginning, and gave it the first term. And if an infortune did not have two of these dignities, they placed him in the last term of the sign, and chose next the lord of the exaltation, and gave him the

The original table in the Ratdolt edition had the sign and planet names spelled out We have substituted glyphs to for layout reasons. The degrees given are the degrees where each term ends. 7° = 7°00'00" [RH]

[2] In Ptolemy the terms of Leo go as follows: ♄ 6°, ☿ 7°, ♀ 6°, ♃ 6°, ♂ 6°.The removal of the term of Mars backward in the signs looks like a copyist's error somewhere. [RH]

[3] The terms of ♑ are as follows in Ptolemy: ♀ 6°, ☿ 6°, ♃ 7°, ♂ 6°, ♄ 5°. [RH]

[4] The terms of *9* and ♃ are interchanged both as lo location and size from Ptolemy. [RH]

[5] The terms of S and ♃ are interchanged both as to location and size from Ptolemy. [RH]

[6] The terms of ♂ and ♄ are 6° and 4° respectively in Ptolemy. [RH]

[7] Saturn gets 4° in Ptolemy. [RH]

[8] Mars gets 4° in Ptolemy. [RH]

first term. Next they gave the second term to the lord of the triplicity; the third term to the lord of the house; and so everywhere they chose the planet which had two dignities above a planet which had only one, except in Cancer and Leo, because they are the houses of the luminaries to whom terms defined by signs are not assigned as with the other planets. Furthermore they are the houses opposite the houses of Saturn which is the infortune. And because Cancer is opposite the exaltation of Mars, they assigned Mars the first term of Cancer, and the first term of Leo was assigned to Saturn, and therefore they chose those two in those signs because in all other signs they are usually located in the end of the signs except in Leo where Jupiter is located last.[1] And so they divided the aforesaid terms thus. When Jupiter or Venus do not have two of the aforesaid powers in the same sign, nor in the second, nor in the third, nor in the fourth, 7 degrees are given to it as a term; to Saturn, five; to Mars five; to Mercury, because he is mixed, they gave six degrees. When any planet has two of the aforesaid powers in any sign, one is added to him. Thus Venus has her house and triplicity in Taurus and so they assigned to her eight degrees as a term in the beginning of Taurus, and they took that degree from Saturn, and they took another degree from a planet having only one or no dignity. Ptolemy asserts that they were especially likely to do this to Saturn or Jupiter on account of the tardiness of their motion. It is possible to take fortitude from a term in such a way, for it is said that a planet in a term is like a man among his patents and people who are related to him, and who love him whether [they are] kith, kin, or neighbors.

## When Term is Preferred to Triplicity and When Triplicity is Preferred to Term. Chapter XV.

There were some philosophers who preferred the lords of the terms to the lords [or rulers] of the triplicities[2] and to the triplicities themselves.

Bonatti's rendition of Ptolemy's terms differs in several respects from those actually given in the *Tetrabiblos*, and also those as used by the English school of Lilly *et al.*

This is an interesting statement because it varies with what we see of medieval astrological practice generally. Dorotheus, whose ideas dominated later Arabic astrological theory and practice, clearly preferred triplicity rulers to any others. Messahalla followed

And there were some others who preferred the lords of the triplicities and the triplicities themselves to the lords of the terms and to the terms themselves. Some of them had a reason for why they did this; The terms and the lords of the terms are preferred in direction, but the triplicities and the rulers of the triplicities are preferred in nutrition.[1] What direction is and what nutrition is to be found below, however, I will subjoin something regarding these things here. One could say that nutrition and direction are the same, but it is not so because direction is done by means of all the lords of the triplicity of the Ascendant. The lord of the triplicity of the [natal] Ascendant or -of the question universally disposes the life of the native or the querent according to three divisions from the beginning of the native's life all the way to the end of his natural life. The first lord of the triplicity of the Ascendant of the nativity disposes the first one-third part of the native's life. The second disposes the second one-third part of his life and the third disposes the third [one-third] part of the native's life all the way to the end of life.[2] I said "natural life" because very often death is premature, so that the native does not reach his natural end. Indeed, he dies accidentally before he was supposed to die naturally, sometimes by iron, by fire, by a fall, by a building falling on him,[4] by drowning, sometimes by hanging, sometimes by suffocation, sometimes by an acute illness,

him. Both prefer to judge a sign's testimony by examining the triplicity rulers of the sign, rather in the way we would use the sign rulers. Thus, with Aries rising, the practice of those who followed Dorotheus was to inspect Sun, Jupiter and Saturn (the rulers of the fiery triplicity), whereas we would look to Mars. Yet from what Bonatti tells us, there were astrologers who used the term rulers as we at present use the sign rulers.

[1] *nutritio.* This could also mean 'nurture'. The precise meaning of this is not clear. Although Bonatti indicates that he is going to discuss nutrition, he does not in the course of what has been translated thus far. However, it is probable that he is referring to the use of the dignities in the following two separate functions: First of all the dignity of triplicity is used by Arabic authors to determine whether a child will survive infancy, i.e., be nourished, hence nutrition or nurture. Terms are used more in prediction, hence direction. This is probably the distinction that Bonatti wishes to observe, however, we will not know for certain until we have translated the passages where he discusses these terms. [RH]

[2] It should be clear from this that Bonatti's use of the word *directio* is quite different from our word 'direction'. Bonatti's word actually refers to a kind of planetary period, but one in which the length of time is not precisely defined, such as the first, second, or last third of one's life, however long one's life may be. [RH]

[3] *ut multum.*

[4] ruina

or by a peracute illness, or by a perperacute illness,[1] which sometimes happens by an inordinate diet, an inordinate mode of living, and in many other ways. And according to the condition[2] of the lord of each third, the condition[3] of the native or querent in that part of his life is judged.[4]

For example, let the native be someone who makes a universal question[5] regarding his own condition,[6] or concerning his fortune in his life [as a whole] or in a [particular] year, with his Ascendant in Taurus, the triplicity rulers of which are Venus, Moon, and Mars. Thus, Venus, which is the first ruler of the triplicity, disposes of the first third of his life; the Moon, which is the second ruler of the triplicity, disposes the second third of his life, and Mars, which is the third ruler of the triplicity, disposes the third and last part of his life.

Whence, if Venus is well disposed at that time[7] it will be well for him in that third of his life, namely in adolescence, say, all the way to

*quandoque aliqua egritudie acuta vel per acuta vel per peracuta valde* . . . Literally this might be translated as follows, "sometimes through an illness, or through a very acute illness, or by a very, very acute illness . . . " However on consulting Blagrave's *Astrological Practice of Physick,* 1671, pp. 24-26, it appears that this language was the basis of a definite technical vocabulary based on decumbiture charts, charts which are erected for the moment an ill person takes to his bed. In these charts the Moon is defined as the *horoscopus* and the ecliptic is divided into eight or sixteen equal segments. When the Moon by transit comes to the dividing degrees, crises occur in the illness. We do not know how old the practice of decumbiture charting in illnesses is, but it seems reasonable to assume that it is Arabic in origin. At any rate Blagrave uses English words clearly derived from the Latin that appears above, namely, 'acute', 'peracute' and 'perperacute'. An acute illness is one that hits its crisis when the Moon has transited through 90°. A peracute illness is essentially complete by 45°, and a perperacute illness by 22.5°. The same terminology appears in Saunders, *The Astrological Judgment and Practice of Physick,* 1677, on p. 26, with essentially the same meanings, although he also uses the more English expressions, 'acute', 'very acute', and 'exceeding acute' for 'acute', 'peracute' and 'perperacute', respectively. However, we have used the latter terms in this translation. [RH]

[2] *esse.*

[3] *esse.*

[4] This method can be found in exactly this form in both Dorotheus and Vettius Valens. [RH]

See page 71, note 5.

*esse.*

[7] Meaning at the time the figure was cast, if it is a universal question, or at the time of birth, if it is a natal figure.

the thirtieth year. If Venus is evilly disposed, it will go badly for him in the same age of life.

And if the Moon is well disposed, it will go well for him in his maturity[1] namely in the second third of his life, i.e., from thirty to sixty years old. If it is evilly disposed, things will go evilly for him in the same period of life.

And if Mars is well disposed, it will be well for him in the last third part of his life, namely in his old age. If Mars is evilly disposed, it will be evil for him in that age.

If any of the aforesaid dispositors are disposed in a mediocre manner, it will be mediocre for him in that age of life corresponding to that significator. Understand the same for all the other triplicities and their rulers.

But if someone says that this has a place in nativities but not in questions, since what should happen to the native is given in the natal figure, the response is, that nativities are not always to be had, questions, however, are, whence it is fitting that we take barley for corn,[2] and as an [horary] question is after a nativity, so is an appeal after a sentence.

## On the Direction Which Happens by the Lords of the Terms. Chapter XVI.

The direction is done by means of the lords of the terms in this manner. It is posited that the Ascendant is in the first degree of Gemini, which is the term of Mercury to the seventh degree of the same sign. Then Mercury will dispose the life of the native or querent as many years as there are the degrees of the term. From the seventh degree of the same sign to the thirteenth degree of the sign is the term of Jupiter. Then Jupiter disposes the native's life from 7 years of age to 13. Then from the thirteenth degree to the twentieth Venus disposes the native's or

*in iuventute sua,* literally, 'youth'. But in Classical Latin this means from approximately 20-40 years of age. Bonatti uses this phrase to indicate the period from 30-60 years old. [Additional by RH] This seemingly peculiar usage of a word meaning youth' occurs in other Latin astrological authors for this same time period as well.

[2] One eventually comes to appreciate such 13th century down-homisms of our good ole boy Guido.

querent's life for as many years as there are degrees in the term of Venus. From the twentieth degree to the twenty-sixth degree is the term of Mars, and Mars disposes the native's or querent's life for as many years as there are degrees in this term. From the twenty-sixth degree to the end of the sign is the term of Saturn, and Saturn disposes the native's life for as many years as there are degrees in the term of Saturn. And understand the same with regard to all the terms and all the rulers of the terms. I will tell you this more fully and better for the better understanding thereof when the directing of degrees in the direct and oblique circles is treated of in the Fourth Tractate.[1]

## On the Faces of the Signs.
## Chapter XVII.

The faces of the signs are distinguished thus: each sign is divided into three equal parts, each of which is called a face. Each face consists of ten degrees. The first, which begins in the beginning of Aries and lasts until the tenth degree of the same sign is completed[2] belongs to Mars. The second face begins from the beginning of the eleventh[3] degree of Aries and lasts until the end of the twentieth degree[4] and belongs to the *Sun*. The third face begins at the beginning of the twenty-first degree[5] of Aries and lasts until the end of the sign Aries and belongs to Venus.[6]

Likewise the first face of Taurus begins with the first degree of Taurus, lasts until the end of the tenth degree of it, and it is Mercury's

This is directing as we know it. Apparently in Bonatti's time the terminology with regard to directions had not yet become standardized. [RH]

[2] In other words: 0 degrees 0 minutes 1 second of Aries to 10 degrees 0 minutes 0 seconds Aries. [Additional by RH] In the time in which this logic was conceived, the Greek period, there was no zero. Therefore the beginning of anything was conceived to be at the point where one had passed by some very small measure beyond what we would conceive of as the zero point. The degree is not completed until one reaches the *end* of the sixtieth minute. Any value a( a whole degree, i.e. 1°00'00", 2°00'00", etc., with nothing left over is held to be part of the *previous* degree. Anything beyond precisely 0'00" is the *next* degree. Beyond 0'00" one always rounds up to the next degree.

[3] Remember that the eleventh degree begins at 10°00'01". See previous note. [RH]

[4] 20°00'00". [RH]

[5] 20°00'01". [RH]

[6] 30°00'00". [RH]

[face]. The second face begins from the beginning of Taurus' eleventh degree, lasts until the end of the twentieth degree of the sign, and it belongs to the Moon. The third face begins from the beginning of the twenty-first degree of Taurus, lasts until the end of the sign, and belongs to Saturn. The first face of Gemini is Jupiter's; the second is Mars'; and the third is the Sun's.[1] The first face of Cancer is Venus'; the second is Mercury's; and the third is the Moon's.

The first face of Leo is Saturn's; the second is Jupiter's; the third is Mars'. The first face of Virgo is the Sun's; the second is Venus'; the third is Mercury's. The first face of Libra is the Moon's, the second is Saturn's; the third is Jupiter's.

The first face of Scorpio is Mars'; the second is the Sun's; the third is Venus'. The first face of Sagittarius is Mercury's; the second is the Moon's; the third Saturn's. The first face of Capricorn is Jupiter's; the second is Mars'; the third is the Sun's.

The first face of Aquarius is Venus'; the second is Mercury's; the third is the Moon's. The first face of Pisces is Saturn's; the second is Jupiter's; the third is Mars'.[2]

**Table** of Faces[3]

| | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Aries | ♂ | 10 | ☉ | 20 | ♀ | 30 | Taurus | ☿ | 10 | ☽ | 20 | ♄ | 30 |
| Gemini | ♃ | 10 | ♂ | 20 | ☉ | 30 | Cancer | ♀ | 10 | ☿ | 20 | ☽ | 30 |
| Leo | ♄ | 10 | ♃ | 20 | ♂ | 30 | Virgo | ☉ | 10 | ♀ | 20 | ☿ | 30 |
| Libra | ☽ | 10 | ♄ | 20 | ♃ | 30 | Scorpio | ♂ | 10 | ☉ | 20 | ♀ | 30 |
| Sagit. | ☿ | 10 | ☽ | 20 | ♄ | 30 | Capricorn | ♃ | 10 | ♂ | 20 | ☉ | 30 |
| Aquarius | ♀ | 10 | ☿ | 20 | ☽ | 30 | Pisces | ♄ | 10 | ♃ | 20 | ♂ | 30 |

This sentence is omitted in the 1530 edition, but is present in the 1491 edition. [RH]

[2] Thus Mars begins and ends the rulerships in the traditional Western rulership system of the faces or decans. [RH]

[3] In the original table as presented in the Ratdolt edition of 1491, the planets and signs are all spelled out. We have used glyphs for the planets to simplify layout. Otherwise the layout of the table is as presented in that edition. The degrees given are the ones at which each term ends. 10° = 10°00'00" [RH]

## For Finding Any Degree of Any Sign, Whose Face It Is. Chapter X III.

If it should happen to you sometime that there is a particular degree of some sign in a question, or in a matter which comes before you, and you want to know whose face the degree of the planet is in, take all the signs which are from the beginning of Aries together, to the sign in which is the degree whose face you desire to know; multiply that sign by three; divide the resulting sum by 7; and what remains to you below 7 will be the number of the faces which have passed by. Begin, therefore, to project that number from Mars, which is the first planet to whom a face is assigned. [Also] add the number of faces[1] which have passed by of the sign in which was the degree which you wanted to know about, and give to each planet one of these faces which remain in the number below 7, namely, the first to Mars, the second to the Sun, the third to Venus, the fourth to Mercury, the fifth to the Moon, the sixth to Saturn, the seventh to Jupiter, and see where the number ends, and according to whichever planet that happens to be there, there will be its face.

For example, it is posited that you are confronted with the 11th degree of Leo and you want to know whose face it is. The number of signs which are before Leo after the beginning of Aries are four, Aries, Taurus, Gemini, and Cancer. Multiply 4 by three and you will get 12. Now divide the 12 by 7, and you will have 5 left as a remainder. Now you ought to add two to the 5 from above following the first and second face of Leo, since the 11th degree of Leo is its second face. [This is so] first because of the 10 degrees entire of Leo which have passed over which constitute one face, and second, because you have one degree of the second face, namely, the 11th degree of Leo which touches the second face.

Now from the 5 [degrees] which remained below the 7, and from the two which were added afterward are made 7. Begin to project[2] from Mars and give one to Mars, one to the Sun, one to Venus, one to

[1] Including the one the planet is in. [RH]

[2] *proicere*. Literally this means 'to project'. This verb is constantly used as a technical term for counting from a certain point. While it could be loosely translated as 'to count', we have chosen to retain the word derived from the original Latin in order to preserve the logic inherent in the description. [RH]

Mercury, one to the Moon, and one to Saturn. And so the number falls, namely seven, upon the seventh planet from Mars which is Jupiter. Jupiter is therefore necessarily the lord of the second face of Leo.[1]

Understand the same regarding all the other signs and faces, so that if some degree occurs that you know whose planet the face is. For example if it is some degree in Virgo, let it be posited that the degree is between the 20th and the 30th degree of the sign Virgo, and you want to know whose face it is. Multiply the whole number of signs which are before Virgo, which is five, by three, and you will have 15. Divide this 15 by 7 and there will remain to you one. Add it to three because the degree falls in the third face of Virgo. You will now have 4. Begin to count from Mars. You will give one of these 4 to Mars, one* to the Sun, one to Venus. There remains then one of the 4, to wit, the fourth, which is given to Mercury. Necessarily the third face of Virgo will be that of Mercury, which is the fourth planet from Mars.[2] And so it will be with all the faces.

There is another possible computation technique for faces which might be easier if one remembers the planetary rulers of the days of the week. The table at the right demonstrates the relation between the lord of the first face of any sign and the days of the week.

As the table shows the ruler of the first term of any sign is the same as the day-ruler of the day of the week if one starts with Aries = Tuesday and proceeds according to the sequence of days. The reason for this is that 24/7 has a remainder of three. Therefore the hour-rulers at dawn advance each day by three planets just like the face-rulers in each successive sign. Then given the ruler of the first face of each sign, it is easy to compute the rulers of the second and third faces.

| Sign | Lord of First Face | Weekday |
|---|---|---|
| ♈ | ♂ | Tuesday |
| ♉ | ♀ | Wednesday |
| ♊ | ♃ | Thursday |
| ♋ | ☽ | Friday |
| ♌ | ♄ | Saturday |
| ♍ | ☉ | Sunday |
| ♎ | ☽ | Monday |
| ♏ | ♂ | Tuesday |
| ♐ | ♀ | Wednesday |
| ♑ | ♃ | Thursday |
| ♒ | ♀ | Friday |
| ♓ | ♄ | Saturday |

In the Chaldean Order. [RH]

## Concerning the Fortitudes of Any Planets in Each of his Dignities.
## Chapter XIX.

Because we spoke above about the powers of each planet in each of the signs, it seems convenient now to treat of their fortitudes in them. Alchabitius said that the lord of the house has five fortitudes,[1] the lord of the exaltation has four, the lord of the triplicity has three, the lord of the term has two, and the lord of the face has one fortitude. And in this way you are able to know the fortitudes of the planets in the signs, whence whichever will have more fortitudes in a sign, that one is said to be stronger, more powerful and of more authority in that place. Whence Messahalla preferred the lord of the term to the lord of the triplicity,[2] and Alezdegoz the lord of the triplicity to the lord of the term, whence they seem to contradict each other; but it is not so, for Messahalla, it is said, turned his attention to direction, and Alezdegoz, it is said, turned his attention to nutrition. Thus both spoke well and the opinion of each is saved. Thus, it seems to me that what has been set forth above on the subject of what is direction and what is nutrition is enough for you. Concerning this subject there is a kind of analogy, that while a planet is in its house, it is like a man who is in his own home, who is all the stronger in his own home, even legally, than in another's, and in fact so much more than another who elsewhere would be stronger than he. Whence Trutanus, "Hvery serf is a cock in front of his own gate."[3] And while a planet is in its exaltation it is like a man who is in his own kingdom, and in his own glory like a kingship, dukedom, or *podesta*[4], and are as other lay dignities which can be lost to him sooner than that which is properly his own.[5] And while a planet is in its

We would say 'degrees' or 'points ol fortitude' [RH1 Here 'fortitude' is being used as an equivalent of 'point' [RH]

[2] Not, however, so far as I can see, in his *Astrological History,* translated and edited by E. S. Kennedy and David Pingree, Harvard Univ. Press, Cambridge 1971.

*Ante suam gallus stat portum quisque vasallus. Cf,* Annaeus Seneca, *Apocolocyntosis,* 402: *gallus in sterquilinio suo plumum potest,* "Every man is a cock of his own dunghill." A more modem aphorism, roughly equivalent in sentiment, though no longer true, holds that "Every man is king of his own castle."

*sicut est regnum potestaria ducatus.* According to the *O.E.D.* and Niermeyer the *potestaria,* in Italian *podesta,* was a chief magistrate in a Medieval Italian city-state. [RH]

[5] That is, his own house. [RH]

own term it is like a man who is among his relatives and blood relations, kin, kith, neighbors, and those related to him by kinship. While a planet is in its own triplicity, it is like a man among his allies, his people, his ministers, and followers who obey him and follow him, but are not related to him by kinship. While the planet is in its face, it is like a man who is among unknown peoples such as happens with foreigners and the like, but he lives among them by art and skill, or by service, or by any other craftsmanlike or lay **art.**

## Which Signs Are Called Rational, and Which Have Beautiful Voices, and Which Are Domestic, and Which Have Wings, and Which Are Four Footed. Chapter XX.

Alchabitius said that of the signs, four entire signs were called *rational,*[1] to wit, Gemini, Virgo, Libra, Aquarius, and the first half of Sagittarius. The images of these are formed after the images of men. They are said to have *beautiful voices,* and to flourish when they are in the east because their virtue appears somewhat better, and they thrive more in an eastern quarter than in any other quarter. Three of them are said to have *wings,* Gemini, Virgo, and Pisces. Four whole signs are said to be *four-footed,* Aries, Taurus, Leo, Capricorn, and the last half of Sagittarius. Three of these are called *domestic* because they are formed according to the images of domestic animals, namely, Aries, Taurus, and Capricorn. Two of these, Aries and Taurus, are said to thrive in the south because their virtue appears greater and more aptly in the southern quarter than when they are in any other quarter. Two of these are said to flourish in the north, namely, Virgo and Aquarius. But some have said that Virgo flourishes in both the north and the east. Capricorn flourishes in the south and in the north. However, Aries and Taurus flourish in the south according to Alchabitius. Virgo, Capricorn and Aquarius are said to flourish when in the north.

[1] I have italicized these terms to assist the reader in locating their definitions in the text. [RH]

Of the signs some are called *depraved* and *crooked*[1] such as Aries, Taurus, Cancer, Scorpio, and Capricorn. And some are called *fertile*,[2] namely, Cancer, Scorpio and Pisces. Whence if a question about children is made and either the Ascendant, or the lord of the Ascendant, or the house of children, or the lord of the house of children, or the Moon is in any of these signs, it is said to signify many children unless something hinders as will be said in the chapter on children. And these three are said to flourish in the west. Three of the signs are called *sterile,* namely, Gemini, Leo and Virgo. Whence if a question regarding children is made and it is found that any of the aforesaid significators are in the aforesaid signs, it signifies sterility unless something else assists as is said in the chapter on children below. Six signs are called *infertile* signs,[3] Aries, Taurus, Libra, Sagittarius, Capricorn, and Aquarius. Whence if a question regarding children is made and it is found that any of the aforesaid significators are in the aforesaid signs, it signifies the paucity of children.

Four of the signs are called *exceedingly depraved*,[4] Aries, Taurus, Leo, and Capricorn. Some of the signs are also called *"having half a voice."* They are those which are formed from images of bleating,[5] lowing, and roaring animals, as are Aries, Taurus, Leo, and Capricorn and the last part of Sagittarius. Whence if the Ascendant, or the lord of the Ascendant, or the Moon in someone's nativity is in any of these signs, the native will be of few words, unless something else helps out, as is said in the tractate on nativities. Certain signs are called *"lacking voice,"* namely those which are formed from the images of animals without voices, namely Cancer, Scorpio, and Pisces. Whence if the Ascendant, or the lord of the Ascendant, or the Moon is in one of these signs, it signifies that the native will lack voice, unless something else

*viciosa el tortuosa.* Literally, *vitiosa* or *viciosa* is defective, crooked or ruinous. *Tortuosa* is crooked or confused, painful or torturing. Both words imply moral deficiency. [Additional by RH] *Viciosa* also seems to be derived from the fact that for most of these the original constellations are lacking in limbs, i.e., their images are not complete or whole. 'Defective' would therefore be another reasonable translation.

[2] *plures proles habentia,* i.e., having many children

[3] Literally, "Those having few children." [Additional by RH] This is less severe than sterile.

*multum vitiosa.*

[5] Taking *balatus* as the root of *balantium.*

helps, as I will tell you in the tractate on nativities, if God wills.[1] Two signs are called *shadowy,* namely Libra and Capricorn.[2] Whence if the Ascendant, or the ruler of the Ascendant, or the Moon is impeded in either of these signs, it signifies that the native will be obtuse, and of dark visage.[3]

And there is also a certain place in the signs which is called *combust,* namely the *via combusta,* which is from the middle of Libra to the middle of Scorpio.

But you could say, "What use there is in this, that Alchabitius said that signs are said to flourish in the north, south, east or west, that certain signs are called rational, certain are called four-footed, certain domestic, certain having a beautiful voice, certain having half a voice", certain having no voice?" To this the response is, that the intention of the philosophers was in this regard: when someone is born, and his significator, or the Moon is in those signs, that the nature and the condition[4] of the native will be according to that of the significator or the Moon in that sign, so that if the significator, the Moon, and the Ascendant are in any of the signs formed according to the image of man, that the native will be more rational, speaking more often and in better way than he who is born with the significators in other signs. And if the native is born with the significator, Moon, and Ascendant standing in any of the signs formed according to the likenesses of bleating, lowing or roaring animals, then the native will speak less and his words will be less ordered. And if he is born with his significator, Moon, and Ascendant in signs which lack voice, lowing, bleating and roaring, then the native will be a stutterer and speak little. And if the significator of the nativity or the Moon is impeded, that is, only one [of these is impeded], the native will speak less according to the quantity of the impediment. If both are impeded, the native will speak less and more badly, being hardly able to utter a word without labor and fatigue. If indeed the significator of the nativity and the Moon are impeded in some sign lacking voice, then the native will be mute and so much the

It sounds like the tractate on nativities had been planned but not yet wrirten when he penned these words. [RH]

- One might be surprised to find Libra as one of these signs, but Libra is both the exaltation and is of the triplicity of Saturn. [RH1

[3] ***tenebrosae*** *faciei.*

more so if the Ascendant is that sign. And the signs are said to flourish in the quarters, as has been said, because their virtue appears more at the time when they are in those quarters, not that they have different significations in one quarter than in the other quarters. Rather, they are like a tree which is the same tree in the winter as in the summer and spring, but, although it begins to live in the beginning of the spring, when it spreads its leaves and opens its flowers, nevertheless, it remains the same tree as it was at first. And Leo, which flourishes in all quarters, is like trees living in all the seasons of the year, like the olive, pine, evergreen oak, juniper, etc.

## What Parts of the Body Kach of the Signs Are Said to Have and What Signification in Kach Member, and Which Manners of Men, and What They Signify of Seeds, Regions, and the Like. Chapter XXI.

The human body is divided into twelve parts after the likeness of the twelve signs, and each sign is said to have one of these parts.

### On Aries

Of the human body Aries has the head and all the face, whence the saying: "Because a ram's power is in the head," therefore not unworthily did it [Aries] possess the head.[1] Of regions,[2] Aries rules Babylonia,

There is possibly another example of medieval "black humor" here. The text reads: ". . . *unde dictum, El quia vervecis vis est in vertice major, Inde nec immerito possidet ille caput*" The actual saying may end with *"vertice major"* but it is tempting to take the whole sentence regardless of the printer's breaks and capitals. If we do, we have an interesting statement.

A *vervex* is a sheep or ram, especially a castrated ram. It can also mean a mutton head or even a eunuch. A *vertex* is both the head and the pole of the heavens. *Caput,* in Latin, is 'head', but it can also mean a 'chief', 'guide', 'top', 'summit', 'source', 'origin', etc. Thus, you might understand, by another reading of the same text: "Since a eunuch's power is in the greater vertex, he not unworthily possesses the head (i.e. *his* head, he has self control because his gonads are gone )"

Dare 1 go so far as to equate fools and eunuchs and the phrase *vertice major* with the pole of the heavens? In that case, our "fool" or mutton head reminds us of the Fool of the Tarot and "As the Fools power is in the pole of the heavens, he not unworthily possesses the guide, source, origin, etc."

Babel, Persia, Adrabigen[1] and Palestine. And it is said that Aries has the head because the virtue or power of the ram flourishes more in the head than anywhere else in its body. And it is said that Aries has the aforesaid regions because the things which are signified by Aries appear more in those regions than in others.

## On Taurus

Of the human body Taurus has the neck as far as the beginning of the shoulders. Therefore Taurus possesses the neck for a similar reason, namely, that it has the second place. And it has virtue in trees which are planted. And Taurus is said to have the neck because its power flourishes more in the neck than in other parts of [the body]. Of regions, Taurus rules Alzemiet, Almechin and Aricorad.[2] And Taurus rules those regions because its significations appear more there than in other regions.

## On Gemini

Of the human body Gemini has the shoulders from [their] beginning in the front, and the arms and hands. Whence it has been said, "From the shoulders it strives to possess both of things brought in twos."[3] Thence from the shoulders a man is twofold.[4] It signifies generosity and the goodness of the native's soul if it is the Ascendant of anyone's nativity. Of regions it rules Iurgen, Armenia the Greater, Atrabigen,[5] and Egypt.

One could almost derive wisdom from this passage. Has the idea any relation to Matthew 19:12?

[Addtional by RH] The Ratdolt edition of 1491 has the phrase ". . . *quia ver necvis est in vertice maior.*" This rendition appears to be a typographical error because it makes no sense.

[2] Bonatti's mundane rulerships are not those given by Ptolemy in *Tetrabiblos,* Book II, chapter 3.

[1] Azerbaijan?

[2] Once again, these regions are unknown to me. Bonatti seems to be using an Arabic source in which names are likely to have been corrupted by the original Latin translator.

[3] I so far have been unable to locate this quote. Bonatti seems to be citing some book known to medieval readers. It may be Manilius.

[4] Two shoulders, two arms, and two hands. [RH]

[5] The same as Adrabigen mentioned under Aries. See page 23, note 1. [RH]

It is said to rule the shoulders, arms, and hands by which a man is made double from the shoulders in front to his hands. Gemini is said to rale these regions because its significations appear more in them than in other regions.

## On Cancer

Of the parts of the human body Cancer has the breast in the area of the diaphragm,[1] the areas adjacent to these parts, and the lungs. Alchabitius said that it also has the spleen. Whence it has been called Cancer, and the celestial sign is so-called because like a great breast[2] it possesses the hollows[3] of the breast. Of regions it has Armenia minor,[4] the eastern part of Hyrcania,[5] Acin, part in Baurath,[6] Atrabigen[7]. It has power in tall trees which lose their leaves in the autumn such as the poplar and others like it. And it is said to rule those regions because its significations appear more there than elsewhere.

## On Leo

Of the body Leo has the stomach, the heart, the lower part of the breast

*usque prope* ***diaphragma.***

[2] That is, the area of the body ruled by Cancer has been called Cancer, and the celestial sign is called Cancer. Bonatti has in mind a drawing of a "zodiacal man" or zodiacal ***melothesia,*** which has, typically, a drawing of a human figure with the signs of the zodiac depicted on it in the appropriate locations to show what signs rule what parts of the body. His medieval reasoning leads him to say that because the breast is ruled by Cancer, it is Cancer, and so is the celestial sign Cancer in the zodiac. His wording, if understood correctly, shows how thoroughly he believed in the correspondences embodied in the *melothesia.*

[3] ***cavillas,*** *ex cavus,-i, hollow + diminutive* ***-illa*** = "little hollows." [Addtional by RH] The 1491 Ratdolt edition has *antra* instead of *cavillas,* but it means the same thing.

[4] The reconstructed Armenian Empire in Cilicia in 11th cent. C.E.. All Armenia was under Turkish control by 16th century but Eastern Armenia was claimed by Persia who lost it to Russia in 1828. The Congress of Berlin (1878) gave Russia some of Armenia but most of it was given to Turkey in 1921.

[5] *Huracen.* Probably Hyrcania by the South West Shore of the Caspian Sea adjoining Parthia. The name suggests an Arabic corruption of an Hellenistic source for Bonatti's region correspondences.

I don't know were these places are.

[7] The same as Adrabigen mentioned under Aries. See page 23, note 1. [RH]

where courage[1] flourishes, the diaphragm, and the sides of the spine.[2] It signifies that a man is clever and versatile,[3] and one who is much distressed and grieves; and likewise [it signifies] the spine of his back and the ilia, whence it has been said that Leo equally rules the lower part of the breast below which the spirit flourishes. It has power in noble trees like silver fir,[4] the fir-tree[5], and other trees which make much foliage without fruit and keep their leaves in the winter. Of regions it rules *Achuthu*[6] to the ends of the inhabitable parts and Mauritania[7] and all of its parts. It is said to rule these regions because its significations are more apparent in these regions than elsewhere.

*animositas.* According to Niermeyer, this word has a double meaning indicating 'courage', 'boldness', 'rashness', or, on the other hand, 'hatred' and 'animosity'. The context favors the first set of meanings. [RH]

[2] *spinatorum,* from *spinata.* Du Cange has: *"Spinata, vox Italica, clausura ex spinis.*

[3] *versutum.* This word also has a bad sense of 'sly', 'cunning', 'deceitful'.

*sappini.*

[6] We are unable to identify this reference.

This consists of the most westerly and principal divisions of Africa, lying between the Atlantic on the west, and the Mediterranean on the north, Numidia on the east and Gaetulia on the south. The 2nd Century Roman division of Africa called Mauritania the land along the North African coast (to roughly 200 miles inland) to the Ampsarga River near Cirta. Numidia ran from the western border of Mauritania east as far as Cyrenica which formed the coast of Syrtis Major (modem Gulf of Sidra). The eastern border of Cyrenica was just east of Cyrene on the Mediterranean coast and adjoining the western border of Marmarica, a province of Libya. Roman Lybia, as a whole, included Egypt and Gaza and the northern part of the Sinai peninsula.

Ptolemy, in his *Geography,* mentions Mauritania Tingitana (the western part from the Atlantic to the Atlas mountains) and Mauritania Caesericnsis (the eastern part from the Atlas mountains to the Ampsarga River).

The Gulf of Sidra and Gulf of Khabs, the east coast of Carthage, or modem Tunisia, were known together to the Romans as the Syrtes.

Gaetulia was the region to which the original Libyan inhabitants of North Africa (Berbers, Tuariks and Kabyles) were pushed at an unknown date by invaders from Asia (Mauri, Massaesilii and Massilii) Gaetulia ran from the southern borders of Mauritania and Numidia to an indefinite distance to the south and from the Atlantic lo an indefinite distance to the east

## On Virgo

Of the parts of the human body Virgo has the belly, the umbilicum, and the parts adjacent to the umbilicum and the intestines. Whence it has been said, "The umbilicus has the borders of virginity,"[1] because the sign of the Virgin favors it. It signifies the generosity and good will of him whose natal Ascendant it is, and it signifies all seeds which are sown. Of regions, it has *Algeranica,* and *Asten* and the regions which are next to Euphrates,[2] and Great Spain,[3] and Ferim. It is said that it has these regions because its significations appear more in them than in other regions. Moreover, what it signifies regarding seeds is for the whole world.

## On Libra

Of the parts of the human body Libra has the loins and hips,[4] and the lower part of the belly to the upper part of the thigh. And it has the lower part of the ilia and the buttocks.[5] And it is said to have the hips because it is there that a man begins, as it were, to be balanced[6] because the hips were made to a certain degree like scales. Whence it has been said, "Level to this a man thus begins to be forked, and from this the Scales assume the omen of the name."[7] Libra has all the trees which Leo has and, in addition to these, those which grow quickly and produce fruit quickly, such as the peach,[8] almond, and the like. It signifies the generosity and goodness of soul of the one who has it [as his Ascendant in his natal figure,] as with Virgo. Of regions it has Apulia, Rome, and the lands of the Romans, and their borders all the

*Vnde dictum est, Vmbilicus habet confinia* virginitatem. . .

[2] *Eufraten.*

[3] Andalusia.

[4] *anchas Cf.* Italian, *anca* n.f. (Anat) Haunch or hip.

[5] This is different than the modern attributions which tend to give the rump to Scorpio and the thighs to Sagittarius.

[6] ". . . *quod homo incipit ibi quasi librari."*

*Huic libratus homo sic incipit esse bifurcus Libraque auspicium nominis inde trahit.* It loses something in translation. [RH]

[8] *persici.* R. A. Latham, *Revised Medieval Latin Word List from British and Irish Sources,* London: Oxford, 1965.

way to Aspica and Azair, and all the way to Ethiopia and Barchan, as Alchabitius says. And it has Carmis, Segesten, Chebil, Eubrasten, Hauguerath, Chebil,[1] Cubrasten, Bacharch, and Haugnoth. And it is said to have these regions because its significations appear more in these regions than in others.

## On Scorpio

In the human body Scorpio signifies the genitals,[2] the whole thigh and the bladder. Whence it is said, "The Scorpion, pricking itself with its tail raised above itself, rules the pubic hair and each of the members of Venus." It signifies generosity and goodness of soul, as with Virgo and Libra. It signifies the same trees as Cancer does, namely poplars and those which have great height, which lose their leaves in the autumn. Of regions, it has Helohiget, Arabia, and their borders all the way to Argemon. It has participation in Aceuith. It is said to have those regions because its significations appear more in those regions than in others.

## On Sagittarius

Of the human body Sagittarius has the hips. Whence it has been said, "Both Venus and an arrow are shot from the bow." It is powerful in the thighs and the horse governs the flux [of blood]. It signifies that a man is an ingenious man, of superior intellect, one who knows how to do many things, to wrest success from those who set their minds against the end which he desires, and one who knows how to seduce men and lead them to those things which he desires—whether he desires to do good or evil. Men believe in him and sometimes he deceives them, although not always under [false] pretext,[3] because he supposes himself to be doing good. He is a seducer and it is not believed that he is. Indeed he is believed [to be] lawful but he is neither totally faithful nor unfaithful. Of regions, it is said to have Ethiopia, Maharobean and India. And it is said to have these regions because its significations appear more in these regions than in others.

[1] For some reason Chebil is in the original list twice. [RH]

[2] *pudibunda.*

[3] *sub specie.*

## On Capricorn

Of the parts of the human body Capricorn has the knees. Whence it is said, "The goat bends his knees grazing on the bank." It signifies a man who leads a good life, and [one who] is passionate,[1] and one who knows well how to provide for and look after his businesses, and even those of others. He knows well how to advise those seeking advice from him; he is clever in good deeds and in evil deeds, if he wants to be. This sign signifies a man who grieves easily and much. Of the regions of the earth, Capricorn signifies the western part of Ethiopia all the way to **Ysmon** where the two seas are joined, and all the way to **Iacinthum** and lower India. It is said to have those regions because the things it signifies appear more in those regions than in others.

## On Aquarius

Of the human body Aquarius has the shins from the knees all the way to the ankles[2] of the feet, so that it holds all of the tibia. Whence it has been said, "The legs fashioning the long form of the vessels."[3] It denotes a man like one who pours water from the coldness. Of regions, it signifies Azenguch, and part of the land of **Ceclem** niger and Alculfa, and those places pertaining to it, and all of Elfigem, and part of western Egypt, and western part of Acuich. And it is said to have these regions because its significations appear more in these regions than in others.

## On Pisces

Pisces has the feet of man whence it is said, "They have been put together as if out of spiny bones" Fortune makes the feet for Pisces. It signifies a man who is cunning,[4] confused,[5] and one who does not

*iracundum.* Also means 'wrathful' which is a bit stronger than '**passionate**'. [RH]

*cavillas.* According to **Niermeyer,** this is Medieval Latin for '**ankle**', also meaning '**nail**' or 'peg'. It may be a back-construction from the Romance. In French the same word is *cheville.*

*crura vasorum* ***longam*** *ducentia* ***formam.***

remain long in that which he has proposed. And sometimes it signifies a man of mixed colors.[1] Of regions it has Thrabacen and the northern part of Gurgen. It signifies the upper part of the Roman lands and Adessen and upper Italy. It signifies especially Romaniola and both of the Marches as far as Venice. It participates in Egypt and Alexandria and the Aluuen Sea.

## Which Part of the Body Each Planet Signifies in Each Sign. Chapter XXII.

The 12 signs and what part of the body each of them signify has been discussed above. Now however, which part of the body each planet signifies in each sign ought to be discussed. We ought to begin with Saturn as the first planet, and from Aries as the first sign. Whence if a question is made to you regarding some infirmity, or some other affliction which someone may suffer from, see in what sign the significator of the querent may be, that is, of the one who is ill, and which planet it is.

If it is Saturn in Aries, it signifies that the illness or affliction is in the chest[2] because regarding to the parts of the body, when Saturn is in Aries, it signifies the chest of man;[3] Jupiter the belly;[4] Mars the head; the Sun the thighs; Venus the feet; Mercury the shins; and the Moon the knees. And thus understand all the signs.

In Taurus: Saturn the belly; Jupiter the back; Mars the neck; the Sun the knees; Venus the head; Mercury the feet; the Moon the shins.

*commixtum*. None of our references list this meaning for *commixtus*, but nothing else makes any sense, and it does logically follow from the basic idea of being mixed together along the lines of our 'mixed up'. [RH]

[1] *significat hominem commixtorum colorum*. The precise meaning of this is not clear.

[2] *in pectore*

[3] The logic of this and similar tables in traditional astrology books is as follows: A planet in its own sign is like Mars in Aries. Saturn rules Capricorn; therefore Saturn in Aries is in the fourth sign from its own domicile. Aries is to Capricorn as Cancer is to Aries, hence the breast. It is not entirely clear why one would take Capricorn over Aquarius as Saturn's sign and not make Saturn in Aries analogous to Gemini. Indeed some of the rulerships that follow suggest that both signs are sometimes taken into consideration. [RH]

[4] *ventrem*. So throughout this chapter.

In Gemini: Saturn the belly; Jupiter the genitals[1] and those things which are underneath them; Mars the chest; the Sun the shins, and of the feet; Venus the neck; Mercury the head; the Moon the thighs.

In Cancer: Saturn the male genitals[2] and the things under them; Jupiter the thighs; Mars the chest; the Sun the feet; Venus the shoulders, arms and hands; Mercury the eyes; the Moon the head.

In Leo: Saturn the genitals[3] and those things under them; Jupiter the thighs and knees; Mars the belly; the Sun the head; Venus the heart; Mercury the shoulders and throat; the Moon the neck.

In Virgo: Saturn the feet, Jupiter the knees; Mars the belly; the Sun the neck; Venus the umbilicum and the parts adjacent to it; Mercury the heart; the Moon the shoulders.

In Libra: Saturn the knees and the parts below them; Jupiter eyes and their sockets;[4] Mars the genitals[5] and the parts under them; the Sun the shoulders; Venus the head; Mercury the genitals;[6] the Moon the heart.

In Scorpio: Saturn the ankles of the feet and the parts under them; Jupiter the feet; Mars the head, arms and thighs; the Sun, the heart; Venus the genitals[7] and the parts under them; Mercury the back; the Moon the belly.

In Sagittarius: Saturn the feet; Jupiter the shins and the head; Mars the feet and the hands; the Sun the belly; Venus the thighs and arms; Mercury the genitals[8] and the heart; the Moon the back.

In Capricorn: Saturn the head and feet; Jupiter the knees and eyes; Mars the shins and shoulders; the Sun the back; Venus the thighs and heart; Mercury the genitals[9] and the parts underneath; the Moon the

*verenda.* Throughout this section, Bonatti uses three terms for genitals: *verenda, pudibunda,* and *virilia.* The last-named are clearly the male organs but there is some ambiguity in the other two cases. I have translated *verenda* and *pudibunda* as "genitals." They may refer to either male or female genitals.

[2] *virilia.*

*verenda.*

[4] *cirumferentias.*

*verenda.*

[6] *verenda*

*verenda.*

*pudibunda.*

[9] *verenda*

thighs and those parts under the genitals.[1]

In Aquarius: Saturn the head and neck; Jupiter the shoulders, breast and feet; Mars the ankles and the heart; the Sun the genitals[2] and the parts below them; Venus the knees and the parts below them; Mercury the thighs and heart; the Moon the genitals.[3]

In Pisces: Saturn the neck, shoulders, and arms; Jupiter the head and heart; Mars the belly and the ankles of the feet; the Sun the thighs and those parts under them; Venus the neck and back; Mercury the shins and genitals;[4] the Moon the thighs.

## On the Degrees Masculine and Feminine in Each Sign. Chapter XXIII.[5]

Albumasar and Alchabitius said that in each sign there are certain degrees some of which are called masculine and some which are called feminine. The first eight degrees of Aries are called masculine, the next five are feminine; the next six are masculine, the next seven feminine, the next four are masculine to the end of the sign. The first five of Taurus are feminine, the next six masculine, the next six feminine, the next four are masculine, the next three feminine and then six masculine. Lest the work be exceedingly prolonged, and in order to avoid prolixity, I will describe them all for you [the masculine and feminine degrees in each sign] in the table noted below composed according to the dicta of the philosophers.[6]

*succedentia* ***pudibundorum***

*verenda.*

*verenda.*

*verenda.*

[5] The content of the next 5 chapters may derive, ultimately, from the *Monomoiriae* tradition of Hellenistic Astrology in which each degree of the zodiac had its own characteristic nature.

[6] *Cf.* William Lilly, *Christian Astrology,* 1985, Regulus Publishing Co, Ltd., p. 116. [Additional by RH] This table differs in a number of respects from Lilly's.

Table of Masculine and Feminine Degrees'

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Aries | 8 mas. | 5 fem. | 6 mas. | 7 fem. | 4 mas. | 00[2] -- | |
| Taurus | 5 fem. | 6 mas. | 6 fem. | 4 mas. | 3 fem. | 6 mas. | 3 mas. |
| Gemini | 5 fem. | 11 mas. | 6 fem. | 4 mas. | 4 fem. | 00 -- | |
| Cancer | 2 mas. | 6 fem. | 2 mas. | 2 fem. | 11 mas. | 4 fem. | |
| Leo | 5 mas. | 3 fem. | 7 mas. | 8 fem. | 7 mas. | 00 -- | |
| Virgo | 8 fem. | 4 mas. | 8 fem. | 10 mas. | 00 -- | 00 -- | |
| Libra | 5 mas. | 10 fem. | 5 mas. | 7 fem. | 3 mas. | 00 -- | |
| Scorpio | 4 mas. | 10 fem. | 3 mas. | 8 fem. | 5 mas. | 00 -- | |
| Sagitt. | 2 mas. | 3 fem. | 7 mas. | 12 fem. | 6 mas. | 00 -- | |
| Capric. | 11 mas. | 8 fem. | 11 mas. | 00 -- | 00 -- | 00 -- | |
| Aquar. | 5 mas. | 10 fem. | 6 mas. | 4 fem. | 2 mas. | 3 fem. | |
| Pisces | 10 mas. | 10 fem. | 3 mas. | 5 fem. | 2 mas. | 00 -- | |

Perhaps you might ask why these degrees are called masculine and why [those] are called feminine. The reason why the philosophers called them thus is this: When a question is made regarding some matter in which it is necessary to discern the sex [of someone], for instance when it is asked if a woman being pregnant, whether she carries a male or a female child, or whether a thief is male or female, and the like, should the significator of the one asked about, or the Moon, be found in one of those degrees called masculine, it attests to the masculinity [of the one asked about]. If it is found in any of those degrees called feminine, it attests to [that one's] femininity. This is especially so if any other signs of masculinity or femininity concur as will be discussed below in the tractate dealing with judgments, in the chapter on children, and that on robbery.

## On the Degrees Lucid, Dark, Smokey, and Void. Chapter XXΓ .

Albumasar and Alchabitius said that there are certain degrees in signs which are called lucid, others dark, others smokey, and others void. Whence the first three degrees of Aries are dark; the next 5 are lucid;

The masculine and feminine degrees come in groups of degrees. The first group of degrees in Aries are 8 masculine degrees. These should be understood as extending from OTOO'OΓ to 8°T00'00" [RH]

[2] This curious notation is from the original text. [RH]

the next 8 are dark; the next 4 lucid; the next 4 dark; the next 5 lucid; then one dark. The first 3 degrees of Taurus are dark; the next 4 are lucid; the next 4 are void; the next 3 are lucid; the next 5 are void; the next 8 are lucid; the last 3 are dark. And so that I may explain myself more quickly, I will set forth a table for you according to those the philosophers made for the same degrees.'

Table of Lucid, Smokey, Dark, and Void Degrees.

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Aries | 3 da. | 5 lu. | 8 da. | 4 lu. | 4 da. | 5 lu. | 1 da. |
| Taurus | 3 da. | 4 lu. | 4 vo. | 3 lu. | 5 vo. | 8 lu. | 3 da. |
| Gemini | 4 lu. | 3 da. | 5 lu. | 4 vo. | 6 lu. | 5 da. | 3 vo. |
| Cancer | 12 lu. | 2 da. | 4 vo. | 2 sm. | 8 lu. | 2 vo. | 0 -- |
| Leo | 10 da. | 10 sm. | 5 vo. | 5 lu. | 0 -- | 0 -- | 0 -- |
| Virgo | 5 da. | 3 lu. | 2 vo. | 6 lu. | 6 sm. | 5 vo. | 3 da. |
| Libra | 5 lu. | 5 da. | 8 lu. | 3 da. | 6 lu. | 3 vo. | 0 -- |
| Scorpio | 3 da. | 5 lu. | 6 vo. | 6 lu. | 2 sm. | 5 vo. | 3 da. |
| Sagitt. | 9 lu. | 3 da. | 7 lu. | 4 sm. | 7 lu. | 0 -- | 0 -- |
| Capric. | 7 da. | 3 lu. | 5 sm. | 4 lu. | 3 da. | 3 vo. | 5 da. |
| Aquar. | 4 sm. | 5 lu. | 4 da. | 8 lu. | 4 vo. | 5 lu. | 0 -- |
| Pisces | 6 da. | 6 lu. | 6 da. | 4 lu. | 3 vo. | 3 lu. | 2 da. |

dark = da. lucid = lu. smokey = sm. void = vo.

These degrees are called as they are above for this reason: Because when it appears through the lord of the Ascendant in any nativity, or through the lord of any nativity, or through the Moon, that the native or that person concerning whom the question is made should be of bright color and of beautiful face, and if it[3] is in any of those lucid degrees, then he will be of clear appearance and extremely beautiful.[4] If it is in one of the dark degrees, he will be less beautiful. If it is in a smokey degree he will be between either [of two extremes], i.e., he will be neither beautiful nor overly deformed. If the previously mentioned[5]

[1] *Cf.* William Lilly, *Christian Astrology,* 1985, Regulus Publishing Co, Ltd., p. 116.

[2] See the note on the Table of Masculine and Feminine Degrees. [RH]

[3] That is, the lord of the Ascendant in any nativity, or the lord of any nativity; or the Moon.

[4] In other words, first the natal figure or question must show that the native or querent (or asked about party) is beautiful and then the fact that the significator is in one of these degrees amplifies the beauty.

[5] Taking *praedictus* for *praedictuis.* [Additional by RH) The Ratdolt edition of 1491 agrees with Zoller's reading.

significator or the Moon is in dark degrees, and if the native should be deformed,[1] he will be more deformed and more ugly. And if it is in lucid degrees he will be less ugly and deformed than he should be according to the nature of the lord of the Ascendant. And if it is in void degrees whether the native is beautiful or deformed, he will be someone of little sense and scant intellect. And however much more you examine concerning his sense, or his intellect, by so much more the native will displease you; he will seem to you to be good for less with respect to other men, and he will be called empty by everyone.

## On the Puteal Degrees.[2]
## Chapter XXV.

The philosophers said that there are, in some signs, degrees which are called puteal concerning which they make a table like the one noted below.

This would have to have been shown by other indications in the figure; not by these degrees alone. The use of these degrees is as "fine tuning."

[2] *De gradibus putealibus.* This term, *putealis,* refers to a well. In some 17th century books of astrology, *e.g.,* in William Lilly. *Christian Astrology,* 1985, Regulus Publishing Co., Ltd., p. 116 this word is rendered as "pitted." The same is true in John Partridge's *Mikropanastron,* London: 1679. "Pitted" is a bit misleading as it makes one think of acne or a corroded appearance when it actually means "a pit" or "a well." As the text shows, to be in a pit impedes one's progress. Unlike the terms, 'lucid' and 'dark', the term, 'puteal', has nothing to do with one's appearance.

Bonatti's list is identical to Lilly's except that the latter adds to Sagittarius the 30th degree and gives the first degree of Aquarius instead of the eleventh.

Table of Puteal or Deep Degrees.[1]

| | | | | | | |
|---|---|---|---|---|---|---|
| Aries | 6 | 11 | 16 | 23 | 29[2] | |
| Taurus | 5 | 12 | 24 | 25 | | |
| Gemini | 2 | 12 | 17 | 26 | 30 | |
| Cancer | 12 | 17 | 23 | 26 | 23 | 30 |
| Leo | 6 | 13 | 15 | 22 | 23 | 28 |
| Virgo | 8 | 13 | 16 | 21 | 22 | |
| Libra | 1 | 7 | 20 | 30 | | |
| Scorpio | 9 | 10 | 22 | 23 | 27 | |
| Sagitt. | 7 | 12 | 15 | 24 | 27[3] | |
| Capri. | 7 | 17 | 22 | 24 | 29 | |
| Aquarius | 11 | 12 | 17 | 22 | 29 | |
| Pisces | 4 | 9 | 24 | 27 | 28 | |

They are called puteal degrees because when the significator of anyone's nativity, or the Moon as significatrix (which has participation in all things) is in any of the degrees, it is said that it is in a pit, namely, in a certain debility, as if someone wants to go to some place and he is in a great pit, or in a valley, or in a cavern made like a well. He would not be able to go freely or quickly, as he would he go forth on a level place outside of the pit, because he who is outside of the pit is not hindered, nay rather, he can travel more quickly than he who is the pit.[4] And so the native or the querent is impeded in completing his business when his significator or the Moon is in a puteal degree, nor can he quickly bring his affairs to a conclusion; and he will complete his plans with greater slowness and involvement than one whose significator is not hindered by this impediment.

The degrees in this table are single degrees. 6°♈ should be read as 5°♈00'01" to 6°♈00'00" The rest of the tables in the following sections should be understood this way as well. [RH]

[2] Someone has annotated the copy I am using and added the following degrees as Puteal: Aries 19; Taurus 13, 18; Virgo 25; Libra 10, 23; Scorpio 17; Capricorn 2, 24.

[3] Lilly adds 30♈. [RH]

[4] This reminds one of the modern metaphor that someone who has gotten himself into difficulty has "dug himself into a hole." [RH]

## On the Azemene Degrees.
## Chapter XXVI.

Ptolemy, Alchabitius, and others said that there are certain degrees in certain signs which are called Azemena, that is, debilitation. However, Azemena is a certain disease inseparable from the body which very frequently is acquired in the mother's womb, and as long as the native lives he will always have it with him. The illness is inseparable from the body such as natural blindness,[1] natural deafness, limping, a natural humpbacked condition, and the like, concerning which degrees see the table written below.

Table of Azemene Degrees.[2]

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Aries | 0[3] | 0 | 0 | 0 | 0[4] | | |
| Taurus | 6 | 7 | 8 | 9 | 10 | | |
| Gemini | 0 | 0 | 0 | 0 | 0 | | |
| Cancer | 9 | 10 | 11 | 12 | 13 | 14 | 15 |
| Leo | 18 | 27 | 28 | 0 | 0 | | |
| Virgo | 0 | 0 | 0 | 0 | 0 | | |
| Libra | 0 | 0 | 0 | 0 | 0 | | |
| Scorpio | 19 | 28 | 0 | 0 | 0 | | |
| Sagitt. | 1 | 7 | 8 | 18 | 19 | | |
| Capric. | 26 | 27 | 28 | 29 | | | |
| Aquar. | 18 | 19 | | | | | |
| Pisces | 0 | 0 | | | | | |

As opposed to blindness acquired as the result of injury. Azemena as described here seems to be an indication of chronic, hereditary illness. [RH]

See page 35, note 1 on Puteal degrees. [RH]

'0' does not mean 0° of the sign. It means that there are no degrees of this type in this position. This rather strange notation follows the practice of the original edition. [RH].

In my copy an anonymous person has noted the following additions to the Azemene degrees: Leo 7, 19; Scorpio 29; Aquarius 28, 26.

## On the Degrees Which Increase Fortune'. Chapter XXVII.

The same philosophers said that in the signs there are certain degrees called degrees which increase fortune concerning all of which the table noted below has been made.

Table of Degrees Which Increase Fortune.

| | | | | | |
|---|---|---|---|---|---|
| Aries | 19[3] | | | | |
| Taurus | 3 | 15 | 27 | | |
| Gemini | 11 | | | 4 | 15 |
| Cancer | 1 | 2 | 3 | | |
| Leo | 2 | 5 | 7 | 19 | |
| Virgo | 3 | 14 | 20 | 20 | |
| Libra | 3 | 15 | 21 | 20 | |
| Scorpio | 7 | 18 | 20 | | |
| Sagitt. | 13 | 20 | 14 | | |
| Capric. | 12 | 13 | 17 | | |
| Aquarius | 7 | 16 | | | |
| Pisces | 13 | 20 | | | |

[1] *Cf.* William Lilly, *Christian Astrology,* 1985, Regulus Publishing Co., Ltd., p. 116.

[2] See page 35, note 1 on Puteal degrees. For some reason the typesetter did not put 0's in as place holders in this table as he did in the previous table. [RH]

[3] The anonymous annotator has added the following degrees: Cancer 14, 15: Virgo 13, 30; Libra 5, 24; Scorpio 12; Capricorn 24.

## On the Degrees of Equal Power[1] and Those Conforming in Virtue.
## Chapter XX III.

Alchabitius said that the two degrees which are of one longitude[2] from the beginning of the moveable signs are called degrees of equal power, that is, they are said to be of one strength and are said to be participants and strengtheners in virtue, such as the twentieth degree of Capricorn so that twentieth degree is excluded, and the tenth of Sagittarius, so that tenth degree is included.[3] Also the twentieth degree of Cancer with the

*Compotentibus*. *Cf.* sec. 377 of R. Ramsay Wright's translation of Albiruni's *The Book of Instruction in the Elements of the Art of Astrology*. The same relationships are discussed. They are degrees on the zodiac equidistant from the solstices (our Antiscia) and those equidistant from the equinoxes (for which we have no name). [Additional note by RH] Some authorities term these latter relations contra-antiscia. In the Project Hindsight edition of Paulus Alexandrinus these were termed 'Equipollent degrees'.

This does not mean two equal longitudes, but rather two longitudes whose distance from 0° of the moveable or cardinal signs is equal. [RH]

[3] The reason for this seemingly quaint way of phrasing here is as follows: 20°♑00' is related to 10°♐00', whereas 19°♑59' is related to 10°/0♑. Thus in computing these degrees we have to take 20°♑00' but not the rest of the degrees 20°♑xx'.

However, there is a problem in this chapter. We do not know if this problem arises from Bonatti, from a copyist or typesetter later on. The text consistently mixes up ordinal numbers, first, second, third, fourth, etc., and cardinal numbers, one, two, three, four, etc. When a number is written out in letters the ordinal form is consistently used. Thus we see *vigesimus* or *decimus,* the ordinal forms, used rather than *viginti* or *decern,* the cardinal forms. But when numerals are used they are not accompanied by any of the abbreviations that one would expect such as 20" or 20°. Instead we see the normal cardinal form '.20.' To make things worse the text consistently refers to the degrees in a way that is inconsistent with the normal use of ordinal numbers. For example the first degree of a sign would normally be from 0° 01' (or 0° 00' 01") of a sign lo 1° 00'. However, the text's usage suggests that what is meant is the actual position 1° 00' 00" not the entire first degree. At one point in the text it tells us that 29° Libra is of equal power with 1 ° Virgo. This would be true only if one meant that 29°♎00' is of equal power with 1 °♍00', because as the beginning of this note tells us, 29°♎01' is *not* of equal power with 1 °♍01', but with 0°♍59'. But then later in the text, it tells us that the third degree of Aries is of equal power with the twenty eighth degree of Pisces. Note that the degrees in the first instance add up to 30 whereas the degrees in the second instance add up to 31! We can find no consistent interpretation of the text that gives a consistent result. Numbers written out as ordinal number words are mixed together with numbers written in cardinal number numeral notation indiscriminately. Therefore we are forced to conclude that all of the numbers in the texts, whether spelled out or written as numerals, indicate ordinal numbers

10th of Gemini. The 10th of Sagittarius is as far distant from the beginning of Capricorn as the 20th degree of Capricorn is; and the twentieth degree of Gemini is as far distant from the beginning of Cancer as the tenth degree of Cancer is.[1] Between the tenth degree of Sagittarius included and the end of the sign there are 20 degrees, and between the beginning of Capricorn and 20th degree included of Capricorn there are also 20 degrees. Likewise the tenth degree of Gemini is distant from the beginning of Cancer, or from the end of the same sign Gemini which touches the beginning of Cancer, as much as the twentieth degree of that same sign Cancer is distant from the beginning of Cancer.

And as much as the twentieth degree of Aries is distant from the beginning of Aries, by so much the tenth degree of Pisces is distant from the end of the sign Pisces, which touches same beginning of Aries. And as the 20th degree of Libra stands distant from the beginning of Libra, so the 10th degree of Virgo stands from the end of Virgo, which touches the beginning of Libra. And as the 21st degree of Libra stands distant from the beginning of Libra, so the 9th degree of Virgo [stands distant an equal amount from the end of Virgo or the beginning of Libra]. So too the 22nd of Libra and the 8th of Virgo, the 23rd of Libra and the 7th of Virgo, the 24th of Libra and the 6th of Virgo, the 25th of Libra and the 5th of Virgo, the 26th of Libra and the 4th of Virgo, the 27th of Libra and the 3rd of Virgo, the 28th of Libra and the 2nd of Virgo, and the 29th of Libra and the first of Virgo. And understand the same regarding the other signs: Capricorn and Sagittarius, Aries and Pisces, and Cancer and Gemini. I do not arrange them for you other than I have because it would be long and tedious to set them forth and arrange all the other degrees for you as we have done with Libra and Pisces, which should suffice for you as an example for all the other degrees. And for this reason they are called degrees of equal power because each of them has the a strength in the things which it signifies in the same way as its correlative degree, as the first degree of Aries

rather than cardinal. However, we have used numerals wherever the original text uses numerals and words wherever the text uses words. All we have done is add to the numerals the standard abbreviations indicating that they are ordinal rather than cardinal. [RH]

[1] In the text Bonatti *does* in fact refer at one time to 10° Cancer with 20° Gemini and then at another to 20° Cancer with 10° Gemini. But this does not matter because the thrust of the text is correct. [RH]

and the last degree of Pisces,[1] the second of Aries and the 29th of Pisces, the 3rd of Aries and the 28th of Pisces, the 4th of Aries and the 27th of Pisces. Understand the same regarding the others.

# The Third Part of the Second Tractate: On the Nature[2] of the Accidental Circle.

## On the Division of the Circle by House. Chapter I.

There occurs a division in the circle of the signs by which it is divided into four equal parts which is according [to the way in which] the two great circles divide it. One of these is called the horizon, or the circle of the hemisphere. The other is called the meridian circle, or the medium coeli.[3] Each of the quarters is divided into three unequal parts, and so the whole circle is divided into twelve unequal parts; and this happens because of the tilting back of the horizon in the [various] climates and on account of the diversity of the regions, as []Thabit has well demonstrated in his introduction to the celestial sphere in treating on how the sphere ought to be pictured,[4] and also you will discover in that book canons on the equations of the stars.

From here on the chapter uses the ordinal numbers correctly. [RH]

[2] *esse.*

[3] Of course if Bonatti actually means the meridian circle as we understand it, a great circle passing through the poles of the equator and the zenith, the horizon and the meridian circle cannot possibly divide the ecliptic, or circle of the signs, into four equal sections. This could only be true if his *circulus meridiei* were the circle passing through the poles of the *ecliptic* and the zenith, forming the circle of the tenth and fourth *equal* houses. But then his next statement that the quadrant are divided unequally into thirds would not be true. We seem to have here a bit of confusion in regards to technical astronomy. But then we do not know what has happened to Bonatti at the hands of the copyists. [RH]

[4] *Matrix Journal,* Vol. 1, Number 2, Summer 1992, carried a translation by Robert Zoller of Thabit's "The Right Conception of the Sphere," in which Thabit sets forth a complete description of the celestial sphere and its circles for the instruction of beginning astrologers. Bonatti seems to be referring to another section of the same work unknown to this translator, on house division. It is interesting that Thabit and not Alchabitius seems to be Bonatti's source on this subject.

This division always begins from the ascending sign. And each of these divisions is called a house,1 a cusp, or a tower, and not simply "sign." The first of these houses is the ascending sign, namely that

The way Bonatti is talking makes it sound as if these three things are novel, numbering the houses from the ascending sign, calling the divisions "houses" or dividing lines "cusps" or "towers". Bonatti's language here may also shed light on how he understands a "house". Elsewhere in the text he seems to speak of cusps as sensitive points within a house whereas we regard them as the boundaries separating houses. Here too, the concepts, "house", "cusp," and "tower" all seem synonymous. It is clear that in Bonatti's work, we are confronted with a stage in the development of the theory of house division which moves away from the older sign = house concept in the direction which eventually leads to Placidus and the modem concepts of houses as distinct fields of concrete life experience.

By bringing forward the writings of Thabit ben Qurra, Bonatti is transmitting the scientific writings of the Harranian Sabeans, an Hermetic cult surviving in the Levant until about 1100 C.E. The Harranians were involved with a great deal more than astronomy, though, as may be seen by perusing my translation of Al-Kindi's *On the Stellar Rays,* Golden Hind Press, Berkeley Springs, West Virginia, 1993, or *The Muqaddimah,* by Ibn Khaldun, New York, 1958, Bollingen Foundation, Pantheon Books, 3 vols. Ibn Khaldun deals with magic in pp. 156-246 setting forth all that was known (or could be written) in his day. *Cf.* also Mas udi. Chwolsohn, in *Sabier Und Sabeanismus,* St. Petersburg 1856 which is still regarded as authoritative on the Sabeans. Massignon, in *L'Astrologie et La Science Occulte,* Festugiere, O.P. Paris, Librairie LeCoffre, J. Garabalda et Cie, Editeurs, Troisieme Edition, 1950, Appendice III, "Inventoire de la Litterature Hermetique Arabe," par Louis Massignon, has much of interest. Also *cf.* The *Fihirst* of Ibn al-Nadim, composed around 987 C.E. It contains citations from a book entitled *the Book of the Five Mysteries,* which purports to be a service book of Sabean religion. It declares that it is unlawful for a Sabean to declare his religion to a non-believer. It gives versicles and responses repeated by the *kahin* or priest and a congregation of youths.

Their religion was a Hellenized Babylonian religion in Neoplatonic garb for the more advanced. Magic was a way of life. According to Shahrastani, they were "philosophers." To many contemporary Muslims they were "the Chaldeans" or "the Chasdeans" *(Heb Kasdim).* In the writings of the Medieval astrologers Abu Ma`shar and Messahalla, who drew their knowledge of Hermetic astrology directly from contemporary Sabean sources, they are "the ancients", "the Chaldeans" and "the philosophers" cited by these authors.

Not only did this community preserve much Hellenistic Hermetic astrology, they were also the major means by which both Hermetic-Nabatean magic and the Alchemical tradition was preserved. The famous statement of Thabit ben Qurrah (826-900) to the effect that they were the inheritors of classical paganism is exactly correct.

Thebit ben Qurra, Hermetic philosopher/priest and Sabean scientist (836-901) was a contemporary of Hunain ibn Ishaq and Ishaq ibn Hunain. Al-Battani also a Sabean.

which is in Aries.[1] And Ptolemy said that 5 degrees which had transited the line[2] dividing one house from another is reckoned, and said to be of the house which is given to that line, so that if 5 degrees of some sign is rising the 5 degrees which have already transited the line of the Ascendant are reckoned, and said to be of the first house, and likewise the 25 degrees which remain under the line. The same ought to be understood regarding the other houses. Always the five degrees which have transited past the line of any house are reckoned to be in that house as well as the next 25 degrees which have not yet come to it, namely, with the condition that every house has 30 degrees in it.[3] Next follows the second house; then the third; then the fourth; then the fifth; then the sixth; then the seventh; then the eighth; then the ninth; then the tenth; then the eleventh; then the twelfth which is the last of all the houses.

## On the Division of the Quarters of the Circle. Chapter II.

Alchabitius and Haly said that the fourth part of the circle which is between the Ascendant and the MC, (which are the twelfth, eleventh, and tenth houses) is called the eastern quarter, masculine, arriving,[4] sanguine, vernal, of childhood,[5] and signifies the beginning of the life of the native to the end of adolescence, which is from the beginning or from the day of birth to the end of the 21 st year.

But the quarter from the M.C. to the western line (which are the ninth, eighth, and seventh [houses] is called the southern, receding,

This phrasing shows Bonatti to be equating the first house with the Aries position, at least archetypically.

[2] *linea.* This word means any continuous locus of points, not only a straight line. Here it means a house circle or other collection of points which define a house on the celestial sphere. [RH]

This contradicts what he said above regarding the unequal division of houses unless we ask where the even division is—on the ecliptic, on the equator, or somewhere else? It seems that Thabit's book is the key to this mystery as Bonatti does not tell us.

*adveniens.*

[5] *puerilis.*

summery, choleric, juvenile,[1] and signifies the middle course of youth collected together, and it is called the departure of youth. And it is said that this quarter with respect to the others quarters is as youth is to the other ages, which is from the beginning of the 22nd year to the end of the 41st year.

The third quarter, that is, from the [cusp of the] seventh house to the fourth (containing the sixth, fifth and fourth houses), is below the earth and is called the western, masculine, arriving, and is called the autumnal, melancholic, senile quarter. It is said that this quadrant with respect to the other quadrants is like old age with respect to the other ages of the native, which is forward from the 41st year to the 60th. Some say that it signifies old age to the end of life, which does not seem agreeable to me. They should have considered that many men fail to live 60 years and some live beyond this point.

The last quarter, which is from the [cusp of the] fourth house to the Ascendant (the third, second and first houses) is called northern, feminine, receding, phlegmatic, vernal, defective, and it is also called decrepit. And this quarter with respect to other quarters is decrepit with respect to the other ages of the native, which is from the end of old age, namely from 60 years to 90, and indeed, to the end of life. If anyone should live beyond 90 (which happens to few, even though some say that they have reached 100 or more years) they are perhaps 90 years, more or less, because the common human life has three reigns of Saturn, which are 90 degrees.[2] And that quadrant signifies what happens to the man after his death, that is, what happens concerning his goods, his inheritance, and what is said regarding him—whether he is praised or vilified, whether his body is buried or cremated, or buried with honor or with dishonor, and whether his relatives and friends weep for him and sorrow over his death, or laugh and rejoice oyer it.

[1] *iuventilis.* [Additional by RH] As we have pointed out elsewhere this word was not used in Latin for our 'youthful', i.e., adolescence, but for what we would call early adulthood.

[2] *tria Saturnia regno.* The term *Saturnia regna* comes from Virgil's *Eclogue IV* where it has the sense of "Saturnian Ages" or "Aeons". Here Bonatti uses it for "periods of rule" as we would for "Saturn cycles." He is thinking symbolically, of course, that 1 degree = 1 year.

## Which Half Is Called Ascending or Descending and Which Part Is Called Right or Left
## Chapter III.

Two of the aforesaid quadrants, namely from the line of the Medium Coeli as far as the Ascendant, and from that to the line of the fourth house, is called the Ascending Half. The remaining two quadrants, namely those which are from the line of the fourth house as far as to the seventh, and from there to the line of the Medium Coeli is called the Descending Half. Those parts of the sky which are above the earth are called the right side of heaven,[1] i.e., more noble and stronger. Those quadrants which are under the earth are called the left side of heaven, and are weaker and less noble; and this is accordingly as the circle of the horizon of each region divides the sky in two halves. That part of the sky which is from the Ascendant all the way to the seventh house [below the earth][2] is called the right side of the Ascendant[3] because the part which is from the Ascendant all the way to the seventh house above the earth is called the left side of the Ascendant. And that part which is from the Ascendant going through the North to the seventh house according as the Horizon divides that which is above the earth according to heaven from that which is below the earth is called the right side of the East. That which is from the Ascendant going to the South to the seventh house is called the left side of the East. In this way the right side of the sky, the right side of the Ascendant and the right side of the East differ.[4]

*dextra coeli.* More noble and stronger because they have honor of elevation. [Additional by RH] The upper quadrants are also on the right if one stands facing east, a common point of view in traditional magic and occultism.

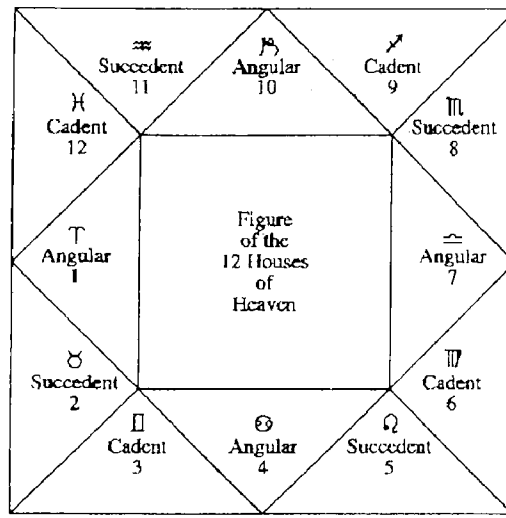
[2] The words in square brackets were dropped out of the text probably while setting the type.

[3] Now we appear to facing west from the Ascendant's point of view, which causes the right and left designations to be reversed. The reader should note that the first instance is called the *right side of heaven,* as opposed to the second instance which is called the *right side of the Ascendant.* In all cases the word 'side' could be replaced by 'hand'. This would give us the right and left hands of heaven and the Ascendant respectively. [RH]

[4] It is not completely clear how the right side of the Ascendant differs from the right side of the East, except of course that the Ascendant is not usually exactly due east. [RH]

## On the Angular, Cadent and Succedent Houses. Chapter Γ .

Out of all the aforesaid halves and quarters the twelve houses are made. Four of these are called the angles, namely the first, fourth, seventh and tenth; and these four houses are the stronger parts of the sky, and they also differ in strength among themselves, for the first is stronger than the 10th, except in dignities which pertain to secular glory, such as rulership, military command,




*podesta,* and the like, because in those things the tenth is preferred to all others. The tenth is stronger than the seventh, and the seventh is stronger than the fourth.

The second, fifth, eighth and eleventh houses are called the succedents of the angles because they are immediately next to the angles; and they are less strong than the angles by half, except that the eleventh is extremely strong in things which pertain to fortune and those things which one hopes for, because it is the house of fortune, faith and hope, as is said in the tractate on the houses.

The third, sixth, ninth, and twelfth are called cadent from the angles and are extremely weak houses; they do not promise good, nor firmness, nor durability, or prolongation of any matter except that the ninth house is preferred in religions, and it is more appropriate in these matters than all the other houses, and in those things which pertain to clerical dignities,[1] such as episcopates, abbacies, priories, and the like. Whence, when a planet is the significator of some thing, and is in an

[1] Bonatti made his living, when he was not employed as a military astrologer, in advising clerics when to expect advancement in the church.

angle, it promises the good, and it is said to further. But, if it is in a succedent house, it furthers less than when in an angle. But, when it is in a house cadent from an angle, it is said that the planet fails and is weak and useless. [And these principles are true] except for what I told you about the ninth and eleventh houses. Each of the aforesaid houses has its own signification in things and in the **being**[1] of man as I am about to narrate for you in what follows.

## On the Significations of the Twelve Houses. Chapter V.

### On the First House.

The first house, whose beginning is from the eastern part, is called the Ascendant, and this house, as Adila, Zahel, Alchabitius, and all the other wise men said, signifies life, the body of any particular native or querent, and it signifies the beginning of any work and of every election, and every beginning, and it signifies the beginning of life of any nativity. On account of this the first house is called the beginning of all the houses. There is a certain similitude between the first house and those being born or asking questions. As this house ascends from that part of the sky which is hidden from our view under the horizon to the upper part of the sky which we see above the earth, and comes from the hidden to light, and from parts occult to those manifest, so he who is born goes forth from the darkness and confined belly of his mother and reaches the light of his age and the breadth of the air.[2] And he, who asks a question, reveals his intention and the secrets of his heart, and those things which first were hidden are illumined and made apparent. And Adila and Alezdegoz said that, in nativities, the first lord of the triplicity of the first house signifies the life and nature of the native or of the querent, his pleasures, the things in which he delights, what he likes, what he hates, and what happens to him whether good or evil in the beginning of life, namely in the first third part of life. And the second lord of his triplicity signifies the life, robustness, or power and strength, and what happens to him in the second third part of his life.

[1] *esse.*

[2] *". . et pervenit ad lucem huius seculi, atque aeris latitudinem.*

The third lord of his triplicity signifies that which the first and second lords signify, and also the end of life and whatever happens to him in the last third part of his life.

Whence if anyone's nativity is shown to you, or you make a universal **question**[1] regarding fortune, or regarding the being[2] of anyone generally, look to the lords of the triplicity of the first house, that is, to the first, second, and third lords of that triplicity, and see in what condition[3] of each of them is, and according to what you see regarding their condition[4] judge accordingly. If the first lord signifies good, judge that good will happen to the native or querent in the first third of his life. If the second lord of the triplicity signifies good, good happens to him in the second third of his life. And if the third lord of the same triplicity signifies good, good happens to him in the last third of his life. Say the same concerning evil because if any of the aforesaid significators signified evil, evil happens to him in the corresponding third of life as has been said on nutrition.[5]

On other significations of the first house:[6] The first house signifies substance or the property of hidden enemies, because it is the second from the twelfth. Hidden enemies are all those who portray themselves as friends, laugh, and seem to rejoice in the presence of men, and say they like them, and say good things to them publicly, and [in truth] they look spitefully at them, grieve over their successes, and rejoice over their adversities and secretly they strive in every way they can to harm them.

The first house also signifies the brothers of friends because it is the third from the eleventh, and the parents of kings because it is the fourth from the tenth, and the children of religious **persons**[7] because it

See page 71, note 5.

[2] *esse.*

*quale sit esse.*

[4] *esse.*

[5] Actually, we haven't gotten that far yet, Guido. The subject of nutrition is dealt with later.

[6] This and the following sections should make it clear that the use of derived house meanings had already assumed something like its modern form by Bonatti's time. Greek era astrologers did this as well but not as explicitly. [RH]

[7] What!? I thought this was a no-no.

is the fifth from the ninth, and the illnesses of domestic servants[1] belonging to partners and public enemies, and of wives not staying with their husbands, because it is the sixth from the eighth, and the wives of these,[2] because it is the seventh from the seventh, and the death of servants because it is the eighth from the sixth, and the religion of children and their long journeys because it is the ninth from the fifth, and the fathers' offices or dignities because it is the tenth from the fourth, and the brothers' friends because it is the eleventh from the third, and the hidden enemies of domestic servants and their larger animals because it is the twelfth from the second.[3]

## On the Second House.

The second house, as Alchabitius said, signifies substance and acquisitions, male servants,[4] and it signifies the end of youth[5]. And Adila said that it signifies the increase of substance, possessions, monies, bezants,[6] receipts,[7] and donations. And Zahel said that the second house signifies substance,[8] helpers, and letters.[9] And Alezdegoz

See page 48, note 3.

[2] That is the wives of partners and public enemies. [RH]

[3] The attribution of servants to the second house (or the eighth as second from the seventh) stems from the fact that the true meaning of servant (Latin, *servus, i)* is a slave. As such, the slave is a possession; part of the master's substance or moveable wealth. In modern usage we think of servants as attributed to the sixth house which, you will note, Bonatti also attributes to the sixth at times indicating either that he is mingling two traditions, one of which stems from slave-owning societies, or, that two distinct classes of servants are referred to.

*ministros.* This word is the origin of our word 'minister' in both the religious and political usages. Its original meaning is the one used here. However, in astrology all uses of the word seem to be connected to the second house. This is the true origin of the idea that legislative bodies are in the eleventh house which is the second (mininsters) from the tenth (the king). See page 48, note 3.

*finem iuventutis.*

[6] *bizantiorum.* According to Latham, a gold coin of Byzantium. The earliest usage is 12th cent. *CE.*

*acceptiones.*

[8] Directly after the word *substantia* in the 1491 Ratdolt edition comes the phrase *et non aspicit ascendens et . . .* meaning "and the Ascendant does not aspect etc." While this is true, it is not clear what it is doing in the middle of this sentence. It looks like something got moved from elsewhere in this passage. [RH]

said, regarding the lords of the triplicity of the second house, of the first, second and third lords of the triplicity of the second house, see which one of them is stronger by condition[1] and place, and you will do well to make this the author of substance and the significator of acquisition of the native or querent. If it is in the M.C. he will find his fortune from a king. If it is in the house of some luminary, he will find it on account of religion, and understand the same regarding the other houses. Likewise the first lord of the triplicity of the second house gives substance in the beginning of life, namely in the first third part of life. The second lord of the triplicity of the second gives it in the second third part of life, and the third gives it in the last third of the native's life. However, that which Alezdegoz said regarding the aforesaid significators ought to be understood thus that the said significator of substance in the whichever age of life signifies this: [If][2] it is in the first house, the native will discover substance or money on account of his own body, namely by the labor of his own hands, and by his own industry and care.

If in the second, he will find this by means of his own money,[3] from the fruits of his own possessions, and of his own goods, and even through mercantile speculations, and by other mechanical and manufacturing arts which work with moveable possessions[4], such as a

[1] Now usually given to the third. [RH]

[2] The subsequent lines make it clear that *si* must be supplied. [RH]

[3] By investment.

[4] *capitali.* This word has many meanings. First of all it is the origin of our word 'capital'. But it has many other significations.

DuCange says: "Everything is called a good which is possessed, but especially that species of goods which consists in herds, which our market men call cattle, deduced from *capitale* and *captale."* In other words, our English word capital, or the wealth one may invest derives from the idea of how many *head* of cattle one had beyond what one needed for survival. Also note that the Latin word for herd or flock, *pecu,* and *pecus, pecudis,* a single head of cattle, are related to the Latin *pecunia,* wealth. In fact, our English word, fee comes from the AS *feo* (= Latin *pecus).* The ancestors of the English and the Latins, the Indo-Europeans, counted their wealth by the number of cattle they owned and transacted business using cows and bulls as the medium of exchange.

The word also means moveable possessions, i.e., possessions other than real estate, the things normally signified by the second house. Since the context has to do with making things, i.e., moveable possessions, this seems like the best interpretation. [RZ and RH]

shoeshop,[1] and a furriershop,[2] and the like, and on account of any other of those things which are signified by the second house.

If it is in the third house, he will find it on account of his brothers, sisters, or neighbors who are not related to him by kinship or relationship by marriage, or by short journeys, by those who are less than he with respect to wealth, power, and age, of all of those who hold him as their greater, as will be spoken of in the chapter on the third house.

And if it is in the fourth house he will find his substance on account of fathers, grandfathers, or of other blood relations of greater age than he, and of people more ancient than he, or of in-laws, or, by chance, he will find hidden or buried treasure; or [he will find his substance] on account of any other of the things which are signified by the fourth house.

If it is in the fifth, he acquires it through children and by journeys of middling length, which are from two days to five days, or by reason of foods which are sold in taverns and similar places, or by reason of games of by any other of those things which are signified by the fifth house.

If it is in the sixth, he will acquire it because of male servants, or of handmaids, or of dogs, or birds, as hunters sometimes do, or other small animals which are not ridden, such as sheep and the like, or because of any other of those things which the sixth house signifies.

If it is in the seventh, he will acquire it on account of wives, partners, enemies, or any of those persons which are signified by the seventh house.

If it is in the eighth, he will acquire it by reason of death, or on account of goods which are inherited from the dead, or on account of the goods of wives, enemies, or from any of those matters signified by the eighth house.

If it is in the ninth house, he will acquire it by reason of long

*calzolaria* , like Italian *calzoleria.*

*pelliparia* from pellis, skin or hide. Italian Latin. Niermeyer's *Mediae Latinitatis Lexicon Minus,* Leiden: E J. Brill 1976.

journeys such as are often made by sailors and merchants who set forth to make money,[1] and also on account of episcopacies, abbacies, and other matters of religion, and the like, as well as any of the other matters signified by the ninth house.

And if it is in the tenth, he will acquire it on account of kings and magistrates[2] as has been said, or by a lay dignity such as *potestaria* and the like.

And if it is in the eleventh, he will acquire it on account of friends, or on account of the king's soldiers, or by the king's substance, or by reason of unexpected fortune, or of any thing of which the native has hope, or of any of the other things which are signified by the eleventh house.

If it is in the twelfth, he will discover it on account of hidden enemies, of on account of prison or imprisonment, as sometimes guards of prisoners do and the like, or on account of cows, camels, horses, or any of those things which the twelfth house signifies.

And the second house has these other significations apart from that of the substance of the native; it signifies the brothers of hidden enemies because it is the third from the twelfth; and the fathers and grandfathers of friends and other things because it is the fourth from the eleventh; and it signifies the sons of kings and their journeys of middling length because it is the fifth from the tenth. And it signifies illnesses of religious men because it is the sixth from the ninth. And it signifies the wives, partners, and the enemies of the household servants of enemies because it is the seventh from the eighth. It signifies the death of the wives, partners, and the enemies of absent persons because it is the eighth from the seventh. It signifies the religion, and long journeys of servants because it is the ninth from the sixth. It signifies the professions of the children because it is the tenth from-the fifth. It signifies the friends and fortune of fathers and other relatives[3] because it is the eleventh from the fourth. It signifies hidden enemies of brothers, and their large animals, because it is the twelfth from the third.

*causa lucrandi.*

[2] *magisterii.*

[3] Such as grandfathers.

## On the Third House.

Alchabitius said that the third house signifies brothers, sisters, close friends and loved ones, faith and **religion,**[1] commands, messengers, changes, and short journeys,[2] and that it signifies the condition[3] of life before death. Adila said that it signifies both male and female blood relations, their condition,[4] and changes from one house into other houses, forbearance,[5] and the like. **Zahel** said that it signifies contention in sects, letters, and dreams, and it signifies all sects and all heretics.[6] Alezdegoz said regarding the lord of the triplicity of the house of brothers that the first lord signifies the younger brothers, the second the middle ones, and the third signifies the older brothers; and he said that their dignity and their condition[7] will be according to the places of those significators. And it seems the same to me, that this house signifies all those things aforesaid, and that it signifies all blood relatives and kin who are younger than the native or querent, and neighbors, and even fellow citizens, as much masters as slaves, as much mothers as wives, as much the rich as the poor, as I have said above. It signifies blood relatives who hold him as their greater, who revere him, and obey him, and those who are lesser than him in wealth, power, and wisdom, and who consult him in their deeds and in their necessities, and who as

Although we do not usually think of the third house in this connection, other traditional authorities also relate the third house to faith and religion. However, as subsequent text makes clear, the third house is connected to sects and cults involving a smaller portion of the people, while the ninth house is connected to religions that include most or all of a population. This was a very important distinction to the medieval and renaissance mind. We must also remember that Greek astrology believed that the third house was the house of the goddess, as the ninth was the house of the god. I leave it to the reader to understand whatever connection there might be between the goddess and sects. [RH]

... ***tercia domus significat fratres,*** *et sorores et propinquas amicicias et dilectiones fidem* ***ac*** *religionem mandata et legates* ***mutationes ac*** *itinera minora* ... The punctuation of this passage combined with some elements that one might not expect of the third house make this somewhat problematic.

[5] *patientiam.*

[6] This probably arises from the opposition of the third house to the ninth. [RH]

[7] *esse*

much as possible desire to perform their actions according to his counsel and assistance.

Whence if a question concerning any of the aforesaid things is made, you ought always to give the third house to it, and the first house to the querent, so that if anyone should ask about blood relatives or any of the aforesaid with Aries ascending or any other sign, that first house is given to the querent while the third is given to the one about whom the question is asked, and according to what you will see from the lord of the third house, according to that you will judge, whether good or evil, the lord of the third house will signify it. If anyone is born and you want to know what fortune he will have from brothers or from any of the aforesaid, see how the lord of the first holds himself with regard* to the lord of the third, and how they aspect each other, because if they aspect each other with an aspect of love and receive[1] each other, there will be love and goodness between them; if however they aspect each other with an aspect of enmity, he will not rejoice in them nor they in him, nor will he have good from them nor they from him. Moreover it is fitting that you inspect the lords of the triplicity of the third house. If the first [lord of the triplicity of the third house] aspects the lord of the first with a good aspect, namely a trine or a sextile, or receives him, it will be well for him from those brothers which are signified by that planet and understand the same regarding the other two.[2] And when the lord of the first house should aspect any of them[3] with an evil aspect, there will be evil for him with and from those brothers who are signified by that planet. And if the lord of the first does not aspect any of them, it will be for him with and from all brothers just as it is with strangers. Understand the same regarding the Moon as I have told you regarding the lord of the first. Also if the condition[4] of any of those significators is better, it will be better for those brothers who are signified by that planet, both in their fortune and in other things; if the conditions[5] of any of those significators is worse, for those brothers who

See the Appendix for a discussion of the various kinds or reception and receiving. [RH]

[2] Remember that it was previously stated that the first triplicity lord rules younger brothers, the second middle brothers, and the third elder brothers. [RH]

[3] The triplicity rulers of the third. [RH]

[4] *esse.*

[5] *esse*

are signified by that planet their condition[1] will be worse. Moreover you ought to know that the third house is always the Ascendant of the brothers, younger relatives, neighbors, and other persons which are signified by it; and the first house is always the querent unless in exceptional cases, which you will find in the places allotted for it.

Let it be posited that someone asks regarding the deeds of his brother or sister, and that Leo is rising and Libra is the third house, the first is the Ascendant only of the one who asks, and the third is the Ascendant of the one about whom it is asked. Whence you ought not to judge according to the lord of the Ascendant [of the figure] but according to the lord of the third, and according to what you will see regarding the nature[2] of the lord of the third, so you will judge regarding the deeds of the brother of the querent.

Again, if the first lord of the triplicity of the third house is well [configurated] with the lord of the Ascendant it will be well for the native or querent with brothers, neighbors, younger relatives, and others who are signified by the third house in the first third part of his life and [it will be well] for them from him. And if [it is well] with the second lord, it will be well for him from them and for them from him in the second third of the native's life. And if [it is well] with the third lord, it will be well for him from them and for them from him in the last third of the native's life. And to the contrary [with all of the preceding] if they regard each other evilly.

And the third house has these other significations: It signifies the substance of household servants because it is the second from the second; and the fathers of hidden enemies, their houses, and other things because it is the fourth from the twelfth. It signifies friends' children because it is the fifth from the eleventh; and the infirmities of kings because it is the sixth from the tenth. It signifies the enemies of religious men, their partners, and lovers because it is the seventh from the ninth; and the death of absent people, and the household servants of their enemies, and their assistants because it is the eighth from the eighth; and the religion of wives because it is the ninth from the seventh; and the professions of servants because it is the tenth from the sixth; and the friends of children, and their fortune because it is the

[1] *esse.*

eleventh from the fifth; and the hidden enemies of fathers, and their[1] large animals because it is the twelfth from the fourth.

## On the Fourth House.

Alchabitius said that the fourth house signifies fathers, homes, lands, grandfathers and all ancestors in the same direct line,[2] older men, sisters,[3] and all inheritances, except those things which are inherited from the dead, and which are talked about in the eighth house.[4] It signifies all immoveable things which are in [or on] the earth or above it such as buildings, towers, roofs, cities, castles, and the like. It also signifies hidden treasures and whatever is buried or subterranean. And Adila said that it signifies hidden and secret things,[5] prisons and prisoners, those who are hidden or are placed in the earth, and whatever happens to the dead in their grave and after burial, also whether they are buried, burned, or one's body is forsaken because it is not cared for as sometimes happens in hangings, decapitations, or other killings. And Mansor said that it signifies the end of things. Alezdegoz said that the first lord of the triplicity of the house of fathers signifies the father, the second, cities and lands, the third, the end of things and prisons. Whence this must be considered in someone's nativity or in any question that may be made to you concerning any of the aforesaid things, that you ought to inspect the fourth house if you wish to know the things which ought to happen to the native or querent from those matters which are signified by the fourth house or by the lords of its triplicity. See which of them is of better condition[6] and judge regarding those things according to what you see. For if the first lord of the fourth house is of good condition[7] and aspects the lord of the Ascendant by a good aspect, namely by a trine or sextile, or the Ascendant lord

[1] That is, of the fathers. [RH]

[2] *omnes antiques ex recta linea ascendentes.*

[3] Note that while brothers are clearly third house, sisters, according to Alchabitius are fourth house. [RH]

[4] In other words the fourth house has to do with heritage more than inheritances. [RH]

*occulta et occultata.*

[6] *esse.*

[aspects] him, there will be good for the native or querent from the father and for the father from him, or for the grandfather, the great-grandfather, for the mother-in-law,[1] and for all grandparents, although the mother-in-law is signified by accident by the fourth house.[2] And if, indeed, the second [ruler of the triplicity of the fourth house] is in good condition,[3] good things come to him from houses and lands, and from inheritances he will inherit from the aforesaid persons. And if the third [ruler] is in good condition,[4] there will be benefit for him from prisons and prisoners as sometimes happens to guards of captives and the like, and from the ends of things, as sometimes happens for those finishing lawsuits, or a war, or in mediating between some men at a market as frequently happens with the sellers of horses, or of other things the sale of which requires a go-between, and similar matters. And if the aforesaid significators are unfortunate or in bad condition,[5] it will go evilly for him from the aforementioned things. And you ought to consider in what part of life this happens to him, because the first lord of this triplicity signifies what happens to the native in the first third of his life, and the second in the second, and the third in the third, as has been said in the other houses.

And the fourth house signifies the substance of the brothers because it is the second from the third; and the brothers of the household slaves and servants,[6] because it is the third from the second. [It signifies] the children of hidden enemies because it is the fifth from the twelfth; and the sicknesses of friends and of the household slaves of the king because it is the sixth from the eleventh. [It signifies] the enemies of the king because it is the seventh from the tenth;[7] and the death of religious men because it is the eighth from the ninth. [It signifies] the religion of those absent because it is the ninth from the eighth; and the professions of enemies, of partners, and their mothers because it is the tenth from

[1] The actual form here is *socero* which is a masculine form. However see the next note. [RH]

[2] Perhaps by derived houses: the fourth is the tenth from the seventh and therefore the mother of the partner or the mother-in-law of the native.

[3] *esse.*

[4] *esse.*

[5] ***mali*** *esse.*

[6] *fratres familiariorum et adiutorum.*

[7] From this it rules the party out of power in modern mundane astrology. [RH]

the seventh. [It signifies] the friends and fortune of slaves because it is the eleventh from the sixth; and it signifies the hidden enemies of children, and their larger animals because it is the twelfth from the fifth.

## On the Fifth House.

Alchabitius said that the fifth house signifies children, delights, legates, gifts, and what is said about a man after his death. And regarding the fifth house he said that it signifies sensual enjoyments and clothing. And Vuellius[1] said that it signifies charts and books, messages and news. Alchaiat [said] that it signifies everything in which faith is had, honor, a petition, a woman, friendship, the condition[2] of cities, of fruits, and of inheritance. And Alezdegoz said that the first lord of the triplicity of the fifth house signifies children and their life, but the second lord signifies sensual delights, and the third legates. Whence one ought to look at the lord of anyone's nativity or of his question to see how it is situated with regard to the first lord of the triplicity of the fifth house which is called the house of children. Because if it should be situated well with regard to it, it will be well for him because of children and for them because of him in the first third of his life. If it is similarly with the second lord, in the second [third of life], and with the third lord, in the third. But the life of the children is taken more from the first lord of that triplicity than from the second or third. Now look to the lord[3] of the fifth house, how it regards the lord of the first house. For if the lord of the fifth is joined with the lord of the first by a laudable aspect, to wit a trine or a sextile, or it is in the first, or the lord of the first is in the fifth, he will have children, and especially if Jupiter is then in the fifth, or is joined to the lord of the fifth, or to the lord of the first by good aspect, or is in the third, in the eighth, or eleventh, with the lord of the first, or with the lord of the fifth, or with the Moon, the children live, and it will be well with them. But if Mars is in the place[4] of Jupiter, the native will have sons, as we will see in the chapter on children. The death of children will be more widely discussed in the [sections on] judgments, and nativities in the chapter

[1] Perhaps Vettius Valens?

[3] The sign ruler, rather than the triplicity ruler. [RH]

[4] House? Probably not, as Bonatti usually uses *domus* for house.

on children.

Likewise, one must examine all of the lords of the triplicity of the house of children, and see which of them better aspects the lord of the first, or the lord of the fifth, or the fifth house itself, because if the first should aspect better, he will have children in the first third of his life, if the second lord, in the second third.[1] And if some one of these is the lord of the first, or the lord of the fifth, as sometimes happens, it signifies children in its own one-third part of the native's life.

This house also has these other significations: [It signifies] the goods of fathers and of other elder relations because it is the second from the fourth. Whence, if its lord is joined to the lord of the first or to the lord of the second, and is received[2] by one of them, the native or querent will possess their goods in whole or in good part. And if the lord of the second is joined to the lord of the fifth, and the lord of the fifth receives him, the parents come to possess his goods. [This house] signifies the brothers of brothers, if he has brothers from another father, or from another mother[3] because it is the third from the third. [It signifies] the sicknesses of hidden enemies because it is the sixth from the twelfth; and the enemies of friends because it is the seventh from the eleventh; and the death of kings and of those who are signified by the tenth because it is the eighth from the tenth; and the long journeys of religious men, because it is the ninth from the ninth; and the professions or dignities of those absent, because it is the tenth from the eighth. [It signifies] the friends of the enemies of the native or querent and his partners because it is the eleventh from the seventh. [It signifies] the hidden enemies of slaves because it is the twelfth from the sixth.

Presumably one does not have children in the last third of life, but this is no longer a safe assumption. [RH]

[2] See the Appendix for a discussion of the various kinds or reception and receiving. [RH]

[3] This appears to refer to the situation in which one has a half-brother or sister by another parent, and that half-sibling also has siblings. These siblings of the half-sibling are the ones referred to by the fifth house. Note that contrary to modern practice this logic is not used to refer to a second sibling, the third being one's first sibling. [RH]

## On the Sixth House.

They said that the sixth house is [the house] infirmities, of slaves and handmaids. And this house is called [the house] of sicknesses because it is beside the house of play and sensual delights which is the fifth, and it goes toward the seventh, which is the house of public enemies. And Alchabitius said that it signified whatever of the future there is before old age, and it signifies the end of **life.**[1] And Adila said that it signifies servants,[2] and beasts which are not ridden. And the sixth house signifies vassals, judgments,[3] and that it signifies movement from place to place. And **Zahel** said that the sixth house is cadent from the" Ascendant and does not aspect it and that it is a malignant place. And Alezdegoz said that the first lord of the triplicity of the sixth house signifies infirmities and convalescences from those infirmities and from evil things. The second [lord of the triplicity] signifies ***vernaculi***[4]and servants;[5] the third [lord of the triplicity] the things which he may find from them, their usefulness and works; and it is the significator of beasts or herd animals, and of all quadrupeds, their strength, number, and whether he holds onto them or loses them;[6] and [it is the significator] of prison and detention. Whence it ought to be seen how the lord of any nativity or question regards the lord of the sixth house, namely, whether it is joined to it by trine by sextile aspect, or bodily with mutual or perfect reception.[7] If it is so the native or querent will have fortune in all the things or from all the things which are signified by the sixth house. But if they should aspect each other by the aforesaid aspects without a reception, there will not be a great fortune for him from those things, although there may be some kind [of benefit] for him from them. But if they aspect each other by a square aspect, or by an opposition, without reception, it will be evil for him in all of and from all of the

[1] Now usually given to the fourth house. [RH]

[2] *famulos.*

[3] ***iustitias.***

[4] A ***vernaculus*** is a person born to a slave in the owner's home. They were considered part of the household, but their status was free.

*servos.* Also slaves.

[6] Literally, "the manner of their fewness in his hands or their egress from him."

[7] See the Appendix for a discussion of the various kinds or reception and receiving. [RH]

aforesaid. But if it is with reception the evil will be less. But if the lord of the first should receive the lord of the sixth, and the lord of the sixth does not receive him, it will be better for the slaves on account of him than for him on account of them.[1] Indeed, they will be unfaithful to him and deceitful. But if the lord of the sixth should receive the lord of the first, and the lord of the first does not receive the lord of the sixth, it will be better for him on account of them than for them on account of him. Indeed he does not like them, nor does he treat them well, though they benefit him, though they stand by him as faithful servants, and faithfully transact all his businesses.

And look to the lords of the triplicity of the sixth house. If the first [lord of the triplicity] is of better condition,[2] the aforesaid good things happen to him in the first third of his life, if the second lord, in the second; and if the third lord, in the third or last. And the contrary regarding evil things.

Slaves differ in condition from *vernaculi*,[3] for slaves are below the native in servitude, [while] *vernaculi* are without servitude and are in the family. And although Alezdegoz said that this house signifies quadrupeds, he did not have the same idea [as others], unless by quadrupeds he meant those which are not ridden, such as sheep, goats, pigs, dogs, and the like. Chickens, geese, ducks, hawks, bees and the like[4] are also comprehended under the sixth house—but not asses, horses, and the like.

In addition, this house has certain other significations: the substance of the children because it is the second from the fifth; the brothers of the fathers because it is the third from the fourth; those who are from another father because it is the fourth from the third and the children of household slaves because it is the fifth from the seventh. [It signifies] the enemies of enemies because it is the seventh from the twelfth; and the death of friends because it is the eighth from the eleventh; and the religion of the mothers, and the long journeys of kings because it is the ninth from the tenth. [It signifies] the profession and lay dignities of religious men because it is the tenth from the ninth (it happens that

[1] The slaves will benefit at his hands and he will not benefit so much at their hands.

See page 59, note 4.

[4] Which are small animals but not quadrupeds. [RH]

sometimes bishops and other religious men receive political office[1] and other lay dignities of this sort). [It also signifies] the friends of those absent, and the household slaves of enemies, and partners because it is the eleventh from the eighth. [It signifies] the hidden enemies of wives,[2] allies, and enemies because it is the twelfth from the seventh.

## On the Seventh House.

Argaphalon[3] said that the seventh house is the house of women,[4] and that it signifies weddings and contentions. And Albategni[5] said that it signifies participation, opposition, and every matter that is opposed. And Adila said that it signifies wives, war, and inimical matters. Alchabitius said that it signifies the half of the end of life towards old age. And Ven[6] said that it signifies thieves, those involved in bargaining,[7] partners, and that it is the house of buying and selling, and signifies weddings, the matter of marriages, fugitives, thieves, killers of travellers, and that which is lost. And **Zahel** said that it signifies battles because it is the western angle, and the seventh house is opposed to the Ascendant, it signifies contrarieties which appear between any persons, both the querent and the thing asked about. And according to some it signifies moderately long journeys, just as the first houses[8] signifies very short journeys which are from one district[9] to another in the same land, or from a city to gardens, or to enclosed areas or greens adjoining a city, or the like. And [it signifies] the worship of deity pure and most

*potestarias.*

[2] Very often Bonatti speaks of wives in the plural where we would expect wife in the singular. No doubt he is influenced by his Arabic sources.

[3] Unknown.

[4] Or wives. [RH]

[5] **Al-Battani,** the famous **Harrania,** Sabian astronomer/astrologer.

[6] Unknown.

[7] *placitantes,* from *placito.* This is a verb with a large array of meanings all of which are suitable for the seventh house. Here are some of the others listed by **Niermeyer.** "to placate, please oneself, to bargain, mediate, obtain, conclude an agreement, adjudicate, summon, sue, plead, bear witness." [RH]

[8] This is odd! Nothing is said anywhere else about the first house as relates to journeys.

[9] *contrata.*

simple, all the houses of the philosophers, the foreknowledge of things, the science of the stars,[1] and the diviner, and letters, legates, dreams, faith, and divine wisdom, and health, religion, rumors and every past and preceding thing. And it signifies a man displaced from a burden or from his own work, and the foreknowledge of future things and the things of a future age, thieves and those similar to thieves, wanderings or exiles, and the losses of things and causes of these. And this sign[2] is the enemy of the Ascendant.[3]

And Alezdegoz said that the first lord of the triplicity of the seventh house signifies women,[4] the second contentions, but the third associations.[5]

And it has these other significations: It signifies the substance of slaves because it is the second from the sixth; and the brothers of children from another father because it is the third from the fifth. [It signifies] the fathers of fathers for living fathers because it is the fourth from the fourth. [It signifies] the children of brothers because it is the fifth from the third; and the sicknesses of household slaves because it is the sixth from the second. [It signifies] the death of hidden enemies because it is the eighth from the twelfth. And it can be said that it signifies the death of larger animals. It signifies the religion of friends and their long journeys because it is the ninth from the eleventh. It can also be said that it signifies the profession of the king (although this does not seem totally appropriate) because it is the tenth from the tenth. It signifies the friends of religious men and their fortune for it is the eleventh from the ninth; and the hidden enemies of those absent, and the household slaves of enemies because it is the twelfth from the eighth.

Astrology. This phrase, "the science of the stars" is a direct translation of the Arabic. In Albiruni Astrology is distinguished as *'ilm al-tanjim* (the usual word for astrology) and *'7m ahkam al-nujum* (literally, the science of the judgments of the laws of the stars or judicial astrology). *`ilm* is 'science', *al-tanjim* is 'of the stars'.

[2] Sic!

[3] The reader should appreciate that there is much here that one would not normally connect with the seventh house. Clearly some traditions now lost have been tapped into here. [RH]

[4] Or wives. [RH]

[5] *commixtiones*. Lit. 'minglings'.

## On the Eighth House.

Adila said that the eighth house is the house of fear and that it is called the House of death. This is because it is [the house] of the allies of public enemies, and follows the seventh house which is the opposition of the Ascendant. And **Alboali**[1] said that it signifies labor, sorrow, wars, those who condemn [the native], bellicose men, and the clients[2] of adversaries. And Alchaiat said that it signifies a trust and the management of an estate, skills, and intelligence. And **Zahel** said that the eighth house succeeds the western angle; and it signifies death and deadly poisons, and whatever is inherited from the dead, everything which dies, labor, sadness, and the allies of enemies or adversaries. And Alchabitius **said** that it signifies *Almaverith,* i.e., everything which is inherited from the dead, to wit, both from those who are not related, and those related, which the heirs ought to possess after the death of these. And it signifies the end of the years of life after old age. And Alezdegoz said that the first lord of the triplicity of the house of death, signifies the death, the second ancient things, and the third *Almaverith,* and whatever one's partners signify. And I assent to that which the aforementioned wise men said and I say that the eighth house signifies the dowries or goods of women, or the number of enemies or partners. He[3] said indeed, that it signifies usuries.

It also has other significations: the brothers of slaves because it is the third from the sixth; the sicknesses of brothers because it is the sixth from the third; enemies, wives, and the partners of household slaves because it is the seventh from the second; the religion and long journeys of hidden enemies because it is the ninth from the twelfth. And it is the profession and dignities of friends because it is the tenth from the eleventh; and the friends of kings because it is the eleventh from the tenth; and the hidden enemies of religious men because it is the eleventh from the ninth.

[1] Possibly **Haly**, or Albohazan **Haly** or Aben **Ragel Haly** aka Abu Hassan **Ali** Ibn Abir Ridschal. North African astrologer of **11th** cent (?). He also wrote on optics. [Additional by RH] What is strange here is that this name usually refers to Abu 'Ali **Al-Khayyat,** also referred to as Alchaiat. But Alchaiat is referred to in the next passage as well.

[2] This is 'client' in the original sense, i.e., one who is dependent upon a patron. [RH]

[3] Alezdegoz's opinion is resumed after Bonatti's interjection.

And Tiberiadis said that the ninth house is [the house] of faith and religion and of long journeys. And Adila said that it signifies vision, the worship of deity, all houses of religion, and the fore-knowledge of things. And Alchabitius said that it signifies wisdom, philosophy, scripture, books, letters, legates, the telling of future things, dreams; and it signifies mid-life. And Zahel said that the ninth house is cadent from the angle of the tenth house. And I say that it signifies fame according to how it and its lord are disposed. For if the lord of the ninth house is of good state,[1] and well disposed, and there are fortunes within it, such as Jupiter, or Venus, and they are free, and not impeded, or the Head of the Dragon [is in the house], it signifies the fame for the native and great honor. If however, there are infortunes with in the house, to wit, Saturn, Mars, or the Tail of the Dragon, it signifies infamy for him; and the more the malefic is impeded, the greater the infamy of the native will be. Alezdegoz said that the first lord of the triplicity of the ninth house signifies journeys, and what happens to the native or querent on long journeys. The second signifies faith, religion, and their strength and manner.[2] The third signifies wisdom, dreams, the science of the stars and the truth of these things, auguries, and work in these matters. And the ninth house has these other significations: the substance of household slaves, of enemies, of partners and of wives, of those absent and their assistants[3] because it is the second from the eighth. [It signifies] the brothers of enemies etc. because it is the third from the seventh; and the fathers of slaves because it is the fourth from the sixth; and the children of children because it is the fifth from the fifth; and the infirmities of fathers because it is the sixth from the fourth; and the wives, partners, and enemies of brothers because it is the seventh from the third; and the death of household slaves because it is the eighth from the second. It signifies the dignities of hidden enemies because it

[1] *esse.*

[2] *modum.* Literally a manner, way, measure or quantity. Bonatti seems to mean the spiritual path of the native.

[3] One must keep in mind, when reading Bonatti's delineation of the second house, even in his use of derived houses as here, that the second house was conceived of as relating to household slaves, *familiarii,* (or "assistants", *adiutores*) as well as to substance or money. Both were forms of moveable wealth.

is the tenth from the twelfth; and the friends of friends because it is the eleventh from the eleventh; and the hidden enemies of kings because it is the twelfth from the tenth. And this is the cause why prelates and other religious men are secretly opposed to kings.[1]

## On the Tenth House.

Albuas[2] and all the other ancients said that the tenth house is the kingly house and that it signifies *imperium,* rule, professions,[3] dignities and offices, and every skill which one may exercise and be called a "master." And he has been called Master whom God willed. But it [the tenth house] signifies mothers, the paternal grandmother, and all such old women, and grandmothers-in-law. Adila said that it signifies divine things, honors, political offices, and similar things. And Al-Kindi said that it signifies the king, glory, and fame of praise. Albategni said that it signifies judges judging a case and those supervising projects.[4] And a certain one of the ancients said that it signifies the substance stolen by a thief. Alchabitius said that it signifies half of the years of life. Alezdegoz said that the first ruler of the triplicity of the kingly house rules work, exaltations, and the elevation to a higher seat of authority, and to the highest dwelling. The second [lord] signifies the voice of command and audacity in the same. The third signifies its stability and durability.

Moreover the tenth house has these other meanings: It signifies the substance of religious men because it is the second from the ninth. [It signifies] the brothers of the household slaves of enemies because it is the third from the eighth. [It signifies] the fathers of enemies, of partners, and of wives because it is the fourth from the seventh. [It also signifies] the sons of slaves because it is the fifth from the sixth; and the infirmities of children because it is the sixth from the fifth; and the enemies, wives, and partners of fathers because it is the seventh from the fourth; and the death of brothers because it is the eighth from the

[1] A fascinating bit of astrological reasoning in view of some of the undercurrents of Medieval society! [RH]

[2] unknown.

[3] In the expanded sense of the English word 'magistery' derived from the Latin. [RH]

[4] ***operum*** *superstites.*

third; and the religion of the household slaves and of those absent, and of their long journeys because it is the ninth from the second; and the friends of hidden enemies because it is the eleventh from the twelfth; and the hidden enemies of friends because it is the twelfth from the eleventh.

## On the Eleventh House.

The eleventh house is the house of fortune, faith and hope. And Zahel said that it succeeds the angel of the midheaven, and that it signifies the substance of the king, and his return or tribute, and his knights, foot-soldiers, or auxiliary troops; and [it signifies] a man who follows the king or the first prince after him, and it signifies praises[1] and sons. And Alchabitius said that it signifies ministers, and the end of the years of the middle of life and from middle age to the previous [period].[2] And Alezdegoz said that the first lord of the triplicity of the house of faith signifies faith. But the second [ruler] signifies friends. The third signifies the utility, or the success[3] of these things. And the eleventh house has these other significations: It signifies the substance of the king because it is the second from the tenth; and the brothers of religious men because it is the third from the ninth; and the fathers of the household slaves of enemies because it is the fourth from the eighth. [It signifies] the sons of enemies and of partners because it is the fifth from the seventh; and the impediments and infirmities of slaves because it is the sixth from the sixth; and enemies and the wives of [one's] sons because it is the seventh from the fifth; and the death of fathers because it is the eighth from the fourth; and the religion of brothers and their long journeys because it is the ninth from the third; and the professions of household slaves because it is the tenth from the second; and the hidden enemies of hidden enemies because it is the twelfth from the twelfth.

## On the Twelfth House.

Adila said that the twelfth house signifies hidden enemies, deceivers and

[1] *laudationes*. This can also mean commendations and eulogies.

[2] *et a medietate in antea.*

[3] *profectum.*

persons who hate; and it signifies cows, horses, asses, camels and all similar animals which are ridden, and the like. It signifies injuries, sorrows, breast beatings, cryings, lamentations, whimperings, and the like, blasphemies, prisons and malevolencies. And **Zahel** said that it signifies shrewdnesses and evil cogitations. And Alchabitius said that it signifies labors and evil intentions; and it signifies the end of life, and that which happens to women from conception and from birth, either good or evil. And Alezdegoz said that the first lord of the triplicity of the twelfth house signifies enemies. The second [lord] signifies labors. The third signifies beasts and flocks. And indeed others say that all the lords of the triplicity of the twelfth house and its lord[1] signifies prisons and prisoners. And others have said that the eighth signifies those who have been imprisoned. Still others have said that the fourth house signifies prisons, however they do not contradict one another, because the fourth house signifies prisons because it signifies capture and the act of capturing, itself. But the eighth house signifies prisons because it signifies the very act of being imprisoned. But the twelfth house signifies prisons, because it signifies the place of the prison and the prisoner himself already in prison. This is how they differ. Moreover all the wise men agree in this, that the fourth house signifies prisons, because it is the principle of prison and incarceration, because if there were no capture and act of capturing, there would be no incarceration nor any act of incarcerating. And if there were no capture, and act of capturing, and incarceration, and the act of incarcerating, there would not be a place of incarceration nor any place in which anyone would stand incarcerated. And this house is said to be with respect to incarceration, for this reason, because it **falls** from the rising line[2] and because in this [house] is the joy of Saturn who rejoices in breast beating, lamentation, and the like.

And the twelfth house has these other significations: It signifies the substance of friends because it is the second from the eleventh; and the brothers of kings because it is the third from the tenth; and the fathers of religious men because it is the fourth from the ninth; and the children of the household slaves of enemies because it is the fifth from the eighth. And [it signifies] the infirmities of wives, etc. because it is the sixth from the seventh; and the wives and enemies of slaves because it

[1] By sign.

[2] The horizon. [RH]

is the seventh from the sixth; and the death of children because it is the eighth from the fifth; and the religion and long journeys of fathers because it is the ninth from the fourth; and the professions of brothers because it is the tenth from the third; and the friends of household slaves because it is the eleventh from the second; and the hidden enemies of the native or querent because it is the twelfth from the first. And I found a certain Florentine who gave the twelfth to the traveller.[1]

[Summary Comments][2]

It is fitting to consider and to know all these aforesaid significations of the houses so that if a question is made to you regarding some one of the aforesaid things, or anyone's nativity or a universal question[3] is shown to you, you are able to judge that question regarding all of the accidents of the native or querent, and of any of the aforesaid persons under one Ascendant. Although it might be difficult, nevertheless, for you it will be easier to discover anything which you may need to consider in your judgment, because if you have anyone's nativity, or his universal question,[4] or even another question, you will be able to judge for him what ought to befall him regarding all of the aforesaid significations, and what [ought to befall him] from all the aforesaid persons and what [ought to befall] all of them from him or because him.

And you will be able to say what should be regarding his own person, regarding his substance, and those things which are signified by the second house; regarding his brothers, and those things which are signified by the third house; regarding his parents, ancestors, and those things signified by the fourth house; regarding his children and those things which are signified by the fifth house; regarding his servants, and lesser animals, and all things which are signified by the sixth house; regarding his wives and all those things which are signified by the seventh house; that [which is signified] regarding death and all the things signified by the eighth house; that [which is signified] regarding reUgion and all things signified by the ninth house; that [which is signified] regarding professions and all things concerning his parents,

I do not know which astrologer Bonatti refers to.

[2] Title not in original text. [RH]

[3] See page 71, note 5.

[4] See page 71, note 5.

female elders, and all things signified by the tenth house; concerning friends and all things which are signified by the eleventh house; that [which is signified] regarding horses and beasts and regarding all things signified by the twelfth house. And thus you should understand regarding each house, namely of the second, third, fourth, etc, all the way to the twelfth. And you will know that each of them is for itself its own first, and it has a second, third, fourth, fifth, sixth, seventh, eighth, ninth, tenth, eleventh, and twelfth. And each of them has, besides itself, eleven other houses from which it receives significations—just as the first rising [house] receives from its own houses all the things which you by your own industry are well able to discern.

## Concerning the Significations of the Twelve Houses in the Contrary Direction [Namely] the Progress of the Aforesaid. Chapter VI.[1]

First Concerning the Twelfth House.

Another chapter, namely the sixth, on the significations of the planets in [the houses], the entry of which [significations] is [presented] in the opposite way of the previously discussed entries; through this is known what the planets do in each house in nativities or in questions beginning

This chapter contains a number of surprises and presents a number of problems. The delineations are quite surprising and seem contrary to the usual attributions of the houses until we realize that Bonatti arrives at them by means of derived houses contrary to the ordinary order of the houses. The plan seems to be to take each house from the twelfth to the first and speak of the significations indicated when the ruler of the house in question is found in each of the other houses seriatim. In addition to this, the houses have new meaning. The twelfth house becomes the first; the eleventh the second; etc. The house in which the lord of the house in question, is identified via derived houses. Thus if we consider the eleventh house and the question is about money, the lord of the eleventh in the first shows that the financial concern is related to a short journey (because, by derived houses, the first is the third house from the eleventh). Bonatti spends a lot of time on this section. He evidently meant it to be taken seriously. Yet he is not consistent in adhering to his schema and soon falls into counting houses from the Ascendant thus foiling his original intent, or does he merely shift reference points? At any rate, his inconsistency casts doubt on his method.

There is a recurring phrase used throughout this section. Wherever Bonatti uses the formula, "It signifies that." He means, "It signifies that it will happen."

from the 12th [house] backwards to the first.

For if someone's nativity is shown to you, or if a question is made regarding wealth, and the lord of the 12 is in the first house, it shows that the native or querent will be enriched by his household slaves or by something other of the matters signified by the twelfth house, which have been described to you above.

And if it is in the second it will signify that the native or querent will make some short journey, or some minor move in the hope of profit, or that he will go to some fellow villager who is absent, or to one of his blood relatives younger than himself. The same happens to the native in the course of time in similar actions.[1]

But if the question regarding a given thing and [the ruler of the 12] is in the third, it signifies that that thing is hidden, secreted away in the house, or in some estate.[2] And if the thing should be buried, that it is buried in one of the aforesaid places.

If it is in the fourth, the whole of its signification will be in children or in similar things. And if the question is regarding a short[3] journey, it signifies that the journey will not be pleasing to him. Contrarieties will happen to him and it [the trip] will not be completed for him profitably. The same can signify that these [things] will befall the native in [other] similar things that he does.

But if it is in the fifth and there is a question about someone absent, it signifies that he is in the hands of certain other men who are or were his servants and are now secret enemies.

If however it is in the sixth, and there is a question regarding someone who is absent, it signifies that he regarding whom it is asked is in the hands of thieves and brigands, or of those who ambush travellers, or of those who have been expelled, or of paid thugs.[4]

If it is in the seventh, and there is a question, as was said, of one who is absent, it signifies his death, or that he labors under a pernicious illness.

And if you find it in the eighth, it is seen that he is far from that

*Illud idem accidet nato tractu temporis in similibus actibus.* The translation in the text is literally correct. It appears to be a formula saying the equivalent of "or similar kinds of things will happen to the native." [RH]

*predium.* The land of an estate or a farm held in freehold. [RH]

[3] Not long—*de itinere non longo.*

[4] *stipendiorum.*

place, or on a long journey, or that some cleric or religious man holds him against his will.

But if you find it in the ninth, it indicates that he is in the hands of some powerful man, or that his mother makes him stand where he is against his will.[1]

But if it is in the tenth, it signifies that he is in a place that is agreeable to him and with his friends and with those he loves.

But if it is in the eleventh, it signifies that he is not in a good state, indeed it is may be said that he is in the hands of certain enemies who because of hatred against him, desire to harm him, not knowing why, or he may be in distress, and labors, or in prison.

## On the Eleventh House and its Lord.

If the lord of the eleventh house is in the 12th and there is a question regarding wealth, it signifies that he will be enriched in absentia by his familiars or by those of equal station.

If it is in the first, and there is a question regarding a short journey, it signifies that the journey will be profitable and lucrative.

But if it is in the second and there is a question regarding a hidden thing, it signifies that that thing will be discovered at the querent's hand. You may say the same concerning immoveable property. And if there is a question regarding the grand parents, it signifies their state according to the condition[2] of that planet.

If it is in the third, and there is a question regarding children, it signifies a good condition for them;[3] it also signifies joy and happiness from them; also useful clothing and that everything is good.

And if it is in the fourth and it is a nativity or a universal question,[4] it signifies that the native or querent will be angry, toilsome, and hemmed in by infirmities. But if there is another particular question[5], it

Like in the comer, maybe? [RH]

[2] *esse.* Here, consider both the nature and state of the significator.

[3] *esse.*

[4] See page 71, note 5.

[5] That is, a *quaestio particularis* as opposed to a universal question or *quaestio universalis.* The particular question is what we know as a horary question. It deals with a specific question about a given aspect of life; such as "Will I find my lost keys," or."Is the recent rumor about my wife true?" The universal question was a technique devised

signifies that the querent will set free[1] his lesser animals, slaves, household slaves, and the like.

If it is in the fifth, it signifies that the native will be litigious, and that it falls out sinisterly for him in his litigations; likewise also for a querent. But if however it is Venus, it signifies that he will contract matrimony with beautiful women. If indeed, it is Jupiter, it signifies that he will have good partners and good fortune in mercantile trading. If however it is anyone of the others, there will happen the aforesaid according to disposition of that significator. For if it is well disposed, it signifies good. But if evilly, it will portend evil and signify the privation of his goods, or expulsion from them.

If however, it is in the sixth, and it is any of the aforesaid evils,[2] it will signify the death of the querent. And if it is in anyone's nativity, it will signify that he will die an evil death. But if it is Jupiter or the Sun, or even Venus, it will signify wealth because of a dowry,[3] or perhaps the possession of other good things. But if it is Mercury, or the Moon, and there is a question regarding a fearful thing, it signifies its voiding and annulment.

If it is in the seventh and it is a nativity or universal question[4] concerning a journey, and there is some [testimony] from the fortunes, it signifies profitable and lucrative journeys. If however, [the testimony] is from the infortunes, you are able to judge the contrary.

If it is in the eighth, it signifies that dominion and honor will turn his way, or that he will cling to professions Of the nature of that significator, accordingly as it pertains to him, or [he will cling to] a great man, or that his mother loves him above all her other children.

If however it is in the ninth, it signifies that the native or querent achieves as much as possible his own desires and that he will have hope regarding these things as much because of his friends as much as from other causes.

And if it is in the tenth, it signifies sorrows, change, tribulation and

by Abu Ma'shar to use a horary figure in lieu of a nativity when the birth time was unknown, to answer all questions about the native's life, as one would from a natal figure.

[1] *amissura animalia. . .* This could be read either as 'set free' or 'lose'. [RH]

[2] *fueritque aliquis praedictorum malorum.* Usually if Bonatti means malefics, he says *infortunae, malefici* or *malevolentes.*

[3] Or because of a gift.

[4] See page 71, note 5.

prison, and also the loss of larger animals, both in nativities and in questions.

## On the Tenth House and its Lord.

But if the lord of the tenth house is found in the eleventh in any question or nativity, it signifies that the native or querent will enter into the family of the king, or of any great man fit for a kingdom, or that he will have the wealth suited to him.

If however it is in the twelfth and there is a question regarding a short journey, it signifies that it will not be advantageous for him, and especially if it is a trip to fellow villagers, and to blood relatives younger than himself, and it renders him uncertain unless it [the journey] is for the sake of larger animals.

But if it is in the first, it signifies the acquisition of houses and of other farmlands, and he benefits, be he querent or native. And it signifies for him good, and a long life, and fortune from his elder blood relatives.

But if it is in the second, it signifies that the native or querent will be fortunate in children, and he will rejoice in them, and in food, clothing, and in acquiring substance, and all the more if the Part of Fortune is there.

If it is in the third, it signifies anger, labor, sorrows, and infirmities, nor will he be fortunate in smaller animals, or persons subjected to him. Nor is there yield for him from thence.

But if it is in the fourth and it is Venus or any of the changeable[1] planets, and there is a question concerning matrimony, it signifies that that [the marriage] will be completed. And if it is Jupiter, it signifies that the native or querent will have good wives, and good partners, and a fortune in mercantile trade. If however there is any [testimony] from the infortunes, it will signify that he will have law suits and discords, or separation in life from the place in which you shall find him, or from his own goods, and the more so if it is one of the lighter planets, and yet more if the fourth house is a moveable sign.

But if it is in the fifth and it is an infortune, it signifies the evil condition[2] of the native or querent, and his death and destruction. If

[1] Mercury? [RH]

however it is a fortune, it will signify that the native or querent will have a fortune in dowries of women, and the possession of other goods. And if it is a question regarding wealth, it will signify his fortune is in foreign lands.

But if it is in the sixth, it signifies long journeys not good for the native or querent, and full of labor and misfortunes, unless it is a journey for *vernaculi,*' or other servants or animals, nor is he fortunate in clerics.

But if it is in the seventh, it signifies that the native or querent will acquire honor, or a trade, and wealth through women, and because of women.

But if it is in the eighth house, it signifies that he will complete many things according to his own wishes, and of those things he hopes for, and especially from the things of the dead, and particularly because of friends or of some other fortunate affair.

If however it is in the ninth, it signifies that wrath and tribulation will come for the native or querent from things concerning which he desired to have the good and utility, and in which he had faith.

## On the Ninth house and its Lord.

If however the lord of the ninth is in the tenth in any nativity or question, it signifies that the native will have good, proper, and honorable familiarity with men, and especially with nobles and great men, and with the members of households of great men, and that he will reside with them, or will have profit from them, or from other magistrates.

But if it is in the eleventh, and there is a question regarding a journey, it signifies that the journey will be fortunate and will bear fruit, and the more so, if the trip is to friends or with friends. It will also signify that the native or querent will perfect many of his plans according to his wishes, or that he will cling to some great relative who is known to him.

If however it is in the twelfth, it signifies that some immoveable property[2] will come to the native or querent, unfortunate and somewhat

See page 59, note 4

[2] *re.v immobiles.* Real as opposed to moveable property, real estate. [RH]

harmful, although not long lasting, or that he will be harmed or injured by large animals.

But if it is in the first, and there is a question regarding children, it signifies that the querent or native will have good and useful children, and fortune in them, and from them. He will also be fortunate in clothing, and there will be lasting joys befalling him. He will rejoice in all delightful things, and will live well and honorably.

If indeed it is in the second, and there is a question concerning children or *vernaculi*,[1] or regarding smaller animals, it signifies wealth, profit, and benefit from them. You may also judge the same thing for the native from these.[2]

But if it is in the third, and there is a question regarding matrimony, or contracting a union, or making a mercantile transaction, it signifies good fortune in all the aforesaid, and the more so and more certainly, if the significator itself is fortunate. And the native or querent will be fortunate in his blood relations, and especially in elders[3] and fellow villagers. And he will be fortunate in lawsuits, and great litigations will befall him. And he will be fortunate in partnership and trading. Indeed, if it is Venus, it signifies that he is fortunate with women. If however it is one of the infortunes it will signify the contrary.

But if it is in the fourth, and there is a question concerning death, it signifies that death will come, and it will be according to the nature of the planet which is the significator of the aforesaid matter. It also signifies that the native or querent will inherit the goods of the dead, and especially immoveable property, and that he will acquire goods from dowries and on account of women. And if he does not make profit from any of the aforesaid causes, it is seen that he will become wealthy in foreign lands. If however any of the malefics is the significator of the death, for instance Saturn or Mars, it signifies an unpraiseworthy death, and these things will happen to him in some dwelling.

If however it is in the fifth, it signifies a laudable journey for the sake of children, or of clothings, or foods, or from messengers or announcements; and he will be fortunate in moderately long journeys.

See page 59, note 4.

[2] That is, for a native whose birthchart has the same configuration. [RH]

[3] Reading *senioribus* for the text's ***semoribus***. The Ratdolt edition of 1491 confirms this reading.

But if it is in the sixth, it signifies that the native or querent ought to be set in charge of, or to be prominent over base and lesser peoples, and that he is enriched from small animals and on account of these.

And if it is in the seventh, it signifies that his fortune is in matrimony or in women, mercantile trade, and in partnerships, and also in lands not his own.

If indeed it is in the eighth, it signifies that the native or querent will fall into prison, or grave or mortal sickness, and tribulation. Truly, if he should concern himself about large animals, there would follow thence destruction and harm, and nor will they assist to his profit, and it will not be doubted that they will harm and injure him

## On the Eighth House and its Lord.

If the lord of the eighth is in the ninth, and there is a question about someone who was absent, it signifies that the absent party is well and especially if his significator is a fortune, so that if it is Jupiter, it signifies that he associates with judges or with ecclesiastics, or he studies the learning of the sciences. If it is Venus, it signifies that he associates with women, or with those eating and drinking freely. If however, it is the Moon or Mercury, it signifies that he associates with diverse persons, and that he does not remain fixed, nor firmly in one place, or in one land. But if it is Mars and he is fortunate and strong, it signifies that he uses some skill which produces and is performed with iron and fire, and the effusion of blood. And it is seen that his association with these aforesaid persons is useful and fruitful for him.

But if it is in the tenth and there is a question regarding a short journey, and especially if the journey is to some great man or because of some magistrate, or because of some matter bringing honor to the querent, it will signify that the matter that the predicted things will come to pass according to the intention of the querent.

If indeed, it is in the eleventh, it will signify that his friends are zealous in causing him to acquire some immoveable property which is beneficial and honorable for him, if the question is about this.

If however, it is in the twelfth and there is a question concerning children, it signifies a bad filial relationship with them or that they do not live, and if they shall not live, he will not rejoice with them or from them. It will signify also that poison will be given to the native or querent in his food, and that he will not be fortunate in garments and

that, for the most part messages[1] and news displeasing to him will be brought to him.

But if it is in the first, it signifies that he will have a mediocre fortune in household servants and *vernaculi,*[2] and in smaller animals, and that he will not be oppressed by many things or with serious illnesses.

But if it is in the second, it signifies that the native or querent will have many women on account of whom there follows wealth and benefit, and that he will have a fortune in the selling of moveable property. Notwithstanding, if he contracts a partnership with anyone, it will not last long, and he will be litigious with his own family.

But if it is in the third, and there is a question concerning a short journey, it signifies death on that journey. And if there is a question concerning a dowry, it signifies that he will have it, and with those who are close by, or in a country in which the querent lived; but to the contrary [if the question is] about an inheritance.

If however it is in the fourth and there is a question concerning a long journey, it signifies that it will be evil, difficult and long, and it also signifies that the querent will get an evil reputation in that [journey]. And if there is a question concerning some cleric, it signifies that he is evil and dishonest, and has little faith in divine things. You are able to say the same thing regarding one absent, if there is a question concerning that.

If however it is in the fifth, it signifies that the native or querent will have [good] fortune in children, consuming food, and in garments. And if there is a question regarding marriages or letters, it signifies good messengers, and the letter contains good things.

But if it is in the sixth and there is a question regarding fortune, it signifies that it is weak and not well established, nor will the native or querent be fortunate in friends; nor will they really be honest to him; however he will be fortunate both in household slaves and servants, and in smaller animals.

Indeed if it is in the seventh, and there is a question concerning prison or infirmity, concerning which one is in doubt, it signifies that the querent will see, or will run into that which he fears or is in doubt

***ambaxata.*** This appears to be a variant on the Medieval Latin *ambasciata, ambaxiata,* which means 'embassies', 'envoys' and messages sent by the same. [RH]

[2] See page 59, note 4.

about, and this happens to him because of a woman or a partner or a merchant; and one must fear for him lest there be trouble from thieves, exiles, or those who have been driven out, or by the sport or treachery of women.

## On the Seventh house and its Lord.

If however, the lord of the seventh is in the eighth in anyone's nativity, or his question, it signifies that the native or querent will be enriched by the occasion of someone's death, or that he will inherit the goods of the dead. And if there is a question concerning the death of a partner, a merchant, a wife, or an enemy, it will signify that. And if the question is concerning one absent, it will signify that the absent one marries while absent; and it will be possible that he is incarcerated because of the woman.

If it is in the ninth, and there is a question concerning some journey, it signifies that that journey will be unprofitable and not lucrative, but rather destructive, and the more so, if the ninth is the house of any of the infortunes, or if any infortunes impeded are in it. But if the question is whether a man will be joined with some woman, or is for one who desires to enter into some church, it will signify that. If however the question is whether someone will find enemies on the way, or is about a wife who is suspected of committing adultery with a cleric, or that she intends to go to some other land, or to another place, or the cleric who himself says that he is going to be inimical to the querent, it will signify that. If however, the question is concerning one who has been expelled or exiled, it signifies his return.

But if it is in the tenth and the querent has doubts lest the king or other lay person in authority, would be antagonistic to him, or if his enemies will have dominion over him, or if the adversaries will win a legal case against him without contention, or if the lord or judge is more favorable to the enemies or adversaries than to him, it will signify that. If indeed the question is whether the lord or other authoritative person set over him, or a physician, corrupts or deals with his wife, it will signify that thing. But if there is a question concerning contracting an association with the native, it signifies that the association will be good, useful and honorable; and the more so and the more useful if the association concerns immoveable property, and that the querent because of this attains to some skill or some profession.

But if it is in the eleventh, and it is a question concerning children,

it signifies that his children will be fortunate and that he himself will be fortunate in them and from them, [that he will be fortunate] in garments, with this added; if the planet as significator is a fortune and is fortunate and strong. And fortune follows the querent wherever he is. You can say that same thing about friends and the household slaves of a king and a great man who is fit for kingship.

If however it is in the twelfth, it signifies that wrath and sorrow and the infirmity will happen to the native or querent. I say this if the significator is an infortune or has been made unfortunate. If however, it is a fortune or is fortunate, it will signify that he will obtain animals both larger and smaller, and also the arrest and incarceration of enemies.

If indeed it is in the first and is a fortune and fortunate, it signifies that the native or querent is fortunate, so that his state can scarcely be improved. If however it is an infortune and unfortunate, his state cannot be made worse, nor his condition[1] in all actions besides in banishment and exile, because it signifies for him reversion to the land from which he was expelled. But if a woman is ejected from the home by her husband, or she should absent herself by her own action and the question is regarding this, it signifies that she will return completely.

If however it is in the second and there is a question concerning the death of an enemy or of a wife or partner, it signifies that. It also signifies the loss of moveable property because of thieves, or destruction because of enemies, or because of sport, and he will find that his family is inimical to the native or querent.

But if it is in the third and there is a question regarding a journey or blood relations, it signifies that the it [is] good and beneficial, provided that there may not be any of the infortunes there, and especially the Tail of the Dragon. If, however, one of the fortunes is there and the journey is by land, it will increase the benefit and the more so if the third sign[2] is earthy. If however it is by water, a watery sign will be better than an earth sign.

But if it is in the fourth, it signifies that his enemies will take possession of the immoveable property of the querent, if the question is about this. And if the question is whether the father or grandfather or

[2] Here, as well as in many other places, Bonatti seems to be going back and forth between the reasoning of a quadrant house system and that of equal houses. [RH]

father-in-law will take a wife, it signifies that it will occur. It will even be possible that one of the aforesaid will move to sue him concerning some matter.

But if it is in the fifth and there is a question concerning a thing which the querent desires to have or acquire, it signifies that it is fortunate. It also signifies that his friends will be strong and constant for him, and it will be also possible for him that his children and whoever are held in place of children are inimical to him. And if the question is regarding marrying, it will signify that. And if he will hold his wife suspect, it is seen that she is not without stain, and it is seen that his enemies bear off his garments from him, or perhaps thieves bear them off from him, or that his enemies take his children.

If indeed it is in the sixth and there is a question concerning prison, it will signify that. It is seen that the same ought to be said regarding being ill. And if he should hold his wife suspect, it is seen that she has an affair with some young boy, or that she will otherwise be an enemy to the querent. And if the question is regarding smaller animals, it is seen that enemies bear them off from him. And if a woman asks, whether her man has doings with a young girl about whom the wife has suspicions, it is seen that they are true. It is even seen that he will have children by her.

## On the Sixth House and its Lord.

If the lord of the sixth house is in the seventh, and there is a question regarding infirmity, it signifies that the cause of the illness is love, as in passionate love. And if it is regarding one serving, it signifies that the querent will obtain that one, however it is not seen that the servant is truly faithful to him. And if it is regarding selling, it signifies that it will be very profitable. He must be wary, however, that he overly persevere in this, lest it end in his destruction.

However if it is in the eighth, and there is a question regarding the death of a household slave or of smaller animals, it signifies that. And if it is concerning a dowry or an inheritance from the dead, or regarding wealth from blood relatives, especially those younger than himself, or from fellow-villagers, it will signify that the asked for thing will come.

But if it is in the ninth, it signifies that the querent will go or make a journey for the sake of an immoveable property, and that he will possess it, or that he will enter into a church or a religious order, or will have conversation with clerics.

But if it is in the tenth in a nativity or question, it will signify to the native or querent that he will have good and honorable children. And if anyone should ask whether his lord is sick, or he will be deposed from his honor, it is seen that it must be doubted that it will happen thus.

And if it is in the eleventh, and there is a question regarding animals, it signifies that they are useful. And if the question is whether a friend is ill, it will signify that. In other [cases] the fortune of the querent will not be well disposed.

If it is in the twelfth, and there is a question is regarding the infirmity of slaves, or of those who imprison, or of animals, it will signify that.

If however it is in the first house, and there is a question regarding those serving, or regarding lesser animals, what will happen to them, it signifies that they do not stay long in one's hands, and if they should stay, they will become ill; they will be profitless to the querent.

But if it is in the second, and there is a question regarding entry into a church, or regarding some long journey, it will signify that it is good, beneficial, and profitable.

But if it is in the third, and there is a question regarding a dignity or trade with fellow villagers, or concerning displeasure with one's blood relations, it signifies that it will yield for him according to the thing asked, nor will the time be prolonged for this.

But if it is in the fourth, and there is a question regarding immoveable property,[1] or regarding his own blood relatives older than himself, it signifies good luck in these things. But if the question is regarding a city, or a castle, it will signify that diseases will happen within it, and the dwelling therein of evil men who are studying and laboring to do evil.

If indeed it is in the fifth, and there is a question concerning those things of which the querent should be glad or rejoice, or concerning garments, or pregnancy, it will signify that. And if the question is regarding any illness, it will signify that it is from witches[2] or from

*de rebus stabilibus.* Accordng to Niermeyer, this would be synomymous with *de rebus immobilibus*, or immoveable property. [RH]

[2] *maleficiis*. [RH]

magical spells.[1]

## On the Fifth House and his Lord.

If the lord of the fifth is in the sixth, and there is a question whether a child will get ill, it signifies that it will happen. And if it is regarding the possession of slaves or of small animals, according to what the question was, it signifies that it will be thus. But if there is a question concerning eating, or regarding garments, it would signify a sinister outcome for the querent. And if the question is regarding a messenger, it will signify illness or wrath for him on a journey, and that he carries an evil letter or message as an envoy.[2]

If however, it is in the seventh, and there is a question concerning the conditions[3] of a son, it signifies that he will couple, and will do this against the will of the parents, and it ought to be feared that the son will fall into the hands of enemies, if he has them, or that he himself will become a doorkeeper,[4] or that he dallies with whores; or perhaps he clings to merchants. And if Mars or Saturn are there, or the Tail of the Dragon, or Venus, it will signify evil for all the aforesaid things. And if the question is regarding a theft, it will be seen that his son is the thief. If however, there is a question regarding one who has been driven out or an exile, it signifies good for him. Indeed, it portends joy for him, and his return to his own land.

But if it is in the eighth, and there is a question regarding inherited goods, and especially immoveable properties, it signifies that the querent will possess them. The same ought to be said regarding dowries.[5] However, if there is a question concerning an absent party, it signifies that he is well. And if the question is whether hereditary goods will pass to the hand of a son, it signifies that. And if it is concerning pregnancy, it will signify that the foetus will not be vital.

But if it is in the ninth, and there is a question regarding a son,

*facturis* from *factura* meaning 'creature', 'structure', or 'magic'. The context suggests the last. [RH]

[2] See page 77, note 1.

*esse.*

[4] *zanitor* = *janitor.* [Additional by RH] This is probably intended lo indicate a generally low status.

[5] *dotalibus.* Literally things received as part of a dowry.

whether he will enter the church, or if he will undertake some great journey, it will signify that. And all the more so if he is the son of any cleric,[1] and it will be good and complete. And it will be seen that all these things will be beneficial for the querent. And if there is a question on behalf of the Roman Church, it signifies that she rejoices or is glad concerning the thing asked about.

But if it is in the tenth, and there is a question whether a son would get a job or office, it will signify that with labor and exertion; and it seems that it [the job or office] is rather over beasts and vile persons.

If indeed, it is in the eleventh, and there is a question regarding trading, or contracting a union, or coupling, and Mars is the significator, it will signify wrath and sorrow regarding all of the aforesaid. And the querent could even be incarcerated on that occasion.

But if it is in the twelfth and there is a question whether a son would be incarcerated or not, and there is doubt regarding this, it signifies that [it will occur]. If however, there is a question regarding infirmity of his, it signifies its prolongation. If [it is regarding] great animals, it will signify good and profit from them. However there is concern that they may be taken from him by auditors[2] under some appearance of right.

If however it is in the first, and it is a nativity or a question about life, it signifies a long life and an honorable one, without danger, and it seems that there may be an ecclesiastical preferment.[3]

But if it is in the second, and there is a question regarding wealth, it will signify that and especially concerning moveable property, or concerning a profession or office, or perhaps [it will come] from a lord or great man. And if there is a question regarding children, it will signify them. If the question is regarding a messenger or a letter, whether it will come, it signifies that [it will], and with benefit and honor. One must be cautious concerning sons, if he has sons, lest they

[1] Hey, wait a moment! I thought that was a no-no. Many of Bonatti's clients were clerics. He got to know them intimately, it appears.

[2] *auditor.* This word means literally 'hearer', but also means 'student', 'auditor' in the modem sense of the word, or a particular type of judge in a law-court. Either of these last two meanings could be appropriate here. [RH]

[3] *et videtur quod sit causa ecclesiē* The phrase *causa ecclesiē* could have a wide variety of meanings including 'affair of the Church', and 'property of the Church', in addition to the one proposed. This one seems to make the most sense in context. [RH]

harm him because of moveable possessions. And if there is a question concerning the family estate,[1] it signifies that all his family servants will rejoice, and will strive in good faith to be rich.

And if it is in the third, and there is a question regarding a journey to fellow villagers or to blood relations, it signifies that, insofar as it is in itself fortunate and good. It signifies joy on account of garments and eating and there will advantage in everything.

But if it is in the fourth, and there is a question concerning a hidden or secret thing, it will signify it. And if it is concerning a immoveable property,[2] it signifies wrath, distress, and tribulation. And if it is concerning the father, or the grandfather, or a father-in-law, or a stepfather, and it is concerning his having a son, it signifies that he will have one. And if the Tail of the Dragon should be there, then it signifies detriment and evil, and especially because of fire and the effusion of the blood of his tenants.[3] And if the question should be regarding the end of any matter, joy from it will follow the querent on the occasion of eating, garments, or a betrothal, and similar things, unless the aforesaid Tail should cause the contrary. And if Venus is the significatrix and she is impeded, and the question is concerning an uncertainty of a city in which the querent lives, or concerning which he fears, he should fear lest it suffer detriment from outsiders overcoming it—unless a fortune is in the second [house] from the Ascendant, because then it diminishes the malice. If however a malefic is there it augments the malice, and the condition[4] will be worse in his city.[5]

## On the Fourth house and its Lord.

If the lord of the fourth house is in the fifth, and there is a question concerning younger blood relatives, it signifies joy for them and a good condition.[6] And if there is a question concerning their being[7] on the land

*facto familiĕ*. One of the numerous Medieval meanings *of factum*. [RH]

[2] *re stabili*. See page 81, note 1.

[3] ***habitatorum*** — This appears to be a mistake of some sort. [Additional by RH] The text is the same in the Ratdolt edition of 1491.

Reading *re* in this context as short for *re publico*. [RH]

***esse***.

[1] *esse*.

in which they are, or their separation, it signifies their separation from that land.

But if it is in the sixth, and there is a universal question[1] regarding the illness of the citizens of a city, or the inhabitants of the land, concerning which the question is asked, or concerning any other gathering or assembly, or even any particular house or family, or concerning servants or domestics, or concerning small animals, it will signify that [illness].

If however it is in the seventh, and there is a question regarding an exile or one expelled, whether he will return to his own dwelling, and by what means, and Mars is the significator, it will signify that the querent will return to his home land by means of the sword or fire or shedding of blood. But if it is Saturn, it will signify that he will return with wrath, sorrow, and sadness, and also by his own labor or [the labor] of those dwelling in that land, and this as if through desperation. If indeed there is a question regarding the state of immoveable property, it will signify the victory for the adversary, or for the one suing the querent. And if the question should be regarding a planned purchase, it signifies that it will come to the querent.

But if it is in the eighth, and there is a question regarding one absent, whether he will return or not, it signifies that he will return. And if regarding the circumstances[2] of a city or of another land, it signifies sicknesses, and mortalities about to enter into it. Understand the same regarding every house which is inhabited, and concerning older blood relatives. And if there is a question regarding a dowry or inheritance from anyone who is dead or about to die, or regarding the affairs of enemies, or of wives, or concerning a purchase, it will signify that these will come to the querent according to what has been asked. But if there is a question about doers of magic[3] or of any kind of witchcraft, it signifies that they are in the house.

But if there is an earthy sign on the fourth house,[4] it signifies that

See page 71, note 5.

[2] *accidentibus*. It could be translated as 'accidents', but it would have to be understood to mean 'accident' in the original sense of the word, as the word is use in the phrase 'accidental dignity'. [RH]

[3] See page 82, note 1.

[4] This paragraph almost seems out of place, but it does describe where things concerned with fourth house questions may be found. [RH]

they are under the earth. And if it is watery, they will be in a humid place. If however it is airy, they will be elevated from the earth. If fire, they will be in the highest part of the house.

But however if in the ninth house, and there is a question regarding a cleric, or a bishop, or the like, whether he will die or not, it signifies that he will die. And if it is concerning someone of his older blood relatives, whether he will enter into some church or in some religious order, it will signify that. If however the question is regarding a journey, it signifies that it will be hard, long, and unfortunate, unless he is going to travel for the sake of someone's possession. And if there is a question regarding the reputation of the querent, it signifies that it is vile [and] as though it were nothing.

If it is in the tenth, and there is a question concerning the profession or work or dominion, dignity or honor of any of the blood relatives older than he, it will signify that such will come to him according to what was asked. And if there is a question concerning the life of those [mentioned above], it signifies that their life will be long. And if there is a question regarding a possession which the querent desires that he should obtain, and especially immoveable property, it will signify that it will come to them. And if it is regarding the status of any city or land, it signifies the its increase and its elevation.

But if it is in the eleventh house, and there is a question regarding the fortune of the querent, or of another whose own [fortune] is asked about, it signifies that it will be good. And if there is a question whether public goods will come to the hand of his older blood relative, it will signify that. And if there is a question whether a count or the messengers of a count, of a potentate, or of another great man, will enter into some city, or someone's house, it signifies that he will.

And if it is in the twelfth house and there is a question regarding of any city or land, what will be concerning these, it signifies evil conditions[1] for it, and betrayal. And if it is on behalf of blood relatives, it signifies detriment for them, and evil condition, and also it can be that they are led to prison, or they grow ill with a sickness which becomes chronic. But if there is a question regarding large animals, or concerning any imprisoned person, or one absent, it signifies their return and reversion.

If however it is in the first, and there is a question concerning the

*malum esse.*

person of the querent,[1] it signifies an evil situation for him.

If it is in the second, and there is a question regarding wealth, it signifies that it will be, and especially from friends, and from immoveable property. But if there is a question regarding moveable possessions, one must be fearful lest they are taken from him and especially by older blood relatives.

But if it is in the third, and there is a question regarding wealth, it signifies that the querent does not obtain it, unless by chance from larger animals. And if there is a question concerning profit for younger blood relatives, or of those equal in age to the native, it will signify that profit [will come] from their own possessions or immoveable property.

## On the Third House and its Lord.

If indeed the lord of the third house is in the fourth, and there is a question concerning wealth, it signifies that the querent will gain immoveable property and [gain] from immoveable property. And if it is regarding some city or some castle, it signifies that its duration will be for a long time. You are able to say the same thing regarding a house or a province, that [wealth] will come according to its [nature.]

If indeed, it is in the fifth, and there is a question regarding children, it signifies that he will have them and will rejoice in them. And if it is regarding a journey of a son, or regarding those things which pertain to the third, or to the fifth house, the question will be good.

But if it is in the sixth, and there is a question regarding infirmity or regarding a matter about which the querent is able to be angered, it will signify that. And if it is concerning a servant or a handmaid, or concerning house servants[2] be they male or female, regarding a dog, hawk or goshawk, or anything of this sort, it signifies their flight.

But if it is in the seventh, and there is a question whether blood relatives or neighbors oppose themselves to him [the querent], or whether any one of his blood relatives will be married, or if a wife may

[1] The person of the querent = his whole body; so too with the person of the native. The terminology and concept is retained in modem legal parlance. To be harmed in your person is to be harmed anywhere in your body.

[2] *de famulo vel famula.*

have an affair[1] with some blood relative [of her own], or with a blood relative of the querent, or with one of the neighbors, it will signify that.

If however it is in the eighth, and there is a question regarding a death or a dowry about which the interrogator fears, it will signify that that which he fears will happen. And if there is a question regarding an inheritance from some dead person, or regarding a dowry of a woman, or regarding wealth in a land to which he intends to go, it will signify that, although with labor and fatigue. And if it is regarding someone absent, it signifies his return, although not quickly.

But if it is in the ninth, and there is a question regarding entering the church or some religious order, it signifies that. And if there is a question regarding someone's death and the significator is an infortune, or there is an infortune with [the significator] in the ninth, it signifies that [death], however not without that infortune. And if there is a question regarding a journey, it will signify that it [will be] good unless an evil [planet] operates against it. And if there is a question whether a bishop or other prelate may be friendly to him, it signifies that. You may say the same if it [the question] is regarding immoveable property, it signifies good for the querent.

If indeed it is in the tenth, and there is a question concerning a skill,[2] honor, or some other dignity or office, it will signify that. And if concerning a journey of the mother, or a powerful man, or someone else superior to the querent, it signifies that. And if [the question] is whether he will create or contract a relationship with someone older, it will be seen that it will happen.

But if it is in the eleventh, and if there is a question whether he will be a household servant[3] of the king or ruler, whether he will get possession of the kingdom's wealth or that of the public, it signifies that he will. Indeed it signifies that a fortune will come to the querent and that he will embrace it. And if it is concerning a journey, it signifies that it is fortunate and good.

But if it is in the twelfth, and there is a question regarding blood relatives it signifies that they will be ill, or incarcerated, and surrounded by betrayal. And if [the question] is regarding large animals or

*rem.* This could also mean other types of dealings besides an affair in the modern sense. The context does not makes this clear. [RH]

*de arte.*

[3] *famularis.*

regarding a prisoner, it signifies good for them.

But if it is in the first, and there is a question regarding the life of the querent, or [concerning the life] of another present with him to ask, it signifies that it will be long, useful, and good.

But if it is in the second, and there is a question concerning moveable possessions, he ought to beware lest fraud happen to him from his blood relatives, or from those he lives with, or even from his household servants.

## On the Second House and Its Lord.

If indeed the lord of the second is in the third, and there is a question whether the querent should lose such things as he has, it signifies that he will lose them, and this happens because of neighbors, or [because of] short journeys, or blood relatives.

But if it is in the fourth, and there is a question regarding wealth,[1] it signifies that the native will lose that [wealth], because of the father or some other of his blood relatives. And if it is regarding immoveable property, hidden things, or subterranean things, it signifies a good situation for the querent.

But if it is in the fifth, and there is a question regarding children, it signifies that the querent will have them. And if there is a question which he should not want to make known to you, it signifies that his intention is regarding children or on behalf of children. And if it is regarding a messenger, it signifies that he will come, and if there should be a doubt whether a daughter or step-son may bear off his goods, it will signify that.

If however it is in the sixth, and there is a question whether servants and domestics will steal his property from him, or whether his family servants will become ill, it will signify that.

If however it is in the seventh, and there is doubt lest enemies or thieves or exiles carry off his goods, it will signify that. And if there is a question regarding one who has been expelled, it signifies that he will return to his fatherland. And if there is a question regarding marriage, a dowry, or a mercantile transaction, it will signify that the matter which he intends will come about for him, but that great utility will not ensue from it for him. And if it is regarding sport, it signifies it will be

injurious to him. You are able to say the same if there is suspicion regarding the wife or concubine, that they steal something from him.

But if it is in the eighth, and there is a question regarding a dowry, or a deposit,[1] or the recovery of a debt, or an inheritance from those dead, and the lord of the first house is stronger than the lord of the seventh, it will signify that it is acquired. And if there is a question regarding someone absent, it signifies that he will return.

If indeed it is in the ninth, and there is a question regarding property, one should fear lest it is taken away from him, and especially by the Roman Church.

But if it is in the tenth, and there is a question regarding wealth, it signifies that the querent will have a wealth of money from [his] art or from a lord, however he must be fearful lest the wealth is taken away from him by a powerful man or another ruler, and it is all the more serious if the question is regarding this very thing.

But if it is in the eleventh, and there is a question regarding fortune, it signifies that the querent will be fortunate. And if there is a question whether the querent will take possession of the goods of a count or those of another lord or magnate, it will signify that. However one ought to beware that this wealth is not born off from him by friends.

If indeed it is in the twelfth, and there is a question regarding the family, whether it will be made ill, it signifies that, and the illness will be long. You may say the same if it is regarding their incarceration. But if it is regarding incarceration, it signifies that they will escape. And if it is regarding large animals, the question will be good and useful for the querent.

## On the First House and its Lord.

If the lord of the first is in the second, and there is a question concerning wealth, and a fortune is in the second, it will signify that by himself and through himself. And if there is an infortune in the second, it signifies the contrary.

And if it is in the third, and there is a question regarding a journey to blood relatives or to those one lives near, it signifies that it will be good and useful.

[1] Of money? [RH]

If it is in the fourth, and there is a question about taking possession, the question will be good, in every other thing it will be contrary.

And if it is in the fifth, and there is a question concerning the state of the querent, it will signify that [it is] good and that he will rejoice because of children, and feasting, and that he will be happy from this, and from these things which are signified by the fifth house.

But if it is in the sixth, and there is a question of a matter concerning which the querent may be going to have anger, or anguish, or doubt concerning a future illness, or disagreeable or base[1] labor, it will signify that what he fears will befall him. And if it is concerning the acquisition of slaves, or household servants, or attendants, or smaller animals, it will signify that.

If however it is in the seventh, and there is a question concerning the reckoning of the value[2] of a wife, or of a mercantile matter, whether or not it will happen, it signifies that it will. And if it is regarding an expelled man or an exile, whether he returns to his own home or not, it signifies that he will return, [but] in all other businesses it signifies the contrary.

If indeed it is in the eighth, and there is a question regarding an ill man, it signifies that he will die, and all the more if Mars is there, or the Moon or Mercury impeded. But if it is concerning the acquisition of property of another, or concerning a dowry, or concerning an inheritance from the dead, it will signify that.

If it is in the ninth, and there is a question regarding travel, or the entry of someone into some church or religious order, it will signify that. And if it should be a long journey, it signifies that the journey will not happen at the appointed time, and if it is begun, it will not be completed.

If it is in the tenth, and there is a question concerning some dominion, office, or dignity, it signifies that the querent attains that which he intends.

And if it is in the eleventh, and there is a question concerning any matter which the querent expects, and it is with friends or from friends,

*ignoto . . . labore*

[2] *de* ***computatione***. [Additional by RH] The Ratdolt text of 1491 has something that looks like *coputatione*. This could be a typo for either *computatione* as Zoller suggests or for ***copulatione*** which seems to make more sense in the context. In the latter case the phrase would read, "and there is a question concerning the coupling of a woman. . ."

and concerning which he has faith, it signifies that it will happen for him as he intends.

If however it is in the twelfth, and there is a question concerning a prison, or chronic illness, or melancholia, or concerning betrayal, or injury, or violence, that will be done to or happen to the querent, it will signify that. If Venus is there, or Saturn, or the Part of Fortune with the lord of the first (because they mitigate the aforesaid contrary things, and especially for a prisoner), it signifies indeed the exit of that man from prison. But if there is a question concerning travels or large animals, it will signify good.

If the significators should fall in the aforesaid places, see whether or not they may be aspected by the other planets, or whether they are joined with them in those places, because the good [planets] will augment the good and lessen the evil, but the evil [planets] will augment the evil and lessen the good.

Concerning the Ease of Discovering the Signification of Each House.

All these things I have introduced to you regarding the significations of the twelve houses so that it would be easy for you to find the signification of each house; because sometimes there are those, of whom I have seen many, who believed that astrologers ought to work only from the first and seventh house.[1] They gave the first to the querent and the seventh to the question, or to the thing asked about, which in my judgment is not right, and I have done this so that there is less work for you because it was laborious always to look through all the houses to find the significator of the asked about thing. And [I have done this] because I have not found that any of our predecessors concerned himself about this [matter] that I can ever remember, not that I believe that they were ignorant of these things, but because it tired them to go through the labor, and also they left it for the diligence of

[1] This is apparently a reference to an oversimplified system of horary that was about at the time when Bonatti wrote. Most modern horary astrologers would never resort to such a simplified system. [RH]

the wise.[1]

Whence if a question regarding anything is made to you, you will be able to know through what house you can find the significator of the quesited thing. And I might be able to tell you many other significations of the twelve houses, but I would lead you into such prolixity and confusion that it would make you tired, whence it seems to me that these things which I have told should be able to suffice for you, because very rarely or never do such questions happen to you, or such nativities, but that you are well able to satisfy through the aforesaid. Indeed you are able to predict for the native or querent what should happen to him from all the aforesaid, for all the time of his life, if you know well the hour of his birth, and you are willing to consider correctly all the aforesaid things with discretion.

And I will tell you in its proper place and time how each person ought to be considered, whether he inquires for himself or for another, and who ought to inquire for another and how. Because we look in one way for him who asks for himself, and in another way for him who asks for another; one way for a citizen of a city, or the dweller of any place, in another way if there inquires a man who has been driven out, or banned, an exile, or is absent; one way if he who asks is a cleric, in another way if he is a layman; in another way if a cleric asks about a layman and contrariwise; in another way if a king asks about a subject and contrariwise; in one way if a king asks about the people, in another way if contrariwise; in one way if the Pope asks about a bishop, in another way if a bishop asks regarding the Pope; in one way if a bishop asks regarding his clergy, in another way if a cleric asks about his bishop; in one way if a lord asks about a slave, in another way if the reverse. And concerning all diversities of persons thus understand these diversities, and I will tell you which houses are given to them after this business of judgments, so that any person whatever may find the matter of a question and a judgment.

In other words Bonatti believes that his predecessors understood the principle well but did not wish to take to the time and energy to explain it, and left it for the student to figure out. It makes us want to see earlier sources to make truly certain that Bonatti was correct in his assessment. However, what we know from the Greek tradition thus far suggests that Bonatti was correct in his assessment. [RH]

## On the Numbering of the Houses and Why They Begin from the First and Proceed towards the Fourth and from the Fourth to the Seventh and from the Seventh to the Tenth and from the Tenth to the First.
## Chapter II.

So that it may be satisfactory for the question, and the one asking concerning the numbering of the twelve houses, if anyone should desire to say that they are not being numbered according to the correct order. We number them beginning from the first, going under the earth towards the fourth, and from the fourth to the seventh, and from the seventh to the tenth, and from the tenth to the first, which numeration or computation of the houses seems to be made from the right to the left.[1] And so it seems that we ought to number them from the first by going toward the tenth, and from the tenth to the seventh, and from the seventh to the fourth, and from the fourth to the first. For then we would advance according to the order in which we write, beginning on the left and proceeding to the right.[2] The reason why this isdone is this; because although the sky turns from the east to the west by the first motion,[3] nevertheless the planets which have to imprint on inferior bodies are moved from west to the east by the second motion[4] in a

*a dextra in sinistram.* What he means is seen by holding your hand upright before your face and sweeping it counter-clockwise (to the left) to nine o'clock.

[2] Of course this is also the order in which planets move through the houses by motion *in mundo*. This is a problem which has exercised many students of astrology including at one point your editor. While one can still reasonably argue for a clockwise numbering of the houses, the traditional counter-clockwise order is quite reasonable, especially if one keeps in mind the origin of the houses from the whole-sign system which forces one to use a counter-clockwise system. [RH]

[3] The motion of the 24 hour rotation. [RH]

[4] The movement of planets in the zodiac. With these terms 'first motion' and 'second motion', we are introduced to the vocabulary which has given rise to the modern terms primary directions' and 'secondary directions' (also known in modem times as progressions). Primary directions result from the first motion after birth, whereas secondary directions arise from the second motion after birth. It should be obvious that these terms have nothing lo do with the direction systems being of first (primary) or secondary significance or usefulness. Also it should be obvious that any system based in the second motion should be considered a secondary direction system, including transits, minor progressions, and the so-called tertiary directions. This confusion of terminology is a classic, although not an especially fatal, example of what happened as the result of

direction contrary to the first motion which is from right to left because it is against the succession of the signs. For the signs rise from under the earth, which is the left of the sky, to that which is above the earth, which is its right.

But perhaps you can say that the planets occasionally run in the direction of the first motion, that is, sometimes they run retrograde. To which one may respond thus: that retrograde motion is not natural, but rather accidental. Moreover it is not totally with the first motion. Indeed it is always in accord with something contrary to the first motion, namely those motions [which arise] from the motion of the deferent circles carrying them to the east against the first motion.[1]"

## Which Houses Are Strong, Which Are Stronger, Which Are Weak Which Are Weaker, and Which Mediocre. Chapter VIII.

I made mention to you above of the twelve houses which are called towers, or cusps, and of the significations from the first to the twelfth *antecedendo*[2] and from the twelfth all the way to the first *retrocedendo* successively. It remains now to tell which of them are strong, which stronger, which weak, which weaker, and which mediocre. The strong are the four angles, namely the first house, which is the angle of the east, the tenth which is the angle of the south, the seventh which is the angle of the west, the forth which is the angle of the north. And of these four, two are stronger than the others, namely the first and the tenth.

There are four weak [houses], which are those cadent from the

the interruption of astrological tradition. [RH]

Ultimately this explanation of Bonatti's for house numbering does not quite square with the historical development of the process. When the houses were whole signs, a system known even in the Arabic literature, the first house was the rising sign, the second house the next sign to rise, the third house, the third sign to rise, etc. [RH]

[2] *antecedendo,* 'anteceding' or 'advancing'. He means of course going against the First Motion. The term suggests itself for adoption for use as a technical term in modern astrology as superior to the unwieldy "in the order of the signs," and in opposition to the term he uses for the other motion, i.e., with the First Motion, *retrocedendo,* 'successive', or simply, *retrocedendo.*

angles, namely the third, which is falls[1] from the angle of the earth, which is the fourth house; the ninth which falls from the southern angle, which is the tenth house; the twelfth, which falls from the eastern angle, which is the first house; the sixth, which falls from the western angle, which is the seventh house. And of these four there are two which are weaker than the others, namely the sixth and the twelfth.

The remaining four, which are 2, 5, 8, and 11, are mediocre, but nevertheless they have a greater participation with the strong ones because they go toward them, than with the weak ones because although they are contiguous with them, just as [they are] with the strong [houses], nevertheless they recede from them and go to the strong ones.[2] For the second which succeeds the first goes toward it, the fifth which succeeds the fourth goes toward it, the eighth which succeeds the seventh goes toward it, the eleventh which succeeds the tenth goes toward it.

And Zahel said that the more worthy and stronger places of the circle are the angles, but the less worthy and less strong [places] are the succedent [places]. But more weak than all the other places are the cadent [places]. And he said that the angles signify present matters, namely the first, 10, 7, 4, the succedent [places], namely 2, 5, 8, & 11 signify what is to be, and that which follows that which is present; but the cadent [places], namely 3, 6, 9, & 12 signify what was already and what recedes, and is not at present.

Of the aforesaid angles the angle of the east or Ascendant is stronger and more worthy. And a planet which is in it is stronger, especially if it has any dignity there, either of house, exaltation, term, triplicity, or face, unless it is in its accepted falls,[3] or if it is lord of the seventh in the Ascendant and the like.[4] There follows the angle of the

*cadit.* [Additional by RH] This is the literal meaning of cadent, 'falling'. It corresponds to the Greek word *apoklima* which means 'decline'.

That is, the first motion brings the succedent houses to the angles after the angular houses causing the former to seem to chase the latter or proceed towards them.

The debilities which correspond to the dignities. [RH]

[4] Bonatti is sneaking a concept in on us here. If the lord of the seventh is in the first it is not so strong, even if it has honor of house, exaltation, etc., because it is the seventh house ruler in an antithetical house, namely the first. It would therefore be disposed by the lord of the first, being *ipso facto* in a subordinate condition to the ruler of the first. This would of course be good for the native, but not so good for others (7th house) who would be "captured" by him. In his section on war, Bonatti tells us that the configuration

Midheaven, namely the 10th, next in fortitude, whence a planet in the 10th house is said to be less strong than a planet which is in the Ascendant, except in [regards to] dignities, magistracies, or professions, or other lay offices, and those matters which laymen look to as has been said elsewhere. Still less strong than a planet in the tenth will be that planet in the angle of the west, which is the seventh house. And still less strong than a planet in the seventh will be a planet in the angle of the earth, which is the fourth house.

And after the stronger angles are the succedent [places], as I told you. But the eleventh is stronger than all the other succedent [places] and it follows the fourth in strength, but still planet in it will be less strong than one in the fourth. The fifth follows the eleventh in strength, whence a planet which is in the fifth will be somewhat less strong than one which is in the eleventh, with the exception of the proper significations of any house, in which the lord of that house is stronger than another, the significations being distinguished just as they are.[1] But although the succedent [places] are said to be stronger than the cadent ones, the ninth, which is one of the cadents, is stronger than the second or the eighth which are succedent. And a planet which is in the ninth will be somewhat less strong than a planet in the fifth but stronger than one in the second or the eighth.[2] And the third house follows the ninth

discussed indicares that the enemy chief will be captured by the querent. In such a case he would be brought in chains and subjection to the "ruler of the first" and would clearly not be powerful. Bonatti hereby indicates his belief that the benefits of angular placement, even with honor, can be nullified by the accidental rulership of a hostile house. We do not usually consider this sort of thing today—maybe we should. Secondly, he tells us clearly that when a planet is angular and has honor, this fortification may be vitiated by the planet being, simultaneously in fall. This happens occasionally, as with the Moon in the first in Scorpio where it has honor of triplicity and simultaneously is in detriment. The same would be true of the Moon in the first in Capricorn when it is both dignified by triplicity and debilitated by fall. Likewise, Venus in Virgo in the first, etc. In all cases, the debility is worse than the dignity and the planet is weakened.

[1] The idea seems to be that the lord of a house in the house is always the strongest planet with regard to effecting the affairs of the house. Thus, the ruler of the fifth in the fifth is stronger (for realizing the affairs of the fifth) than a planet in the eleventh. Also, a planet in the fifth is stronger with respect to the realization of the affairs of the fifth than the ruler of the fifth in the eleventh.

[2] The relative strength of the ninth house has always been a matter of debate among astrologers. Older writers seem to regard it as primarily cadent and therefore weak. Later writers seem to be more aware of the fact that it is in trine to the Ascendant, like the fifth, and above the horizon. Valens usually treats the ninth as weak, but even he is not entirely

in strength, and precedes the second and the eighth in some cases, whence a planet in the third will be less weak than one in the second.

Whence the aforesaid seven places[1] are better, stronger and more laudable than the rest, namely, the Ascendant, which is stronger than the tenth; the tenth, which is stronger than the seventh; the seventh, which is stronger than the fourth; and the fourth which is stronger than the eleventh; and the eleventh which is stronger than the fifth; the fifth, which is stronger than the ninth; and the ninth, which is stronger than the third.

After these seven the stronger, or less weak place is the third place, because it is the house in which the Moon rejoices.[2] Then the third prevails over the second and eighth, as in journeys and the like, as has been said [where we discussed] in which houses the planets rejoice. Next [is] the second because it ascends after the first. However, in the eighth house is said to be great infortune, because it is the house of death and does not aspect the Ascendant. The remaining two houses, the sixth and twelfth, are evil and extremely weak and unfortunate, and are called worse than the other houses. And all the planets which are in them will be of no benefit because the sixth from the Ascendant does not aspect the Ascendant, and is cadent from it, and is the house of infirmities, and of all vices, and of every illness both curable and incurable.[3] And it is the place of the joy of Mars[4] who rejoices in burnings, the spilling of blood, and in every evil deed which is performed by iron or fire.

The twelfth house is likewise cadent from the Ascendant, and does not aspect it, and is the place of hidden enemies and adversaries not publicly recognized; and it is the place of anguish and misery, labor and sadness, weeping, and lamentation; and it is the place of the joy of Saturn, who rejoices in weeping, sadness, labor, and lamentation.

consistent. [RH]

[1] That is, the stronger houses are: 1, 10, 7, 4, 11, 5, & 9.

[2] The Moon's joy is the third house.

[3] * *Iam separabilium el inseparabilium.*

[4] The joys by house are discussed in Chapter XI of this section. [RH]

## That the Planets Go Against the Firmament, i.e., Against the First Motion.
## Chapter IX.

Albumasar said, and the philosophers agree, that by their own motion the planets run against the motion of the firmament, unless they are perchance retrograde, which happens to the three superior planets, namely, to Saturn, Jupiter and Mars, and to the two inferior planets, Venus and Mercury; but retrogradation does not happen to the luminaries, although swiftness and slowness of course does happen to them.

But Cauda and Caput Draconis run contrary to the motion of the planets, namely, against the succession of the signs. The planets go from Aries into Taurus, from Taurus into Gemini, from Gemini into Cancer, from Cancer into Leo, from Leo into Virgo, from Virgo into Libra, from Libra into Scorpio, from Scorpio into Sagittarius, from Sagittarius into Capricorn, from Capricorn into Aquarius, from Aquarius into Pisces, from Pisces into Aries. Caput, however, and Cauda go against this motion. They go from Aries into Pisces, from Pisces into Aquarius, from Aquarius into Capricorn, and so on retrograding all the way to the end of the signs. And again Caucaph said that Caput Draconis and Cauda Draconis are nothing other than the intersection of the two circles of the luminaries in two places mutually opposite each other; whence in these two places or near these two places up to 12 degrees or so the eclipse happens to the luminaries.

## On the Colors Which the Houses Signify.
## Chapter X.

Since the aforesaid 12 houses have the above mentioned significations, it might be possible for someone to think that there are some other things that they do not signify. But it is not so, indeed they signify not only the aforesaid things but [also] they signify diverse colors in turn. For the first house and the seventh signify the white color; the second and the twelfth signify green; the third and the eleventh signify saffron; the fourth and the tenth signify the red color; the fifth and the ninth signify honey color; the sixth and the eighth signify black. Whence if it is necessary for you to look for some thing in [terms of] color, look to the house in which you find the significator and according to that

house judge of the color of the thing which you seek.

## In What Houses the Planets Rejoice. Chapter XI.

Albumasar and Alchabitius said that each of the seven planets has a certain accidental power in one of the aforesaid 12 houses which is called a joy.

For Mercury rejoices in the first because the first house signifies the body of the native or querent, and for this reason Mercury rejoices in it, because he signifies knowledge, and that is a matter which is more adapted to the person of the native than any other, for knowledge alone can ennoble man, which no other accident can do.

The Moon rejoices in the third because the third signifies short and quick journeys, and things which are changed quickly, and which repeat. Whence the Moon signifies speedy and quick changes from one purpose to another, from one thing to another. For this reason she rejoices in this [house] because no other house signifies this.

Venus rejoices in the fifth because it is the house of joy, delight, and dance,[1] and she signifies this; therefore she rejoices here because no other house signifies this.

Mars rejoices in the sixth because it is the house of deception, infirmities, and servants; and he signifies servants, deceivers, liars, and false speaking men; and therefore he rejoices in this [house] because no other house signifies these things.

The Sun rejoices in the ninth, which is the house of religion; and therefore it rejoices in it because no other house signifies these things, although the Sun itself signifies other things also.

Jupiter rejoices in the eleventh because he is a fortune, and signifies fortune and wealth, and he is naturally the significator of money and profit,[2] and the eleventh house signifies that.

Saturn rejoices in the twelfth house because it is the house of sorrow, sadness, labor, lamentation, and weeping; and Saturn rejoices in these things and the like.

[1] Anciently the *tripudium* was a favorable omen when the chickens ate greedily.

[2] *quaestus.*

## On the Significations of the Houses or of the Angles and Succedents, and of the Lords of the Angles, Succedents and of the Cadents.
## Chapter XII.

It has been said on the signification of the 12 houses that the angles signify strength and perfection, and the sudden and swifter advent of things; and the angles and their lords signify the magnitude of the honor, worth, and fortune. But the houses cadent from the angles signify debility, detriment, misfortune and covering[1] of things, except the ninth and third which signify the appearance [of things]; but the sixth and the twelfth signify hiding, covering, and the vileness of things, and shame and swift collapse. But the [houses] succedent to the angles signify modest fortitude and fortune.[2]

For the eleventh which succeeds the tenth, is stronger and more worthy than the others and signifies modest fortune from friends, and from that which may have any credit,[3] or from another matter if those which are signified by the eleventh house.

But the fifth house, which succeeds the fourth, signifies modest fortune through gifts, for the sake of children, through promptness, through joy, or from some other matter of those which are signified by the fifth house.

But the second, which succeeds the first, signifies modest fortune because of substance, servants, and household slaves, or also of those other things which are signified by the second house.

The eighth, which succeeds the seventh, signifies modest fortune from substance which is inherited from the dead, which some call *Almauerith*. And Alchabitius said that it signifies the [inheritance] of hidden things, or at all events some other of those things which are signified by the eighth house.

*tectionem.*

[2] Bonatti is using the latin word *fortuna* in two senses: as 'wealth' and as 'luck' or 'fate'. In what follows, when he says "it signifies a fortune. . ." he means, "the native's fate will be" or "his livelihood will derive from."

*fiduciam.*

## On the Signification of the Lords of the Angles [in] the Angles. Chapter XIII.

### First, Concerning the Lord of the First in the First.

When the lord of the angles are in the angles they signify these things: Because when the lord of the first is in the first it signifies the fortune of the native, and his acquiring by himself from his own industry, and the exertion of his own body, through his own family, by his own study, through his own interests, and through those things which are signified by the first house. When, however, it is in the tenth it signifies his fortune through his own magistracy, and through offices or *potestarias,* and through elevated and higher magistracies, and even through the king, and communication with kings, magnates and the like, and through those things which are signified by the tenth house.

When however it is in the seventh house, it signifies his fortune through agreements and contracts which he makes with men who are useful to him, and even through wives, and because of wives and partners, and through those things which are signified by the seventh house.

When however it is in the fourth house, it signifies his fortune is because of his father, or grandfather, or his father-in-law, or because of an inheritance which comes to him by which he will be enriched, and through the production of rivers, or other waters, and plantations of trees, and the construction of buildings. and because of ancient and fundamental things, or through hidden treasure which he will find underground and the like, or through those things which are signified by the fourth house.

### On the Lord of the Tenth in the Tenth.

When the lord of the tenth is in the tenth, it signifies a fortune through a great kingdom, and through a king, and higher magistracies, and through the things signified by the tenth house.

And when the lord of the tenth is in the seventh, it signifies a fortune through a king or kingdom, or through victory in a contest, and through those whom he will have contending against himself, and because of wives, or by those things which are signified by the seventh house.

When the lord of the tenth is in the fourth, it signifies that the fortune is through a kingdom, and through the bringing together of taxes, and through causes of taxes, or their occasions,[1] and through the cultivation of the earth, and the building of cities, castles, and the like, and through the draining and paritioning of waters and rivers,[2] and through the management of cities, castles and the like, and through old things, and excavations under the earth, or through other things which are signified by the fourth house.

When however it is in the first, it signifies a fortune through a kingdom, and through a laudable and famous matter, and through the intelligence of the person himself, and through a sojourn with kings and magnates, and by being near to them, and because of the common people, or those things which are signified by the first house.

## On the Lord of the Seventh in the Seventh.

When the lord of the seventh is in the seventh, it signifies fortune through negotiations, meetings and exchange. And if it is a woman, through sucklings and feedings. But if it is a man, through wives and partners, and through the practice of seeding and the like, or through those things which are signified by the seventh house.

When it is in the fourth, it signifies fortune through the agreements of wives, and wives will acquire wealth for him, and to his advantage, and businesses of fathers and grandfathers and their affairs, and by inheritances, and plantations of trees and vines, and the cultivation of the earth, and the like, or through those things which are signified by the fourth house.

When the lord of the seventh is in the first, it signifies fortune and profit and commercial enterprises involving medicine, and by means of astronomy, and by means of matters and activities in spiritual affairs, and by means of talents, or by things signified by the first house.

When the lord of the seventh is in the tenth, it signifies fortune by the affairs of the king, or by those things signified by the tenth house.

*per coadunationem tributorum et per tributorum causas seu occasiones eorum.* The precise meaning of this is not clear. [RH]

[2] The reference is to irrigation systems

## On the Lord of the Fourth in the Fourth.

When the lord of the fourth is in the fourth, it signifies fortune because of a magisteries and by the fabricative arts. Even if he [the native] is from the genus of field hands, it signifies that his fortune is through the cultivation of the land, and from produce, or the pursuit of profit, through the business of fathers, and similar things, and through old things, or through those things which are signified by the fourth house.

When the lord of the fourth, is in the Ascendant it signifies fortune from the cultivation of the earth and produce by means of talent and depth of counsel, and through those things which are signified by the first house.

## On the Lord of the Fourth in the Tenth.

When however the lord of the fourth is in the tenth, it signifies fortune from the cultivation of the earth, or from produce, or from the pursuit of profit through the affairs of kings and magnates, or nobles and rich men, and by the profits of magistracies, and for their sake, and the similar matters, or through those things signified by the tenth house.

## On the Lord of the Fourth in the Seventh.

When however the lord of the fourth is in the seventh it signifies fortune, wealth, or the pursuit of profit, and benefit from the cultivation of the earth, and from produce by reason of wives, of partners, and of enemies, contentions and by means of businesses, and the like, which are signified by the seventh house.

## On the Signification of the Lords of the Succedent [Houses] in Succedent [Houses].

The lords of the succedent [houses] in succedent [houses] signifies modest fortune in the succedent [houses], each of the lords in each succedent [house] [signifying] through those matters which are signified by that succedent [house], just as has been said concerning the lords of the angles in each angle according to its significations.

On the Signification of the Lords of the Cadent [Houses] in Cadent [Houses].

The lords of the cadent [houses] in the cadent [houses] signify misfortune and impediment in each cadent [houses], each of the lords in each cadent [house] [signfying] through the things which are signified by that cadent [house], just as has been said regarding the lords of the angles in each angle according to its significations.

These are those things which the lords of the aforesaid houses signify in the aforesaid houses, but the exemplification is from the lords of the angles so that it may be the exemplar for the lords of the succedent [houses] and for the lords of the cadent [houses].

## On Finding the Significator of the Thing Sought. Chapter XΓ .

And for this purpose so that you do not fall into error nor into ambiguity concerning the significations of things which are signified by each house, I will teach you to find the planet which is the significator of the thing which you seek. Indeed the lord of the sign is not always the significator of the thing which is signified by that house concerning which [a question] is asked. Indeed sometimes a planet is the lord of the house, and another planet which is not the lord of the house is stronger in that house. That planet is called stronger which has in that place more dignities or fortitudes, and which has more fortitudes in the house of the matter, or which signifies the matter about which there is a question. And that planet is called the significator, which Alchabitius calls Almutes,[1] that is, the *victor.* It is called victor because it exceeds thee other planets in fortitudes in the house which relates to the question. The exemplar of which is this: A certain question was made regarding substance the Ascendant of which was the first degree of Pisces. Aries was the second house, namely, the its sixth degree, which is the house of substance, It only seems that Mars who is the lord of Aries would be the lord of substance, but it is not so. Mars has only six

[1] Also known as *Almuten* or *Almutem. Almutes* is closer to the original form. [RH]

fortitudes in that place because it has five from the house and one from the face, and so there are six fortitudes of Mars. And the sign is likewise the exaltation of the Sun which has there seven fortitudes, four from exaltation, and three from triplicity, and so the Sun has in this place seven of the aforesaid fortitudes. Whence it [the Sun] remains as the significator of substance, and not Mars, on account of the greater number of fortitudes the Sun has in that place. Furthermore, although the Sun is the ruler[1] of substance in this question, Mars will be the sharer of it, but he will have less power there than the Sun. And if the Sun is impeded in such a way that he was not able to be the significator, it would next fall to Mars, and similarly to Jupiter, if Mars is so weak that he could not be significator. And the Moon will always be a participator. Moreover Jupiter has something to do there, whence he has some participation with them. He has two fortitudes in that place on account of the term he has there. And he is also participant from another cause, because he is the natural significator of substance. And the third house in this question was 12 degrees of Taurus. Whence, if there is a question concerning brothers, or concerning anyone of those things which are signified by the third house, it is fitting that you look for the planet which is stronger in that house. And understand the same regarding the other houses and their other significations. And you ought also to note in a question regarding substance, the part of substance, which you are able to find in this way: See which of the planets is the significator of substance, and see in which degree of what sign he is, and subtract that from the degree of the house of substance, and that which remains is the place of the part of substance, just as you will find discussed in its own place concerning the parts. However, I will make an example for you of the second house of this question, which is the house of substance, which was the 6th degree of Aries. And Mars, who is the lord of Aries was found at the 8th degree of Scorpio. You ought now to take Scorpio from Aries, but you cannot do this because you cannot take 8 from one. Add 12 signs to the 8 and take 8 degrees of Scorpio from the 12 signs and 6 degrees and there will remain to you 4 signs and 28 degrees. Begin to project from 6 degrees Aries which is the house of substance and the part of substance will fall in Leo at 28

*dominator*. This a Latin word used by others for Almuten as well. See Schoener, *Opusculum Astrologicum*, Book IV. [RH]

degrees thereof.[1] And you will make the Part of Fortune and the other parts thus. But the Part of Fortune is taken in another way which is easier as is said in the tractate concerning the parts.

And you will do the other houses this way, the third, the fourth, the fifth, etc. And thus you will find the significator of the thing you seek, always placing that planet as significator which has the greater number of fortitudes in the house signifying the thing quesited.

## On Accidental Powers.[2]
## Chapter XV.

It is said regarding the planets that they are in their own similitude however in an observed manner[3] which will be described in the tractate regarding the parts which Alchabitius and the other wise men call Aym,[4] to wit: when a diurnal planet should be above the earth by day and by night under the earth, and a nocturnal above the earth by night or below the earth by day. And when a masculine planet should be in a masculine sign, and a feminine planet in a feminine sign. When it is thus, a planet is said to be in its own similitude. Because diurnal things rejoice in diurnity, nocturnal things in nocturnity, masculine things in masculinity, feminine things in femininity. Whence when a planet is the significator of some thing, and in its own similitude it perfects the

Today we think slighdy differently. We would add 360 degrees to the Ascendant, 6 Aries, and that would make 366 degrees. We would transform 8 Scorpio into longitude from Aries, which would be by adding 210 degrees to 8 Scorpio (as there are 210 degrees from Aries to 0 Scorpio), and that comes to 218 degrees. Taking 218 from 366 we get 148, Subtracting 120 (4 multiples of 30 degrees, or 4 signs completed) from 148 we get 28 Leo for the location of the part of substance, as does Bonatti. It is a little strange that he does not use the Sun as the significator, rather than Mars, having gone to such lengths to emphasize that it is the significator and not Mars.

[2] *potestatibus accidentalibus.* Clearly this term corresponds to accidental dignities, but it is interesting that he does not use the word *dignitas* here. [RH]

[3] *servato tamen modo.*

[4] This is more commonly known as *Hayz. Aym* appears first to be the result of dropping the 'h'. The 'm' at the end may result from the confusion of the terminal 'm' with the medieval 'z'.

Whatever it is called, it the Arabic form of a planet being in sect. The Arabic and the Medieval Latin literature both make it a much less important dignity than the Greek. [RH]

matter which it signifies better and more completely than when it is not in its similitude. Also Aym is a certain fortitude, and at such a time a planet will be somewhat stronger than when it is not in its Aym, just as he is who is in a condition in which he is enriched and satisfied to some degree, according to his intention, and profits, and it seems that fortune favors him.

**The End of Volume H of the Project Hindsight Edition of Bonatti's**
*Liber* ***Astronomiae.***

## Appendix — On the Various Kinds of Reception.

In Bonatti and many other texts from the Medieval and Renaissance traditions there are many references to 'reception' and to planets 'being received'. Bonatti assumes, at least in the early chapters, that the reader understands what these terms mean. However, the issue of reception is a bit more complex than might appear at first look. Modern astrologers know only of *mutual reception,* the situation in which planets exchange dignities with each other. However, there are many other kinds of reception as well. In fact reception seems to be a general term for a wide variety of relationships among the planets. Here are some definitions from Ibn Ezra, Albiruni, and Leopold of Austria.

1. From Leopold of Austria,[1] Tractatus Three, Third Part. "There is *reception* when a planet is in the domicile, exaltation or other dignity of another planet, and this is stronger by domicile or exaltation, and that [it is] by conjunction or aspect; and you should know that that reception can not be annihilated."[2] This basic definition of reception is found in the other sources as well.

2. From Albiruni, *Elements of Astrology,* translated by R. Ramsay Wright,[3] sect. 507. "Reception. When an inferior planet arrives in one of the dignities proper to a superior one, and makes known to it the relation thus established, there is an exchange of compliments such as 'your servant', or 'neighbour'. If further the superior planet happens to be in a situation proper to the inferior one, mutual reception takes place, and this is fortified, the richer the situation is in dignities, especially when the aspects indicate no enmity nor malevolence. When reception does not take place the result is negative." The only difficulty here is what does it mean when the text says, "and makes known to it the relation thus established. . ?" It seems that an aspect may be required here as well as the dignity relationship, but only a relationship between an inferior planet, Moon, Mercury, or Venus, and a superior one, Mars

Available as a microfilm reprint from University Microfilms.

[2] Translation by RH.

[3] Originally published by Luzac and Co., London, 1934. Reprints are available from Ballantrae Reprint, P.O. Box 92541, Brampton Mall Postal Outlet, 160 Main St. South, Brampton, Ontario L6W 4R1, Canada, tel. (905) 450-7998 and Ascella Publications, 3 Avondale Bungalows, Sherwood Hall Rd., Mansfield, Notts., NG18 2NJ, United Kingdom, tel. 0623-634012.

through Saturn, is allowed. This seems to be peculiar to Albiruni.

3. From Ibn Ezra, *The Beginning of Wisdom,* translated by Levy and Cantera,1 p. 214. "Reception is noticed when a planet enters into conjunction or into aspect with a planet which is master of its house [domicile], the master of the house of its honor [exaltation], the master of the house of its triplicity, its limit [term], or its face, and it receives that planet. Likewise when one planet enters into conjunction with another planet, and the latter is in a house which communicates force or in the house of its honor, that again is reception; on the other hand, if it is the house its triplicity, or its limit, or in its face, it will not receive a perfect reception. If two influences join together, the triplicity with the limit or the face, and the trine aspect with the sextile, that is also a reception. And again it is so if they should be in degrees of signs which are equal in their ascent. The lucky planet receives the lucky one because their nature is straight. Mars and Saturn receive one another if they are in conjunction or in sextile or trine aspect, but not in other aspects. The conjunction may be strong, moderate, or weak. The strong reception always applies to the Moon with Sun, because the former receives it from any sign and because its beams come from the Sun; from the opposition, however, it will be in pain and sorrow; if it should be in a sign lacking all power, then there are two receptions, as in the case of Mercury when it receives the planet in the sign of Virgo, because that is its house and the house of its honor; therefore, that reception is perfect. The reception of the house is moderate. The reception of the triplicity, or of the limit, or of the face is weak."

Several modes of reception are described here. Unfortunately the Levy-Cantera translation is rather murky, especially in its use of pronouns. However, the first type appears to be identical with that given to us by Leopold. The second type appears to require an aspect between two planets the second of which is in its own dignity. Then Ibn Ezra makes a point which we will find repeated in Schoener, that reception is not perfect, complete, or strong unless the dignity involved is by domicile or exaltation. However, later in the same passage he states that if there is a reception involving two or more of the minor dignities, triplicity, term, or face, the reception is also strong. Then comes a third type of reception, that between two planets whose ecliptic degrees are

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of equal ascensional times, i.e., equipollent degrees, or degrees whose midpoint is 0° ♈-♎, contra-antiscia. Then Ibn Ezra states benefics may always receive benefics ("lucky planet"), that Mars and Saturn can receive each other only when in conjunction, sextile, or trine, and that the Moon can always receive the Sun, but the reception by opposition is difficult. If a planet is in a sign "lacking all power," a phrase which is not completely clear, then two receptions are required for a strong effect.

Finally Ibn Ezra defines something which Levy and Cantera translate as "liberality," which is exactly the modern definition of mutual reception.

4. Schoener in the *Opusculum* ***Astrologicum,*** Book II, Canon XXVI, gives definitions that correspond closely to Ibn Ezra's. The reader is referred to that for further information. However, one peculiarity of Schoener's definitions is that in his mutual reception an aspect is required between the two planets. This is not true either of Ibn Ezra's or the modern definition.

Conclusions •— Clearly reception is not a doctrine with a completely unified and agreed upon definition. However, taking the general thrust of the several authors we can make some general statements:

1. Mutual receptions are as defined in modern astrology except that an aspect between the two planets increases the strength of the reception. Also the reader should note that none of our authors seems to feel that squares and oppositions between planets in mutual reception vitiate the reception, except in the case of Saturn and Mars, and the opposition of the Sun and Moon. In fact in most cases a mutual reception between planets in square or opposition may even alter the difficult nature of the aspect.

2. The most common type of reception involves either an aspect between a planet and one of its dispositors, preferably its domicile or exaltation ruler, or between one planet and another that is in its own dignity, again preferably domicile or exaltation. In both cases an aspect is required. Clearly an aspect between a planet and one of its dispositors will be even more powerful if the second planet not only disposes of the first planet but is also in its own dignity.

3. The idea of planets in each other's contra-antiscia as being a form of reception is interesting. So far it has been found only in Ibn Ezra.

4. A planet that has no reception of any kind is debilitated.

5. The effect of any reception should be like an essential dignity. Mutual receptions are in fact usually classified as an essential dignity. The simple receptions, however, are usually classified as an accidental dignity (see Schoener). This seems inconsistent, but as the category of accidental dignity encloses many different categories of dignity, this does not present a major conceptual problem. The key point is that a reception should assist the planet in much the same way that an essential dignity would.

We have not yet found the passages in Bonatti where he actually defines the reception. When we do, we will amend what we have said here if necessary.