



Tools & Techniques of the Medieval Astrologer

Book Two
Astrological Prediction
by Direction
and the Subdivision
of the Signs

Robert Zoller.

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Astrological Prediction
By Direction and the
Subdivision of the Signs

Robert Zoller

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for The Academy of Predictive Astrology

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Special Note For Astrologers

This work is further expanded in the materials of the [Diploma course in Medieval Astrology](#) and in research papers published by the Academy of Predictive Astrology. Those seeking to gain a more thorough understanding of the practical application of these matters should refer, in the first instance, to those publications.

Please bear in mind that without doing so a proper understanding of this work cannot be achieved. In particular, it should be noted that recourse cannot be made to techniques used in the psychological or other non-predictive schools of astrology.

The techniques presented in this work are firmly rooted in the Western predictive astrological tradition (some 2000 years old) and should not be confused with recent hybrids or pseudo-astrology that has developed in the West in the last 100 years or so.

The three books of Tools and Techniques (of which this is the second) are the main textbooks for students undertaking the [Foundation course](#) (leading to the award of the Certificate in Medieval Astrology) and the advanced [Diploma course](#) (leading to the award of the Diploma Course in Medieval Astrology) and the special subject graduate courses. Collectively these courses provide the most complete education in Western Predictive Astrology available. (For more information see www.new-library.com/zoller/courses and www.new-library.com/zoller/catalogue)

Preface to First Edition

IT HAS LONG been my opinion that the status of astrology as a serious study and as an art beneficial to mankind will not be recognised until we raise the level of the art's practice. This must be achieved through a combination of diligent scholarly research into the ancient and medieval astrological procedures and the development of a clear metaphysical and philosophical foundation on which the art's present practice may be seen to rest.

The first is necessary for three reasons. Firstly, to document the fact that there is a long history of astrologers who have significantly influenced the course of world politics, economics, science, and even religion. Secondly, to establish which part of modern day astrological practice is traditional and which part is innovative. Clearly, this second point cannot be accomplished without first discovering what the ancient and medieval procedures were. A third concern subsumed under the heading of "a need for scholarly research into ancient and medieval astrological methods" is to determine once and for all which of these ancient methods are relevant to us today. In simple terms, to ask, "**Which methods work and which methods do not work?**", "Did they ever work"? And "What do these methods tell us of our predecessors and the professional requirements under which they laboured"?

This first phase, that of research into the ancient methods, is the easier of the two. Its pursuit will pave the way for the second phase, the determination or development of a clear metaphysical and philosophical foundation for the art. This happens to a large degree as one studies the ancient and medieval authors and meditates on their *dicta* struggling to see the reasoning behind their methods. Exactly what I mean here will be seen in the body of this book where comments made on the statements of Bonatti or others set forth certain necessary assumptions in the minds of those authors which, upon reflection, are seen to contain metaphysical import.

Proceeding in this way, I believe, we come to the conclusion that there is, or more strictly speaking, was, an implied philosophical and metaphysical vision behind all ancient forms of the art which, while it seems to be quite closely connected to Vedantic, Gnostic, Kabbalistic, Neoplatonic, Zoroastrian, and Sufi doctrines is still at times in conflict with one or more of these. Hence it cannot be said to be dependent on any one of them alone. Nonetheless, it is also true that some familiarity with one or more of these systems is of great assistance in perceiving the astrological metaphysics and in rendering it credible.

The greatest difficulty I have found in this effort is that we in the twentieth century are so far removed, not only in time but also in perception, from the place and time in which these doctrines were commonplace that often, though we seek the rationale behind the *dicta* of the astrologers we frequently either do not recognise it when we do find it or, recognising, cannot accept it.

It is thus not uncommon to find a beginner in astrology asking, “**But how is it possible for Venus, so far out in space, to affect me here on earth?**” While even a serious Western student of astrology at an advanced level may state, “**How on earth can donating a white cow to a priest change the effects of my Natal Moon?**” If we analyse these questions, we find that behind them is the fact that we cannot *see* the connection between the factors involved. Thus, the issue is reduced to one of intellectual perception. We cannot, today, so easily see the connection between these things because for the last 350 years our society has been increasingly conditioned to see only a mechanical connection between things.

Newtonian Physics, especially as expounded by Descartes, required that all sense impressions be explained in terms of physical impingement. In those circumstances where no such physical cause could be measured (usually where any exception to the “rules of measurement” was defined out of the situation) the alleged experience was deprived of reality and said not to exist. Hence, even though a person of today may not know who Newton and Descartes were, so many theories of science, politics, economics, education and psychology are now based on these premises that these ideas have, in one way or another, crept (or rather, been hammered) into all our minds so that the majority of us can no longer see things in any other way.

The complete study of astrology, therefore, consists of not merely digging up the writings of the ancients and assiduously studying them but in penetrating their inner meaning and rediscovering their perceptual mode. We must ultimately see the world as the ancients did if we are to understand their metaphysics. I do not mean to imply that we ought to do this to the exclusion of our modern perceptions. We are creatures of *our time* and *our place* and it is my belief, based upon my understanding of the ancient metaphysics, that this is significant. We belong here, but as we are attempting to bring forward these studies, we must make ourselves fitting vehicles for the task. This means being able to have good sight in both worlds. Ultimately therefore, this task is a practical one, not merely a theoretical one.

At this point one might well ask whether or not too much emphasis is being placed on the Past. Certainly, it seems that the effort is entirely to

reconnect with and study only the writings of the “older authors”. This is not to say that the many excellent efforts of modern writers on astrology and modern astrologers themselves should be ignored. Their efforts are a monument to the relentlessly inquisitive mind of man and the fecund creativity of the Absolute. We can never afford to lose this. But what exists today in the astrological field is a lopsided situation biased toward modernism: in particular, computerisation.

The present status quo has been enforced upon the astrological world as part of the world at large by the priorities of our modern technological society. In this modern world little attention is given to the cultivation of the classical languages in which the ancient authors wrote because it is largely assumed that these languages contain nothing of use to the technological culture in which we live. Thus, progress dehumanises us once again by cutting us off from our past. There are so few astrologers today investigating the works of their predecessors simply because they cannot read them. In this they are hardly to be blamed as the entire thrust of their education, most of which they had little direct influence over (in the wider sense) took them away rather than toward these things. In this sense you may say that many of us have come to this situation through no choosing of our own.

The question of the underlying metaphysical basis of astrology is not merely of interest to astrologers. Astrology attempts to delineate character as well as to forecast events. To either of these matters the question can, and has been asked: **How do these things arise?** *It is important to remember that there is not a scientific world, a world of experience, and an astrological world, each clearly separated and distinct, except in thought.* Therefore, if astrology succeeds in answering the experiential question, “How did this event arise”? Then, it has only been able to do so by means of the laws of nature or shall we say by the laws of the manifestation of events.

An entirely different metaphysics underlies astrology than underlies our modern science and hence they answer the question differently. But while the metaphysics of science are openly discussed - albeit with differing opinions - the metaphysics of astrology have not been clearly expressed since the Renaissance. This is because that at that time the opinion of the prevailing scientists was that the claims of the astrologers were annulled and that astrology was a dead issue. Today, however, the very opinions of the seventeenth century scientists have themselves been overthrown.

Contemporary scientists have, in the course of their investigations, lost the clear border between matter and energy. At about the same time they began to have thrust upon them the close association of energy,

consciousness and the reality of thought, mood, and “the irrational”. Thus, they began to entertain doctrines so abstract and metaphysical (such as a kind of neo-Pythagoreanism) that the very pioneers of science would cringe were they now alive. It is in this context that we turn and look at the supposedly discredited philosophies of our forebears and find that, perhaps, they were not all wrong. Thus the gulf between science and astrology has narrowed in recent years and may narrow yet more. Logic tells us that the discovery of the astrological metaphysics is more relevant now than ever. However, we must take one step at a time. The second step will, as stated above, arise as a result of the first. It is with the first step that we must start.

The thrust of this work is therefore to continue along the path indicated by the subject of my first book, *The Lost Key to Prediction* (New York, 1980) which is the investigation and research of the ancient and medieval astrological methods. That book dealt with the Arabic Parts, a medieval doctrine which up until now has been obscure. The Arabic Parts permit a considerably greater penetration into the natal figure. This current work before you will investigate specific ancient and medieval doctrines regarding the central issues of life which have up until now been only dimly spoken of, more often due to ignorance than discretion.

These doctrines you are about to read of comprised a central part of the medieval astrologer’s method chest. They are set forth with comments to help the reader. Examples are given where I have been able to find such, quoting the author that has provided them. However, my primary aim is to put in the public’s hands and especially those of astrologers a clear picture of the methodology of the medieval astrologer, as much as possible in his own words. In this way, with many minds working on the material rather than the few, the worth of such methods can be more widely established. So too, can the answers to the other questions posed at the beginning of this Preface be ascertained.

Robert Zoller
New York
June 1980

Preface to Second Edition

At the dawn of a new millennium, I find myself writing this second preface to a book I wrote some twenty years ago. Ironically, it is a preface to an electronic edition (2001). There is something paradoxical about publishing an electronic edition of a work on Medieval Astrology, but probably no more paradoxical than publishing a work on that subject at all; especially a work intended to enable astrologers of the twenty-first century to more accurately delineate and predict.

Much has happened in those intervening years.

There has been an increase of interest in predictive astrology, both Indian and Western. Computerisation has made the mathematical dimension of astrology non-threatening to the public, thereby increasing public interest in the study of astrology. A United States astrological college, Kepler College, has received academic accreditation and an increasing number of academics regard astrology and related occult arts as fields worthy of historical and sociological research.

The human genome has been decoded and economic, communication and cultural globalisation are quickly being realised. Indeed, this electronic edition of *Tools and Techniques of the Medieval Astrologer* will be instantly available virtually anywhere in the world. This was something impossible those few decades ago.

For all this change, humanity remains much the same. On the one hand, at the writing of this preface, wars and terrorism still trouble vast areas of the globe, plagues old and new still take their toll, famine stalks much of the world, and death still rides his pale horse.

On the other hand, love still bewitches, beauty and art still captivate and ennoble, human excellence still rises from mediocrity, and improved conditions follow adversity. The greater portion of mankind still calls upon God's Mercy. The saying goes: "The more things change, the more they stay the same." Thus, the interests of the Medieval Astrologer are the interests of the Modern Predictive Astrologer. Both have sought to foresee and avoid adversity and to anticipate and cultivate the *Good*. This book is as relevant today as when it first brought to light practical techniques for achieving these goals.

My first book *Lost Key to Prediction* (subsequently re-dubbed by the publisher *The Arabic Parts in Astrology*) was narrow in its purview.

It concerned itself with one of the many techniques of delineation and prediction, the so-called *Arabic Parts*. *Tools and Techniques* widened the scope to other medieval astrological methods. In 1980, it was ahead of its time and met with a less than enthusiastic response from publishers who were more interested in pop-astrology. Practising astrologers however, were quite receptive and, by breaking the book up into single topic lectures, I was soon able to build an active lecturing circuit. Fortunately, together with the practical application of the techniques described in this work I was able to do quite well as a professional astrologer.

Later in 1994, I created the Medieval Astrology Correspondence Course. That original course drew heavily upon *Tools and Techniques* (and other sources), which served as the course textbook. Then earlier this year I restructured that course, dividing it into a **Foundation Course** for the beginner and a **Diploma Course** for the advanced student.¹ Together, with the work presently before you, now revised and forming one of the distinct parts that the original *Tools and Techniques* has now been divided into, they present a much more complete exposition of practical Medieval Astrology than did *Lost Key to Prediction*.

In the preface to the first edition, I mention the need for more scholarship in astrology in order to establish the art on a more solid footing. I am glad to say that much has been achieved along these lines though with the caveat that a great deal more still needs to be done. Just as importantly, the time has also come for practice. A large quantity of material has been produced in the last twenty years, which must be applied and tested if the value in it is to be realised.

Many of the questions raised by students can be answered in the application of the techniques of practical horoscopy. I therefore urge astrologers to be practitioners more so than theoreticians. For in this regard the Truth in astrology is to be found in practice.

Robert Zoller
14 December 2000
New Paltz
New York State
United States of America

¹ see www.new-library.com/zoller/courses

Preface to Third Edition

Since the last edition, I have been engaged in further research, which has been incorporated into this new edition of *Book Two* of the *Tools and Techniques* trilogy. This has resulted in a general revision of the entire work and the substantial reworking of major sections.

In particular, attention should be given to the clarification of the use of the north and south nodes of the Moon. It is now conclusive that most of the mistakes made by modern astrologers can be traced to a scribal error. This has now been addressed and the mistake rectified.

After much historical research and testing by practical application the section on Primary directing has been re-written to make this technique clearer. This has involved a thorough examination of the original method and mathematics that form the basis of the technique. I have included a paraphrase of Alchabitius' method and a list of definitions and further commentary on Bonatti's approach to enable a more ready understanding of this very powerful predictive technique. Primary directing is an essential tool for the Western predictive astrologer.

The sections on the use of the *Duodecimae* and *Novenaria* should be studied afresh. Likewise, the use of the joint method of annual profections coupled with planetary hour rulers.

Following from the revisions in *Book One*, the Placidus house system has been phased out in favour of the Alchabitius Semi-arc house system. Of these two quadrant systems, the latter gives the greater accuracy for those using Western Predictive astrology. However, the Alchabitius system should also be read in tandem with the Whole Sign Houses. This approach is further explained in *Book One*² and the **DMA** papers.³

Robert Zoller
1st August 2002
West Vancouver
British Columbia
Canada

² See www.new-library.com/zoller/books

³ Diploma Course of Medieval Astrology see www.new-library.com/zoller/courses

Introduction

Astrology had re-entered Europe in the twelfth century as part of the “New Science.” This “New Science” consisted of texts previously known only in Arabic or Greek which European scholars eagerly translated into Latin thus making them accessible to Western mind for the first time since the end of the Roman Empire.

Much of this new body of learning consisted of astrological treatises by astrologers of the Moslem world written between 700 AD and the year 1200. Some were Arabic translations from the Hellenistic period. Before this time, these texts were only dimly known of in the West. This wave of new knowledge caused the number of astrologers, few at that time, to swell. These zealous students of the art commenced to collect the texts as they became available and practised the art in the form in which they received it.

This stage of astrological inquiry in the West took approximately one hundred years and by the beginning of the thirteenth century we see two new developments in the field.

Firstly, the popularisation of astrological practice as it moves down the social hierarchy. From an exclusive interest of esoteric and *avant garde* circles among the clergy and occult circles within the Jewish communities⁴ to the common man and the middle class.

Secondly, the attempts on the part of some astrologers to collate the texts, now widely circulated in Latin manuscript, to synthesise them and establish which procedures, of the many found in the texts, were reliable. An excellent example of both of these developments is Guido Bonatti’s *Liber Astronomiae*.

Written sometime in the late thirteenth century, it is an encyclopaedic compendium of western astrological methodology based upon Latin translations of Arabic sources. For us the *Liber Astronomiae* comprises an invaluable window to the practice of the art in Europe shortly after its reintroduction reflecting both its Arabic origins⁵ and an incipient European character.

⁴ For the dissemination of astrological doctrines among the European Jews dating from at least the first half of the twelfth century see *Jewish Astrology* at www.new-library.com/zoller/features

⁵ see *Arabic Astrology* at www.new-library.com/zoller/features

When we wish to discover what the medieval astrologer actually did, we are in effect looking for a teacher. Often we may read of great feats of astrological prognostication and wisdom. Therefore, quite naturally we want to know how these astrologers came to their conclusions. **What methods did they use?** However, in the absence of first hand information all we can do is to wonder and all too frequently to doubt. If only we could find a medieval astrologer, somehow miraculously spirited away from that time and place and deposited in our presence, free to answer all our questions.

This is precisely what makes the *Liber Astronomiae* so valuable. In it, we get a view of the thinking of a medieval astrologer of the first rank. Bonatti was a professional astrologer. He worked for Frederick II Hohenstaufen, the Holy Roman Emperor and for Count Guido Montefeltro in his war against Pope Martin IV. In his capacity as court astrologer to Montefeltro, Bonatti served also as military adviser.⁶ His *Liber Astronomiae* was widely circulated and enjoyed great popularity. It was in the library of Pico della Mirandola as well as that of John Dee and influenced the work of Johann Schöner, the sixteenth century German astrologer, cartographer and associate of Melancthon.

Thorndike, in his *History of Magic and Experimental Science*, Vol. II, p.826, called the *Liber Astronomiae* the “most important astrological work produced in Latin in the thirteenth century.” The popularity of Bonatti’s work is attested to by the fact that numerous manuscripts of it are still extant. Thorndike, on page 839 (*Ibid*) lists it twenty-three times in only a partial listing (alternately called the *Liber Astronomicus* or *Liber Astrologiae*). Testimony to its comprehensiveness is found in its immensity, being over 800 columns in the printed editions.

The *Liber Astronomiae* appeared in print in Latin first in 1491 at Augsburg. Radolt was the publisher (G.W. 4643). Other Latin editions were produced in Venice (1506), and Basel (1530 and 1550). The work in the publication before you is based on the 1550 Basel edition – *Guidonis Bonati Forliviensis Mathematici de Astronomia Tractatus X universum quod iudiciariam rationem nativitatum, aeris tempestatum attinet, comprehendentes. Adiectus est Cl. Ptolemaei liber Fructus, cum utilissimis Geogii Trapezuntii.* (15) p.1 848+62 columns.

It was translated into Italian, a manuscript of which is in the Laurentian Library at Florence and into German at Basel in 1592. Thus far, only parts of the work have appeared in English. The *146 Considerations*⁷ or *Tractatus Quintus* were translated by Henry Coley and edited by William

⁶ see *Bonatti on War* at www.new-library.com/zoller/books

⁷ see www.new-library.com/zoller/books

Lilly in 1675 (later being re-published in by W C Eldon Sergeant in 1886 with a modern edition released by New Library, London in 2000) and I have translated several of Bonatti's treatise including *Bonatti on the Arabic Parts*, *Bonatti on War*, *The First Tractatus of Bonatti* and *The Second Tractatus of Bonatti* as well as several other sections which are yet to be released to the public (as of January 2003).⁸

Bonatti was referred to by the chroniclers of his day⁹ and was influential enough for Dante to place him in the Eighth Circle of the Inferno in his *Divine Comedy*. When Pico railed against the astrologers in his *Disputatio Contra Astrologiam Divinatricem* it was primarily Bonatti he had in mind. Bonatti's work became a major source of astrological theory and practice in the Middle Ages.

In the *Liber Astronomiae* Bonatti's opinions are valuable to us as they document the standard opinions of the various sources he draws upon. Frequently, he differs from these but for the most part, he dutifully records the opinions of his predecessors. His major source is *Abu Ma'shar*¹⁰ perhaps the most famous and influential astrologer of all time. In all, forty-five sources are named at the beginning of his work, some of which will be found in the current work before you. Using *Liber Astronomiae* as a reference point, I have expanded from it to other works of notable medieval astrologers in an attempt to get a wider view of the medieval practice of the art. Valuable as the *Liber Astronomiae* is, it remains only one astrologer's efforts to master the art. Comparison with the practice of other leading astrologers is useful and so I have introduced the opinions and writings of other astrologers where the subject seemed to warrant it.

Many doctrines, unheard of since the seventeenth century will be found on the following pages and complementary features, books and articles on my website – www.new-library.com/zoller. Should these doctrines be followed in practice they will go a long way to explaining why what seems at times to be astute and considered astrological opinion turns out to be inaccurate and why some enterprises begun under apparently favourable configurations either never materialise or fail when they should succeed.

⁸ see www.new-library.com/zoller/books.

⁹ For instance by Salimbene in his *Cronica* and the annalist of Forli quoted in Muratori, *Rerum Italicarum Scriptores*, revised edition. Fasc. 20, 1903, p.10

¹⁰ see *Abu Ma'shar: Prince of Astrologers* at www.new-library.com/zoller/features

Section I Directions

METHOD OF DIRECTING BY TERMS

The terms are explained in *Tools and Techniques Book One*, in the course materials for the **Foundation Course** in Medieval Astrology and more fully in the **Diploma Course** in Medieval Astrology.¹¹ In short, they are uneven subdivisions of the 30-degree zodiacal signs allotted to five visible planets (the Sun and Moon do not rule terms).¹²

Ptolemy records three systems of terms in *Tetrabiblos*¹³ I.20-21: Chaldaean, Egyptian and his own (Ptolemaic). I now use only the Egyptian Terms finding them to give good results in practise. Others such as Guido Bonatti, the leading astrological authority of the thirteenth century, whom I have quoted in the following text, used *his* own version of the Ptolemaic terms.

Bonatti first makes mention of the method of directing¹⁴ by terms in his *Liber Astronomiae*¹⁵ *Tractatus Secundus* (Second Tractate) in Chapters XV and XVI. There he gives only the brief outline of the method's application to demonstrate the distinction between what he calls *direction* and *nutrition*. It is not until later in the *Tractatus Decimus* (Tenth Tractate) of the same work, at columns 680-687, that he gives the method in its entirety.

¹¹ see www.new-library.com/zoller/books & www.new-library.com/zoller/courses

¹² see **Table I** and **Table II** for both the Ptolemaic and the Egyptian terms.

¹³ I take as authoritative, F. E. Robbins' *Tetrabiblos*, Cambridge, Massachusetts, Harvard University Press, 1940. In preparing his edition, Robbins examined 12 mss of the *Tetrabiblos* (the earliest ms is 13th cent.) plus the Proclus *Paraphrase* (10th century) and Camerarius' two editions of the *Tetrabiblos*. However good or problematical Robbins' translation is, the account of the Terms used in Ptolemy's day (those of the Chaldaeans, those of the Egyptians and those which go under his name) are more likely to be correct where many different surviving mss have been compared than where one ms or printed edition has been consulted.

¹⁴ Bonatti uses the expressions "to direct" and "direction" loosely. He speaks of "directing by triplicities" for instance. For us, the word "direction" and "to direct" denotes a predictive technique based upon Primary Motion. "Directing" by Triplicities is not directing. It is not based upon any motion. It would be classified by modern practitioners as a Symbolic Prediction technique.

¹⁵ For details on the edition of the *Liber Astronomiae* used in this work see note in Introduction above.

Ⲏ	Ⲙ6	♀8	☿7	♂5	♁4
Ⲙ	♀8	☿7	Ⲙ7	♁2	♂6
Ⲣ	☿7	Ⲙ6	♀7	♂6	♁4
Ⲅ	♂6	Ⲙ7	☿7	♀7	♁3
Ⲓ	Ⲙ6	☿7	♁6	♀6	♂5
Ⲟ	☿7	♀6	Ⲙ5	♁6	♂6
Ⲡ	♁6	♀5	☿5	Ⲙ8	♂6
Ⲣ	♂6	♀7	Ⲙ8	☿6	♁3
Ⲅ	Ⲙ8	♀6	☿5	♁6	♂5
Ⲓ	♀6	☿6	Ⲙ7	♁6	♂5
Ⲟ	♁6	☿6	♀8	Ⲙ5	♂5
Ⲡ	♀8	Ⲙ6	☿6	♂5	♁5

Table I
Ptolemy's Terms

Ⲏ	Ⲙ6	♀6	☿8	♂5	♁5
Ⲙ	♀8	☿6	Ⲙ8	♁5	♂3
Ⲣ	☿6	Ⲙ6	♀5	♂7	♁6
Ⲅ	♂7	♀6	☿6	Ⲙ7	♁4
Ⲓ	Ⲙ6	♀5	♁7	☿6	♂6
Ⲟ	☿7	♀10	Ⲙ4	♂7	♁2
Ⲡ	♁6	☿8	Ⲙ7	♀7	♂2
Ⲣ	♂7	♀4	☿8	Ⲙ5	♁6
Ⲅ	Ⲙ12	♀5	☿4	♁5	♂4
Ⲓ	☿7	Ⲙ7	♀8	♁4	♂4
Ⲟ	☿7	♀6	Ⲙ7	♂5	♁5
Ⲡ	♀12	Ⲙ4	☿3	♂9	♁2

Table II
Egyptian Terms

Note: These tables were drawn from F.E. Robbins' translation, *Tetrabilos*, Harvard University Press, Cambridge, 1998. See note 13, page 18.

Bonatti is not clear as to exactly what the difference between *direction* and *nutrition* is when he states, “The terms and the lords of the terms are preferred in nutrition.” *Direction* is a word he limits to the triplicities and their lords. From what he says at the beginning of Chapter XV, we see that the word *direction* itself is ill defined and that this lack of a definition reflects a corresponding contradiction in practice.

Some astrologers preferred to use the triplicities and their lords in “*directions*,” others used the terms and their lords. It seems that, in Bonatti’s day, the words “Direction” and “Nutrition” denoted two separate predictive techniques and the words “direction” and “prediction” were used interchangeably.

Thus, we find that “directing by triplicities” is not “directing” as we use the word. It has nothing to do with the [Primary Motion](#).¹⁶ It is instead the symbolic division of the rising sign into thirds representing the beginning, middle, and end of the native’s life. “Nutrition,” on the other hand, is really Primary Directing of the degrees of each term (the subdivision of the signs of the Zodiac using either Ptolemy’s Terms or the Egyptian Terms), the Ecliptical Longitude having been reduced to Right or Oblique Ascension.

In Chapter XVI, Bonatti, who promises to make clear the difference between *direction* and *nutrition*, gives an outline of a system of “*directions*” that uses the triplicities and their lords to divide the native’s life into thirds. What it comes down to is this: the word “direction” is used by Bonatti in this place to denote a division of the life span of the native (assumed, rather optimistically, to be 90 years) into three segments of thirty years each. “Nutrition” thus described is a similar predictive technique wherein the Right Ascension or Oblique Ascension of corresponding arcs of degrees of the Ecliptic are compared and turned into years of life. Just as he calls astronomy what we call astrology, so he calls “nutrition” what we would call “direction”.

In this work we will retain his terminology regarding the triplicity technique, calling it “Directing by Triplicity” and for “Nutrition” we will speak of “Directing by Terms”.

The first sign, i.e. that rising, represents the life of the native (his physical wellbeing). The first ruler of the triplicity rules the first third of the life; the second ruler, the second third; the third ruler, the third. In a diurnal chart, the first ruler will be the diurnal ruler of the triplicity of the

¹⁶ See DMA Lesson 2 or article *Predictive Astronomy* at www.new-library.com/zoller/features

rising sign. The second ruler will be the nocturnal ruler of the triplicity of the rising sign. The third ruler will be the participating ruler of the triplicity of the rising sign. In a nocturnal chart, the first ruler will be the nocturnal ruler of the triplicity of the rising sign. The second ruler is the diurnal ruler of the triplicity of the rising sign. The third ruler is the participating ruler.

In this approach, the basic delineation is accomplished by noting the zodiacal condition and state of the rulers of the respective thirds of the life of the native. In my experience the house position and zodiacal state of the triplicity ruler corresponding to the third of the life you are interested in shows an area of life which figures prominently in the affairs of the native during that period of life. For instance, let us say Pisces rises in a diurnal chart; the triplicity rulers are Venus, Mars and Moon. You want to know the *esse*, that is, the being of the native, *in persona sua*, (i.e. his personal well-being or what his life is) during the second third of his life (according to Bonatti, ages 30-60). Thus, for example the house position of Mars will show the *area* of life that dominates the second third of the native's life. If Mars were in the 11th house, the native's life will be dominated by struggles in his social life with his friends and according to the indications you find connected to Mars.

Next, he mentions the use of the terms and their lords. This, too, he calls *direction*. (See Chapter XVI below.)

Bonatti never states precisely what distinguishes the word *nutrition* from the word *direction*. This is not the only instance in which Bonatti leaves a string dangling. At the end of Chapter XVI, (below) I have deliberately left out one sentence from the text in which Bonatti promises to explain more fully the *direction* of degrees in *Tractatus Quartus* (Fourth Tractate) because he never mentions it in *Tractatus Quartus*.

We are thus on our own in attempting to clarify the matter. I have found, though, that the Directing by Terms technique can be useful in determining in which year the infant native's life will be threatened – should there be cause to suspect that s/he will not survive. In such a case, especially in cases where the astrologer is confronted with a first or second *differentia figure*,¹⁷ it would be appropriate to call the investigation of those years by the method (Directing by Terms), *Nutrition*. That is to say, it is a specific application of the Primary Direction method used for the purpose of discovering if the native will survive infancy or not.

¹⁷ see *Tools and Techniques Book One*, 3rd edition.

This having been said, there is nothing in the method *per se* which limits its applicability to the charts of infants. In the following translations, we shall see how this doctrine was applied and afterward will further explore it with an example.

In the second section of the following translation (Chapter IV of part two of the *Tenth Tractate*) Bonatti begins by reviewing the *direction* of the hyleg by Primary Directions. He then follows this by introducing the opinion of Aomar¹⁸ on terms. Apparently, Aomar felt that the Direction by Terms was not a substitute for Primary Directions. Nevertheless, it will be found the method of Directing by Terms is an extremely useful tool. It is, however, still a new concept to most Modern-day astrologers due to it not having been available in any modern language since the sixteenth century. Here you are to read the first English translation. In the past twenty years students of Western Predictive astrology as taught through the [Medieval astrology courses](#)¹⁹ have been putting it to greater use but still this important tool is elusive to the majority of Modern astrologers in the West. Its importance as a predictive tool cannot be over-emphasised and you are urged to gain a firm grounding in its main tenets.

Extract from Bonatti, *Liber Astronomiae Tractatus Secundus*, Chapter XV

When Term (*vide supra*) Is Preferred to Triplicity²⁰ and When Triplicity Is Preferred to Term.

“There were certain philosophers who preferred the lords of the terms to the lords of the triplicities and to the triplicities themselves. Moreover, certain others preferred the lords of the triplicities and these triplicities to the lords of the terms and the terms themselves. Each of them had their reasons why they did this. For the terms and the lords of the terms are preferred in nutrition.²¹ What direction is and what nutrition is considered below, however, I will subjoin something concerning them here.”

¹⁸ Wrote a *Liber Haomar de nativitatibus in astronomia...* trs Iohannes Hyspalensis, Amplon. Quarto 365, 14th cent., fols. 100-119. E.S. Kennedy, in his *Studies in Islamic Exact Sciences* – by E.S. Kennedy, colleagues and former students. ed David King and Mary Hellen Kennedy. Beirut. American University of Beirut. c 1983, p.354 – says that Aomar is undoubtedly Umar ibn al-Farrukhan al-Tabari (fl c.800), an astrologer and translator from Persian into Arabic, whose family came from the Caspian provinces of Iran.

¹⁹ see courses at www.new-library.com/zoller/courses

²⁰ The Triplicities are much used in Medieval Astrology. They are explained in the in the course materials for the [Foundation Course](#) in Medieval Astrology and more fully in the [Diploma Course](#) in Medieval Astrology.

²¹ As we will see, the lords of Triplicity pertain to “direction.”

“Anyone may be able to say that nutrition and direction are the same, but it is not so, because direction happens by all the lords of the triplicity of the Ascendant. The lord of the triplicity of the Ascendant or of the question universally disposes the life of the native or of the querent, according to three divisions from the beginning of life, all the way to the end of his natural life. For the first lord of the triplicity of the Ascendant of a nativity disposes the first third part of the life of the native. The second lord disposes the second third part of the native’s life; the third disposes the third part all the way to the end of his life.”

“I said indeed, ‘of the natural life’ because many die before their time, so that they do not attain to a natural end but rather die accidentally; sometimes by the sword, by fire, by a fall, by ruins falling on them, by drowning, suffocation and sometimes by some acute illness, or very acute or extremely acute illness and in many other ways. And according to the *esse*²² of the lord of any of these thirds the *esse* of the native is judged in that third of his life.”

“For example: the native makes an Universal Question²³ regarding his own *esse* or fortune in his life or for that year, and Taurus ascends, the lords of the triplicity of which are Venus, the Moon and Mars.”

“Venus, who is the first ruler of this triplicity disposes the first third part of the life of that native and the Moon who is the second ruler of the triplicity disposes the second third part of the life of the native and Mars who is the third ruler of the triplicity disposes the last third of his life.”

“Whence, if Venus is then well-disposed, it will be well with the native in the first third part of his life, that is in his adolescence, as it were all the way to the thirtieth year. If she is evilly disposed, it will go badly for him in that period. And if the Moon is well disposed, it will go well for him in his maturity, as it were, from the thirtieth year to the sixtieth and if evilly disposed it will go badly for him in that period. And if Mars is well disposed, it will go well for him in the third part of his life – that is in his old age, and if he is evilly disposed it will go badly for him in that period.”

“And if any of the aforesaid significators is in mediocrity disposed thus it is allotted to the native in that period. And understand the same all things the triplicities and their lords. To anyone who says that this has a place [only] in nativities and not in [horary] questions because it was said what would happen to the native in the nativity. The response is that nativities are not always had, but only questions, whence it is fitting that we accept barley for grain and the question after the nativity is like an appeal after the sentence.”

²² Literally, “being.” Bonatti uses *esse* here in two senses: 1) as a technical term in astrology, namely as “nature, zodiacal state and local determination.” 2) as “condition,” as in the condition of the native.

²³ This is a technique developed by Abu’Mashar designed to provide a horoscope for those whose birth time is unknown.

Extract from Bonatti, *Liber Astronomiae Tractatus Secundus*, Chapter XVI, col. 50.

On the Direction which happens by the lords of the Terms.

“The direction, however, happens by the lords of the terms in this way. [Let] it be posited that the first degree of Gemini is ascending which is the term of Mercury all the way to the seventh degree²⁴ of the same sign. Mercury then disposes the life of the native or of the querent, as many years as there are degrees of the same term and from the seventh degree of the same sign all the way to the thirteenth degree of the sign it is the term of Jupiter.”

“Then Jupiter disposes the life of the native or querent [for] as many years as there are degrees of his term and from the thirteenth degree all the way to the twentieth is the term of Venus; and then Venus disposes the life of the native or querent as many years as there are degrees of the same term and from the twentieth all the way to the twenty-sixth degree it is the term of Mars.”

“Mars then disposes the life of the native as many years as there are degrees of the same term and from the twenty-sixth [degree] all the way to the end of the sign it is the term of Saturn. Then Saturn disposes the life of the native, as many years as there are degrees of the same term. And understand thus regarding all the signs and all the lords of the terms.”

Extract from Bonatti, *Liber Astronomiae Tractatus Decimus, De Nativitatibus...* Chapter VI, Column 686. (1550 Basel ed.)

On the Knowledge of the Life of the Native and its *esse*²⁵

“In order to know the *esse*²⁶ of the life of the native, and its disposition according to the division of the terms of the planets, it is fitting that you consider in the first place the projections of the rays of the planets then, direct the hyleg and its degree as was said above,²⁷ which I will review for you once more.”

“When you desire to direct the hyleg to any of the planets or to the rays of one of them, consider how many degrees of distance there may be between them according to the ascensions of the region of the native’s birth by the oblique circle,²⁸ and give to each degree one year and to every five minutes one month and to every minute six days according to this method.”

²⁴ As per Ptolemy.

²⁵ being, nature, as in “What kind of life will the native have?”

²⁶ *Ibid*

²⁷ refer to *Tools and Techniques Book One* in which this is discussed.

²⁸ Note the discrepancy here with what was said before in *Tools and Techniques Book One*. DMA students should refer to the lessons on Astronomy. Others may read *Predictive Astronomy* at www.new-library.com/zoller/features

“You will begin from the first minute of Aries both with the hyleg and in the degree of the planet or his ray to which you direct and you will take the lesser from the greater, and that which is left over will be the distance, or longitude which was between them. Then you will give a year to each degree and thus concerning the others just as I told you now.”

“And Aomar said that you always direct the degree of the Ascendant in nativities so that you are able to know the *esse*²⁹ of the life of the native, because this is that which is called *Algebutar*. Its operation,³⁰ although I have received this but briefly from the ancients, I pass on to you such documentation so that you may see the degree of the Ascendant and its minute and see whose term it is in, and as many degrees as remain from of that term to the Ascendant by the oblique circle because that planet who was the lord of that term disposes the life of the native from the day and the hour of his nativity all the way to as many years, days and hours as there are degrees, minutes and seconds of that [term].”

“Then you subtract the ascensions of the last degree of that term from the ascensions of the last degree of the following term and his minutes and give to each degree left over one year etc. as was said above. For the lord of that term disposes the life of the native for as many years months and days and you do thus from term to term all the way to the end of the signs so long as the life of the native shall last and you will consider the *esse* of the planet whose term it is because according as his *esse* is good or bad or mediocre, so will the life of the native be disposed unless another planet impedes. But if the work of direction exceeds the end of Pisces, you begin from the beginning of Aries and do as I said.”

When the Division is with a Benefic

“When however you find the division to which you direct is with one of the benefics or in its rays without aspect, or [there is] the presence of one of the malefics, and the *Algebutar* or divisor is a benefic, the native will be in those years, in good and laudable *esse* and in tranquillity and goodness of his life and similarly in the increase of things, and this will last until the degree of direction reaches a malefic or its degree. But if a malefic aspects, it diminishes that goodness in accordance with [the degree of] its malice, unless the degree mentioned were the degree of its dignity. But if it has dignity it will impede less.”

When the Division is with a Malefic

“And if this is with one of the malefics without the aspect of a fortune and the divisor of those years is a malefic, the native will be in those years in evil and detestable *esse* and he will be in shortages and sorrows and tribulations and sadness and he will be surrounded by evil

²⁹ *Ibid*

³⁰ or the means of finding it out.

and diminution of things and penury. However if a benefic aspects it, it takes away from the malice in accordance with [the degree of] its goodness.”

“And if these degrees were [the degrees] of its dignity it profits more.”

When there is Dignity of Many Planets

“If many planets having one dignity aspect that place, that planet will be more worthy in the disposition of those times who has more dignities or fortitudes in that place. But if one [planet] has many [dignities or fortitudes], and does not aspect, and he is either ruler³¹ and well disposed and whichever of them [he is] he will dispose the life of the native according to his *esse* good or evil as was said above.”

Application Of The Method Of Directing By Terms

When directing by terms, to know the *esse* of the native, Bonatti tells us to locate the degree and minute of the Ascendant. Please refer to **Figure 1 Directing by Terms** below which has the Ascendant at 12° Pisces 38.³²

The Ascendant falls in the term of Jupiter. This term ends at 14° Pisces (remember we are using the Ptolemaic terms here) or 350°45’59” OA.

The OA Ascendant = RAMC (259°56’41”) + 90°, thus 12° Pisces 38 = 349°56’41”. The difference being 0°48’13.8” (350°45’59” – 349°56’41” = 0°49’18” = 049.3’)

Giving each degree of arc one year and every five minutes of arc one month (which we may assume are uniform in this calculation at 30 days): one minute of arc equals 6 days. Thus, arc of difference equates to 0 years, 9 months and 25.8 days.

For this period (birth to 9 months 25.8 days, or, January 25 to 17 November 1947) Jupiter would rule the native and his life would be according to Jupiter’s condition in the natal chart. Both the zodiacal condition and local determination (determination by house) of the term ruler have to be considered in delineation of this period of the native’s life as will be more apparent when we see the testimony of the second term.

³¹ *particeps*

³² In the following calculations, I am using Erich Karl Kuhr’s *OA Tabellen*, Vienna, no date. To make the calculations easier, I am rounding off the Latitude of the birthplace to 41° North.

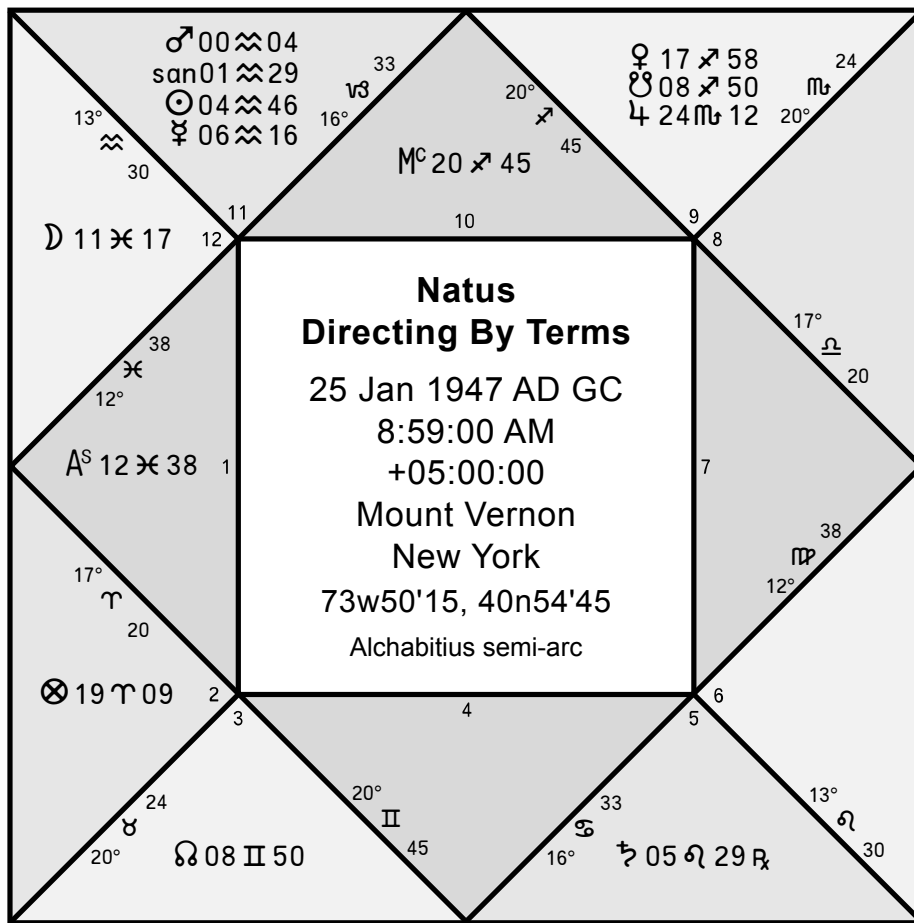


Figure 1
Directing By Terms

After the native has completed the above period, he will come under the rulership of the second term, in this case, Mercury. This term runs from 14°-20°Pisces, i.e. from 17 November 1947 to 17 May 1951.

20°Pisces = 354°15'48" OA. 14°Pisces = 350°45'59" OA. The difference is 3.4969442, i.e. 3 years 181.5 days from 17 November 1947 to 17 May 1951. The native was 4.318 years of age.

This entire period of the native's life was dangerous in connection with the native's health. Just before his birthday in 1949 the native fell gravely ill and would have died were it not for the technology then available.

If you re-examine the example chart you will see that he was under the rulership of Mercury, which is sorely afflicted by Saturn, ruler of the 12th (major illness, hospitals). It is also afflicted by combustion. Thus if Mercury were said to be the planet indicating the native's *esse* (or condition) at the period from 9 months and 26 days old to 4 years 3 months 26 days (taking a month as 30 days), we would be quite justified in answering, "Severely debilitated and hospitalised with respiratory illness (Aquarius)."

Bonatti also draws our attention to the aspects to the terms from the various planets. In **Figure 1**, Venus hostilely aspects the term of Mercury with a square. It is worthy of note that Venus was involved in an adverse primary direction to the hyleg at just this time. Bonatti would have found the Venusian direction and he would not have liked its square to this term any more than he would have liked its afflicting the hyleg, while being the ruler of the 8th.

Proceeding along these lines, in accord with Bonatti we arrive at the **Figure 1A Term Rulers**. This shows the terms up to the age of 49 years and 3 months of the native. This finishing point is purely arbitrary, convenient for our purposes as it brings the life of the native to the end of Taurus.

The ages at which the native's Ascendant enters each succeeding term are found by calculating the difference between the OA ASC and the OA for the *beginning* of the term. Thus, entry into the term of Mars in Pisces is calculated as:

$$354^{\circ}15'48'' - 349^{\circ}56'41'' = 4^{\circ}19'17''$$

The arc 4° 19' 07" may then be equated to time using the formula:

$$\begin{aligned} 1^{\circ} &= 1 \text{ year} \\ 5' &= 1 \text{ month} \\ 1' &= 6 \text{ days} \end{aligned}$$

This gives 4 years, 3 months and 25.7 days.

SIGN	TERM	LONG.	OBLIQUE ASCENSION
♋	♃ / Asc*	12° ♋ 40	349° 57' 06"
♋	♀	14° ♋ 00	350° 45' 59"
♋	♂	20° ♋ 00	354° 15' 48"
♋	♄	25° ♋ 00	357° 08' 23"
♌	♃	0° ♌ 00	000° 00' 00"
♌	♀	6° ♌ 00	003° 26' 00"
♌	♄	14° ♌ 00	008° 03' 39"
♌	♂	21° ♌ 00	012° 12' 18"
♌	♄	26° ♌ 00	015° 14' 49"
♍	♀	0° ♍ 00	017° 44' 35"
♍	♄	8° ♍ 00	022° 56' 30"
♍	♃	15° ♍ 00	027° 45' 55"
♍	♄	22° ♍ 00	032° 53' 54"
♍	♂	24° ♍ 00	034° 25' 44"
♍	♂ ends	30 ♍ 00	039° 12' 21"

Figure 1A
Term Rulers

*We commence with the natives ascendant which falls in the terms of Jupiter

NB: For ease of reading I have rounded the minutes of arc of the Ascending degree to 40' (as opposed to 38' mentioned in the text). I have also used different tables for calculating the RAMC so there will be a slight difference in seconds and minutes of arc from those in the text as well, which are based on Janus. This has been done deliberately to impress upon you that slight variation is allowable and does not seriously detract from accurate directing of the terms. Or to put it another way, we cannot reproduce the exactitude of the tables that Bonatti was using and so it is the principles that you should be following here, not the precision of mathematical calculation.

N.B. We use a solar year of 365.24167 days. Bonatti also used a solar year. The source he draws upon used either a Lunar Calendar (Jews and Arabs) or a Solar Calendar (Greeks and Persians). The month was reckoned as 30 days. Often the Solar year was reckoned simply as 365 days.

365 days divided by 12 = 30.416667 days per month. Our solar year (365.24167 days) gives 12 months of 30.43681 days. The difference is .02014. If $1^\circ = 365$ days (1 year), each of the 12 months will have 30.43681 days in it.

$1^\circ = 60'$; $60'/12$ months per year = $5'$ per month. As each month = 30 days ($30/5 = 6$ days) $1' = 6$ days.

The above Table tells us that the native was 4 years, 3 months and 25.7 days (-/+ 1 day variance) when he entered the term of Mars. We ask, "How was the native at that time?" The answer is indicated by Mars's position in the 11th house: struggling or fighting with his friends. In fact, continuous illness, competition, and frequent fighting with friends were features of the childhood of this native. Indeed, he had the reputation of being a fighter and a disruptive influence in school. At 5 years of age, he went to kindergarten and began a history of physically fighting with the others in his class.

This term lasted until age 7 years, 2 months and 5 days (+/-) when the Saturn term began. This period was marred by domestic disharmony, disruption, and illness. Saturn tells us where he was and what his mood or condition was at that time. Saturn's zodiacal condition, especially its aspects, indicates this. You will note again that Saturn is the ruler of the 12th house in the 5th house. The native was frequently ill and his entertainment restricted. Saturn indicates misery, sorrow, and limitation.

Saturn is opposed to Mercury. Therefore, the native was miserable because of, or in connection with, domestic affairs (Mercury rules the 4th house (home and family)). Mercury's rulership of the 4th and its heavy affliction indicates domestic difficulties. Bonatti would take the 4th house as the father and would say that the father suffered adversity at that time.

The next term (refer to **Figure 1A** above – Jupiter in Aries) begins shortly after the native's tenth birthday. This term is ruled by Jupiter, which is in Scorpio in the 9th house (referring to **Figure 1**). Please note that Jupiter is not closely aspecting any other planet.

The years of this term, from 10-13 years old (13 years, 5 months, 24 days) should have been a be fairly pleasant period as Jupiter is a benefic. However, note Jupiter's lonely placement, which indicates that the native was alone. Also, note that Saturn trines the term from Leo and Mars sextiles it from Aquarius. Thus while misery (Saturn) and conflict (Mars) are no longer primary concerns, they are still in the background. We would expect travelling for the native and possibly some kind of religious interest at this time. This part of the native's life is sketchy. He cannot report anything except his remembering the Soviet launching of Sputnik and the United States space program, which reflected in his education.

The next Term (that of Venus) begins at age 13 years 5 months and 24 days. Venus in the 10th house in Sagittarius indicates that the native would be a good scholar, at this time (Venus rules the 3rd house in **Figure I**). Venus is square to the Moon, significator of the home. There was domestic disharmony at this time.

The next term begins around the 18th birthday (18 years, 1 month, 7 days). Mercury rules it. As we have already delineated the first term ruled by Mercury and thus given some attention to each of the rulers of the terms there is no need to go further. It will suffice to say that every time a ruler holds sway over the life of the native; it will act according to its nature, state, and determination in the horoscope.

Concluding Remarks

This method should be used in association with other methods of delineation and prediction. DMA students should consult lessons 14 thru 17. Also, please bear in mind that you may find that every term of Venus is not the same. One must remember the underlying character of the sign in which the term is found. This will greatly affect the interpretation. Benefic signs will modify the malefic effect of malefic rulers. Conversely, malefic signs will greatly minimize the effect of benefic rulers. Finally, the primary directions and revolutions or, at least, the profections should also be consulted.

METHOD OF DIRECTING BY FIRDARIA

The word firdaria derives from the Greek meaning planetary period. It gives the astrologer the ability to see the whole course of the native's life and to write his/her biography without a personal knowledge of the native.

Students studying the [Foundation course](#)³³ materials and the [Diploma course](#)³⁴ should read the following in relation to the lessons on the firdaria contained in those courses. For computer generated firdaria tables the use of the Janus Astrology Software³⁵ is recommended.

In addition, as with all the material discussed in the *Tools and Techniques* series, we are using Medieval astrological understandings. Thus, when you read of the discussion of the houses you should apply the Medieval understanding of the natures of the house and not the Modern astrological interpretations. Likewise, you should be using the Albiruni and Bonatti orbs for the planets and be aware of the correct use of the moieties of orb. If you attempt to use those delineate as taught by the modern psychological school(s) of astrology then you will find that these methods fail. There is no mix and match in astrology. Modern or psychological astrology should not be confused with Western Predictive Astrology in any way, shape or form. Here you are learning Western Predictive Astrology, which is quite different from those pseudo-astrologies, which have developed over the last 100 years or so, and which, for the time being dominate mainstream astrology in the West.

Below is Bonatti's exposition on the firdaria followed by a commentary on his approach.

³³ see www.new-library.com/zoller/courses

³⁴ Ibid

³⁵ see www.astrologyware.com. This is the only software currently of the standard demanded by the Medieval Predictive Astrologer.

Extract from Bonatti, *Liber Astronomiae Tractatus de nativitatibus*, Chapter III Basel, 1550.³⁶

On the Years of the Firdaria and their Dispositors

“The ancient wise men considered certain years in nativities which are not called major nor middle nor even minor, but they called them the years of the firdaria, that is, disposed years. For each planet disposes its own part of the life of the native according to its part of the years of the firdaria in this method.”

“Whatever kind of nativity it is, the disposition of the years of the firdaria begins from the luminary whose authority it is and that luminary disposes the life of the native according to the quantity of its years of the firdaria, however not without the participation of the other planets.”

Order of Years of Firdaria in a Diurnal Nativity

“For if the nativity was diurnal, it will begin from the Sun, which is the diurnal luminary, which disposes the life of the native according to the quantity of the years of his firdaria, which are 10, with the participation of all the other planets, but he himself will obtain the authority³⁷ and especially in the first seventh part of those years.”

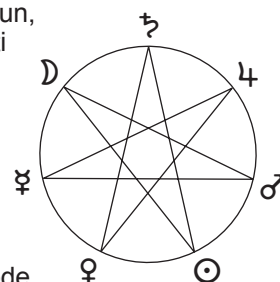
“In the second [seventh] part Venus who succeeds in the order of the circle³⁸ will participate with him in the disposition of the life of the native.”

“In the third seventh Mercury, who succeeds Venus in the order of the signs will participate with him [i.e. the Sun].”

³⁶ The division of the Basel 1550 text into ten tractates is apparently the work of the printers. The tractates cease to be numbered after *Tractatus Sextus*. Subsequent tractates are named, not numbered. Actually, there are 11 tractates including the last one on rains. The translated extract is from *Tractatus de nativitatibus et earum accidentibus...*(i.e. *Tractatus Decimus*, col. 813, *pars tertia*, following *De duodecima domo et in considerationibus quas te habere oportet in significatis duodecim domorum necnon et in judiciis quae resultant ex significatis praedictis*.)

³⁷ *Obtinebit principatum*

³⁸ *in ordine circulorum* – the order referred to is: Sun, Venus, Mercury, Moon, Saturn, Jupiter, Mars. Bonatti has in mind a diagram, called the star of the Magi (see right). This diagram is a circle in which a heptagram or 7-pointed star is inscribed. Around the circumference of the circle the symbols of the planets are arranged clockwise at the 7 spots where the star meets the circumference beginning from Saturn at the top in the Chaldaean order: Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon. The N. Node and S. Node are inserted between Mars and the Sun.



“In the fourth seventh part the Moon, who succeeds Mercury in the order of the circle will participate with the Sun.”

“In the fifth seventh part, Saturn who succeeds the Moon circularly in the order of the circle will participate with him.”

“In the sixth seventh part Jupiter who succeeds Saturn in the order of the circle will participate, but in the seventh and last part Mars who succeeds Jupiter in the order of the circle will participate with the Sun and this is the planet seventh from the Sun.”

“After this Venus, who succeeds the Sun in the order of the circle disposes the life of the native according to the quantity of her years of firdaria, which are eight, and all the other planets will participate with her in the disposition of those years each according to his own seventh part as was said concerning the participation of those with the Sun.”

“Next Mercury disposes according to the quantity of his years of the firdaria which are thirteen, and the others will participate with him, that is, each of their seventh part of those years.”

“Next the Moon disposes according to the quantity of her years of the firdaria which are nine and each of the other planets will participate according to their seventh part of those years.”

“Next Saturn disposes according to the quantity of his years of the firdaria which are eleven, with the participation of the others, just as was said above concerning the Sun.”

“Next Jupiter disposes according to the quantity of his years of the firdaria which are twelve with the participation of the other planets as was said concerning the others.”

“Next Mars disposes according to the quantity of his years of the firdaria which are seven, with the participation of the other planets as was said above.”

“Next *Caput Draconis* disposes according to the quantity of its years of the firdaria which are three. Then *Cauda Draconis* disposes according to the quantity of its years of the firdaria, which are two.³⁹ After this the disposition reverts to the Sun, proceeding as was said, successively all the way to the end of the native’s life.”

Order of the Years of the Firdaria in a Nocturnal Nativity

“But if the nativity is nocturnal the disposition will begin from the Moon which is the nocturnal luminary and will be in all respects as was explained when it begins from the Sun both regarding the participation of the planets with the Moon and regarding the succession of them in the order of the circle.”

³⁹ Thus, the sum of one series of years of the firdaria is 75.

“And all of the aforesaid significators or dispositors dispose accordingly as they are well disposed by increasing the good and by decreasing the evil.”

“And if they are evilly disposed by increasing evil and decreasing the good. And this is a laborious matter, although, it ought to be well observed because some astrologers, avoiding the labour, do not ever consider this [the firdaria] in their judgements whence they fall into deception.”

“And these years of the firdaria will together add up to 75, all of which is sometimes given to some natives, although it rarely happens. In this case years are not given by the Alcocoden. Indeed [the Alcocoden] can be in so weakened an *esse*⁴⁰ that he would not suffice for the giving of years which are [then given by the firdaria] whence if he is not careful sometimes the astrologer is deceived in perceiving the number of years of the native, nor is there wonder.”⁴¹

There is debate about the sequence of chronocrators in the nocturnal series of the firdaria. Bonatti gives us to understand that the north and south nodes of the Moon always fall between Mars and the Sun. This would mean that the series would be the same in diurnal or nocturnal figures. The only difference would be that you begin your series with the Sun in a diurnal figure and the Moon in a Nocturnal figure. The firdaria are often depicted in a circular diagram in which the planetary symbols are arranged around the circumference of the circle with Saturn at the top and the other planets arranged clockwise around the circle following Saturn in the Chaldaean Order thus: Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon.

In Bonatti's scheme, the north and south nodes of the Moon come at the end of the diurnal series (North Node 70-73. South Node 73-75). However, if we retain the same place for the nodes in the Nocturnal series (namely between Mars and the Sun), then, because we begin our attribution of years of the native's life from the Moon in a Nocturnal figure, we get the following series: Moon, Saturn, Jupiter, Mars, North Node, South Node, Sun, Venus, Mercury. I favour this series, have worked it for many years and am convinced that it bears up in practice, whatever the textual debate. Since the number of years allotted to the planets stays the same in both diurnal and nocturnal figures and because we always move around the circle in a clockwise direction, the North Node rules 39-42 years of age in a Nocturnal figure and the South Node 42-44.

⁴⁰ condition

⁴¹ In other words, occasionally the Alcocoden is so weak that it is the firdaria which determine the life span of the native.

Other sources⁴² give the following series in Nocturnal figures: Moon, Saturn, Jupiter, Mars, Sun, Venus, Mercury, North Node, South Node. The debate about the Nocturnal series seems to go back to the 13th century (possibly before). In the 16th century, Camerarius⁴³ solved it by simply eliminating the Nodes entirely.

Commentary on the Firdaria

These firdaria are, I believe, a good deal older than the Middle Ages.⁴⁴ Ibn Ezra⁴⁵ makes mention of them in his *Beginning of Wisdom*⁴⁶ apparently relying on the same sources as Bonatti, which may well have been Abu Ma'shar⁴⁷ as he was the source of much of their teaching.

Abu Ma'shar relies on his wide experience throughout the Middle East and India, his extensive research in then extant astrological writings of the Hellenistic period, as well as the "writings of the Chaldaeans and Egyptians,"⁴⁸ and, finally, on his great teacher, Alkindi.⁴⁹

In the writings of Ibn Ezra the firdaria are termed "the years of the *alfirdar*." It is apparent that somewhere in the Latin translation of astrological texts, the Arabic article *al* was dropped and the remaining word *firdar* became firdaria; the *-ia* ending being a Latin suffix intended to make the original *firdar* plural.

What *firdar* means Bonatti tells us in the translation above where he says that these years are called "the years of the firdaria, that is, disposed

⁴² E.g. Anthony Montulmo's *De judiciis nativitatum*, 1394.

⁴³ Joachim Camerarius 1500-1574. Associate of Melancthon and Luther. Astrologer, classical scholar, established Greek and Latin Studies at Tuebingen. Collaborated with Melancthon on the *Augsburg Confession* and other Lutheran theology. Wrote on astrology and divination.

⁴⁴ There is evidence that they were used as early as Vettius Valens (1st century AD). Neugebauer gives several passages in which Valens uses a planetary period system, which squares perfectly with firdaria. See Otto Neugebauer, *Greek Horoscopes*, American Philosophical Society, Philadelphia, 1959, p 101.

⁴⁵ Rabbi Abraham Ibn Ezra 1089-1164 AD, born Toledo, Spain. He was a poet, grammarian, biblical commentator, philosopher, physician, astronomer, and astrologer. He travelled widely: as far north as England; as far east as Egypt.

⁴⁶ Levy and Cantera, *The Beginning of Wisdom: an astrological Treatise by Abraham Ibn Ezra*, Johns Hopkins Press, Baltimore, Maryland, 1939.

⁴⁷ Ref. www.new-library.com/zoller/features *Abu Ma'shar Prince of Astrologers*

⁴⁸ It is standard procedure for Abu Ma'shar to cite the authority of unnamed Chaldaeans and Egyptians. It is presumed that he was referring to contemporary or perhaps slightly earlier pre-Islamic sources circa 5th - 9th century "Chaldaeans," (i.e. those people living in what is modern Iraq and Syria) and Egyptians of the same period.

⁴⁹ Ref. www.new-library.com/zoller/books *Alkindi On the Stellar Rays*

years.” My research to date shows that the term is of Persian origin as are other terms such as the *Alcocoden*. Much astrological terminology seems to have derived from the magicians and Zoroastrians of Persia.

The firdaria are remarkable in that they represent an astrological method of forecasting in which an underlying pattern common to all those with either diurnal or nocturnal natal figures is made individual through the condition and determination of the several planets in their natal figure.

Thus, in all diurnal figures the first period of life, according to this system, is the Sun’s for 10 years. Next is Venus for 8 years. Next Mercury for 13 years; next the Moon for 9 years; next Saturn for 11 years; next Jupiter for 12 years; next Mars for 7 years; followed by *Caput draconis* for 3 years and finally *Cauda draconis* for 2 years.

This is the standard division for all diurnal births and so initially, it appears blandly universal. That is, the series of planetary chronocrators is the same for anyone born in the daytime. However, to discover what the native’s life within each period was/will be like, we must read the planet ruling a particular period in the context of the natal chart. Thus, we examine the planet’s state, condition, and local determination in the natal chart under consideration. In so doing we make the general, which applies to the many, specific to the individual.

Example Application of the Firdaria

Please refer to **Figure 1**. The first thing you need to note is whether the natal figure is a diurnal or nocturnal birth. It is, as you will see, a diurnal birth. Thus, the first period of life was ruled, in common with all diurnal births, by the Sun. The Sun in **Figure 1** is in the 11th house opposed to Saturn, the ruler of the 12th. From this we may deduce that the first 10 years of the native’s life were characterized by confinement, hospitalisation, and difficulties with people in authority and both for and with the native’s father. Mercury, ruler of the 4th (family) is also part of this configuration, thus domestic difficulties would also have manifested. These things would not necessarily be the case in the natal figure of one who’s Sun was in honour (i.e. essential dignity).

During the second period of years (of the firdaria), the native of **Figure 1** should have experienced a much more pleasant life since Venus, in the 9th, close to the 10th would have been the ruler of the natal figure.

In the third period of years, the native was ruled by Mercury’s condition and determination in the figure. Thus, in the years 18-31, because the chronocrator, Mercury, is in the 11th house afflicted by Saturn, ruler of the 12th house, and because that same Mercury is combust with the Sun ruling the 6th, we may confidently assert that the period ruled by Mercury

(ages 18-31) were characterized by ill health. There were also pressures upon his marriage originating from Saturn's rulership of both the 11th and the 12th houses opposed to Mercury, the ruler of the 7th.⁵⁰

From 31-40 years, the period of the Moon's rulership, the native would have been more withdrawn, contemplative, interested in mystical and occult subjects, restless, imaginative and creative. During this period of life, the native would have found himself engaged in lunar activities such as an increased interest in diet, gardening, herbs, psychology, dreams and psychic phenomena, yoga and things of this nature.

In the next period, ruled by Saturn, 40-51 years, the key words would be "hard work" and "adversity." We would expect to find the native undertaking laborious studies, hard and requiring a long time to complete. We would also expect to see him once more at odds with authority, possibly with a threat of imprisonment *or* a self-initiated withdrawal from society.

From 51-63 years we can expect the native to turn strongly toward religious, mystical, 9th house matters. There will be success in this as Jupiter rules the period and is placed in the 9th sign. Indeed, we would expect the native to travel to foreign lands in order to teach these things during this period and to achieve a growing reputation. His publishing output, his professional success and his general standard of living improves during this period.

The 63-70 period ruled by Mars follows. We would expect to see the native (if still alive), involved in conflicts with friends and pursuing a particular cause. This is indicated by Mars being both in Aquarius and in the 11th house. Indeed, we may expect to see the conflicts with his friends directly linked to the native's particular espousing of a chosen cause. More especially, the native's friends' lives will be in turmoil due to the dynamics of their own lives.

From 70-73 *Caput draconis* holds rulership. I have already mentioned there is much confusion between the head (*caput*) and the tail (*cauda*) of the dragon (*draconis*) in Western astrology (due to a scribal error). The native during this period will be engaged in 3rd house affairs such as teaching or in the practice of metaphysical matters.

The *Cauda draconis*, rules from 73-75, again subject to the native surviving to this period (for we saw⁵¹ that the Alcocoden gave only 72

⁵⁰ Saturn signifies older male relatives and ancestors. These never approved of the native's marriage.

⁵¹ See *Tools and Techniques Book One*

years, and Bonatti is rather doubtful that natives whose *Almutem figuris* is Saturn get to live out the full span of life granted to them by the Alcocoden⁵²). We expect to find the native surrendering to God willingly or not.

Sub-division of the Firdaria Periods

The above then are the major or whole periods of the firdaria. But each period is then divided into seven subdivisions. These sub-periods will vary in length depending upon which period is subdivided. The formula for calculating the length of these sub-periods is $x/7$, where x = the number of years given to the planet ruler (chronocrator) of the period in question:

Planet	Years	Sub-periods
♄	11	1.57142857 years
♃	12	1.71428571 years
♂	7	1.00000000 year
☉	10	1.42857143 years
♀	8	1.14285714 years
♆	13	1.85714286 years
♅	9	1.28571429 years

The north and south Nodes of the Moon neither rule sub-periods, nor are they subdivided.

The interpretation of the sub-periods will be in conformity with the nature, state, and local determination of the ruler of the sub-period subordinated, of course, to the signification of the ruler of the whole period.

⁵² He doubts such natives can live much longer than 60 years.

Firdaria Compared with Other Systems

The firdaria is similar to planetary *dasas* of Hindu astrology. Also it bears striking similarity to the “Ages of Man” of Abu Ma’shar which gives the first four years of life to the Moon; the next 10 years to Mercury; the next 8 years to Venus; the next 15 years to Mars; the next 19 years to the Sun; the next 12 years to Jupiter and the next 30 years to Saturn. Thomas Taylor⁵³ quotes what appears to be Abu Ma’shar as source for this doctrine in the footnotes to his translation⁵⁴ of the Third Book of the *Mathesis* (of Julius Firmicus Maternus) which treats of the geniture of the world.

On pages 54-55 of this work Taylor quotes Hermes from his *Treatise de revolut. Nativit.* lib.i. p.215. Hermes gives exactly the same arrangement as Abu Ma’shar with the important exception being that the positions of the Sun and Mars are reversed. Thus in Hermes’s series, Venus is followed by the Sun, which is then followed by Mars; however, the length of the years of the periods ruled are the same.

The firdaria series is also similar to the “Rulers of Time” or the *chronocrators* as found in Firmicus Maternus’s *Mathesis* (Liber Secundus, Cap. XXVI).⁵⁵ The basic difference between Firmicus’s *chronocrators* and Bonatti’s firdaria being the recognition of the importance of the sign position of the planet. Both systems have the Sun ruling the first period (though Firmicus limits the period to 10 years, 9 months), but thereafter the order of the planetary periods in Firmicus’s system is determined by the *position* of the planets in the zodiacal order of the signs.

Firmicus gives the example of the Sun in Aries. In a diurnal figure, it rules the first ten years and nine months of a native’s life. The next ruling planet is that which is next in order according to the signs – thus Venus rules the next period as Taurus succeeds Aries. In a nocturnal figure, the Moon rules the first 10 years and nine months followed by rulers of the succeeding signs.

⁵³ Thomas Taylor 1738-1855, known as the “English Platonist.” Translated into English and expounded the works of Plato, Aristotle, the Neoplatonists and Pythagoreans.

⁵⁴ Taylor’s translation was printed in London in 1831 with several other of the his works under the title *Ocellus Lucanus, On the Nature of Things* by Richard Taylor as sold by John Bohn of Henrietta Street, London; Henry Bohn of York Street, London and Thomas Rodd of Great Newport Street, London.

⁵⁵ See *Ancient Astrology in Theory and Practice: The Mathesis of Firmicus Maternus* translated by Jean Rhys Bram, Noyes Press, New Jersey, 1975, p.57.

Albiruni termed his period rulers *chronocrators* but they are identical to Bonatti's firdaria.

Of all the systems mentioned, the "Ages of Man" of Abu Ma'shar and Hermes are the most universal in nature. It is probable that they were used as an index of archetypal changes in the life of the native and that they were not used in the delineation of the figure in the strict sense. Thus, we would expect Saturn to exert considerably more influence over the native during the period of life which Saturn rules according to this system, namely ages 68-98. This is nothing more than to say that in old age Saturn's influence is felt more than in youth. Such may have been the extent to which this kind of reasoning was used, although it is but a short step to pass from here to the consideration of Saturn in a particular native's figure as a means of determining what to expect in those years. Once this is done, we are employing the Ages of Man in the same way that the firdaria are used.

METHOD OF PRIMARY DIRECTIONS

Under this heading we will examine Bonatti's and Alchabitius' instructions regarding Primary Directions *per se*, without reference to Directing by Terms, which have already been addressed and which Bonatti and his sources seem to have regarded as a separate technique. Actually, Directing by Terms rests upon Primary Directions and is really nothing more than a special application thereof. When we come to the practical, "how to" section of the said instructions, we will perforce leave Bonatti for Alchabitius whose instructions are more lucid than Bonatti's.⁵⁶

Our Italian author's remarks, notwithstanding the opacity of his instructions regarding the "how to," are clear and instructive about other matters. He clearly states that the direction of signifiers is profitable not only in the natal figure, but also in Revolutions (solar and lunar returns – both mundane and personal). Thus, the changes in the "esse" (condition) of the people in a given Revolution or Ingress will be found by directing the Ascendant of the Revolution to the malefics and benefics. Likewise, the direction of the Midheaven of the same figure ought to be directed to learn the "esse" of the kings (today chiefs of state).

Bonatti gives no actual mathematical instruction or examples in the following translated section; he merely gives procedural guidance. In chapter XV, which follows it, he does give some mathematical instruction, but it is incomplete and expressed in language unfamiliar to moderns. Here we will consult Alchabitius who will give us clear instruction, which we can follow.

The fact that little space is given to the actual mathematics involved in Primary Directions in Bonatti's *Liber Astronomia* should not (perhaps) seem strange to us. Although the names *astronomia* and *astrologia* were used interchangeably (many Medieval writers such as Guido Bonatti and Roger Bacon used *astronomia* to denote what we understand as astrology), they were universally understood to be distinct subjects.

⁵⁶ The subject of Primary Directions is fraught with controversy. Over the millennia various methods for computing arcs of direction have been put forward. Usually shortly after their author's death, their proper computation and interpretation quickly falls into oblivion. Misapplications proliferate, debate rages, confusion reigns. Some interesting things are said about directions by Montulmo. Cf *On the Judgment of Nativities*, translated by Rob Hand for Project Hindsight, Berkeley Springs, West Virginia, USA, 1995. I hope to address Montulmo's remarks (and those of others) in another place. For the present, I will attend to Bonatti and Alchabitius.

Astronomy was one of the mathematical sciences (the 4th member of the *Quadrivium*). Astrology involved the judgments of the stars. Hence, the astrological text does not surrender undue space to the separate subject of the mathematics of directing.

Primary Directions were a weak spot in the Medieval astrologer's work not only in theory but also in practice. Ptolemy's instructions were only poorly understood by most and still fewer could easily accomplish the mathematics involved. The mathematical process itself was not really simplified and facilitated until better ephemerides were produced and indeed, until logarithms were invented by John Napier (1550-1617) in the seventeenth century.⁵⁷ Yet we today, in the 21st century, are likely to find 19th and early 20th century primers on Primary Direction dense, impenetrable, tedious and daunting. Tables of logs can be confusing; especially when two kinds of logs are used along with things like "arithmetical compliments" and other mathematical *arcana* no longer taught in standard mathematical instruction.

These purely exoteric, mathematical matters are enough to confuse many contemporary astrologers who would welcome a simpler, more direct approach. In the 18th and 19th centuries, however, Napier's logarithms were lauded as *simplifying* astrological computations!

Medieval Primary Directing was controversial. The entire system of Primary Directions was reappraised by Placidus de Tito (1603-1668). His system remains in use to this day with some revisions. A contemporary of Placidus, Jean Baptiste Morin de Villefranche (1583-1656), usually known by his Latin name Morinus, also laboured over the same subject. Book XXII of his *Astrologia Gallica*⁵⁸ deals exclusively with Primary Directions and is also the basis of much predictive work. Like Placidus, Morinus attempted to purge the system of errors and to give it a firm and scientific foundation. There have been numerous modern astrologers who have investigated the subject and a few who use it. One of these, Erich Carl Kühr,⁵⁹ published useful works on Primaries, one of which we will avail ourselves.

⁵⁷ Napier's first tables of logarithms, *Mirifici logarithmorum canonis discriptio* appeared in 1614; the second, explaining the theory and construction of his tables, *Mirifici logarithmorum canonis constructio* appeared posthumously in 1619.

⁵⁸ *Astrologia Gallica*, The Hague, 1661. Book XXII has been translated by Jim Holden as *Astrologia Gallica Book Twenty-Two Directions*, American Federation of Astrologers, Tempe, AZ. 1994.

⁵⁹ Erich Karl Kühr, *AO Tabellen* and also *Primaer-Direktions Tabellen*, Verlag Rudolf Cerny Wien, no date.

To compute directions by hand is a tedious business; especially if you include the minor aspects, modern planets, converse directions, etc., as the 19th century followers of Placidus did. Fortunately, good quality software comes to our aid. A modern day astrologer might have all primary arcs between planets, planets to cusps, planets to parts, fixed stars, and whatever else he considers necessary in a matter of minutes. In Bonatti's day, of course, this was not so. In those days the effort expended in computing the planets' positions, the Arabic parts, house Almutens, the *Almutem figuris*, the houses, sundry significators, various planetary periods *and* primary directions was enormously time consuming. One could easily spend a month on a single figure. Hence, we see the rationale for the title of the following translated section. The astrologer was reducing his work to what was considered necessary by limiting the significators to seven.

This study of Bonatti's method of Primary Directing is intended to serve two purposes. Firstly, it is an effort to see historically how Primary Directions were used in the Middle Ages. In literature of the Art, it is occasionally averred by this or that practitioner, that his method is the true Ptolemaic method of directions. Now it is patently clear that Ptolemy did not use logarithms, arithmetical compliments, or spherical trigonometry such as you find in textbooks on navigation and astronomy printed in the first half of the 20th century. Still less did he use minor aspects, modern planets or Chiron. But of course, it is not features of this sort which characterize Ptolemy's direction method, but rather how he handled the business of measuring the arcs between the significator and the promittor.

It is important to start from the understanding that mathematical methods used in the Middle Ages did not resemble those of the 20th/21st century. Thus, we need to know how the Medieval astrologer's mathematics was similar to, or different from, its antecedents and successors. This is because we cannot speak with certainty of the capabilities of our predecessors without knowing how they conceptualized and solved mathematical problems central to the practise of their Art.

Secondly, we need to discover if the Medieval sources present a more accessible method for calculating Primary Directions. More accessible than the method(s) used by 19th century astrologers, bearing in mind that most contemporary methods rest upon their work.

Thus, it is toward these ends that we will examine Bonatti's instructions regarding the mechanics of directing and the mathematics, which enables us to direct. His remarks relative to what gets directed to what and why, are thought provoking and give us a window into Medieval astrological practice. His instructions relative to the practical

mathematics of directing can be off-putting because they appear unclear, strange, and obscure. A good deal of the confusion that this may cause stems from the absence of a context which we moderns take for granted: a conventional mathematical notation and a familiar technical mathematical vocabulary.

The following extract is from Bonatti's *Liber Astronomiae Tractatus Decimus, De Nativitatibus Chapter X, col. 821*. It gives a taste of the state of the Art⁶⁰ of Primary Directions circa 1300.

On the Direction of Significators in the Circle and How Many Significators there are which ought to be directed, and which are directed by the Wise

“The significators which are directed are seven, namely the degree of the Ascendant, the degree of the Sun, the degree of the Moon, the degree of the Part of Fortune, the degree of the *Medium Coeli*, the degree of Conjunction [of the luminaries] and the degree of Prevention [i.e. the Full Moon].”

“The degree of the Ascendant is directed for the purpose of knowing the accidents [of the native], the things which will come to the native in his person, namely good, evil or mediocre. For if you see a direction to come to the good planets, say that the accidents of his body will be good. If, however, it comes to the malefics you will judge the contrary. But if to bicorporal or convertible [signs] or to mediocly disposed [planets], mediocre accidents. That is, you will pronounce neither truly good nor truly evil.”

“But the Sun is directed for knowing what dignities, exaltations or things which pertain to honour and secular fame the native will come to. Whence if the Sun is of good *esse* [condition] and well disposed and his direction comes to the benefics [which are also] well disposed, it will signify that the native will attain to great and famous honours. And if you discover the contrary, you are able to judge the contrary. If, however, the Sun is mediocly disposed or the benefics to which the direction is are mediocly disposed it will signify that the native will attain to some degree of dignity however, he will not be very famous.”

“The Moon is directed in order to know the disposition of the body of the native, the quality of his soul and similarly that of his wife. But if the Moon is of good *esse* and well disposed and the direction is to benefics well disposed it will signify that the disposition of the body of the native will be good and laudable, and the quality of the soul, and that he will be happily married⁶¹ if the lord of the seventh is of good *esse* and well disposed and in good aspect with the lord of the Ascendant or

⁶⁰ To help the reader, I provide definitions of Bonatti's Primary Direction vocabulary below.

⁶¹ *quod bene coniugabitur*

with the Moon herself or with the lord of the Part of the wife. From the contrary, you may apprehend the contrary. From mediocre indications, say mediocre.”

“But the Part of Fortune is directed for knowing the wealth of the native, the increase of his monies, and his acquisitions. Whence if the Part of Fortune is well disposed and its direction arrives at the benefics well disposed, it signifies that the native will acquire and accumulate much money by lawful means.⁶² If, however, the benefic were impeded, it signifies that he will acquire it but after the acquisition, he will waste it. But if you see the contrary, you are able to judge accordingly. If, however, you discover mediocrity pronounce mediocrity.”

“The *Medium Coeli* is directed for knowing the native’s works and his arts or professions, as Alchabitius affirms, and for all particular dispositions and their *esse*. Whence if the lord of the *Medium Coeli* is well disposed or the *Medium Coeli* itself and its direction comes to benefics well disposed, the native will occupy himself well in respect to the profession, duties, and to all arts and to secular matters and those things which concern them.”

“The degree of conjunction is directed in order to know all things and ought to be considered regarding all the aforesaid things all the way to the middle of the life of the native, if the nativity is conjunctional. Whence, if it is well disposed it will increase the significance of those planets signifying good and it will diminish the significance of those signifying evil. However, if it is badly disposed it will augment the significations of the signifiers of evil and diminish those of the good. You are able to say likewise of the degree of prevention after the middle of life if the nativity is preventional, and you will divide the aspects of the benefics or malefics with the Almutem over the aforesaid degrees and their signifiers because they add or diminish according to their *esse* and according to their dispositions.”

“And so these things ought to be considered universally in nativities and of the beginnings of all things in which an end is expected. If indeed in the revolutions of years either of the world or of nativities you desire to look into the aforesaid things, look to the Ascendant of any of those years.”

“For if you desire to direct to a year of the world, Alchabitius said, that in order to foreknow the *esse* of the peasants⁶³ we ought to direct the degree of the Ascendant of the revolution and to give one day to every

⁶² *per fas*

⁶³ or of the people of a country generally.

59 minutes and 8 seconds;⁶⁴ and accordingly as the direction comes to benefics or malefics you are able to judge regarding their *esse* and state in those days all the way to the end of that revolution and this according to the oblique circle.”

“However, if you desire to look at the direction of kings, you will see them from the degree of the *Medium Coeli* according to the direct circle⁶⁵ giving to one day each 59 minutes and 8 seconds, and thus you may know the accidents which should happen to kings in that revolution, because they are kings. But regarding their deeds and characteristics and their persons you ought to view them just as with other individuals and according as you see the direction to come to benefics or Infortunes you will judge their *esse* as good or evil or mediocre whether they be kings or peasants.”

“You are able to say likewise regarding the *esse* of the revolution of their nativities from the Ascendant of the revolution. Revolutions of the World from the Ascendant of the revolution of the years of the World in order to know the *esse* of the vulgar according to the oblique circle. Revolutions however of kings according to the direct circle⁶⁶ for their *esse* as has been said.”

Extract from Bonatti’s *Liber Astronomiae Tractatus Decimus, De Nativitatibus. Chapter XV.*

On the Direction of Significators

“And by the direction of significators, you may direct the significator which you want to any place of the signs, and know how many degrees of direction there may be between them and you will take one year for each degree.”

“Therefore when you want to know this, and the significator which you want to direct to some part of the circle, is in the Ascendant, take the ascensions of the degrees in which the significator is according to the ascensions of the region, from the ascensions of the degrees of that [planet] to which you desire to direct him, and what remains will be the degree of direction.”⁶⁷

“But if the significator is in opposition to the degree of the Ascendant, take the ascensions of the opposite degree in which the significator is

⁶⁴ This key is attributed by Bonatti to Alchabitius (d. 967). It is usually applied to natal arcs of direction in which cases 59’08” = 1 year. Here we see it applied to a Revolution of the Year of the World (an annual mundane astrology figure, known to us as an Ingress chart). In such Revolutions 59’08” is sometimes equated to 1 day. Apparently it was known in the 13th century to Bonatti and attributed by him to Alchabitius.

⁶⁵ i.e., right ascension.

⁶⁶ Also right ascension.

⁶⁷ Modern parlance would have this as the “arc of direction.”

from the ascensions of degree opposite to that which you desire to direct him in that region because the setting of any sign agrees with the risings opposite it.”

“And it ought to be known that the degrees of direction for which one year is received are degrees of the equator of the day,⁶⁸ both the degrees which are directed and [those] to which the direction may be are degrees of the Oblique Circle.⁶⁹ But if the significator is in the 10th house or in the 4th, you will take the ascensions of the degree to which you desire to direct him according to the ascensions of the Right Circle⁷⁰ and what remains will be the degrees of direction.⁷¹”

“But if the significator which you desire to direct is not in an angle, look to his distance from the nearest angle (that is from the 10th house or from the angle of the 4th house⁷²). If it is between the Ascendant and the 10th, take the ascensions of the degree of the 10th house from the ascensions of the degree of the significator according to the Right Circle⁷³ and if it is between the 7th and the 10th take the ascensions of the degree of the significator according to the Right Circle from the degrees of the 10th house likewise according to the Right Circle⁷⁴ and divide the remainder by the parts of the hours of this day and the degree in which the significator is and what results from that division will be the hour of distance from the angle.”

“And if it is between the Ascendant and the 4th house take the ascensions of the degree of the significator according to the Right Circle from the ascensions of the 4th house. Again if the significator is between the 4th and the 7th, take the ascensions of the degree of the 4th house from the ascensions of the significator by the Right Circle and divide the remainder in which the significator is by the parts of the hours of the night, and this if the significators are in the same and not in diverse quadrants.”

“If the significator is in the middle of the Oriental circle which is from the 10th all the way to the 4th, from those which succeed the Ascendant take the degree of the significator from the ascensions of that degree to which you desire to direct by the Right Circle, and what remains will be the significator, save this.

“After this take the ascensions of the degree of the significator according to the ascensions of the region from the ascensions of the degree to which you desire to direct him according to the ascensions of the region and what is left will be the significator of the region.”

⁶⁸ *sunt gradus aequatoris diei*. i.e., equatorial degrees of Right Ascension.

⁶⁹ Oblique Ascension

⁷⁰ *circuli directi* Again, Right Ascension

⁷¹ or arc of direction.

⁷² i.e. the planet's meridian distance.

⁷³ *per circumulum directum*. i.e. compare their Right Ascensions.

⁷⁴ Ibid

“After this look to the difference which is between the significator of the Right Circle and the significator of the Region and take a sixth part of that remainder and you will multiply this by the hour of distance from the angle and what results will be the Equation, that is, if the distance is of one hour, take one sixth, and if it is more take as many sixths so that for each hour you take one sixth, and if the significator of the right circle is less than the significator of the region, add that Equation to the significator of the Right Circle. And if it is greater, take that Equation from it and what remains will be the degree of direction. And if the significator is in the middle of the Occidental circle, you will do it as Alchabitius does it, the long way, which method of directing he gives fully.”

Commentary

Interestingly, Bonatti wants us to direct not merely the MC, but planets in the 10th and 4th by Right Ascension. Likewise, we are to direct planets in the 1st and 7th by Oblique Ascension. Finally, there is a third kind of direction for planets which are not angular.

Bonatti is unconcerned about the subtleties of one term of the direction (e.g. the significator or the promittor) indicating the cause and the other term the effect. Later astrologers (e.g. Cardanus and Morinus) though do give importance to such distinctions. Some astrologers would see one term of the direction as giving the outer structure of the event and the other its inner nature. For Bonatti, the *arc of direction* itself was the goal of primary directing. Its function is timing. There was no “inner/outer” speculation. He gives us no instruction as to delineating the *effects* of the various directions he enjoins upon us. He also seems not to care greatly about whether the significator is moved to the promittor or vice versa. All he seems to care about is finding the arc of direction. He seems unconcerned as well with making any distinction between direct and converse directions.⁷⁵

Bonatti’s mathematical instructions may seem strange to us. He does not express himself with mathematical conventions we recognize. Remember, logarithms had not yet been invented, Arabic numerals were still a recent innovation in Western Europe, and algebra was not then

⁷⁵ Direct Directions are such as are produced by the Primary Motion (DMA students see lessons on astronomy. Others see *Predictive Astronomy* article on the Website. Thus, the Sun in the 11th house, is carried to the MC by the Primary Motion and this is a direct direction. If I were to direct the Sun to the Moon in **Figure 1**, I would be asserting that the heavens went backwards (which they don’t) and that the Sun actually went backwards, or conversely, against the Primary Motion 37° of longitude (which is the approximate distance between the Sun and Moon in that figure). This would be a converse direction. I see no reason to suppose that Bonatti used converse directions, though they seem to work, nor do I see a clear repudiation of them.

fully formulated nor was trigonometry. Bonatti's math was Boethian. It rested upon Greek mathematics. Proportion was the grand Arcanum. Proportion is the conceptual key that unlocks these directions in theory and in practice.

Since Bonatti refers us to Alchabitius, I introduce below my paraphrase of Alchabitius' instructions from his *Ysagogus*.⁷⁶ Comparison of what Bonatti says and what my paraphrase of Alchabitius says will shed light on the problem before us.

Let me state that problem clearly: there is no mystery in how to direct the Ascendant and planets in it. This is done by "Ascension of the Region." The terrestrial latitude of the birthplace is meant. The "Ascension" referred to are Oblique Ascension.

There is also no mystery about directing planets in the MC or the MC itself. This is done by Right Ascension.

The problem is how the Medieval astrologers directed planets neither on the Ascendant/Descendant, nor in the MC/IC. These planets are not directed by Right Ascension or the Oblique Ascension of the Region. They are directed by an adjusted Oblique or mixed Ascension. This means that we have to grasp how they handled this mathematically. Once we understand their terminology we can grasp their mathematics.

Bonatti and Alchabitius rely upon proportion, multiplication, and division. They are adjusting Oblique Ascension to Right Ascension. Their Degree of Direction (our Arc of Direction) is arrived at (Bonatti) by adding or subtracting the "Equation" to the "Significator of the Right Circle" that is, to the Right Ascension Arc between the Significator and the Promittor.

We want to know what Bonatti had to say about these matters, but his instruction is not as lucid as we could hope for. Fortunately, his source, Alchabitius, is more easily understood. What follows is my paraphrase of Alchabitius' instructions. First, some unfamiliar terms need to be defined.

⁷⁶ *Preclarum Summi in Astrorum Scientia Principis Alchabitij Opus ad scrutanda Stellarum Magisteria isagogicum pristino Candori nuperrime restitutum ab Excellentissimo Doctore Antonio de Fantis Tarvisino, qui notabilem eiusdem Auctoris Libellum de Planetarum Coniunctionibus nusquam antea impressum addidit et pleraque scitu dignissima cum castigatissimo Ioannis de Saxonia Commentario, Impressum Venetiis per Melchionis Sessam et Petrum de Ravanis socios 1521.*

Definitions

RA = Right Ascension – defined in the lesson on astronomy.⁷⁷

RAMC = Right Ascension of the MC.

OA = Oblique Ascension – defined in the lesson on astronomy.⁷⁸ To calculate the OA Ascendant, add 90° to the RAMC.

MD = Meridian Distance – this is the distance, measured in RA, of a celestial body or point from the MC or IC (whichever is closer).

Significator = that which signifies, a cause.⁷⁹

Promittor = that which promises an event.⁸⁰

Significator of the Right Circle = difference between promittor's and significator's RAs.

Significator of the Region = difference between promittor and significator's OAs.

Semi-Arc, Semi-Diurnal Arc (SDA) = measured in time. The diurnal circle, which the planetary body appears to follow or trace in 24 hours, is divided into a diurnal arc (above the ascendant-descendant axis) and a nocturnal arc (below the ascendant-descendant axis). These arcs are further divided into half (or semi) arcs: a diurnal and nocturnal semi-arc on the east and west of the MC/IC axis. There are, therefore, 6 hours to each Semi-Arc. There are always 6 hours between the Ascendant and the MC. The Significator between the 1st and the 10th may be anywhere along the Semi Diurnal Arc. Likewise, the Significator in the quadrant between the 10th and the 7th may be anywhere along its Semi Diurnal Arc (also 6 hours). Again, a significator in the quadrants below the Ascendant-Descendant axis (the nocturnal Semi-Arcs) may be anywhere along its arc. That is, it may have already transversed some proportion, fraction or ratio of the said arc.

⁷⁷ Non-DMA students can get this information from the Registrar at dma@new-library.com

⁷⁸ Ibid

⁷⁹ Morinus, *Astrologia Gallica, book XXII*, translated by Holden, op. cit. p.11, defines a significator as, "a celestial substance, a part of the caelum or a planet, signifying by itself, by reason of determination, some class of things happening to the native..."

⁸⁰ Morinus, *Astrologia Gallica book XXII*, translated by Holden, op. cit. p.13, defines a promittor as "a part of the Primum Mobile determined with respect to some category of accidents for the native, or to the second terminus of a direction, according as it presages per se anything that is going to happen with respect to the subject represented by the significator, or to the native himself by reason of such a subject.

The Equation = this is a term Bonatti uses. It equates (transforms) the Significator of the Right Circle into the Arc of Direction.

Degrees of the Right Circle = Right Ascension

Ascensions of the Region = Oblique Ascension

Hour of Distance from the Angle = this is a term Bonatti uses. It is what we call the Meridian Distance. When divided by the “parts of the hours of this day”, it is called “Proportional Distance” in modern parlance.

Arc of Direction = this is an arc measured in Right Ascension, often arrived at by adjusting an arc of Oblique Ascension to one of Right Ascension. In the case of the Meridian Distance, it is directly calculated in Right Ascension by comparing the RAMC and the RA of the significator. **This is the Holy Grail of Primary Directing.** This is what you are looking for. It is either used as is (assuming a Time key of $1^\circ = 1$ year) or it is transformed into time by means of the time key ($59'08'' = 1$ day or 1 year).

Ascensional Difference (ad) = According to modern astrologers, the equation for this is $\text{sinad} = (\tan \text{ declination})(\tan \text{ terrestrial latitude})$. The Ascensional Difference is the difference between a body's RA and OA.

The above definitions should serve in order to help the reader make sense out of Bonatti's and Alchabitius' instructions. Below I give examples of the application of the rules. The terms defined above are the elements out of which Primary Directions are made.

A few words on how to find these elements will be helpful.

Tables of Right Ascension are found in some textbooks on astrology, for instance, in Simmonite's *Arcana of Astrology*.⁸¹

The SDA is calculated by modern astrologers by adding the Ascensional Difference to 90° if the declination is north and subtracting it from 90° if the declination is south. (In the Southern Hemisphere these rules are reversed).

The OA of the Ascendant is the RAMC + 90° . The OA of the celestial bodies, parts, points, stars, etc. may be calculated (see Simmonite) or Kuhr's *AO Tabellen*.

⁸¹ W. J. Simmonite *Arcana of Astrology*, New Library Edition, 2003. Be careful of other editions which are incomplete.

Alchabitius' Instructions in Primary Directions

Alchabitius tells us that:

- 1) The MC is directed according to Right Ascension.
- 2) The Ascendant is directed according to Oblique Ascension.

For all other positions:

- 1) Get the Meridian Distance (MD) & save.
- 2) Get the Semi Diurnal Arc of the Degree of the Significator & save.
- 3) Take Ascensions of Right Circle (Right Ascension) of the Significator from the Right Ascension of the place to which you direct. What remains will be the "Significator of the Right Circle." Save this.
- 4) Take the Oblique Ascension of the Significator from the Oblique Ascension of the Region. What remains is called "the Significator of the Region."
- 5) Take Significator of the Right Circle from the Significator of the Region (or vice versa) & multiply the difference by the MD.
- 6) Divide the product by the Semi Diurnal Arc of the Degree of the Significator. You will get a proportional part, which is added to the Significator of the Right Circle if it is less than the Significator of the Region; otherwise subtract it.

The result is the Arc of Direction.

Examples of Primary Directions for Figure 1⁸²

Midheaven Directions

(pertain to work/profession)

Calculation example:⁸³

to direct the Sun to the MC

$$\text{Arc of Direction} = \text{RASun } 307^{\circ} 06' 49'' - \text{RAMC } 259^{\circ} 56' 41''$$

$$\text{Arc of Direction} = \text{RASun } 307.11361^{\circ} - \text{RAMC } 259.94472^{\circ}$$

$$\text{Arc of Direction} = 47.16889^{\circ} \text{ (or } 47^{\circ} 10' 08'')$$

Arc of Direction = 47 years and 2 months.

(Using: $1^{\circ} = 1$ year, $5' = 1$ month, $1' = 6$ days as a time measure.)

1947 (year of birth) + 47 years 2 months = 1994.

Corresponding Event: In 1994, the native (an astrologer and Latin scholar) was involved in a translation project that had a high profile in the astrological community. He was translating Latin astrological texts into English. He left the project for reasons clearly indicated in the configuration surrounding his 11th house Sun. The project began as collaboration between friends/colleagues. It soon became a matter of competition with efforts on one party's part to control the others causing contention and disharmony. The native left the project. Despite the later controversy associated with the project his reputation as a translator, scholar, and astrologer grew.

Ascendant Directions

(pertain to accidents of native)

Calculation example:

to direct the Ascendant to the Sun:

First we find the Ascendant's Oblique Ascension (always $\text{RAMC} + 90^{\circ}$):

$$\text{OA Ascendant} = \text{RAMC} + 90^{\circ}$$

$$\text{OA Ascendant} = 259^{\circ} 56' 41'' + 90^{\circ}$$

$$\text{OA Ascendant} = 349^{\circ} 56' 41'' (\text{OAASC})$$

Next, we find OA Sun under the pole of the Ascendant:⁸⁴

⁸² Mathematical operations may be done on a hand held calculator

⁸³ Although the examples below show the computations and Ascensional values out to 5 decimal places, it is best to calculate them out to 7 places.

⁸⁴ I have referred to the Kuhr's OA Tabellen:

Natal Sun 4°Aquarius 46'05" = 4.76810°Aquarius
(.7681 is the fraction of a degree of the Sun between 4° and 5° Aquarius)

From our tables of Oblique Ascensions under 41° north latitude (latitude of birthplace 40°N55):

OA 5°Aquarius = 324°47'41"
OA 4°Aquarius = 324°00'37" *subtract*
= 000°47'04" x 0.7681
= 000°36.1519' (or 36'9")

Add this to OA 4° Aquarius:

OA 4° Aquarius = 324°00'37"
+ 000°36'09"
= 324°36'46"

324°36'46" is the OA Sun.

Subtract OA Sun from OA Ascendant:

OAASC 349°56'41"
OASUN 324°36'46" *subtract*
= 025°19'55" = **Arc of Direction**

Arc of Direction = 25 years, 4 months, 10 days (approx.)

25 January 1947 (year of birth) + 25 years = 25 January 1972

25 January 1972 + 4 months = 25 May 1972

25 May 1972 + 10 days = **5 June 1972**

(This date is approximate – remember the concern here is your learning the method not pin-point accuracy at this stage).

Corresponding Event: The native's father died in March 1972. In June he had to go back to the grave to fill it in because the earth, frozen at the time of the first burial, had thawed and settled, exposing the coffin. He argued with the gravedigger, who refused to come back for a month as he was on a circuit. "We lived in an extremely small community in a rural area of New York State. Everyone in the area knew and talked about the incident."

His natal Sun is in the 11th house (8th from 4th, fathers – DMA students see lesson on derived houses, others unfamiliar with this please contact the Registrar at dma@new-library.com if you need further material). The natal Sun in detriment is afflicted by Mars, Mercury, and Saturn. This portends troubled circumstances connected to the native's father's

death. Thus, it was an accident of his life that there would be difficulties, arguments, public rumour, and delay in his father's proper burial.

Directions Involving Significators Non-Angular

Directing the Sun

(for indications of fame)

Calculation example:

to direct the Sun to the trine of Jupiter

To do this we need the following information:

Longitude of Natal Sun: 4° Aquarius 46' 05"
Longitude of Natal Jupiter: 24° Scorpio 12'
Trine of Jupiter: 24° Pisces 12' (or 24.2° Pisces)
Sun's declination: 19s05
AD Sun: 17° 33'
AD aspect: 4° 05'
RA aspect: 354° 41'
RA Sun: 307° 07' 32" (Janus gives 307° 06' 49")
OA Sun: 324° 40' 32" calculated above
OA aspect: 358° 46'
MD Sun: 47° 09.8'
SDA Sun: 72° 33'

The method:

- 1) Get the Meridian Distance & save. See above.
- 2) Get Semi Diurnal Arc of Degree of the Significator & save. See above.
- 3) Take Ascensions of Right Circle (Right Ascension) of the Significator from the Right Ascension of the place to which you direct. What remains will be the "Significator of the Right Circle."

RA aspect = 354° 29' 37"
RA Sun = 307° 07' 32" *subtract*
Diff. = 047° 22' 05" = **Significator of Right Circle**

Save.

- 4) Take the Oblique Ascension of the Significator from the Oblique Ascension of the Region (Ascendant). What remains is called "the Significator of the Region."

$$\begin{aligned}
\text{OA aspect} &= 358^{\circ}46'00'' \\
\text{OA Sun} &= \underline{324^{\circ}40'32''} \text{ subtract} \\
\text{Diff.} &= 034^{\circ}05'28'' = \mathbf{\text{Significator of Region}}
\end{aligned}$$

5) Take Significator of the Right Circle from the Significator of the Region (or vice versa).

$$\begin{aligned}
\text{Significator of Right Circle} &= 47^{\circ}22'05'' \\
\text{Significator of Region} &= \underline{34^{\circ}05'28''} \text{ subtract} \\
\mathbf{\text{Difference}} &= 13^{\circ}16'37''
\end{aligned}$$

Multiply that difference by the MD.

$$13^{\circ}16'37'' \times 47^{\circ}9.8' = 626^{\circ}13'45''$$

6) Divide the total by the Semi Diurnal Arc of the Degree of the Significator.

$$626^{\circ}13'45'' \div 72^{\circ}33' = 8^{\circ}37'54''$$

This gives a proportional part, which is added to the Significator of the Right Circle *or* if it is less than the Significator of the Region, subtract it.

$$\begin{aligned}
\text{Significator of Right Circle} &= 47^{\circ}22'05'' (< \text{Significator of the Region}) \\
\text{proportional part} &= \underline{08^{\circ}37'54''} \text{ subtract} \\
&= 38^{\circ}44'11'' = \mathbf{\text{Arc of Direction}} \\
&= 38\text{y } 8\text{m } 24\text{d} \\
&= \text{October 18, 1985}
\end{aligned}$$

Corresponding Event(s):

There were two events more or less coincident with this direction.

Event 1: In the Spring (29 April) of 1985 “a small group of my friends and I briefly coalesced around an alchemist who taught us basic Spagyrics. In the Autumn of the same year the alchemist proposed to me that I take on a project involving some translation from German and Latin connected with this group’s work. I suppose there was certain recognition accorded me by this teacher. He then disappeared suddenly, leaving us to carry on. He was a Saturnian man, tall dark, angular who was frequently arguing with his lady friend. He was a mysterious and to me seemed an odd fellow, very secretive about his doings, both past and present. There was no doubt that he was a practicing alchemist, or that he knew his subject. He was frequently attended by an aroma of burnt metals and chemicals. Although the classes did not last long (he was gone in a year) he strongly motivated me to pursue alchemy, which I did with varying intensity for about 7 years.”

How does fame fit into this? While the native's reputation was enhanced, it was not greatly enhanced. You could say that the main emphasis was more the broadening of the native's reputation to relate to alchemy and astrology. Nonetheless, the word "fame" does not really apply to the situation though it is worth noting that the configuration involving the Sun aptly describes the characteristics of the group. Eventually, with the alchemist gone, the group disintegrated.

Event 2: In June (end of) 1985 "I got a job as a carpentry estimator in New York City. I did well in this job. Around October, I had acquitted myself well enough that the owner of the company recognized my work, raised my salary, and publicly praised me. As a result of employment in this company and through the owner's largesse, I went to a school at the Mechanics' Institute (a trades guild established in New York when it was a British colony) where I graduated at the head of the class in Architectural Drafting/Construction Estimating."

This event was attended by recognition and monetary reward and in this sense attests to limited "fame." DMA students should refer to the lesson dealing with the calculation of fame in a natal chart for more in-depth discussion.

Procedural Considerations

What do you achieve from the above approach?

You get a list of the directions you need to calculate. There are 3 types, as we have seen above. You can sort the directions you intend to calculate according to which type of direction it is. This will give you (at this stage), three lists: Right Ascension Directions, Oblique Ascension Directions and a third sort of Directions for comparing arcs of celestials that are not angular.

It can be helpful to arrange your intended directions according to the 7 categories of things for which each of the 7 Significators are directed. As there are 7 significators to move, you can have 7 lists, one for each significator. The lists may be longer or shorter depending upon the specific arrangement of the chart. Once you have calculated these directions (whether they be arranged in 3 or 7 lists) you will want to arrange the arcs of direction, identified by the Significator and Promittor. This will permit easy retrieval of the relevant direction when you are delineating and predicting.

Looking at any natal figure you can list the directions of the Ascendant (for the accidents of the native). These will be calculated in Oblique Ascension of the Region. You look at the figure and say, "Assuming the Ascendant to rise, carrying the entire chart with it, what aspects or conjunctions will it make as it rises to the MC?"

This having been said, I suggest that you regard directions both in the order of the signs and against the order of the signs.

Thus, looking at **Figure 1**, we see that the Ascendant (12° Pisces) will conjunct the Moon (11° Pisces) shortly after birth; then it will come to the square of Jupiter (24° Aquarius), etc. From this examination, you we get the following list of the Ascendant directions:

Directions Against the Order of the Signs

NB: the initial step is simply to identify the longitudinal positions involved. Later we can transform the longitudinal positions into the appropriate ascensional positions. Here, where we are listing positions we will direct the Ascendant to, the appropriate ascensions are Oblique.

Ascendant to the ♈ of ♃ (11° ≈ 17')
 Ascendant to the ♎ of ♃ (24° ≈ 12')
 Ascendant to the ♋ of ☉ (19° ≈ 10')
 Ascendant to the ♋ of ♀ (17° ≈ 58')
 Ascendant to the ♈ of ♀ (06° ≈ 16')
 Ascendant to the ♌ of ♄ (05° ≈ 30')
 Ascendant to the ♈ of ♂ (00° ≈ 04')
 Ascendant to the ♋ of ♃ (24° ≈ 12')

You then do the same thing in the opposite direction:

Directions In the Order of the Signs

Ascendant to the ♎ of ♀ (17° ≈ 58')
 Ascendant to the ♎ of ♃ (24° ≈ 12')
 Ascendant to the ♋ of ♂ (00° ≈ 04')
 Ascendant to the ♋ of ☉ (04° ≈ 46')
 Ascendant to the ♎ of ♄ (05° ≈ 30')
 Ascendant to the ♋ of ♀ (06° ≈ 16')
 Ascendant to the ♎ of ♀ (17° ≈ 58')

Next, you do the same thing with the MC.

Directions Against the Order of the Signs

NB: Here we list the longitudes of the various positions we are interested in, find their Right Ascensions and immediately, because it is so easy, I have also noted some of the Meridian Distances (MD).

MC to the	♂	of	♀	(17° 58')	MD = arc of direction = 2° 40' 11"
MC to the	☐	of	♃	(11° 17')	
MC to the	♂	of	♄	(10° 07')	
MC to the	✳	of	♅	(06° 16')	
MC to the	♁	of	♆	(05° 30')	
MC to the	✳	of	♁	(04° 46')	
MC to the	✳	of	♂	(00° 04')	
MC to the	♂	of	♃	(24° 12')	MD = arc or direction = 27° 50' 59"
MC to the	☐	of	♆	(05° 30')	MD = arc of direction = 46° 45' 41"
MC to the	✳	of	♆	(05° 30')	

Directions In the Order of the Signs

MC to the	✳	of	♃	(11° 17')	
MC to the	♂	of	♂	(00° 04')	MD = arc or direction = 42° 32' 37"
MC to the	♂	of	♁	(04° 46')	MD = arc or direction = 47° 10' 08"
MC to the	♂	of	♆	(05° 30')	
MC to the	♂	of	♅	(06° 16')	MD = arc or direction = 49° 15' 41"
MC to the	✳	of	♄	(10° 07')	
MC to the	✳	of	♀	(17° 58')	
MC to the	✳	of	♃	(24° 12')	MD = arc of direction = 60° 30' 00"

Next, list the Solar directions, Lunar directions, Part of Fortune directions, Degree of Conjunction directions and Degree of Prevention directions.

I have not listed all the directions which suggest themselves in the figure, only enough to make the procedure clear.

Interpretation of Directions

The significator gives the inner quality of the event; the promittor the outer structure.

This is to say, that if you are directing any significator to any given promittor (instead of being limited to the Medieval practice of limiting the significators to 7 as states by Bonatti above), then you will succeed best by regarding the significator as showing the quality of the event and the promittor as the kind of event.

By quality, it is meant the subjective experience by which we recognize the nature of what is happening: not so much our inner response to it as the ability to identify it according to one of the 7 planetary natures. For example in the direction of the Sun to the sextile of Jupiter in **Figure 1**, the significator was the Sun; Jupiter was the promittor. As ruler of the 10th in the 9th Jupiter promises a measure of success in teaching philosophical or religious subjects (astrology, for instance). This is the *kind* of event. This is the outer aspect of the event. Bonatti wants us to direct the Sun to Jupiter in to find out when there will be fame and recognition for the native. Since that direction involves the benefic Jupiter, who is also significator of the profession⁸⁵ (by virtue of ruling the 10th) and a 9th house planet by position in the 9th, the outer aspect of the promised event is twofold: professional and spiritual. The Sun's contribution as the first term of the direction (i.e. as significator in the direction, the promittor Jupiter being the second term) is that through the direction, the Sun's authority and brilliance is brought to Jupiter and an event comes forth in the native's life.

This event was public professional activity and a few cable television appearances, numerous speaking engagements, a flurry of publicity, all focussed about the date when the direction was due. It is this public, authoritative quality which shines through the event. I (the native in question) was (to my embarrassment) represented as a spiritual teacher on these cable television appearances and presented alongside photographs of various yogis, Sufis, Timothy Leary, and the like. From this we see that the significator in the direction (in this case the Sun) contributes its nature and universal signification. The fact that the Sun is natively in the 11th is also relevant, as it is thereby determined to fame to some degree.

Now, the Sun in **Figure 1** is rather besieged. While it was subjectively pleasant to briefly receive the public's attention, the "amount" of fame involved was merely moderate. The Sun being afflicted, its direction to

⁸⁵ DMA students should see the specific lessons on professional significators.

the benefic Jupiter produced only mediocre results. Yet, those results were such that it was possible to recognize the role of the Sun as it is in the chart, as contributing the inner quality of what is to happen in the event related to the direction of this Sun to this Jupiter.

It is helpful to see the promittor as promising a given kind of event, namely one corresponding to its nature, state, and local determination. You will ascertain during the delineation process, well before you attempt to predict, just what the promittor promises. In a sense, delineation of all the planets, parts, fixed stars and so on in the natal chart is really nothing more than getting to know what they promise (hence of regarding them as promittors). In this way, **each promittor is promising something particular to the chart you are delineating and to no other.**

Likewise, when considering a significator, consider its universal signification first. For instance, the Sun is the signifier of authority; hence, it is used as the significator of fame. However, it is also necessary to regard its condition in the chart before you as distinct from any other. If the Sun in that chart is afflicted, either no fame ensues from directions of the Sun to the benefics or, at best, a limited recognition; whereas directions of the Sun to the malefics will portend blasphemies, infamies and dire assaults on the native's reputation. If the Sun is at the same time determined to health matters, the native may weaken under the strain and have a heart attack. But if the Sun were strongly placed and supported by the benefics, the native will weather the storm promised by a direction to hostile malefics.

Morinus was of the opinion that Bonatti's general approach to significators was wrong. He asserted that the Sun, for instance, could only signify fame if it were locally determined to do so.

This severely restricts the circumstances under which the Sun might be a significator of fame. For instance, it would be necessary that the Sun be angular and preferably in the 10th, or 11th houses or ruling them. Likewise with the other planets. In order for them to signify anything, they must be determined toward that signification by their local determination. Thus, the Moon, universal significator of the Mother, will not signify the mother of the native either in delineations or in directions (be it as promittor or as significator) unless she be in the 10th, 11th or 4th houses.⁸⁶ So too with the other planets as significators; according to Morinus they must be determined towards whatever they are to signify.

⁸⁶ Morinus regarded the house opposite the house in question as also being relevant to that issue. Thus the 10th was the mother; therefore so was the 4th.

Now, since Medieval Astrology utilizes Specific Delineation Techniques in which one or more significators are identified (e.g. the Professional Significator(s), the Financial Significator, the Significator of Marriage, the Significator(s) of Children)⁸⁷ Medieval Astrology can accommodate Morinus' requirements without doing violence to either Bonatti's instructions or Morinus' exacting standards.

Because the effects of directions are to be known by the delineation of the promise of the promittor and the significator in the chart before you and no other, it is in vain to give lists of the effects of directions cookbook-style as many authors have done. You must know what the chart as a whole is saying first. In the process of delineation, you will learn what each planet, part, sign, star and house is doing. You will identify significators according to the several ways in which we identify significators in Medieval Astrology. Again, DMA students should read this in conjunction with Delineation I (Lesson 8) and should master that before continuing here.

The Effects of Directions

As with other forms of prediction, **delineation must precede prediction**. In Primary Directions, a planet acts differently as significator than as promittor.

As significator of fame, the Sun is moved to the benefics or malefics and fame or blasphemy happens respectively. That same Sun in **Figure 1** (in the 11th), when viewed as a promittor and employed as the second term of a direction timing an accident of the native, depicted the native's father and the circumstances surrounding his death. It is said that a planet may act according to its nature, signification (i.e. Sun = fame), house position or rulership(s). In the cases given above, the Sun acted according to its nature and signification when employed as the first term of a direction. When it was the promittor, or 2nd term, it acted according to a different signification (the father) and it was locally determined toward the father's death by being in the 11th (8th from 4th, fathers). It seems to me that in practice, planets as promittors usually act according to the house position plus, of course, some pertinent signification. Precisely which signification is impossible to know in advance without a thorough delineation of the figure. The astrologer ought not rush this delineation, but take the necessary time. The business of calculating the Primary Directions in itself can be a time consuming affair and the calculations are worthless without the proper delineation.

⁸⁷ DMA students are directed to those individual lessons that deal with these. Others may contact the Registrar at dma@new-library.com

Actually, the limiting of the significators to 7 simplifies not only the calculation, but also the interpretation. You have limited the Sun's meaning to fame, the Moon's to the bodily welfare of the native, etc. Thus, you have only one variable, the promittor, not two (promittor and significator). You can put your attention to delineating what the promittor promises. The joining of promittor and significator leads to the production of a foretellable event.

What Effect Can Be Expected By a Primary Direction?

Many 19th century writers on this subject lead us to believe that by means of very precise calculation of Primary Directions, you can predict events to the day and possibly even to the hour. I have occasionally found an event accurate to the hour, but I now think now that to consistently aim for this kind of accuracy to be in vain. Not because the mathematician cannot compute it, but because nature does not cooperate. Often I have seen a direction produce 3 or more events simultaneously the same day or week, any one of which would qualify for the event corresponding to the arc of the direction, the natures of the planets involved, and the houses which the said planets rule or are in. I am, at present, of the opinion that the event the Primary Direction predicts occurs during the time when the direction is due, but the direction has a resemblance to a planetary period ruling about 30 days overtly and some as yet undetermined number of days not so overtly on either side of that 30 day period. I do not think that a direction really predicts just one discreet isolated event.

Finally, you must not expect *every* event, nor even every major event of the native's life to correspond to or coincide with a Primary Direction. The natal horoscope (or that astrum within us to which the natal figure refers) is producing events all the time by numerous modalities (transits, solar and lunar returns, firdaria, profections and perhaps by other means as well). As students of Medieval Astrology are finding more and more as they progress their studies, there are many factors which need to be addressed. Here we are only looking at directing.

The Question of Latitude

Extract from Bonatti's *Liber Astronomiae Tractatus Tertius*, *De naturis planetarum. Part 2 Chapter IX col.138.*

On the Conjunction of the Planets According to Latitude

“Mention having been made above (i.e. in part 1 of *Tractatus Tertius*) regarding the conjunction of the planets according to longitude, considering that conjunction from the east or west or the contrary. Now it remains to discuss their conjunction according to latitude and that is that [conjunction] which happens between them from the south to the north or vice versa or to either part.”

“The conjunction of latitude is when one planet is joined to another, according to its latitude, that is, if one planet is joining to another corporally and both are in one degree, their conjunction will be by latitude and equal, whether the conjunction or application were northern or southern because the latitude of each of them will be to one and the same part.”

“And if their conjunction is by opposition their latitudes will be equal, so it is that the latitude of one may be ascending in the north, and the other ascending in the south. And although that statement seems perhaps understandable,⁸⁸ however, it is misleading⁸⁹ because when a planet proceeds to greater longitude, then it is ascending in the north. And it is fitting for this to be so since one may be joined to the other by opposition when that one may be in one quarter of its epicycle and the other in its epicycle, in the quarter opposed to it.”

“All other conjunctions which happen by another mode than this are conjunctions of longitude and not of latitude. And this way is that one planet is northern and ascending in the north, and the other is southern and ascending in the south. This is the conjunction of latitude. Moreover the Wise men of this Art, and especially those who use the Almanach⁹⁰ do not concern themselves much in their judgements with the conjunction of latitude which seems to me incongruous especially in great deeds, as in nativities, universal questions, revolutions of years and the like.”

Conjunction by ecliptical longitude is referred to as “east or west or the contrary.” That is, a swift planet with less ecliptical longitude may be west of a slower moving planet having direct motion. The first planet, moving direct according to Secondary Motion, along the ecliptic, applies to the slower planet which is east to it. If, however, the slower planet were retrograde, it would be moving from east to west, or contrary to the Secondary Motion. This is what is meant by “east or west or the contrary.” When the swifter planet comes to the same degree of longitude the slower planet holds, we have what is called a “conjunction of longitude.” Thus far we are speaking of motion along the ecliptic; latitude above (north) or below (south) the ecliptic has not yet been addressed.

Now, let it be posited that the slower moving planet has 13° of longitude (13° Aries 00) and that it is direct in motion but it is not on the ecliptic. Instead, it is 4° north of the ecliptic. Unless the swifter planet also has 4° north latitude, when it comes to the same degree of longitude the slower planet holds, the two planets will not coincide in the sky. You will see

⁸⁸ *forte ad intelligendum*

⁸⁹ *tamen in se leve est.*

⁹⁰ i.e. the ephemeris

the slower one above the swifter one. This is a *platic* conjunction. In judging the effects of such conjunctions by longitude, the planet with the more northerly latitude is regarded as stronger than the other planet.

Should the two planets have the same latitude, a corporal or *partile* conjunction happens when the swifter planet arrives simultaneously at the same longitude and latitude the slower planet has. This conjunction is an occultation of the slower planet. Theoretically, the slower planet's influence is blocked for as long as the occultation lasts.

For an opposition by latitude to occur, the swifter planet must be 180° of longitude from the slower planet and have a latitude equal to that of the slower planet (e.g. if the slower planet has 4° north latitude, the swifter planet must have 4° south latitude).

Although the above comments are made with transits in mind, Bonatti is thinking in terms of "Directions" and wants us to take a celestial body's latitude into consideration when calculating the body's right or oblique ascensions. He complains that the makers and users of almanacs (the 13th century version of ephemerides) do "directions" without taking latitude into consideration. Reflecting upon Bonatti's statements regarding the importance of celestial latitude, north or south, two questions come to mind: 1) "Sure, why wouldn't we?" It is clear that a celestial body's latitude affects its ascensions. 2) We wonder, "What kind of 'directions' could his contemporaries have been using? Secondary Progressions/'Directions'? Unfortunately there is insufficient information on which to answer this question."

Conclusion to Primary Directions

The Bonatti/Alchabitius approach to Primary directing is more accessible than the 19th century Placidian approach, such as that typified by Simmonite. Yet, before that accessibility is seen, the student must have assimilated a good deal of information. as we have seen above this includes an understanding of the denotation of the terms used and that both Bonatti and Alchabitius sought to solve the problem of discovering the Arc of Direction through proportion and adjustment of the relevant Right Ascension Arc.

The Medieval method is also a simpler method to follow and apply. If, for example we contrast it with the method in Simmonite's *Arcana of Astrology* (generally accepted as Placidian) we find that later method is more tedious, mistakes are easier to make and there is too much invested in modern astrological constructions. To get the root of the problem though, necessitates a close re-consideration of Placidus' *Primum Mobile* as well as his published and unpublished canons and other

papers. To do so here would be to digress too much from our central objective which is to gain a practical understanding of the Medieval method and so I will save that discussion for an Academy paper.⁹¹

There are further matters related to the Medieval approach, which need to be considered, particularly where they raise doubt. For example Bonatti's instructions seem to say that a planet anywhere in the 1st or 7th is to be directed by Oblique Ascension/Descension.

Often these doubts can be resolved by closer examination of the text itself. They may be due to Bonatti's imprecision of speech or failure to use the proper preposition. It is also possible that the translator missed the precise meaning in the preposition or there may be printer's/scribal error that the translator is unaware of. As time allows these matters will be further examined but I am confident that as a practical tool the Medieval method as discussed above will serve the astrologer well. It is also worth noting that the Medieval method is drawn from two major sources – Bonatti and Alchabitius – and so where there is doubt raised in one we may find direction in the other. Thus, following from the example just stated, the 3rd method (Alchabitius), i.e. that used for all other cases except planets *on* (i.e. *exactly on*) the angles, may well serve in lieu of Bonatti's instruction.

⁹¹ Those papers published by the Academy of Predictive Astrology.

Section II SIGN SUBDIVISIONS

Introduction

The signs are not homogeneous fields, totally contained and distinct from each other, rather, they are heterogeneous. The **sign's substance varies from place to place within the sign** in different ways. The planets are stronger in some part(s) of the same sign than in others, thus we speak of sub-divisions of the signs.

Initially, when first learning astrology, as in the [Foundation course](#) of Medieval Astrology⁹² you are directed to learn the basics – the signs, the planets and what planets rule what signs etc. But that is only the first layer. Later, at a more advanced level when you have mastered basic delineation, you must master the nuances that such considerations as the sub-divisions (of the signs) bring to delineation. It is this more advanced level that we are dealing with in this section.

THE DUODECIMAE

Extract from Bonatti's *Liber Astronomiae Tractatus Decimus, De Nativitatibus. Chapter XI*. Col. 812-813.

On the Nature of the Degrees of the Signs in Each Sign

“And a certain thing ought to be known, that the ancients and especially the Indians considered in nativities and questions and beginnings of things and they called this the *duodecima* of the signs. That is, each sign is divided into 12 divisions each of which consists of two and a half degrees.”

“These divisions are given to the twelve signs so that every sign has its own twelfth in each sign, and in that twelfth that sign to which it is attributed signifies that which pertains to the property of its nature according to that which Abu Ma'shar⁹³ seems to desire.”

“Hence when you desire to know in the nature of whose sign some degree may be in accordance with what he [Abu Ma'shar] says: take the degrees which are from the beginning of the signs all the way to the degree whose *duodecima* you seek and multiply them by twelve and divide the product in this way, by giving to each of the signs 2 degrees

⁹² see www.new-library.com/zoller/courses

⁹³ Bonatti gives no citation or reference for this.

and 30 minutes, and see where your number leads you because there will be the nature of the degree of the sign in which the *duodecima* fell.”

“But certain of the wise of the moderns⁹⁴ seem to understand it thus: that the rising degree of any sign or [the degree] of any house is taken according to what that house signified and it is multiplied by 12 and to this product are added the degrees of the ascending sign or of the house whose beginning it is and they⁹⁵ are projected through 30 by giving 30 to each sign or house and the number is projected from the Ascendant or from the house in which you desire to begin and where the end of the number is, there will be the significance of the *duodecima* of the planets and signs. Then see in the *duodecima* of whose sign the number fell because that sign and its lord will aid the administration⁹⁶ of the Ascendant or of the other house from which you began and its lord.”

“Whence if that sign and its lord are well disposed they add something in the good and take away from the evil; namely by a twelfth part of each. If however the sign and its ruler are disposed evilly, they increase the evil and decrease the good by a twelfth. But if the sign is well disposed and its lord evilly or vice versa, they add and diminish the good and evil by a 24th. But if one is well or evilly disposed the other neither good nor evilly but is mediocre, they neither add nor diminish. And all these things according in accordance with the nature of the sign and its planet.⁹⁷ And the wise understand that this will be the *duodecima* of the planets and the signs. And although this chapter does not seem to be of much great use, and is difficult, nevertheless it is convenient that you know it; it makes you, as it were, more fruitful.”

Commentary on the *Duodecimae*

The doctrine referred to by Bonatti as the *duodecima* or the division of the sign into twelve parts of two and a half degrees each is known in Indian Astrology as the *Dwadasamsas*. However, Bonatti is vague as to the precise attribution of these twelve divisions. It is apparent that he does not think much of the system of dividing the sign in this way. Later though we will find he is less critical of the *novenaria* or ninth part division of the signs. It may also be noted that both the above-translated section and that which follows on the *novenaria* are placed at the end of his tenth *Tractatus*, On Nativities, almost as an appendix. This may indicate the importance that Bonatti attaches to them.

⁹⁴ Bonatti refers to unnamed astrologers of his day (hence moderns) whose method for finding the *novenas* and *duodecimae* antedated John Addey's *Harmonic Astrology* by 700 to 800 years.

⁹⁵ the degrees

⁹⁶ *Praestabant adminiculum*

⁹⁷ i.e. ruler

The division of the signs of the zodiac into sevenths and twelfths may be of Indian origin or of Greco-Babylonian origin.⁹⁸ There is some debate as to whether Indians got these subdivisions from Western sources or whether Westerners got them from Indian sources. Certainly there was a great deal of borrowing of Indian astrology and astronomy by the Moslems, both Arab and Persian (e.g. Al-Biruni, Abu Ma'shar and others).

According to V. Subrahman-yavastry's translation⁹⁹ of Mahadeva's *Jataka Tatva*¹⁰⁰ at page 3 it is stated: "The *Dwadasamsas* or twelfth portions of a sign are to be reckoned from that sign." This would mean that the attribution of twelfths would be by signs from the sign itself in the order of the signs. Thus as example the first twelfth of Aries would be ruled by Aries; the second twelfth would be ruled by Taurus; the third twelfth by Gemini and so on in the order of the signs. Then first twelfth of Taurus would be ruled by Taurus; the second twelfth by Gemini; the third by Cancer; and so on in the order of the signs.

Ibn Ezra,¹⁰¹ writing in Spain or North Africa in the twelfth century AD and relying on Arabic sources, gives almost the same attribution as *Jataka Tatva* with the exception that he expresses it in terms of planetary rulers instead of signs. Ibn Ezra undoubtedly conveys to us the doctrine as it was known to the Medieval astrologer, and supplies the material missing in Bonatti.

If we now examine the use of the *duodecima* as used by Abu Ma'shar¹⁰² (as described by Bonatti) with reference to **Figure 1** we find that the Moon at 11° Pisces 17 falls in the *duodecima* of Cancer. According to Abu Ma'shar's arithmetical method the Moon would be in the fifth duodecima of Pisces. That is, if you take his instructions to mean: Find out how far from the beginning of a sign a particular planet in that sign is and divide its longitude in that sign by 2.5.

The result is a whole number and a fraction. The whole number will represent the number of duodecimae, which have been completed while the fraction will indicate the duodecima in which the Moon falls.

⁹⁸ Actually as *dodekatemoria* these were also known both to the Greeks and Babylonians.

⁹⁹ published by the Sadana Press, Bangalore, undated.

¹⁰⁰ Mahadeva is a god. The dating of this text is not likely to be possible on the basis of the author's dates.

¹⁰¹ *The Beginning of Wisdom: an astrological treatise by Abraham Ibn Ezra* edited and translated by Raphael Levy and Francisco Cantera, John Hopkins Press, 1939, Baltimore, pp. 152 - 187.

¹⁰² See *Abu Ma'shar Prince of Astrologers* at www.new-library.com/features

Thus, in **Figure 1** the Moon is 11.28 degrees from the beginning of Pisces. $11.28 \div 2.5 = 4.51$ (rounded to nearest decimal place). This then reads as four duodecimae have been completed in Pisces and so the Moon is in the fifth duodecima from the beginning of the sign. The first duodecima of Pisces is Pisces. All the other signs following in the usual order, thus the fifth from Pisces is Cancer.

Apparently, some of the astrologers in Bonatti's day (the "moderns" for him, "ancients" for us) calculated the *duodecima* using another method to find the ruler of the *duodecima*. Referring again to **Figure 1** we can follow the method they used.

Taking the degree of the Ascendant ($12^{\circ}\text{Pisces}39 = 12.65$) we find it to be 12.65 degrees from the beginning of that sign. It is in the 6th *duodecima* of Pisces ($12.65 \div 2.5 = 5.06$).

Instead of counting out on a diagram of the *duodecima* which sign corresponds to the *duodecima* the position in question ($12.65^{\circ}\text{Pisces}$) corresponds to, they multiplied the number of degrees in the sign by 12 and added the result to the Ascendant. Then, subtracting 360 where necessary, they gave 30° to each sign. The remainder was the number of degrees in the next sign in order. Thus: 12.65 multiplied by 12 equals 151.8 degrees. This number of degrees is then projected from the Ascendant (transformed into $12.65^{\circ} + 330^{\circ} = 342.65^{\circ}$) and where it ends is the *duodecima* of the Ascendant.

In **Figure 1** this gives us $14^{\circ}\text{Leo}27'$. This is in the *duodecima* of Leo. Leo and the Sun in **Figure 1** will share a one twelfth of the rulership of the Ascendant. They will add some Leonian and Solar characteristics to the native. All this in accordance with the condition of the sign and its ruler in **Figure 1**. The Sun and Leo will aid in the *administration* of the Ascendant. In other words, we look to the house that Leo falls on and the house the Sun is in to identify a sub-theme, which will characterise or modify the testimony of the Ascendant.

This technique is useful. By means of it, we find a theme, which is of importance in the life of the native. Nonetheless, it is important not to over-emphasize this theme's importance. Note that Bonatti gives it only *a twelfth* of the importance of the Ascendant. Also, note that the practitioners of harmonics in astrology in the 20th century used the same technique and thought they had invented it. Here we see it attested to in the 13th century. Clearly, nothing is new under the Sun.

THE NOVENARIA

Extract from Bonatti's *Liber Astronomiae Tractatus Decimus, De Nativitatibus. Chapter XII.*

On the Novenaria of the Signs and What They Signify

“Mention having been made above in the preceding chapter (chapter XI) concerning the *duodecima*, or on the nature of the 12 signs. In each sign their *novenaria* ought not be passed over.”

“The ancient wise men said that we should know how far a planet has proceeded in degrees and minutes into the sign in which you find it or how many degrees of the house ascend, the *novenaria* of which you desire to know. Then divide that sign into nine divisions, each of them of approximately 3 degrees and 20 minutes (3.3333°).”

“You begin to project [this] from the beginning of the sign in which the planet is or the degree of the house from which you begin and see in what *novenarium* that degree falls and you will give that *novenarium* to the lord of the moveable sign of the triplicity of the Ascendant, or of the aforesaid house, and the second *novenaria* you will give to the lord of the sign which immediately succeeds the Ascendant or aforesaid sign. The third to the lord of the third sign which succeeds the second and the fourth to the lord of the fourth sign which succeeds that and the fifth to the lord of the fifth sign which succeeds that, and the sixth to the sixth [sign] which succeeds that and the seventh to the lord of the seventh sign which succeeds the first, and the eighth to the lord of the eighth sign which succeeds the first, and the ninth to the lord of the ninth which succeeds the first and you will continue to do this until you discover the planetary ruler of the ninth which you seek by the following example. ”

“The Ascendant or house from which you begin is Aries, Leo or Sagittarius. Mars alone is the ruler of the first *novenarium* because it is the lord of the moveable sign of this triplicity namely of Aries. Venus is lady of the second *novenarium* because she is lady of Taurus, which is the sign second from the first that is from the Ascendant and comes immediately after him: The third *novenarium* is Mercury who is the lord of Gemini, which is the sign third from the first. The fourth *novenarium* is the Moon's who is lady of Cancer, which is the fourth sign from the first. The fifth *novenarium* is the Sun's who is lord of Leo, which is the fifth sign from the first. The sixth *novenarium* is Mercury's who is lord of Virgo, which is the 6th from the first. The seventh *novenarium* is Venus's, which is lady of Libra, which is the seventh sign from the first. The eighth *novenarium* is Mars who is the lord of Scorpio, which is the 8th sign from the first. The ninth *novenarium* is Jupiter's who is lord of Sagittarius, which is the ninth sign from the first.”

On the Second Triplexity

“If, however, the Ascendant or the aforesaid house is Taurus, Virgo or Capricorn, the first *novenarium* will be Saturn’s, the lord of Capricorn. But the second will be Saturn as well because it is also the lord of Aquarius. The third *novenarium* will be Jupiter’s, the lord of Pisces. The fourth of Mars, the lord of Aries; the fifth, Venus’s the lady of Taurus; the sixth, Mercury the lord of Gemini; the seventh, the Moon’s, lady of Cancer; the eighth, the Sun’s, lord of Leo; the ninth, Mercury’s, the lord of Virgo.”

“And understand this concerning the second and third triplicities. If any sign of the said triplicities is rising or [on the cusp of a] house, begin always from the moveable sign of the Triplexity of the Ascendant or house and proceed in order, as was said”.

Example of the Above

“You may see [this] therefore from an example. It is posited that any planet or the beginning of any house from which you wish to begin is in the 21st degree of Taurus.”

“You divide the whole of Taurus into nine divisions. Therefore, the first division, that is, the first *novenarium* is Saturn’s, the lord of Capricorn, and you have 3 degrees of Taurus and 20 minutes. The second *novenarium* is Saturn’s as well, as lord of Aquarius, and now you have 6 degrees and 40 minutes. The third *novenarium* is Jupiter’s, the lord of Pisces, thus you have 10 whole degrees. The fourth *novenarium* is Mars’s, the lord of Aries and you have 13 degrees and 20 minutes. The fifth is Venus’s, the lady of Taurus, and you have 16 degrees and 40 minutes. The sixth is Mercury’s, the lord of Gemini, and you have completed 20 degrees. The seventh is the Moon’s, lady of Cancer, and behold you have 23 degrees and 20 minutes.”

“Now the planet or degree of the said house falls necessarily in the *novenarium* of the Moon, whence it is fitting that the Moon is the lady of this *novenarium* and accords to how the Moon is then disposed, it will thus aid the administration of the Ascendant and its lord or the administration of house from which you began the matter or the Almutem of the nativity or of the question or of any other beginning, or it will take away from it by its signification.”

“For if it is well disposed and the Ascendant is well disposed it will aid the good by about a seventh. If, however, either is badly disposed it will detract from itself by a similar amount. But if one were well disposed but the other evilly, they neither add nor subtract. You will always consider the lords of the triplicity and of the terms because they will always remain in their own *esse* and in their own significations, just as was said above.”

	0°	3°20'	6°40'	10°00'	13°20'	16°40'	20°00'	23°20'	26°40'
♈	♂	♀	♀	♃	☉	♀	♀	♂	♃
♉	♃	♃	♃	♂	♀	♀	♃	☉	♀
♊	♀	♂	♃	♃	♃	♃	♂	♀	♀
♋	♃	☉	♀	♀	♂	♃	♃	♃	♃
♌	♂	♀	♀	♃	☉	♀	♀	♂	♃
♍	♃	♃	♃	♂	♀	♀	♃	☉	♀
♎	♀	♂	♃	♃	♃	♃	♂	♀	♀
♏	♃	☉	♀	♀	♂	♃	♃	♃	♃
♐	♂	♀	♀	♃	☉	♀	♀	♂	♃
♑	♃	♃	♃	♂	♀	♀	♃	☉	♀
♒	♀	♂	♃	♃	♃	♃	♂	♀	♀
♓	♃	☉	♀	♀	♂	♃	♃	♃	♃

Table 4
Novenaria Signorum

“Concerning the Dorungez¹⁰³ I do not say anything here, because it seems to pertain to the consideration of the faces (decans), which have been discussed more widely and sufficiently above in *Tractatus Primus* in the chapter entitled *On the Faces*.”

Commentary on the *Novenaria*

Bonatti’s discussion of the *novenaria* is precisely in agreement with the *Jataka Tatva*¹⁰⁴ and with Ibn Ezra’s attributions of planets to *novenaria*, which Ibn Ezra’s translators Levy and Cantera call the “*novenas*.” This unanimity of opinion strongly suggests that the system of the Indian *Nawamsas* had entered the West by the twelfth century A.D. However, since Bonatti places it at the end of his treatise on Nativities, and since he never seems to use either the *novenaria* nor the *duodecima* it seems safe to say that his inclusion of these doctrines in his work is just one more example of his attempting to give an encyclopaedic survey of the Art as he received it.

It seems otherwise with Ibn Ezra. His list of rulers for these ninths of the signs agrees perfectly with the Indian practice and with Bonatti, though it is impossible to tell from his *Beginning of Wisdom*¹⁰⁵ whether he employed the “*novenas*” and *duodecimae* or not. It is clear, though, that he lists them with the other astrological lore thereby giving them the same emphasis. They fall approximately in the middle of his discussion of each of the signs of the Zodiac and it would be my speculation that these sub-divisions were more practical importance to Ibn Ezra than to Bonatti.

The West learned about Ibn Ezra’s astrological work in the thirteenth century through the efforts of Peter of Abano (1250?-1316?), the Italian philosopher and physician who had Ibn Ezra’s works translated from the Hebrew into Old French and thence into Latin.

Thus, the doctrine of the *Nawamsas*, though Indian, was transmitted to the Latin West by the Arab and Persian astrologers,¹⁰⁶ then by the Jewish astrologer Ibn Ezra, by the Italian Peter of Abano, and then in the works of Guido Bonatti.

¹⁰³ I do not know what this term refers to. I have not seen it elsewhere.

¹⁰⁴ *vide supra* at page 3

¹⁰⁵ *vide supra*

¹⁰⁶ By 711 AD the Arabs were in control of the former Persian Empire as far as western India. Numerous astrologers and astronomers traveled back and forth between India and the eastern reaches of the Islamic Empire. Abu Ma’shar worked for some Indian Rajas in the 9th century. Albiruni traveled to India in the 11th century and recorded his experiences (both those relating to astrology and those relating to other scientific and cultural matters) in his *Tafhim* and his *India*.

The Indian astrologers have continued its use to the present day absolutely unchanged. The *Nawamsa* chart plays a very important role in their practice, especially in their Medical astrology. Though introduced into Western Europe very few astrologers employ these systems today (2003). The reason is, it seems, because these doctrines came in “bald,” so to speak. That is, we find no space given to examples in either Bonatti’s text or in those of Ibn Ezra. Thus, we are without precision as how to use these subdivisions. Bonatti is clearly unconcerned as to whether they are used or not. This lack of enthusiasm combined with the notable lack of assistance with their operation is probably the main reason for their relative obscurity.

As if this were not enough to condemn them to the dustbin, Jean Baptist Morin in his monumental *Astrologia Gallica* (*vide supra*), a work intended to strip astrology of all unnecessary accretions and errors, categorically writes them off. He credits them as contrivances of the Devil inserted into true astrology in order to keep men from recognizing God’s Law and Glory thereby.

In Morin’s opinion, astrology was an exceedingly fine instrument for achieving spiritual insight. The Devil, knowing this, had inserted these ridiculous subdivisions: decans, terms, *duodecima*, *novenas*, and the like, so that the Art was made self-contradictory. For what else could be said when Saturn received honour in signs wholly unlike it in nature! Morin’s system is wonderfully logical and consistent. It had had very great influence on European astrologers from its publication in 1661 until the beginning of the nineteenth century generally and on the Continent, at least, from about 1930 through to the Twenty-first century.

Morinus’s influence must be considered one of the major reasons that such subdivisions were excised from astrological practice and perhaps this was for the better for at that time, if we are to believe Morinus, they were a source of constant error.

Nonetheless, we must also note that along with the *duodecima* and the *novena/nawamsas* went the terms upon which the Alcocoden (see *Tools and Techniques Book One*)¹⁰⁷ doctrine relied heavily. Thus, the question of length of life as well as whether the native would be nourished found no place in Morinus’s system other than by way of Primary Directions. When we reflect that Morinus was a professional mathematician, we perhaps should not wonder that he had no qualms about this.

¹⁰⁷ see www.new-library.com/zoller/books

We ought to also keep in mind that in Morinus' day the Turkish Empire controlled large areas of eastern and central Europe. The Moslem Turk had been in control of the Balkans for 150 years. While it is probably true that the fear that Western European culture was about to be destroyed had largely abated, there was still a great deal of anti-Islamic fervour. The West stood militarily and politically opposed to Islam and in the mass mind distinctions between "Turkish" and "Arabic" were subtleties few people made. In this cultural climate it was not regarded as bigotry to purge astrology of Arabic (i.e. Moslem) accretions. Morinus was a staunch defender of Catholicism.

Nonetheless, we should not lose sight of the fact that even with the purgings of Morinus and the lack of understanding as to the proper and practical use of these subdivisions, the terms (which Morinus also disregarded) remained in quite extensive use. Perhaps we can surmise here that this was because the understanding of the terms was significantly better than that of the *novenaria* and *duodecimae* and thus astrologers found that they could use the terms to good practical effect. (After all, despite the strong views of Morinus and other "purgers" they still retained factors that originated from the Arabic world that were of substantial benefit to the West – we need only examine matters relating to improvements in Western technology to see this).

Today we are in a new advent as far as astrological practise is concerned and so are better able to fill in the gaps as to how to use the subdivisions more effectively and it is because of this that I recommend them to you. There is still further investigation to be made as we have a lot of ground to make up, but I am confident that they will yield further and fuller insights for the astrologer and aid more accurate delineation.

LORD OF THE CIRCLE OR THE ORB OF THE SIGNS

Extract from Bonatti's *Liber Astronomiae Tractatus Decimus, De Nativitatibus. Chapter XIII*

On the Lord of the Circle or the Orb of the Signs

"Consider in nativities the lord of the orb or circle of signs in this manner. See the lord of the Ascendant of the nativity of any native and his first hour and give the Ascendant and its lord and the lord of that hour to the first year of the native because these two will signify the *esse* (being) of the native – how¹⁰⁷ it will be in the first year of his life."

¹⁰⁷ or, of what kind or nature.

“Whence if they are both well disposed his *esse* will be good in that year. However, if the contrary, so judge. But if one is well disposed and the other evilly, then you are able to say that the *esse* of the native will be mediocre, unless the Moon or the lords of the Triplicity work otherwise. You are able to say otherwise concerning the well being or otherwise of his body.”

“Then you will look to the lord of the 2nd house and the lord of the second hour and how they are disposed. For if their disposition is good, the substance of the native will be well disposed in the second year. If the contrary, so judge. But if one is well disposed but the other evilly the substance of the native will be disposed in the mediocre.”

“After this you look to the lord of the 3rd house and the lord of the third hour and how they are disposed. For accordingly as their *esse* is disposed, so is the *esse* of their brothers in the third year. And so by proceeding in order according to the disposition and *esse* of the lords of the houses and hours all the way to the 12th you will judge regarding all the houses in their years according to this method which now has been discussed for the 1st, 2nd, 3rd house.”

Extract from Bonatti’s *Liber Astronomiae Tractatus Decimus, De Nativitatibus. Chapter XIV.*

On the Lords of the Twelve Remaining Hours

“You will consider the lords of the twelve hours remaining after the above mentioned, this manner successively as you considered the aforesaid and their lords.”

“You will give the twelfth hour and its lord to the first house, it will aid the administration of the Ascendant and its lord and the lord of the first hour in augmenting the good by a 24th part if both, i.e. the hour and the lord of the hour, are well disposed and the Ascendant and its lord. However, if the Ascendant and its lord are evilly disposed it diminishes from their malice a fourth part (sic). But if in the thirteenth hour the lord is evilly disposed it takes away a 24th part of the good, and it will increase the evil equally in the first year and understand this regarding the remaining by proceeding in order.”

“For according to their dispositions and their lords’ dispositions they will aid or impede the disposition of the other significators according to the significations of their houses in their years and that which occurs will be according to the nature of things. As has been said of the 13th [hour] and its lord which are given to the Ascendant and its lord, thus both the 14th and its lord are given to the 2nd house and so on in order. And according to this method you will provide for all the houses and their lords.”

“For whatever lord of these houses and of these hours, as Alchabitius testifies is the lord of the orb and has signification for the whole year over every signification of that year with which it is associated, accordingly as it has an Alcocoden and it disposes the significations of the native, accordingly as it is well or evilly disposed by adding or subtracting from the good or evil, to the degrees above indicated.”

“Alchabitius said that some of the astrologers make the lord of the Ascendant the radix of the nativity, that is the lord of the circle [orb] in the first year, and in the second, that planet which follows this in the same way as has been explained, in the lords of the hours which seems to me to be permissible to be maintained but they are coadjutors of the aforesaid.”

Commentary on the Lord of the Circle or the Orb of the Signs

Essentially the methods described above are annual profections coupled with planetary hour rulers. In other words there are two cycles running. One, the profections, repeats every 12 years; the other, the planetary hours, repeats every 7 years.¹⁰⁸ Reckon both cycles as starting from birth. At birth you are 0 hours of age. The Ascendant returns to the cusp of the 1st house at 12, 24, 36, 48, etc. As pertains to the hours, again you are 0 years of age at birth. The same planetary hour you were born in will occur at 7, 14, 21, 28, 35, 42, 49, 56, etc. At 55 years of age, the 8th house is the profected Ascendant. If you were born in the hour of Mars, at 55 you will then be in the hour of Jupiter.

The way to delineate this is to say (as always with Profections) that the year will be about whatever the significance of the house may be. For instance, the 8th house has to do with death and other peoples' money. As always, in the month corresponding to the house in which the ruler of the profected ascendant is posited, that which is promised by the house will manifest. For greater discussion of this, see the DMA materials and research papers.¹⁰⁹

Thus, in **Figure 1**, the 8th house is the 1st for age 55. Libra is on the 8th house cusp. Venus rules Libra and is in the 9th, near the 10th house cusp. As just stated the 8th house refers to other people's money and death. Thus, from this we may conclude that the native should take whatever precautions he can against death during that year and should attempt to that take every opportunity to make sure his finances are as strong as possible.

Throughout that year, the being/nature of the planet ruling the hour exerts an influence. During the cycles of the 7 planets (planetary hour rulers), each planet rules for a period of time. Delineate the planetary hour ruler according to its house position and rulerships. If it is aspected by the benefics and strong, the affairs of the houses it rules, and its promise in the house it is in will be good. If afflicted, the same affairs will be harmed.

¹⁰⁸ $7 \times 12 = 84$ years for the full cycle.

¹⁰⁹ see www.new-library.com/zoller/courses & www.new-library.com/zoller/catalogue

Some astrologers use the day ruler as well. Apart from the general indication that the day ruler seems to set the tone of the life for the native, there is little I can add.

As this section involves the use of the unequal hours known to many as the Planetary or Seasonal Hours, it is good to show how these hours are discovered in a natal figure when no almanac is available to give the length of the day (being the daylight hours) or the length of night for the day (being the hours of darkness) of the birth in question.

The hours used commonly today for most purposes are those of Civil Time. This is a measurement of 24 equal hours of 60 minutes each making 1 day. This day **begins at midnight** and by convention, we often think of them as being divided into two parts of 12 hours: 12 hours of night and 12 hours of day. However, if we consider that the actual length of the hours of daylight increases and decreases throughout the year, it will become apparent that for most of the year the length of the day will be something greater or lesser than 12 hours. In reality, it is only twice a year when the day is precisely 12 hours long and the night 12 hours long. That is at the Vernal and Autumnal equinoxes.

On the day of the Northern Vernal Equinox, the Sun rises at approximately 6:00 GMT. It has just passed 0° Aries (which is known as the Vernal Point) and is moving toward 0° Taurus and then onto 0° Gemini. All the while rising earlier and earlier until it reaches 0° Cancer. Its rising on the day it reaches this point marks the Northern Summer Solstice, which is the longest day of the year in the Northern Hemisphere.

In the Southern Hemisphere this is reversed. The Sun having reached the day of the Southern Autumnal Equinox though it has still just passed 0° Aries. From this point as it progresses towards 0° Cancer it is rising later (as the hours of daylight get longer, being the reverse of the situation in the Northern Hemisphere). Its rising on the day it reaches 0° Cancer thus marks the Southern Winter Solstice, which is the shortest day of the year in Southern Hemisphere.

From 0° Cancer the Sun progresses towards 0° Libra. In the Northern Hemisphere, its rising on this day marks the Autumnal Equinox and it is now rising later and later each day, while in the Southern Hemisphere it is doing the reverse. It has reached the Vernal Equinox and rising each day earlier. In the North, it is autumn and winter. In the South, spring and summer.

From 0° Libra the Sun proceeds to 0° Capricorn. In the Northern Hemisphere its rising on this day marks the Northern Winter Solstice, which is the shortest day of the year. In the Southern Hemisphere its rising marks the Southern Summer Solstice, which is the longest day of the year.

Next the Sun proceeds from 0° Capricorn to 0° Aries and thus the cycle is completed, year in year out.

To find the length of the unequal hours of daylight and darkness do the following:

1) Find at what time the Sun rose at the place of birth on the day the native was born. How to do this is explained in detail in the following example.

2) Find out how long the hours of daylight were. This we do by finding out how long it took the Sun to move from sunrise to noon. This is $\frac{1}{2}$ of the Sun's daylight transit. Divide this period (which is equivalent to $\frac{1}{4}$ of the Sun's entire transit of 24 hours) by 6 ($6 \times 4 = 24$). The result will be the length of the unequal hours of the daylight for that day. 12 of these will equal the length of daylight on the day of birth. Should the birth have taken place at night, then subtract this from the total 24-hour period of the Sun to discover the length of the night. This length of the night divided by 12 will give us the length of one hour of night, which of course will not be equal to the daylight hour unless the birth took place on one of the Equinoxes.

Example of Finding the Unequal Hours

The object is to find the unequal hours for 25 January 1947 (see **Figure 1**) so as to determine the exact unequal hour of the native's birth. Note we are dealing with a diurnal birth but explanation will also be given for a nocturnal birth.

First, we must discover when sunrise occurred.

a) Find the declination of the Sun on the day of birth (25 January 1947). This is found in any good ephemeris. The birth occurred at 8:59 a.m. EST (+ 5 hours of GMT – Greenwich is 5 time zones away from the EST zone – each time zone = 1 hour, the hours are *added* to the birth time because the birth occurred West of Greenwich. For births East of Greenwich the hours are *subtracted*). Thus, the birth took place very nearly 2 hrs *after* noon at Greenwich on 25 January 1947. The declination of the Sun at the time of birth being 19° S 06' (from *Raphael's Ephemeris 1947*).

b) Compare this value with the declination of the Sun *at* noon following the birth (26 January), which was 18° S 51'. As the birth was in winter, *after* the Northern Winter Solstice the Sun is *decreasing* in declination as it moves toward the celestial

equator and the Vernal Point at 0° Aries. Therefore to “compare” here means to take the lesser (18° S 51’) from the greater (19° S 06’). The result is 15’. This is the diurnal variation in declination of the Sun. This 15’ represents the change in the Sun’s declination in 24 hours. We are only interested in its variation during the 2 hours *after* noon Greenwich. Therefore, we need 1/12th (.0833333) of 15’ or about 1’ of declination. We subtract this one minute from 19° S 06’ the Sun’s position *at* noon to get 19° S 05’ which is the Sun’s declination at the time of the birth (approximately 2 hours later). Note we subtract because the Sun is decreasing in declination at this time of year.

c) Next, find the Ascensional Difference.¹¹⁰

Apply the following formula:

$$\sin AD = \tan \delta \tan \emptyset$$

Where: δ = declination of Sun at birth (19° S 05’)
 \emptyset = latitude of birthplace.

These are natural sines and tangents.

Thus, referring to a table of Natural Trigonometric Functions:

$$\begin{aligned} \sin AD &= \tan \delta \tan \emptyset \\ \sin AD &= (0.3460)(0.8667) \\ \sin AD &= 0.2999 \\ AD &= 17^\circ 27' \end{aligned}$$

d) Now change the Ascensional Difference (AD) from a calculation of space into a calculation of time. Every *degree* of space (sky) transits the Midheaven in 4 minutes of *time*. Thus, multiply 17° 27’ (17.45°) by 4 for the equivalent period of time.

$$17.45 \times 4 = 69.8 \text{ minutes.}$$

Save this figure for use later.

Note: the sign here will be positive (i.e. +69.8 mins.) as the Sun rises later in winter than at the Equinox in the Northern Hemisphere.

¹¹⁰ The Sun’s Ascensional difference is the difference between the Right and Oblique Ascension of the Sun.

e) Next calculate the Equation of Time.¹¹¹

Find the time of the Midheaven at noon at Greenwich. This is a Sidereal Time (S.T.)¹¹² which is found in the ephemeris.

In our example this Sidereal Time is 20:15:48.

At the time of birth the Sun was at 4° Aquarius 46.1' or 4.7683333° of Aquarius. Using a table of houses (one in which the sidereal times are given for even degrees of zodiacal longitude) 4° Aquarius corresponds to the Sidereal Time of 20:25:18. 5° Aquarius corresponds to the Sidereal Time of 20:29:25. Subtract the lesser from greater: 20:29:25 - 20:25:18 = 00:04:07.

Now the Sun at the time of birth is at 4° Aquarius 46.1'. The Sun is .7683333 between 4° and 5° Aquarius.

Now multiply this difference by the fractional part of the Sun's longitude (.7683333):¹¹³

$$\begin{aligned} 00:04:07 &= 247 \text{ seconds of time} \\ 247 \times 0.7683333 &= 189.7783251 \text{ seconds of time} \\ 189.7783251 \div 60 &= 3.162972 \text{ minutes or 3m 10s.} \end{aligned}$$

If we add this to the Right Ascension (RA) for 4° Aquarius we will get the RA of the Sun at time of birth expressed in time.

$$20:25:18 + 00:03:10 = 20:28:28$$

f) Next compare RAMC (Right Ascension of the Midheaven) at noon Greenwich (S.T. from Ephemeris) which is 20h 15m 48s with the RA of Natal Sun (20h 28m 28s) and you will get the Equation of Time.

¹¹¹ Equation of time: the difference between the time shown by a clock and that shown by a sundial. The clock uses an artificial "mean sun" to measure time. The sundial gives the time on the basis of where the sun really is, being "Apparent Sun" time. Thus, the difference between Mean Sun and Apparent Sun is the Equation of Time.

¹¹² The interval between two successive transits of any star across the same meridian is called the sidereal day. This period is divided into 24 hours of sidereal time. 24 hours of sidereal time = 23h 56m 4.1s of mean solar time. 24 hours of mean solar time = 24h 03m 56.5s of sidereal time. Sidereal Time is reckoned from the transit of 0° Aries over the Meridian transit at Greenwich, England.

¹¹³ The natal Sun is 4° Aquarius 46.1 = 4.7683333° Aquarius. This is 0.7683333 between 4° Aquarius and 5° Aquarius.

	1	2	3	4	5	6	7	8	9	10	11	12
Sunday	☉	♀	♃	♄	♅	♆	♁	☉	♀	♃	♄	♅
	♆	♁	☉	♀	♃	♄	♅	♆	♁	☉	♀	♃
Monday	♄	♅	♆	♁	☉	♀	♃	♄	♅	♆	♁	☉
	♀	♃	♄	♅	♆	♁	☉	♀	♃	♄	♅	♆
Tuesday	♁	☉	♀	♃	♄	♅	♆	♁	☉	♀	♃	♄
	♅	♆	♁	☉	♀	♃	♄	♅	♆	♁	☉	♀
Wednesday	♃	♄	♅	♆	♁	☉	♀	♃	♄	♅	♆	♁
	☉	♀	♃	♄	♅	♆	♁	☉	♀	♃	♄	♅
Thursday	♆	♁	☉	♀	♃	♄	♅	♆	♁	☉	♀	♃
	♄	♅	♆	♁	☉	♀	♃	♄	♅	♆	♁	☉
Friday	♀	♃	♄	♅	♆	♁	☉	♀	♃	♄	♅	♆
	♁	☉	♀	♃	♄	♅	♆	♁	☉	♀	♃	♄
Saturday	♅	♆	♁	☉	♀	♃	♄	♅	♆	♁	☉	♀
	♃	♄	♅	♆	♁	☉	♀	♃	♄	♅	♆	♁

Table 5
Diurnal & Nocturnal Planetary Hours

The Sun is the greater, so:

$$\begin{aligned} \text{Sun} &= 20:28:28 \text{ (Note: In this case the Sun's ST is greater)} \\ &- 20:15:48 \text{ (S.T. Greenwich)} \\ &= 00:12:40 \text{ or } 12.666666 \text{ minutes} \end{aligned}$$

This 12.666666m is the Equation of Time

If Sun's S.T. is greater than the RAMC, then the sign of the Equation of Time is (+).

If Sun S. T. is less than the RAMC, then the sign of the Equation of time is (-).

Save the Equation of Time 12.666666m for later use.

g) Next find the correction from the standard Meridian on which the time of the birthplace is based. The birth took place in EST. EST is based on $75^{\circ}W 00'$ longitude. By comparing the longitude of the birthplace with the longitude of the standard meridian we get the difference which must be transformed to time by multiplying by 4. If the birth was East of the meridian the sign will be (-), if west, (+). Thus:

$$\begin{aligned} &75^{\circ}W 00' \text{ longitude of standard meridian} \\ &- 73^{\circ}W 50' \text{ longitude of birthplace} \\ &= 01^{\circ}10' \times 4 = 4m 40s = 4.666666m \end{aligned}$$

The birth was East of $75^{\circ}W 00'$ so the sign is (-). Thus, -4.666666 minutes.

Save this figure for later use.

h) Now find the time of sunrise. Consider that the Sun will rise at 6 am GMT (6:00:00) at the Northern Vernal Equinox.

$$\begin{aligned} &06:00.0000 \text{ Sunrise at the Vernal Equinox} \\ &+ 00:69.8000 \text{ Ascensional Difference (d above)} \\ &+ 00:12.6666 \text{ Equation of Time (f above)} \\ &- 00:04.6666 \text{ Longitudinal difference (g above)} \\ &= 07:17.8000 \text{ Sum/Diff} \end{aligned}$$

This gives 7:17:48 as the time of Sunrise at Mount Vernon, the place of the birth on 25 January 1947. (First, add the (+)s; then subtract the (-); then add 06:00)

i) Next find the length of each of the daylight hours.

First take the AD (69.8 minutes) and divide it by 6. We do this because we are interested in $\frac{1}{4}$ of the entire cycle of 24 hours that it represents and $\frac{1}{4}$ of 24 = 6.

Thus $69.8 \div 6 = 11.6333$ minutes. This represents how much more or less than 1 hour what the unequal hours will be. As it is winter (Jan 25th) when the days are shorter, subtract 11.6333 minutes from 60 minutes (one hour) and arrive at the length of the apparent or unequal hours:

$$60.00 - 11.6333 = 48.40 \text{ or } 48 \text{ min } 22 \text{ sec.}$$

j) Now add 48 minutes and 24 seconds successively to the sunrise time until you get to the hour in which the birth (8:59 am) took place:

07:17:48	Sunrise (as above)/beginning of first unequal hour.
+ 00:48:22	the length of the hour
= 08:06:10	beginning of second hour.
+ 00:48:22	
= 08:54:32	beginning of third hour.
+ 00:48:22	
= 09:42:54	beginning of fourth hour.

8:59 am falls in the third hour. This was a Saturday. (For the day of the birth refer to the ephemeris.) Next by reference to **Table 5** Diurnal and Nocturnal Planetary Hours it will be seen that the third hour (from sunrise – hence we look to the line displayed in white) on a Saturday is ruled by Mars. Mars is thus the planetary ruler for the hour of birth.

If the time of birth were nocturnal (during the hours of darkness) you would look to the line that is displayed in black.

Conclusion

Thus, in conclusion: the first year of the native's life was ruled by Pisces (the Ascendant), Jupiter is ruler of the Ascendant and Mars ruler of the hour, according to Bonatti's instructions.

Pisces is basically a mediocre sign, Jupiter is a benefic and Mars a malefic so the testimony is mixed but certainly the native's physical condition in this year would have been mediocre. In fact, the native of Figure 1 was deathly ill during this first year. We can presume that his survival would have been attributed, by Bonatti and others using this system, to Jupiter's benefic rulership of during this period.

These days the above can be calculated in minutes using the Janus Astrology Software but this should not be used as an excuse not to fully understand how the unequal hours are calculated. If you are using a set of sunrise/sunset tables from an almanac, please be careful, as quite often these tables are approximate.

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