



# Tools & Techniques of the Medieval Astrologer

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

**SAMPLE PAGES**

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## 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 communities<sup>4</sup> 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 origins<sup>5</sup> and an incipient European character.

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<sup>4</sup> 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](http://www.new-library.com/zoller/features)

<sup>5</sup> see *Arabic Astrology* at [www.new-library.com/zoller/features](http://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.<sup>6</sup> 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*<sup>7</sup> or *Tractatus Quintus* were translated by Henry Coley and edited by William

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<sup>6</sup> see *Bonatti on War* at [www.new-library.com/zoller/books](http://www.new-library.com/zoller/books)

<sup>7</sup> see [www.new-library.com/zoller/books](http://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 .<sup>8</sup>

Bonatti was referred to by the chroniclers of his day<sup>9</sup> 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*<sup>10</sup> 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 the website – [www.new-library.com/zoller](http://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.

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<sup>8</sup> see [www.new-library.com/zoller/books](http://www.new-library.com/zoller/books) .

<sup>9</sup> 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

<sup>10</sup> see *Abu Ma'shar: Prince of Astrologers* at [www.new-library.com/zoller/features](http://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 **Advanced papers** in Medieval Astrology.<sup>11</sup> 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).<sup>12</sup>

Ptolemy records three systems of terms in *Tetrabiblos*<sup>13</sup> 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 directing<sup>14</sup> by terms in his *Liber Astronomiae*<sup>15</sup> *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.

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<sup>11</sup> [www.new-library.com/zoller/books](http://www.new-library.com/zoller/books) & [www.new-library.com/zoller/advanced](http://www.new-library.com/zoller/advanced)

<sup>12</sup> see **Table I** and **Table II** for both the Ptolemaic and the Egyptian terms.

<sup>13</sup> 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 13<sup>th</sup> cent.) plus the Proclus *Paraphrase* (10<sup>th</sup> 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.

<sup>14</sup> 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.

<sup>15</sup> 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

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**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](#).<sup>16</sup> 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

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<sup>16</sup> See Advanced paper *Predictive Astronomy* at [www.new-library.com/zoller/advanced](http://www.new-library.com/zoller/advanced)

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 11<sup>th</sup> 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*,<sup>17</sup> 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.

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<sup>17</sup> see *Tools and Techniques Book One*, 3<sup>rd</sup> 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 Aomar<sup>18</sup> 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](#)<sup>19</sup> 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 Triplicity<sup>20</sup> 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.<sup>21</sup> What direction is and what nutrition is considered below, however, I will subjoin something concerning them here.”

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<sup>18</sup> Wrote a *Liber Haomar de nativitatibus in astronomia...* trs Iohannes Hyspalensis, Amplon. Quarto 365, 14<sup>th</sup> 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.

<sup>19</sup> [www.new-library.com/zoller/courses](http://www.new-library.com/zoller/courses) & [www.new-library.com/zoller/advanced](http://www.new-library.com/zoller/advanced)

<sup>20</sup> 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 [Advanced papers](#) in Medieval Astrology.

<sup>21</sup> 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*<sup>22</sup> 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 Question<sup>23</sup> 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.”

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<sup>22</sup> 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.

<sup>23</sup> 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 degree<sup>24</sup> 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*<sup>25</sup>**

“In order to know the *esse*<sup>26</sup> 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,<sup>27</sup> 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,<sup>28</sup> and give to each degree one year and to every five minutes one month and to every minute six days according to this method.”

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<sup>24</sup> As per Ptolemy.

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

<sup>26</sup> *Ibid*

<sup>27</sup> refer to *Tools and Techniques Book One* in which this is discussed.

<sup>28</sup> Note the discrepancy here with what was said before in *Tools and Techniques Book One*. For further reading please see the paper *Predictive Astronomy* [www.new-library.com/zoller/advanced](http://www.new-library.com/zoller/advanced)

“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*<sup>29</sup> of the life of the native, because this is that which is called *Algebutar*. Its operation,<sup>30</sup> 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

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<sup>29</sup> *Ibid*

<sup>30</sup> 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 ruler<sup>31</sup> 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.<sup>32</sup>

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’)

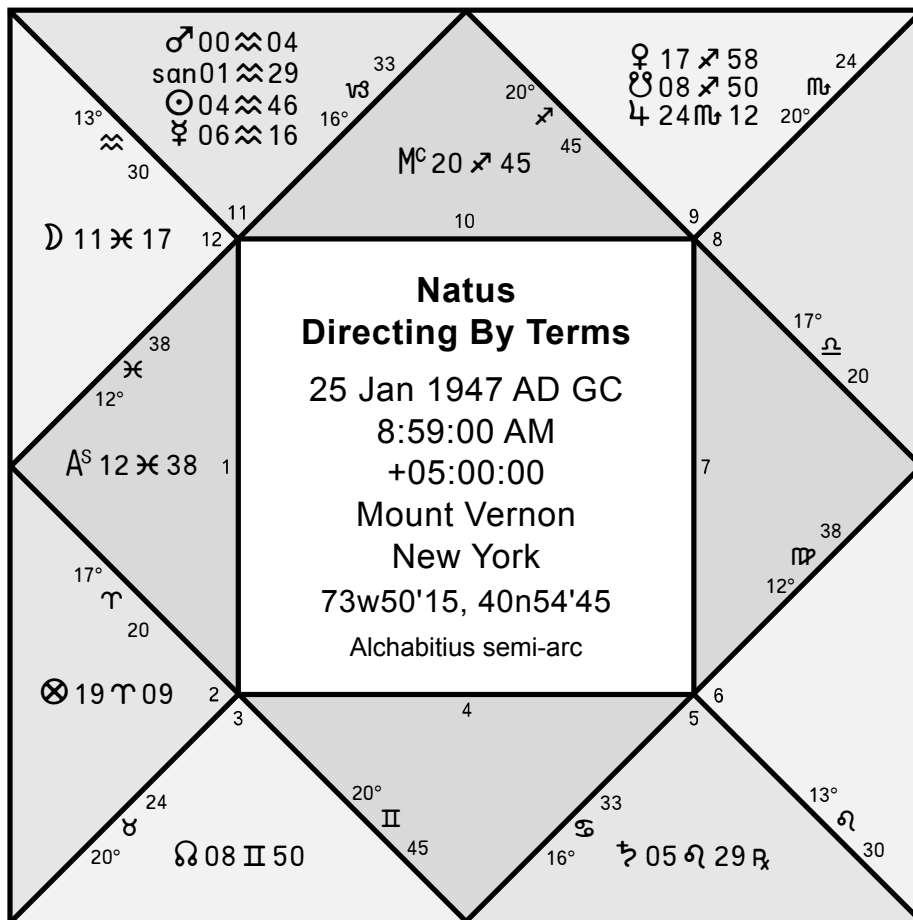
Giving each degree of arc one year and every five minutes of arc one month (which we may assume are uniform in this calculation at 30 days): one minute of arc equals 6 days. Thus, arc of difference equates to 0 years, 9 months and 25.8 days.

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.

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<sup>31</sup> *particeps*

<sup>32</sup> 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 12<sup>th</sup> (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 8<sup>th</sup>.

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 11<sup>th</sup> 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 12<sup>th</sup> house in the 5<sup>th</sup> 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 4<sup>th</sup> house (home and family)). Mercury's rulership of the 4<sup>th</sup> and its heavy affliction indicates domestic difficulties. Bonatti would take the 4<sup>th</sup> 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 9<sup>th</sup> 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 10<sup>th</sup> house in Sagittarius indicates that the native would be a good scholar, at this time (Venus rules the 3<sup>rd</sup> 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 18<sup>th</sup> 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. Students should consult the [Advanced papers](#). 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](#)<sup>33</sup> materials and [Advanced papers](#)<sup>34</sup> should read the following in relation to the papers and lessons on the firdaria. A good astrology computer program can be used to generate the firdaria tables.<sup>35</sup>

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.

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<sup>33</sup> see [www.new-library.com/zoller/courses](http://www.new-library.com/zoller/courses)

<sup>34</sup> see [www.new-library.com/zoller/advanced](http://www.new-library.com/zoller/advanced)

<sup>35</sup> see [www.astrologyware.com](http://www.astrologyware.com).

Extract from Bonatti, *Liber Astronomiae Tractatus de nativitatibus*, Chapter III Basel, 1550.<sup>36</sup>

### 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 authority<sup>37</sup> and especially in the first seventh part of those years.”

“In the second [seventh] part Venus who succeeds in the order of the circle<sup>38</sup> will participate with him in the disposition of the life of the native.”

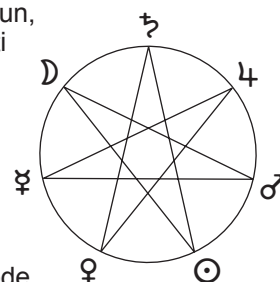
“In the third seventh Mercury, who succeeds Venus in the order of the signs will participate with him [i.e. the Sun].”

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<sup>36</sup> 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*.)

<sup>37</sup> *Obtinebit principatum*

<sup>38</sup> *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.



## 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.<sup>56</sup>

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.

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<sup>56</sup> 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 4<sup>th</sup> 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.<sup>57</sup> Yet we today, in the 21<sup>st</sup> century, are likely to find 19<sup>th</sup> and early 20<sup>th</sup> 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 18<sup>th</sup> and 19<sup>th</sup> 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*<sup>58</sup> 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,<sup>59</sup> published useful works on Primaries, one of which we will avail ourselves.

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<sup>57</sup> 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.

<sup>58</sup> *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.

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

## 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 Astrology<sup>92</sup> 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'shar<sup>93</sup> 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

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<sup>92</sup> see [www.new-library.com/zoller/courses](http://www.new-library.com/zoller/courses)

<sup>93</sup> 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 moderns<sup>94</sup> 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 they<sup>95</sup> 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 administration<sup>96</sup> 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 24<sup>th</sup>. 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.<sup>97</sup> 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.

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<sup>94</sup> 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.

<sup>95</sup> the degrees

<sup>96</sup> *Praestabant adminiculum*

<sup>97</sup> i.e. ruler

“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.<sup>108</sup> Reckon both cycles as starting from birth. At birth you are 0 hours of age. The Ascendant returns to the cusp of the 1<sup>st</sup> 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 8<sup>th</sup> 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 8<sup>th</sup> 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 Advanced papers and associated materials.<sup>109</sup>

Thus, in **Figure 1**, the 8<sup>th</sup> house is the 1<sup>st</sup> for age 55. Libra is on the 8<sup>th</sup> house cusp. Venus rules Libra and is in the 9<sup>th</sup>, near the 10<sup>th</sup> house cusp. As just stated the 8<sup>th</sup> 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.

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<sup>108</sup>  $7 \times 12 = 84$  years for the full cycle.

<sup>109</sup> see [www.new-library.com/zoller/courses](http://www.new-library.com/zoller/courses) & [www.new-library.com/zoller/advanced](http://www.new-library.com/zoller/advanced)

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.