

The seventh is forbidding or prohibition, which they call *al-man'*.²¹

The eighth is called reception, which they call *al-qubūl*.²²

The ninth is voiding of course, which they call *khāl as-sayr*.²³

The tenth is granting or permission, which they call *ghafra l-qubūl*.²⁴

The eleventh is the return of virtue or disposition, which they call *ar-radd*.²⁵

The twelfth is the pushing of virtue, which they call *daf' al-quwwah*.²⁶

The thirteenth is the pushing of disposition, which they call *daf' t-adbir*.²⁷

The fourteenth is virtue or strength, which they call *al-qawwāyah*.²⁸

The fifteenth is weakness, which they call *ad-d'af*.²⁹

²¹ Lat. *Almana*, Ar. المَنْعُ, “the prevention/interdiction” (Abū Ma’shar, *Abbr.* III.28; al-Qabīṣī, III.16).

²² Lat. *Alcobel*, Ar. القُبُولُ, “the reception/admission,” (Abū Ma’shar, *Abbr.* III. 52; al-Qabīṣī, III.19).

²³ Lat. *Galaalocir*, Ar. خَالُ السَّيْرِ, “void of course” (Abū Ma’shar, *Abbr.* III.21; al-Qabīṣī, III.12). Both the 1550 and 1491 editions mistakenly assign this word to the tenth motion (“granting or permission”).

²⁴ “The pardoning of the admission,” (Lat. *Gafralkobel*). In the 1550 edition this is mistakenly assigned to the ninth motion (“voiding of course”). This is listed in Sahl as “reception” (*receptio*), but I do not find it as an independent concept in either Abū Ma’shar’s or al-Qabīṣī’s lists.

²⁵ Lat. *Alteat*. This must be Abū Ma’shar’s, Sahl’s, and al-Qabīṣī’s “returning,” (Abū Ma’shar, *Abbr.* III.35; al-Qabīṣī, III.20).

²⁶ Lat. *Dalpha alchoa*, Ar. دَفْعُ الْقُوَّةِ, “The pushing of strength/power (Abū Ma’shar, *Abbr.* III.31; al-Qabīṣī, III.18).

²⁷ Lat. *Dafaaredbit*, Ar. دَفْعُ التَّدْبِيرِ, “The pushing of management,” also known as “pushing counsel” (Abū Ma’shar, *Abbr.* III.34).

²⁸ Lat. *Alcoerah*, Ar. القُوَّةُ, “strength.” This member of the list comes from Sahl (Lat. *alqdetib*), who seems to use it as a general consideration of various types of strength.

²⁹ “Weakness,” (الصُّفَقُ), Lat. *Adirof*.

The sixteenth is the condition of the Moon, which they call *khamalu l-qamar*,³⁰ which is an evil condition and the corruption of the Moon, just as the ancient sages said.

THE 5TH CONSIDERATION is in how many ways such a condition of the Moon occurs.³¹ And the philosophers said that this happens in 10 ways.³² But it seems to me that 7 could be added, and thus there will be 17 ways by which impediments and detriments come to be in all matters which are impeded—and in all beginnings, and in all questions, and in all journeys, and in all nativities, and in all things which we want to do or intend to do.

Of which the first is when the Moon is combust, namely within the rays of the Sun, before him by less than 15° (namely from behind the Sun, when she goes toward him);³³ and after him by less than 12° (that is, when she goes away from him, so that she goes out from under his rays).³⁴ Because it is possible that she may appear from under his rays.³⁵ And it is a greater impediment for her when she goes toward the Sun, than it is when she goes away from him: because when she goes away, and is separated from him by 5°, she is said to have escaped, even though she is not wholly liberated—just like when a fever leaves a sick person, because even though he is weak and broken, still he is said to be liberated, because he is already untroubled about the strength that is going to come.

The second is when she is in the degrees of her own descension, namely in the third degree of Scorpio (or in the whole of Scorpio), and in all of Capricorn; or [when] she is joined to a planet in its own descension, namely that the planet is in its own descension or the descension of the Moon—as when she is joined to the Sun, and he is in Scorpio or in Capricorn; or the Sun is in its own descension, namely in Aquarius or in Libra (i.e., in its nineteenth degree or in the whole of Libra); or if she were

³⁰ “The weakness/obscurity of the Moon,” **حمل القمر** (Lat. *Gnaymel alchamaur*).

³¹ I.e., the last of the above modes/motions in the 4th Consideration.

³² The following list is based on either Sahl (*Introduct.*) or al-Rijāl (p. 303).

³³ That is, when she is in an earlier zodiacal degree.

³⁴ I.e., in later zodiacal degrees than the Sun’s.

³⁵ Bonatti is probably saying that we maintain these orbs *despite* the fact that the Moon may be visible in fewer than that many degrees from the Sun (although whether this is true or not, I do not know).

joined to Mars, and he were in Libra or in Taurus, or in the twenty-eighth degree of Cancer (or in the whole of Cancer). And understand this about all of the other planets.³⁶

The third is when she is in the combust degrees, of which the worse ones are the 12° which are before the degree that is directly opposite the degree in which the Sun is (in whatever degree the Sun was).

The fourth is when she is joined to one of the malefics [by corporal conjunction], or in its opposition or square aspect without perfect reception, like if she were joined to Saturn or Mars; less bad, though, would be if perfect reception were to intervene, because then they impede less. In all of the other places they impede her from the aforesaid aspects, and from the corporal conjunction, unless she were in places in which the malefic had two of the lesser dignities—like Saturn in the last 4° of Aries, in which he has his bound and triplicity; and in the last 4° of Gemini, in which he likewise has two dignities; and like Mars in the last 10° of Pisces, in which he has [his] face and triplicity.³⁷ And understand this about all the other signs and places in which they have two of the lesser dignities.

The fifth is when she is with the Head of the Dragon or its Tail, so that there are less than 12° between them, because that is the boundary within which the Moon is eclipsed.

The sixth is when she is in Gemini, which is the twelfth sign from her own domicile.³⁸

The seventh is when she is in the ends of the signs, which are the bounds of the malefics, except for the last 6° of Leo,³⁹ which are the bound of

³⁶ This Consideration presents two lessons about Bonatti's astrology. First, he does not clearly distinguish between what we would call the weakness of “detiment” and “fall,” calling them both a “descension” (*descensio*). Likewise in Tr. 6, he sometimes uses *descensio* and *casus* (“fall”) interchangeably. Second, while he gives a nod to the traditional view that a planet’s fall is in a specific degree of the sign opposite that of its exaltation, he plainly wants to treat the whole sign itself as the sign of fall.

³⁷ This description follows Ptolemy’s bounds (*Tet. I.21*), since the Egyptian bounds allot the last 5° of Aries to Saturn, not 4° .

³⁸ Bonatti is clearly referring to whole-sign houses here.

³⁹ In Ptolemy’s own bounds, this should read 5° .

Jupiter.⁴⁰ But in its first 6° she is impeded, because they are the bound of Saturn. But you could perhaps say that she is impeded in the first 6° of Cancer, which are the bound of Mars—however, she is not impeded there like in the other bounds of the malefics, since something is removed from it: because Cancer is her domicile, and her greatest strength.

The eighth is when she is in the sixth, eighth, ninth, or twelfth from the Ascendant, [and] not received, or joined to a planet in one of them; or [if] she is in the third, since the third [sign] is among those cadent from the angles (but because she is said to rejoice in it, she is not impeded in it as she is in the others that are cadent from the angles).

The ninth is when she is from the fifteenth degree of Libra up to the end of the fifteenth degree of Scorpio, the which 30° are the *via combusta*.⁴¹

The tenth is when she is void in course, namely joined to none of the planets by body or by aspect; or she is uncivilized or feral, which happens when she is void in course and is in a place in which she has no dignity.

The eleventh is when she is slow in course, because then she is likened to a retrograde planet.

The twelfth is when she is in a failure of her light, so that nothing or very little of her can be seen [while] going to combustion, which happens at the end of the lunar month.

The thirteenth is when she is besieged between two malefics impeding her.

The fourteenth is when she is in the azemene degrees.

The fifteenth is when she is in the welled degrees.

⁴⁰ This is according to the traditional *misunderstanding* of Ptolemy's bounds. Ptolemy's own system gives the last 5° of Leo to Mars.

⁴¹ The “combust way.” These degrees (corresponding to the pans of Libra) are also the claws of the constellation of Scorpio. One wonders whether the *via combusta* should be linked to these fixed stars, and not anymore to the tropical signs of Scorpio and Libra.

The sixteenth is when she is in the smoky degrees.

The seventeenth is when she is in the dark degrees, concerning all of which you have tables noted above, in the first Treatise of this work.⁴²

THE 6TH CONSIDERATION is another mode of the weakness of the planets (not departing much from the aforesaid), which comes about in 10 ways:

Of which the first is when a planet is cadent from the angles and from the Ascendant (so that it does not aspect it).⁴³

The second is when a planet is retrograde.

The third is when it is combust, that is, [for a superior planet] by 15° in front of the Sun, and less so⁴⁴ after him: indeed the inferiors are impeded more when they are after the Sun, and less so when they are in front of him (when they are direct; to the contrary when retrograde).⁴⁵

The fourth is when one of them is in the opposition or the corporal conjunction or the square aspect of one of the malefics (or more of them) without reception.

The fifth is when it is besieged [or occupied] by the two malefics, namely so that it is separated from one, and is joined to the other without perfect reception by domicile or exaltation, or by two of the lesser dignities (which are bound, triplicity, and face).

The sixth is when a planet is joined to a planet in its own descension, or in its own fall, namely in opposition to its own domicile or exaltation.

⁴² Actually they are in Tr. 2, suggesting perhaps this Treatise was written earlier.

⁴³ In later Treatises Bonatti makes clear that orbs do not matter here—it is to be understood either as whole signs or quadrant houses (which he does not always clearly distinguish in this context). Being “cadent from the angles” means being in the 12th, 9th, 6th, and 3rd; being “cadent from the Ascendant” means being in the 12th, 8th, 6th, and 2nd (since these signs or houses do not have a classical aspect to the 1st house).

⁴⁴ “Less so” here means “less afflicted,” not “fewer degrees.” Recall that in the case of the Moon, she was no longer combust after 12°. Bonatti does not always distinguish being under the sunbeams and being combust.

⁴⁵ By “in front of,” Bonatti means “in a later zodiacal degree”; by “after,” he means “in an earlier zodiacal degree.”

The seventh, when it is joined to a planet cadent from the Ascendant, or it is separated from a planet who was receiving it and is joined to another who does not receive it.

The eighth is when it is peregrine, that is, when it is in a place in which it does not have any dignity; or they are superiors followed by the Sun, or the inferiors pursue him.⁴⁶

The ninth is when a planet is with the Head of the Dragon or its Tail, without latitude.

The tenth is when it is a planet impeding itself, that is, when it is in the seventh from its own domicile (namely, feral)⁴⁷ or not received.

These are the ten impediments of the planets, by which impediments come to be in nativities, in questions, journeys, and in all works which we intend to do or begin. You must know all of these kinds of impediments of the planets. And there are other ways which you must know, certain ones of which I will make mention to you, which seem to be more necessary for you to know. Because it would be difficult, or rather most difficult, to consider all of those ways; for as I said it would be impossible for you to apply them all at one and the same time. But I will tell you those which are more necessary for you, and without which you could not judge perfectly. I will perhaps name others for you, but will not expound all of them lest it generate weariness in you; of which certain ones are most strongly good, certain ones more strongly good, certain ones strongly good, certain ones weakly good, certain ones more weakly good, certain ones most weakly good, certain ones hidden, certain ones manifest, certain ones are most strongly evil, certain ones more strongly evil, certain ones strongly evil,

⁴⁶ *Vel sint superiores secuti a Sole, vel inferiores insequantur eum.* Coley's translation is somewhat ambiguous because of his use of "follow" for both the superiors and inferiors. Bonatti is saying that the superiors are in a worse condition when they are in later degrees than the Sun and he is approaching them from behind (due to his faster motion), and likewise for the inferiors when they are "pursuing" him, which must mean that *he* is in a later degree and they are approaching *him* from behind (on account of *their* faster motion). It is not so much a question of rising after or before the Sun, but rather of coming close to his beams.

⁴⁷ This definition of ferality or "wildness" seems to be an extension of the usual sense: if a planet is in its detriment then it is as though it has been thrown out of its home and so is in the "wilderness."

certain ones weakly evil, certain ones more weakly evil, certain ones most weakly evil.

THE 7TH CONSIDERATION is that you beware of those ways by which an astrologer can err, of which the wise⁴⁸ named four.

The first is if the querent did not know how to ask.

The second, if the astrologer were to take the shadow in an uneven place, or with a false instrument.

The third, if he did not know whether the Sun had already receded from the line of the Midheaven or whether it was on the line, or ahead of it, or after it.⁴⁹

The fourth, if the benefics and the malefics were equal, whence you ought not to receive the question then, if you can avoid it.

But to me it seems that three other ways could be added, by which the astrologer can err:

One, namely if the querent were to come to him in order to test him, as some people sometimes do, who say “Let’s go to such-and-such astrologer, and let’s ask him about such-and-such a matter, and we’ll see if he has told us the truth”—just as the Jews did to the Lord Jesus Christ.

Likewise it seems that the astrologer can err by another way, namely if the querent does not ask from an intention, just as certain people sometimes do when they meet an astrologer, or when they go on behalf of the affairs of others: they think about some matter about which *they* wish to ask the astrologer, and thus they unexpectedly ask, and then error can come into play there.⁵⁰ And you could say, “how will I be able to know whether the querent asks from an intention or not, or he asks for reasons of testing, or

⁴⁸ These first four ways are attributed to Māshā’allāh in the *On Interpretations*.

⁴⁹ I believe that by “ahead of,” Bonatti means “in an earlier degree than the cusp’s”; by “after,” he means “in a later degree than the cusp’s.” See my Introduction.

⁵⁰ Emphasis mine. In other words, instead of restricting their trip to the astrologer to the concerns of the true querent, they cause confusion by asking for themselves. See my comments on “roots” in the Introduction, Section E.

not?" To which I say to you that it seems to me a very hard and difficult thing; but I have been tested many times, and I have found [the following] to be true, because I took the hour of the question, and I looked at its Ascendant, and if I found in the eastern line that the Ascendant of some sign was between the end of one sign and the beginning of the next,⁵¹ I said that he was not asking from an intention; or that he was asking for reasons of testing; and I found many who confided to me that it was so, and they reckoned afterwards that I knew something else which they had believed before; and they were brought to faith in the Art when beforehand they had had none. And when I found [such an] Ascendant for someone, as I stated, I used to say to him, "Brother, do not exhaust me unless you are asking from an intention, because I suspect that you want to deceive me by not proposing this question like you were supposed to. But if you want me to work on your affairs, recompense me for my labor"—and immediately, if it was a deception, he went away.

The astrologer can err by another, third way, namely if the Lord of the Ascendant and the Lord of the hour were not the same, or the Lord of the Ascendant and the Lord of the hour were not of the same triplicity, or were not of the same complexion as the Ascendant. For if you were to find it so, the question will not be rooted,⁵² just as I have experienced many times.

Therefore I have recited this to you, so that you may know what men you ought to look for. Because, as the philosopher said,⁵³ the matter proceeds according to the quality of the querent's concern, and according to how he came to you by necessity, as though sad, or meditating, and thus hoping that you could know how to respond to him [and] to his question; for you are able to look for him with confidence.

THE 8TH CONSIDERATION is that you see and consider how many of the aforesaid ways, or the aforesaid considerations (which you must use in judg-

⁵¹ This could be the origin of the famous consideration in Lilly (*Christian Astrology* I, p. 122), that horary questions are either invalid or not worth asking (or already decided) if the degree of the Ascendant is within 3° of the beginning or end of the rising sign. But note that Bonatti does not actually say what the span of degrees should be.

⁵² *Radicalis*. See Introduction.

⁵³ Bonatti's "philosopher" is probably Māshā'ullāh or Sahl.