

movable ones.²⁰⁷ And if, in them, the wife were sent away by the husband, she would not return to him in a short time; understand this unless the testimonies of the benefics were multiplied in them. And he who had been conquered in them, his imprisonment will be prolonged; and he who grows angry in them, would not be able to be soothed quickly; indeed farming and renting are useful in them; and it will be good to build and lay foundations. And he said, however, Scorpio is lighter than the other fixed ones; and Leo is more fixed; Aquarius is slower and worse; indeed Taurus is more easy.

Chapter 19: On the common signs

And [Sahl] said²⁰⁸ the common signs are useful in partnerships and taking part in things; “and whatever is done under them will often be repeated: indeed to buy” (understand, things which we want to remain in the possession of the buyers), “and to celebrate a wedding...will not be useful...and there will be cleverness and deception under them. And he who is accused of something under [the common signs] will escape and be relieved of that which he is accused of; and he who is incarcerated [under them] will not be stuck [there], except that he will have fear on account of his small retinue and his exits;²⁰⁹ and he who goes out from a prison will return to [his own place]; and if he is caught under them, the fugitive will return to his flight a second time; and he who goes forth to a judge under them, the sentence will not be made firm for him, nor the judgment; nor should someone go out by boat under them, because he will be changed completely from that one to another” (for no good reason). And if something is permitted under them, it will be dissolved, and it will not be completed for him; and a sick person would be healed under them, then incur a renewal [of the illness]. Therefore everything that happens to a man under them, [both] of the good and the bad, is duplicated upon him; and if someone were to die under them, then someone else will die after him in that place, nearby. And

²⁰⁷ As Bonatti has already said, one should celebrate betrothals using cardinal (movable) signs, because periods of betrothal should be short; now he is recommending the wedding be celebrated by using fixed signs, since marriage is supposed to last a long time.

²⁰⁸ Al-Rijāl, *ibid.*; Sahl, *ibid.*

²⁰⁹ *Nisi in timore proprie propter parvitatem suae apparitionis et exitus eius.* I take this to mean that he will not have many people to help him and visit him (e.g., to bring him clothing and such), and he will not be let out much. So the idea seems to be that while he will not remain there, he will still suffer.

exchanges [or barter], and the washing of the head and beard, and the cleansing of gold and silver are appropriate under them; and sending boys to learn.

And the same author [al-Rijāl] said,²¹⁰ if however under them you wished to begin one of those things which I have told you, then put the Moon in the domicile signifying the matter which you intend to do, and conjoin her with a benefic receiving her in that sign. And he said, indeed the signs of the day [diurnal signs], are stronger in operations during the day; and make the Ascendant a diurnal sign or the sign signifying your matter.²¹¹ And he said the airy signs (which are Gemini, Libra and Aquarius) are suited to hunting by land and sea; and the signs of kings (which are Aries and Leo)²¹² are suited to kings; and signs having voices are suited to singers and those wanting to play musical instruments; and the fiery signs are suited to every thing which you might wish to do with fire; and the equinoctial signs are suited to all equality and every measure, and every matter in which truth is esteemed, and pole bars (which are balances), and measures and weighty justice. And the movable signs (and they are those in which night and day begin to change) are suited to those who wish to be turned around from a matter to a matter, or from a place to a place. And he said,²¹³ consider, for every work which you wish to begin, what is the nature of that sign in the circles;²¹⁴ and conjoin the Moon and the Lord of the Ascendant with that substance; and the root of that nature and its virtue is in that hour, namely in the hour of the inception.

And consider the Sun in the affairs of lords, magnates, princes, and the chief overseers of cities, and officers, as is said elsewhere. And in the affairs of those making abundant and great expenses, consider Jupiter. And in the affairs of farmers and low-class people, consider Saturn. And in the affairs of generals and the masters of armies and fighters, consider Mars. And in the affairs of writers, painters, bankers or moneychangers, tradesmen,²¹⁵ and even merchants, consider Mercury. And in the affairs of queens and other excellent women, consider the Moon (and even in the affairs of mothers and stepmothers). And

²¹⁰ This paragraph is a further paraphrase of al-Rijāl (p. 303), except for the sentences about equinoctial and movable signs.

²¹¹ Al-Rijāl adds that we ought to put the Moon in diurnal signs, too.

²¹² 1491 also omits Sagittarius.

²¹³ Al-Rijāl actually says, “Afterwards, see of what nature is the matter which you want to begin, and which of the signs of heaven agrees with that nature, and make the Moon and the Lord of the Ascendant apply to that nature, and make that nature better, and strengthen it as much as you can in the hour of the inception.”

²¹⁴ *Ex orbibus*. He means, “in the circle of the signs.”

²¹⁵ *Merçariorum*.

in the affairs of other women, consider Venus, and chiefly [those] of young girls and those who gladly decorate their faces so as to please men. And in all of these, make effort to consider those things you must consider, just as is said to you.

Chapter 20: On the movable signs

And [Sahl] said²¹⁶ the movable signs signify the hasty mobility of matters; and nothing durable comes to be under them; nor is the time of deeds done prolonged while the Moon and the significators are in them. However, they are suited for those who wish to sow seed, and to secure a woman and become betrothed (all these are successful under them); likewise buying and selling merchandise, and those things which change quickly from the hands of one to the hands of another; and if someone were then sick, he will be liberated (his illness will be ended quickly); and if some lawsuit were undertaken them, it will not be prolonged; and if someone were to flee then, he will be returned quickly; and if someone were to promise something to someone, he will not observe his promise to him; it will even be good and useful to go on a pilgrimage under them; rumors which were spread then, will be false; and dreams under them will not have a signification;²¹⁷ nor is it good to begin to cure some sick person then, if the illness were such that it could be put off until the Moon appeared in a movable sign; nor should a tree whose durability we want be planted; nor plugging a fig tree,²¹⁸ nor a building, nor to lay some foundation; and to do or start nothing whose durability or prolongation we desire. But should you desire the speed of any matter, begin [it] under them; and those will be faster which are more crooked, and of greater mobility (like Aries and Cancer); indeed Libra and Capricorn are stronger and more temperate.

And Sahl said,²¹⁹ adapt the Moon according to [your] ability. You should not ever put her in the Ascendant of any beginning, and particularly [in that of] any journey; because it signifies that some infirmity (or something equivalent to an infirmity) will happen to the traveler in his body, unless the Lord of the Ascendant or a benefic aspects the ascending degree: because when a planet aspects the Ascendant and its Lord, it is like a man who guards his own house:

²¹⁶ Much of this paragraph is a paraphrase of Sahl (*On Elect.*, Ch. 2), with slightly different endings on several words in the direct quotations.

²¹⁷ See also Tr. 6, Part 2, 9th House, Ch. 9.

²¹⁸ See 4th House, Ch. 9.

²¹⁹ The rest of this paragraph is a paraphrase of Sahl, *On Elect.*, Ch. 3.

because anyone which is in it, fears him; and he who is outside it, fears to go there. If indeed it did not aspect, it will be to the contrary. And if the Lord of the first were malefic, make him [aspect it] by a trine or sextile aspect; and beware lest you put the Moon (or the Lord of the Ascendant) in an angle if the malefics were to aspect her, unless by chance she were to receive it by a trine or sextile aspect. Nor should you even put the Moon in an angle unless she is free. But put the benefics and the Part of Fortune in angles; and in every way, if you ever can, make it so that the Moon aspects the Part of Fortune or is joined to it corporally (even though this rarely can happen). And if you could not make it so that the Part of Fortune were not cadent from the Ascendant, make it so that the Lord of the Ascendant aspects [the Part of Fortune], or is joined to [the Part of Fortune] just like I told you about the Moon. And make the effort, if you can, to put the Lord of the Ascendant with the Part [of Fortune]; because this signifies greater wealth on a journey, and greater usefulness. And²²⁰ beware lest you put the Moon in the second or the sixth or the eighth or the twelfth,²²¹ because this is horrible and is something to fear.

Sahl said,²²² if you can do it, make effort to put the Ascendant and its Lord and the Moon in signs of direct ascension (namely because it signifies ease and progress); and you should not put them in crooked signs. For he said, because [the crooked signs] signify complications and duress and delay; for the Ascendant and the fourth [sign] signify what happens concerning the election. Therefore look to the benefics and the malefics with regard to their places, and at their strength and weakness, and speak according to what you were to find with regards to the strength or weakness of the beginning or end of the matter.

And Dorotheus said²²³ if you were to find the Moon impeded, and it were a matter which could not be put off, you should not give the Moon a portion²²⁴ in the Ascendant; and make her decline from it,²²⁵ and put a benefic in it; and greatly strengthen [the Ascendant] and its Lord.

²²⁰ In this sentence I have used Sahl's whole sign houses, since Bonatti is trying to stick so closely to Sahl's text. 1491 and 1550 use the feminine, but without clarifying whether quadrant houses or domiciles are meant.

²²¹ Sahl adds: "from the Part."

²²² This paragraph is a paraphrase of Sahl, *On Elect.*, Ch. 3.

²²³ This is Dorotheus according to Sahl, *On Elect.*, Ch. 3. I cannot seem to find this statement in Dorotheus himself.

²²⁴ This is the word Sahl uses to indicate having a dignity.

²²⁵ I.e., make her cadent from the Ascendant.

And²²⁶ by no means should you put the Moon in the Ascendant in [cases of] journeys, whether she is impeded²²⁷ or not.

²²⁶ Al-Rijāl, p. 300.

²²⁷ Reading *impedita* for *impedimenta*.

[PART 2]: On those Things which Seem to Pertain to Particular Elections

Chapter 1: Preamble to particular elections of the houses

Even if it was discussed sufficiently above concerning those things which generally pertain to elections, still the things that were said do not seem to suffice perfectly for those who wish to use elections, unless we arrive at those things which pertain to particular elections. And these will be the ones which are stated in a manner as though [they were] a standard or a collection of the aforesaid. Nor does it seem possible to descend²²⁸ to particular elections so that some of those set out in advance are not touched on;²²⁹ and it was said above that we must adapt certain things which are rooted in elections, as much as it seems possible, even though it is impossible to [adapt them] all when we want to be able to adapt [them].

And they are the first [sign] and its Lord, likewise the fourth [sign], and its Lord; the Moon and the Lord of the sign in which she then is; the Sun and the Lord of the sign in which he is; also the Part of Fortune and the Lord of the domicile in which it falls in the election; also the house [domicile?] signifying the matter for which it is elected, and its Lord; and the planet which naturally signifies the matter; and the Lord of the sign in which [the planet] is. All of these are to be adapted according to the sayings of the wise in the beginning of each election, so that the election is secure in every way. But this (just as I have told you) will hardly or never be possible. And I have already told you often: if you cannot adapt whatever you want, adapt that which you can.

And al-Rijāl said²³⁰ that none of the significators which we must weaken ought to be put in the beginning of any matter which we want to begin, and especially if it were strong in the nativity (if the nativity for which you elect is evident) or in the question (if the question is had), or in the revolution of that year.²³¹ And [he said] that perhaps it will be necessary for us sometimes to weaken one of the said significators in some [cases], just as it is [necessary] to

²²⁸ This is an implicit reference to the traditional philosophical view that one must descend from more general principles to more particular ones.

²²⁹ Bonatti is notifying the reader that some of the general principles will be reviewed again in what follows, since particular elections are special applications of them. This is a repetition of his statement earlier about not being able to cross a stream or road with a “dry foot.”

²³⁰ I cannot find this statement in al-Rijāl.

²³¹ Bonatti means the mundane ingress, as stated earlier.

weaken the Moon in going out to hunt or in the investigation of a thief or another fugitive; and even [to weaken] the planet to which she is joined; and to strengthen him from whom she is being separated.

And twelve headings will be contained in this Treatise, following the number of the twelve houses, to which the other chapters will be subordinated. And it will not be surprising if some of those things which are listed above are going to be listed in them: because certain ones have a univocal meaning, which are of equivocal signification;²³² and sometimes it is put in one place for one signification, and it is put in another for another.

The first chapter, on the 1st house and its significations; the second on the 2nd and its significations; the third on the 3rd and its significations; the fourth on the 4th and its significations; the fifth on the 5th and its significations; the sixth on the 6th and its significations; the seventh on the 7th and its significations; the eighth on the 8th and its significations; the ninth on the 9th and its significations; the tenth on the 10th and its significations; the eleventh on the 11th and its significations; the twelfth on the 12th and its significations.

²³² By this medieval logical terminology Bonatti simply means that we might list the same instructions (e.g., “put a benefic in trine aspect to the Sun”) under different houses for different reasons, depending on our purposes.

ON THE FIRST HOUSE

Chapter 1: On nursing boys

If someone wanted to hand a boy over to a wet-nurse so she may nurse him, it is necessary that when the wet-nurse begins to nurse him, [that], first, the Moon be joined to Venus corporally; which if this could not be, let her be joined to her by a trine or sextile aspect with reception (namely from Taurus or Libra); and if Venus were descending in her eccentric or epicycle, it will be better.

And al-Rijāl said²³³ that it is necessary that the rooted matters be adapted from the beginning; you however, adapt those of the rooted things you can adapt; and if you cannot adapt all of the rooted things, still adapt what I told you above (namely Venus and the Moon).

Chapter 2: On the weaning of boys from milk

If you wanted to take a boy away from milk, put the Moon as far from the Sun as you can, namely from the ninetieth degree to the one hundred sixty-seventh. And al-Rijāl said that it seemed to certain people that the Moon should not be in one of the domiciles of Venus in this work, because they feared that the mother of the child would not take the child²³⁴ away from the breasts.²³⁵ And a certain person said that if we were to separate a nursing child from the wet-nurse, if the Moon were in *Marchafa*, which is the twelfth mansion of the Moon (and it is in Libra), the child will not care about the milk any more.²³⁶ And certain others said that the Moon and the Lord of the Ascendant should be in signs of seeds, namely Taurus, Virgo and Capricorn: because this signifies that the boy will incline to the eating of seeds and herbs.²³⁷ And if she were in Leo, he will incline to the eating of meats. And if she were in Cancer or Scorpio or Pisces, he will incline to the eating of fishes. And if she were in the other signs, he will eat generally those things which are given to him for eating.

²³³ Al-Rijāl, p. 313.

²³⁴ Reading *filium* for *alium*.

²³⁵ Al-Rijāl (p. 313) does report that others wanted to avoid the domiciles of Venus, but he does not give the reason.

²³⁶ This is an error. Al-Rijāl's text (p. 313) clearly says the mansion is *Azarfa*, which Bonatti lists as the eleventh mansion in Tr. 10. There is no mansion called *Marchafa*, but without the leading *M*, *Archafa* does look like *Azarfa*.

²³⁷ Al-Rijāl (p. 313).

Chapter 3: On the cutting of fingernails and toenails

If you wanted to cut off the fingernails or toenails, let the Moon be in a succedent to an angle; and if she cannot be put in a succedent, let her be put in an angle (for the cadents are to be avoided); and let the Moon be increasing in light and number; nor let her be in Gemini, and especially if one of the malefics (namely Mars or Saturn) were to aspect her by a square aspect or from the opposition. For if Saturn were to aspect her, it is to be feared that they will not grow back (and if they were to grow back, so that they will not grow back wormy).²³⁸ If however Mars were to aspect her from one of those aspects, it will be feared that the inner flesh of the fingers will be cut off, whence will follow discomfort and pain; and perhaps that the pain could be so increased that from thence an abscess (or some such thing) will result.

And al-Rijāl said that she should not be in Gemini nor in Sagittarius,²³⁹ nor let her be joined to their Lords; but let her be in Aries or in Taurus, Cancer, Leo, Libra (but put her outside the *via combusta*, understand), nor let her be impeded in those signs. However in the cutting of toenails, one must beware of Gemini and Pisces and the *via combusta*, and the impediments of the malefics.²⁴⁰

Chapter 4: On the cutting of hair and the shaving of the beard

If you wanted to cut hair [on the head] or shave the beard,²⁴¹ let the Moon be in common signs (except for Gemini). And al-Rijāl said²⁴² that there was a certain man who did not recommend Virgo, nor did he condemn Libra nor Aries nor Taurus nor Capricorn; nor did he offer a reason why. I however do not condemn Aries in the *trimming* of the hair or the beard; but in *shaving* the head and beard I do. And he said that when the Moon and the Ascendant were in signs of seeds, [and] safe, that the hair and whiskers would grow back and

²³⁸ Reading *tineosi* for *tiniosi*. Bonatti may be referring to something like *tinea*, i.e., ringworm.

²³⁹ Al-Rijāl says to avoid Gemini and *Pisces*.

²⁴⁰ Bonatti is selectively quoting or misquoting al-Rijāl. Al-Rijāl (pp. 305-6) says to avoid Gemini and Pisces and the aspects of Mercury and Jupiter. He says nothing about Sagittarius and does not distinguish fingernails from toenails. He also says the Moon may be put in the domiciles of Venus or Mars (or Cancer or Leo)—but Bonatti omits the domiciles of Mars.

²⁴¹ Al-Rijāl, a Muslim, does not make recommendations on shaving the beard.

²⁴² I do not know where Bonatti is getting this quote.

increase quickly. And he said that one must beware of the impediment of Saturn and Mars, lest an infection²⁴³ should come to be in the hair then and there.²⁴⁴

Chapter 5: On the circumcision of boys²⁴⁵

To certain people it seemed that this chapter should be included under the 6th house, because it seemed to them that it was a certain infirmity.²⁴⁶ However it seems to me that it must be included under the 1st house because it is practically among the first accidents of the body. For much of the time it takes place on the seventh day after the nativity, in the body of the native; however under whatever place it is included, there is no power in the hour of its election.²⁴⁷

Whence if you wanted to elect for someone that some boy be circumcised, make the Moon joined to Jupiter by a trine or sextile aspect, or by a square (but with reception); and let her be north of Venus; and beware lest Saturn aspect the Lord of the first or the Moon or Venus by a square aspect or the opposition, or even the Ascendant itself—because it signifies the putrefaction of the incision.²⁴⁸ And let the Lord of the sign in which the Moon is, be northern, if it can be done, and the Moon going to an angle. And beware of Mars, lest he be in one of the angles; but let him be in a cadent. If you do not want to put him in a cadent, beware lest the Ascendant be Scorpio, nor let the Moon or the Lord of the Ascendant be in [Scorpio].

²⁴³ *Furfures*, a scaly infection of the skin.

²⁴⁴ *Tunc et hoc*.

²⁴⁵ Al-Rijāl treats circumcision and infant baptism in the same way (p. 313), presumably since they are each rites of passage for boys.

²⁴⁶ This is an interesting point, since medieval Latins did not circumcise, and viewed it negatively. I am surprised that Bonatti includes it, but in his career he undoubtedly mixed with Muslims and and Jews. Al-Rijāl includes it in a chapter on the 5th house, since it pertains to children— and presumably the inceptor is an adult wanting to circumcise his *own* child.

²⁴⁷ *Vis non existit in hora electionis eius*. I am unsure what Bonatti means by this—perhaps that circumcision does not have any intrinsic value? This could be why his main concern seems to be the infant's safety.

²⁴⁸ Al-Rijāl says Saturn indicates the infant would have to be cut again, and that poison [infection?] would overcome him.

ON THE SECOND HOUSE

Chapter 1: On lending and taking

In the significations of the 2nd house, we cannot descend to particulars in the beginning, without some things which seem to be universal being set out in advance on them (namely what pertains to substance or wealth or anything whence wealth may be expected). For instance, it is necessary for us in this matter to adapt the Lord of the 2nd house, and the planet in whose domicile it itself is; and even Jupiter is always to be adapted in every election which pertains naturally to substance, just as was said elsewhere.

And Sahl said²⁴⁹ if you want to elect the hour for the taking and lending of money, let the Moon be in Leo (except for in its first bound, you understand), or Scorpio, or Sagittarius.²⁵⁰ And do not let the Moon be in the first degree of any of them; nor let her be in Gemini, nor let the Ascendant be the first bound of any of them; because they signify the good of the one accepting, and the contrary to the one giving.²⁵¹

However, in making restitution,²⁵² let the Moon be in Aquarius or Pisces; and let the Moon be decreasing in light. Even let Jupiter and Venus (or either of them) be ascending to the longer longitude, and let them aspect the Ascendant or the Moon (or her Lord),²⁵³ or at least let one of them aspect them; nor let one of them be impeded, if it can be done. However, at least save the one of them that you can.

And [Sahl said],²⁵⁴ let Mercury (who naturally signifies coins) be cleansed of the impediments of the malefics; and likewise the Moon, and particularly from the impediments of Mars: because if the Moon were impeded by Mars in such a matter, it signifies contention and quarrels and distress, and denials in the recovering or restitution of the money or commodities. If however she were

²⁴⁹ Sahl, *On Elect.*, Ch. 4.

²⁵⁰ Sahl adds Pisces and Aquarius, so Bonatti is selectively paraphrasing.

²⁵¹ See Sahl's Dorotheus, *On Elect.*, Ch. 4: "And Dorotheus said you should not begin a loan, nor should you loan something to someone while the Moon is in the first degree of Leo or Gemini or Sagittarius, or [if] these signs were ascending, because it is hateful for the loan especially." It seems to be a version of Dorotheus, *Carmen*, V.20. But Dorotheus himself says Capricorn, not Sagittarius.

²⁵² This is based on Dorotheus, *Carmen*, V.20 (who moreover uses different signs). Note that Bonatti only uses Aquarius and Pisces here (see above).

²⁵³ This statement seems to be Bonatti's own. Although Bonatti's language could say "its Lord" (i.e., the Ascendant's Lord), his placement of it after the Moon suggests the Moon's Lord.

²⁵⁴ This paragraph is a paraphrase of Sahl, *On Elect.*, Ch. 4.