

## ON THE TENTH HOUSE

**Chapter 1: Concerning a kingdom, or empire, or leadership position,<sup>477</sup> or escortship,<sup>478</sup> or any other lay dignity, whence the querent has hope or money to attain it: whether he will attain what he intends, or not**

Men sometimes tend to desire dignities (namely kingdoms, or generalships, or escortships, or other lay dignities or offices or estate-stewardship<sup>479</sup>). Whence they ask of an astrologer whether they are going to get what they intend, or not. And if some question were made to you about any of the aforesaid, whether it is an empire or kingdom or generalship or authority, or judgeship, or senatorship, or whatever other office or any dignity, whether it is great or small, even if it is the custody of some castle or some city gate or castle gate—provided that it comes through some official channel—or estate-stewardship, the 1<sup>st</sup> is given to the querent, [and] the 10<sup>th</sup> is given to the kingdom or office or dignity or estate-stewardship.

Look then at the Lord of the 1<sup>st</sup> and the Moon to see if both (or only one of them) were joined either to the Sun or to the Lord of the 10<sup>th</sup> (who signifies the dignity or office), and he (namely the Lord of the 10<sup>th</sup>) were to aspect the 10<sup>th</sup> or was in it: it signifies that the querent will have what he intends, but not freely. Rather, he will have to labor and exert himself and seek by all means he can in this, in order to attain the quæsited matter. If however neither of them were joined to the Lord of the 10<sup>th</sup>, look to see if the Lord of the 1<sup>st</sup> or the Moon were in the 10<sup>th</sup>: he will attain what he intends, so long as neither the Lord of the 1<sup>st</sup> or the Moon are impeded (namely that they are not combust, nor is he retrograde, nor do the malefic planets aspect him [or her] from the opposition or a square aspect without reception). Because then it signifies the dissolution of the thing, even if it had seemed in order and that it ought to be perfected. If however the Lord of the 10<sup>th</sup> were in the 1<sup>st</sup>, whether the Lord of the 1<sup>st</sup> or the Moon aspected him or not (of whichever sort the Lord of the 1<sup>st</sup> were), or the Lord of the 10<sup>th</sup> house were joined to the Lord of the 1<sup>st</sup> (indeed so that he goes

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<sup>477</sup> *Ducatus* can refer to generalships; also to princes, hence the English “duchy.”

<sup>478</sup> *Comitatu*, again a position of attendance (particularly of the military sort) upon a lord.

<sup>479</sup> *Baylia*. A *baylia* (*bail*, *bayle*; cf. Eng. “bailiff,” “bailey”) was originally a managerial or administration over a manorial estate on behalf of its lord. This is related to the Fr. *Baillistre*, a man who acts as an administrative steward of an underage vassal’s affairs. They were sometimes paid by revenues from the estates they managed, but later in the medieval period they became salaried officials.

to his conjunction, that is, if the Lord of the 10<sup>th</sup> is lighter), without a doubt it signifies the attaining of the empire or kingdom or magistracy or lay dignity or office or estate-stewardship, without any of his own striving or labor or any inconvenience. And if the Lord of the 10<sup>th</sup> were not in the 1<sup>st</sup>, nor were he joined to the Lord of the 1<sup>st</sup>, but he were joined to Jupiter or Venus or the Sun by an aspect, except for the opposition of the Sun (because with the others he is not impeded by the opposition as he is with the Sun), and the one to whom he (namely the Lord of the 10<sup>th</sup>) is joined were in the 1<sup>st</sup>, he will attain the quæsited thing with ease. If indeed he were joined to Mars or Saturn, and they were in the 1<sup>st</sup>, and the Ascendant were one of their domiciles or exaltations, and they were oriental and direct, nor were one of them opposed to the other, it signifies the attainment of the quæsited matter, even if with complications and striving or inconvenience; but with little inconvenience or nearly none.

However, it seemed to Māshā'allāh<sup>480</sup> that whether or not the malefic received, that the matter would be perfected, and that if the aspect were a trine or sextile, and he who were in the 1<sup>st</sup> house were a benefic, the quæsited will come to him while he is in his own house, without any striving. If it were a square or opposition, or it were a malefic and it were a trine or sextile, it will even come to him with ease. If it were an opposition, and it were a malefic, it will come to him, even if with duress and delay; and all of this, whether the planet which was in the 1<sup>st</sup> (joined to the Lord of the 10<sup>th</sup>) had testimony in the 1<sup>st</sup> or not. And Māshā'allāh said again,<sup>481</sup> that if the Lord of the 10<sup>th</sup> were receiving the Lord of the 1<sup>st</sup> or the Moon, from whatever place the reception was, that the matter would perfect with goodness and stability and usefulness and wealth.

And if it were not one of these [situations] which I told you, see if there is some planet who transfers light between the Lord of the 1<sup>st</sup> and the Lord of the 10<sup>th</sup>: because if it were so, it signifies the attaining of the quæsited thing, but not through himself; but it is necessary that someone else interpose himself so as to manage the matter so that it will be perfected; and he will perfect it unless he who receives the disposition of the other were joined then to another to whom he himself committed disposition: because that signifies the dissolution of the thing after it is thought to be arranged; but if he did not commit his disposition to another, nor were he retrograde or combust, it signifies the attainment of the quæsited thing. Likewise if the Lord of the 10<sup>th</sup> does not seek the conjunction of the Lord of the 1<sup>st</sup>, but the Lord of the 1<sup>st</sup> seeks the conjunction of the Lord

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<sup>480</sup> OR, Ch. 8.

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of the 10<sup>th</sup>, and is joined to him before another planet may cut off their conjunction: the matter will come to pass, but not without the querent's striving, and obstacles and inconvenience. Likewise if the Lord of the 10<sup>th</sup> is not joined to the Lord of the 1<sup>st</sup> nor he to him; nor were one of them joined to some benefic, but joined to some malefic; and that malefic is joined to another malefic, and the other malefic is joined to some benefic, and the benefic is joined to the Lord of the 10<sup>th</sup> (if the conjunction of the first malefic were with the Lord of the 1<sup>st</sup>), or the last planet is joined to the Lord of the 1<sup>st</sup> (if the first conjunction were with the Lord of the 10<sup>th</sup>): it signifies the attainment of the quæsited thing, even with many and diverse interpositions of diverse people. You could know the significations of the persons through the houses whose Lords were those planets though whom the conjunction comes to be, from conjunction to conjunction, until the conjunction arrives at the significator of the quæsited matter, or to the Lord of the 1<sup>st</sup> or the 10<sup>th</sup>, as was said, [even] if the conjunction came to be from that planet all the way through the seven planets. And Māshā'allāh said that it would be the same with conjunction by body.<sup>482</sup>

And he said<sup>483</sup> that if there were no conjunction between the Lord of the Midheaven and the Lord of the Ascendant or the Moon, nor were there a planet transferring the light between them, that you ought to see who is stronger—the Lord of the Ascendant or the Moon—and work with the stronger of them. And if [the stronger] is not joined to the Lord of the Midheaven, but is joined to another (provided that the stronger is in an angle or in a strong place), that the quæsited matter will be perfected, whether or not it receives the Lord of the Ascendant or the Moon. And he said, that if he to whom the Lord of the Ascendant (or the Moon) is joined were a malefic, and received him [or her], the matter would be perfected. If however he were a malefic, and he were not the Lord of the Midheaven, nor did he receive the Lord of the Ascendant, nor did the malefic commit his own disposition to another planet, then the matter would not be perfected: because the malefic destroys the matter. But if the malefic did commit his own disposition to another malefic, and the other malefic received the Lord of the Ascendant or the Moon, the quæsited thing will be perfected. But if the malefic committed his disposition to a benefic which was in a strong place, the matter will be perfected.

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<sup>482</sup> *Ibid.*

<sup>483</sup> *Ibid.*

Moreover, see if one of the aforesaid planets were in the 1<sup>st</sup>, or were in the 10<sup>th</sup> (if it were a benefic): it signifies the perfection of the matter, whether it receives or not, and that the querent will gain wealth and acquire substance because of it. If however it were a malefic and received the Lord of the 1<sup>st</sup> or the Moon, the matter will be perfected; if indeed it did not receive, it will not be perfected. If however the 10<sup>th</sup> house were the domicile or exaltation of that malefic planet, and the malefic itself were in it, it will even perfect the matter, whether or not the malefic receives the Lord of the 1<sup>st</sup> or the Moon, just as if a benefic were in the 10<sup>th</sup>, and the Lord of the 1<sup>st</sup> or the Moon were to aspect it: because then the matter is perfected, whether or not the benefic receives the Lord of the 1<sup>st</sup> or the Moon, [whether] it did or did not have dignity in the 10<sup>th</sup>. And you ought to know this: because whenever a planetary significator of any matter is in an angle, it hastens the effecting of the thing; in a succedent it slows, in a cadent it postpones (even if the matter is ultimately perfected).

And see if a malefic were to aspect the Lord of the Ascendant or the Moon from the opposition or from a square aspect without reception: because unless he then committed his own disposition to the other, it impedes him and the querent is disturbed by him who interposed himself to manage the matter, and does not believe him to have acted faithfully; and it is possible that they are made enemies by it. And if it were to aspect from a trine or sextile aspect, he will not be angry with him, nor make charges against him, even if he did not perfect the matter. And if the Lord of the 1<sup>st</sup> and the Lord of the 10<sup>th</sup> committed their own dispositions<sup>484</sup> to some planet from any aspect (whether with reception or without reception; whether it was a benefic or a malefic), and it were not retrograde nor combust nor cadent, nor left the sign in which he is before the conjunction of the two Lords (namely the Lord of the 1<sup>st</sup> and the Lord of the 10<sup>th</sup>) with him is perfected, and the Moon were joined to the Lord of the 1<sup>st</sup> or the Lord of the 10<sup>th</sup>, the querent will attain the quæsited thing.<sup>485</sup> But if there were a collection of light or of the disposition of the Lord of the 1<sup>st</sup> and the Lord of the 10<sup>th</sup>, as I said, nor did the Moon aspect either of those two, but she aspected another who received her by domicile or exaltation, or by two other [lesser] dignities, nor were she otherwise impeded (that is, that she were free from fall and combustion, nor were besieged by the malefics, nor in their opposition or square aspect without reception), it signifies the attainment of the

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<sup>484</sup> Reading the plural *commisierunt...dispositiones suas* for the singular *commisierit...dispositionem suam*.

<sup>485</sup> In other words, Bonatti is speaking of a collection of the light along with an aspect from the Moon.

quaesited thing, and that many people will assist the querent, so that the matter he seeks will be perfected.

However, pretty much all of those wise in the judgments of the stars seem to be in agreement that when the Lord of the 1<sup>st</sup> and the Lord of the quaesited thing are joined together, and the Moon were to commit disposition to one of them, that the quaesited matter is be wholly perfected. If however she did not commit disposition to any of them, but the Moon were joined to a planet not receiving her, and that planet were to aspect the house of the quaesited matter, or were to aspect the 1<sup>st</sup> house [domicile?], it signifies that the querent will attain part of those things he sought, even if not wholly (if the thing can be divided into parts).

And Sahl said,<sup>486</sup> if the Lord of the Ascendant were to receive the disposition of the Moon, it will be easier to seek a kingdom—that is, it will be had more easily. If however he to whom the Moon (or the Lord of the 1<sup>st</sup>) commits her disposition were impeded (namely that he is retrograde or combust or cadent or besieged by the two malefics, or in their opposition or square aspect without reception), it signifies that the matter will not be perfected. Then look to see if the Lord of the 1<sup>st</sup> house is joined to the Lord of the 4<sup>th</sup> house, and the Lord of the 4<sup>th</sup> house is joined to the Lord of the 1<sup>st</sup> house: the quaesited matter will be perfected for him who asks, and without great labor. If however the Lord of the 1<sup>st</sup> were joined to the Lord of the 4<sup>th</sup> house, and again the Lord of the 4<sup>th</sup> house were joined to the Lord of the 10<sup>th</sup> house, the quaesited matter will be perfected for the querent—but not without so much labor and so much duress, and complication and delay, that the querent will despair that he will not be able to perfect what he intends; ultimately however, it will be perfected for him.

*Where his magistracy will be*

After you were to see that the querent is going to attain the dignity or office or magistracy which he intends, look at the Lord of the 1<sup>st</sup>, and see if he were in his own domicile: and if it is so, then you will know that he will attain the magistracy or the dignity in the land in which he lives. And if he were in his own exaltation, he will attain a magistracy to which other magistracies and other offices are subordinated, and the dignity will contain within it or below it some other dignities, whether he is going to attain it in his own land, or in a foreign one; and it does not seem it ought to be a great distance from his own land. If

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<sup>486</sup> Referring perhaps to *On Quest.*, 10<sup>th</sup> House, “Concerning a kingdom in which someone has trust, if he will get it or not.”

however it were in its own triplicity, it seems that he is going to attain a great office or a magistracy outside of the land in which he lives, and far from it, perhaps more than two years.<sup>487</sup> And if it were in its own bound, he will not achieve a great office, but rather it will be less than the aforesaid; and perhaps that it will come to him because of a blood relationship which exists between him and the one to whom it is committed to give the office (or perhaps that some blood relation of his nominated him to the one to whom it is committed to give the office), and because of this he will be chosen and placed over the kingdom or office; or perhaps that some blood relation will be chosen to some office, and will commit it to him. And if it were in its own face, it will come to him because of his profession or his wisdom; and the office will be lower than what was written above. If however it did not have dignity in the place in which it is, dignity will be given to him in a land in which few or almost nobody knew him, and the office or dignity or estate-stewardship will be far below what was written.

And if the Lord of the 1<sup>st</sup> and the Lord of the 10<sup>th</sup> were the same planet (which can happen with Jupiter and Mercury), and it were received by some planet somewhere, and the Moon were joined to him from any of the angles, it signifies the attainment of the quaesited matter. If however the Moon were not joined to the Lord of the 1<sup>st</sup>, but were joined to another who receives her, and the Lord of the 1<sup>st</sup> himself were likewise received, and neither of them were cadent from the angle, nor from the Ascendant, the querent will attain part of the things which he seeks (if it were capable of being divided), but not wholly.

*When he will not attain the quaesited*

If indeed the Moon were impeded, and the Lord of the 1<sup>st</sup> were not received, nor were either of them in the house of the quaesited matter, the querent will not attain what he sought; and it seems that the reason why he would not attain it is because he seeks something that is not appropriate for him. If however the Lord of the 1<sup>st</sup> or the Moon did not aspect the Lord of the 10<sup>th</sup>, nor did the Lord of the 10<sup>th</sup> aspect one of them, and the angles were fixed signs, nor were it one of the aforesaid aspects signifying the effecting of the matter, look then to see where the Sun is and where Venus is, and see if both aspect the 10<sup>th</sup>, and if both are received; because if it were so, it signifies the effecting of the matter, and that the querent will acquire the kingdom or magistracy in which he has

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<sup>487</sup> Bonatti seems to mean that the office will be both far away, *and* last perhaps more than two years.

confidence;<sup>488</sup> and it will be useful and lucrative for him, and he will acquire much money from it. If however they were not both received, but only one of them, see if the Moon then aspected the one which was not received: the quaesited matter will be perfected, because the Moon commits her own disposition and strength to him to whom she is joined. Look even at the Moon: which if she were to aspect the degree of the 10<sup>th</sup> house, or even if the Lord of the 1<sup>st</sup> himself were to aspect the degree of the 10<sup>th</sup> house, or one of them were in it, or the Lord of the 10<sup>th</sup> house were in the degree of the Ascendant itself, it signifies that his selection is already accomplished, and the rumor of his selection will reach him quickly.

And Māshā'allāh<sup>489</sup> and Sahl<sup>490</sup> said that if the Moon were joined to the light of the Lord of the Midheaven, or transited above him, namely so that she were north of him [in latitude] while she transits through his rays, or were joined to his body, and she aspected the Midheaven, he will attain [it]; and if the Lord of the domicile in which the Moon is, were to receive her, and both aspected the 10<sup>th</sup>, he will attain the quaesited. And if the Moon were in any sign in which the light of any planet was, but will not be joined to its body before she exits the sign in which she is,<sup>491</sup> the matter will not be perfected unless the Lord of the 1<sup>st</sup> and the Lord of the 10<sup>th</sup> (or either [Lord of the] quaesited matter) were each in places in which they have dignity, and were to aspect the 10<sup>th</sup> or the place of the quaesited thing.

And Sahl said<sup>492</sup> that a defective condition<sup>493</sup> of the Moon and of the Lord of the Midheaven signifies the diminution of the matter in its work; and worse than that is if the receiver of the Moon's disposition were impeded: because then it signifies the detriment of its work. And he said if the Moon were joined to the Lord of the Ascendant or to the Lord of the Midheaven, he will be aided in its effect. And if the receiver (and the Lord of the Midheaven) were to

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<sup>488</sup> *Fiduciam*. Part of the confidence may lie in having bid money for the office: *fiducia* can also mean a deposit.

<sup>489</sup> Bonatti may be referring to *On Reception*, Chap. 8, where Māshā'allāh refers to either the Lord of the Ascendant or the Moon projecting its rays "upon" or "above" (*super*) another planet. But neither Māshā'allāh nor Sahl (see following footnote) refers specifically to her being in northern latitude; and the projection of rays above or upon a planet is not used by Māshā'allāh to suggest this (so far as I have seen).

<sup>490</sup> *On Quest.*, 10<sup>th</sup> House, "A question concerning any matter, if it he will attain it or not."

<sup>491</sup> In other words, if she is void in course.

<sup>492</sup> *Ibid.*

<sup>493</sup> *Vitium*.

push<sup>494</sup> their own strength and disposition to the planet who [a] received them and who [b] had strength in its own place and [that] of the matter, and who [c] did not aspect the Midheaven,<sup>495</sup> the matter will not be perfected in the same way in which it is sought. And he said that when the significator is inimical to its own house, it signifies duress and complications in striving for the matter. And enmity of his house in this is by cadence,<sup>496</sup> like if in the 12<sup>th</sup> [domicile] from his domicile, or in the 2<sup>nd</sup> or in the 6<sup>th</sup> or in the 8<sup>th</sup>. And if he (namely the Lord of the quaesited thing) were to aspect him from the 7<sup>th</sup>, it signifies that he will not attain the quaesited, but it will not prohibit it totally so that it does not come to be, but rather it is possible that the quaesited is perfected (but if it were perfected it will be with a lawsuit and controversy and contention).

### **Chapter 2: Whether he will be praised or condemned on the occasion of his rule or office or magistracy**

After you have ascertained that the querent is going to have a kingdom, or something else which he intends to attain, and you wished to know what is going to befall him in his rule or office or magistracy, look at the Lord of the 1<sup>st</sup> and his place, and see how he is disposed: because he signifies what happens to the querent from his rule or magistracy.

If however you were to find the Lord of the 1<sup>st</sup> in the 10<sup>th</sup>, not far from the degree of the 10<sup>th</sup> house, by more than 3° ahead of it, or up to more than 12° behind it, or if an unimpeded benefic were there, or were to aspect the place (namely the 10<sup>th</sup>) by 3° ahead and 5° behind, or up to more than 7°. <sup>497</sup> May you understand the same if it were an unimpeded benefic,<sup>498</sup> or it aspected (as was said concerning the 10<sup>th</sup>; and may you understand about the 11<sup>th</sup>), it signifies that he will acquire honor and praise from the office or rule (provided that it is not impeded in a bad way by the aforesaid impediments), and especially if the Head of the Dragon were there; but if the Tail were there, it will destroy one-third of the honor. If however it were in the 11<sup>th</sup>, it will be less than that; still he will finish his rule well, and good will be said about him. If however it were in

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<sup>494</sup> *Pulsaverit*. Sahl is referring to a version of what Abū Ma'shar later calls "pushing virtue" or "pushing management" (also known as "pushing disposition"), for which Bonatti uses the term *percussio* in Tr. 5 (4<sup>th</sup> Consideration).

<sup>495</sup> I have inserted brackets for ease of comprehension.

<sup>496</sup> *Casu*.

<sup>497</sup> I believe that by "ahead of," Bonatti means "in an earlier degree than the cusp's"; by "behind," he means "in a later degree than the cusp's." See my Introduction.

<sup>498</sup> Does he mean "malefic"?



the first, he will be praised and good will be said about him; however, certain people will try to say bad things, but they will not make their malice public. If indeed it were in other places, well-disposed, he will leave his rule or office, not so much with great honor, nor with condemnation, but just as regents step down together from their regencies,<sup>499</sup> provided that badly disposed malefics are not in the aforesaid places. If however there were a badly disposed malefic in the 1<sup>st</sup> or in the 10<sup>th</sup> who did not have dignity there, or [who] aspected (as was said concerning the 10<sup>th</sup> and the 1<sup>st</sup>), and especially if it were retrograde or in its own fall (and stronger than this, if the Head of the Dragon were there), it signifies that the querent will be condemned because of it. And if the Lord of the 4<sup>th</sup> were to aspect him (and [the Lord of the 4<sup>th</sup>] were a malefic) from a square aspect or the opposition, it signifies that he will be captured and detained because of it, [but] without being put into prison. And if the Lord of the 12<sup>th</sup> were to aspect him by the aforesaid conditions, he will be imprisoned. And even if the Lord of the 8<sup>th</sup> were to aspect him through the method stated above, he will be confined in prison, and will fear he will die because of it. And if the Tail of the Dragon were there, it subtracts one-third of the condemnation.

And if a benefic were in the 2<sup>nd</sup>, free, it signifies that he will acquire substance because of it, and from it will follow success and good; or [if] the benefics were to aspect (as was said concerning the other houses), and better than that if the Part of Fortune were there (and if it were elsewhere it likewise signifies good and wealth, and it increases it); if indeed it were badly disposed, it signifies evil and impediment. And if a malefic were there, or aspected from a square aspect or the opposition, it signifies the dispersion of substance and its diminution.

(And may you always have this in your mind, because whenever the Head is in any house which signifies good, he will always increase it by one-third. And whenever the Tail is in any house which signifies good, it will always take away one-third of the good. And whenever it is in some house which signifies evil, it always diminishes one-third of the evil, just as if the Head were in some house which signifies evil, it will increase it by one-third.)

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<sup>499</sup> Unsure about the exact meaning, because of the generality of the terms *rector*, *regimen*, and *communiter* can mean “generally” or “together.”

And if a benefic were in the 3<sup>rd</sup> (or were to aspect it), free, it signifies good for the brothers of the querent, and to him from his brothers (if he were to have brothers). If a malefic were there, or were to aspect by a square or opposition, it signifies evil and detriment.

And a benefic were in the 4<sup>th</sup>, free, or aspected it, it signifies that the end of his administration will be good and praiseworthy. And if a malefic were there or were to aspect it, it signifies that the end will be evil and shameful.

And if a benefic were in the 5<sup>th</sup> or aspected as was said, it signifies good and fortune from children or because of children, and that things will go well for them (if he has children). And if a malefic were there, or were to aspect, it signifies the contrary, as was said about the others.

And if a benefic were in the 6<sup>th</sup> or aspected it, it signifies that it will go well for him from slaves and attendants, and for them and the attendants. If however a malefic were there or were to aspect it, it signifies the contrary.

If however a benefic were in the 7<sup>th</sup>, or aspected it, it signifies that it will go well for those who are under him in his rule, and that it will go well for his scribes; and that his enemies will be of good opinion concerning him. And if a malefic were there or were to aspect it, it signifies the contrary of what I said.

And if a benefic were in the 8<sup>th</sup>, or aspected it, it signifies that the goods of those whom he has to rule will be increased, and will grow and be amplified. And if a malefic were there or were to aspect it, it signifies that they will suffer detriment and diminution.

And if a benefic were in the 9<sup>th</sup> or aspected it, it signifies that the regent who came before him was to be honored and revered, and that things turned out well for him in his own regency. And if a malefic were there, or were to aspect it, it signifies the contrary of what I said.

And if a benefic were in the 10<sup>th</sup>, or a malefic were there, it will be as was said above concerning the 10<sup>th</sup> house.

And if a malefic were in the 11<sup>th</sup> or aspected it, it signifies that it will go well for him in his regency or magistracy, and that it will go well for him in his rule or office, and that he will be honored and revered, and things will go well for him in it. And if a malefic were there or aspected it, it signifies the contrary of what I said.

And if a benefic were in the 12<sup>th</sup>, or aspected it, it signifies that it will go well for him with horses, mules, cows, donkeys, and camels; and that no one will scheme to his detriment. And if a malefic were there, it signifies that it will go contrary for him in the things I said; and especially if Mars were there (because then it signifies treachery).

And may you always understand when I say that if a malefic were in such a place, it signifies evil, unless he has dignity there (namely domicile or exaltation or two of the other dignities).

### Chapter 3: Again on the same subject, and its end

Again consider if you were to find the Lord of the 1<sup>st</sup> in a good place (namely if it were in the 10<sup>th</sup> or 11<sup>th</sup> or 1<sup>st</sup> or 5<sup>th</sup>), well disposed, not impeded (whether it were received or not, whether it were with the Part of Fortune or not), because it likewise signifies a good end. If however it were in the 2<sup>nd</sup> or 3<sup>rd</sup> or 9<sup>th</sup> or 7<sup>th</sup> or even in the 4<sup>th</sup> (but it remains more weakly in the 4<sup>th</sup> than in one of the aforesaid places), and well disposed, and in no other way impeded, his end will be less than this, but it will not be abhorrent nor capable of being condemned. If however it were impeded in one of the aforesaid five places, it signifies impediment and evil. If however it were in the 6<sup>th</sup> or in the 8<sup>th</sup> or in the 12<sup>th</sup>, it signifies that he will be deposed shamefully from his rule or magistracy, and with opprobrium and disgrace. But in the 6<sup>th</sup> and the 12<sup>th</sup> it signifies more severe disgrace than in the 8<sup>th</sup>, unless it is received: because then it signifies that a junior regent<sup>500</sup> will impede him, and rise up against him in his condemnation, and all the more strongly if the Head were there. And if the Tail were there, it

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<sup>500</sup> *Secundus rector.*