

## ON THE NINTH HOUSE

### Chapter 1: On the religion and faith of the native, and his knowledge, and likewise on his pilgrimages or long journeys

Since it was spoken sufficiently in the preceding chapter about the death of the native and its occasions, I consider it fitting to deal with the subject of his religion and faith, and likewise on his pilgrimages or long journeys.

Indeed, it is necessary for you to look at the Ascendant in the aforesaid nativity of the one you wished to investigate, and to see whether the Lord of the Ascendant and the Moon (or the stronger of them) is in the 9<sup>th</sup> or joined with its Lord (which signifies the native's faith and his knowledge and religion). For if each of them were as it was said, and it were in a good place of the circle, and particularly in the aforesaid good condition and well disposed, and it were a benefic, it signifies the native is going to adhere to a fitting and proper or lawful religion.

For if Saturn were the significator of religion,<sup>867</sup> it will signify he is going to adhere to a severe religion and one full of labors, especially to a religion whose followers believe themselves to be better and more worthy to God than all other religious people; and especially wearing black vestments.

If however Jupiter were the significator of religion, it signifies he is going to adhere to a religion whose followers are called secular clerics (as are bishops, archbishops, and others who are in charge of the Church) on account of that religion's largesse.<sup>868</sup>

Indeed<sup>869</sup> if the Sun were the significator of religion, it signifies he is going to adhere to a bountiful and noble religion (namely of religious people spending time between spiritual and temporal things, and the like).

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<sup>867</sup> Below Bonatti defines the significator as being the *al-mubtazz* over the 9<sup>th</sup>.

<sup>868</sup> *Largitatem*.

<sup>869</sup> Mars is missing in Bonatti's text.

Which if Venus were the significatrix, it signifies he is going to adhere to a religion in which he could be in charge of women spending time in it, and the like.

Indeed if Mercury were the sole significator of religion, and he were of good condition, it signifies the native is going to adhere to a religion of young men, or lettered men and the wise, and the like.

But if the Moon were the significatrix of religion, it signifies he is going to adhere to a religion of unstable men, and of those easily and quickly changing from proposition to proposition, nor of those well observing their own religion.

If however the significator of knowledge or religion (namely, the *al-mubtazz* over the 9<sup>th</sup> house [domicile?]) were joined to Jupiter or Sun from a trine or sextile aspect, and with reception, and he were any one of the planets besides Mars, [and] he were in the first, it will judge [that] religion is going to come casually to the native, and with him not knowing [why], and from something unexpected—and this will happen almost inevitably.

## Chapter 2: On the native's faith and the depth of his knowledge

In the investigation of the native's faith and the depth of his knowledge, you must look at Mercury, and see how he is disposed: because he, before all the other planets, is the *al-mubtazz*<sup>870</sup> over the signification of the native's faith and the depth of his knowledge. Which if he were oriental,<sup>871</sup> free from impediments, namely made fortunate and strong, he will signify the native is going to be of good faith, and adhering willingly to the sciences, and profound in them, and he will gladly keep company with the religious, and that he will love them.

Likewise look at the Part of Faith,<sup>872</sup> and the place in which you were to find it, and its Lord (to see how he were disposed). Because if [the Lord of the Part] were sound, and taken away [or exempt] from impediments, and the 3<sup>rd</sup> and 9<sup>th</sup> houses [domiciles?] and their Lords were free from impediments, and they and

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<sup>870</sup> Here Bonatti is using *al-mubtazz* as a synonym for “universal significator,” without reference to essential dignities.

<sup>871</sup> This may really refer to pertaining-to-arising.

<sup>872</sup> Probably the Part of Religion (Tr. 8, Part 2, Ch. 12), taken in the day from the Moon to Mercury (and in the night the reverse), and projected from the Ascendant.

the aforesaid houses [domiciles?] (namely the 3<sup>rd</sup> and the 9<sup>th</sup>, and the Lords of the houses [domiciles?] in which you were to find them) were made fortunate and strong (namely, free from combustion and retrogradation, and likewise fall [being cadent], and the aspects of the malefics), this will signify that the native will be (as I said) religious and very profound in the sciences, and distinguished (to whom few will be found like). But if you were to find the contrary, you could judge the contrary.

Which<sup>873</sup> if you were to find Mercury (as was said) free and made fortunate, and strong, and the significator of the native's religion and faith and knowledge free, see in which of the signs or in what planet's aspect [Mercury] were to fall.

For if he were in Capricorn or Aquarius, and Saturn were to aspect him<sup>874</sup> from a trine or sextile aspect, and Saturn were of good condition and well disposed, it will signify the native is going to be religious, and of good faith, and very profound and distinguished in the sciences; and he will commit those sciences to memory well, and he will gladly devote himself to reading and study, nor will be inclined to monetary advantage from those sciences; and if he were so inclined, he will not pursue it; and he will be a solitary man: he will flee temporal delights (like jokes, games, [and] worldly joys), nor will he desire them in any respect whatever, and he will go away from them in every way; he will even be humble, and practically all things which come to him, however much they were adverse, he will withstand them well, nor will he be saddened easily on such an occasion; and he will bear difficulties, tribulations, labors, [and] disturbances that are introduced, easily and in peace—he will not be concerned to avoid them.

Indeed if he were in Sagittarius or Pisces, and Jupiter were to aspect him from a trine or sextile aspect, and [Jupiter] were of good condition and well disposed (namely made fortunate and strong), it signifies the native is going to adhere to the civil and canonical laws, from which praises and honors and a good reputation will follow, and likewise high and famous clerical dignities; and in addition he will give plentifully, [and be] of good mind, and good faith, rejoicing in those things which he has (unless Mars worked to the contrary). Because if [Mars] did as-

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<sup>873</sup> JN, p. 51.

<sup>874</sup> Reading *ipsum* for *ipsam*.

pect, it signifies that he would despise his law, and he is a transgressor<sup>875</sup> of it.<sup>876</sup>

If however he were in Leo, and the Sun were well disposed (namely made fortunate and strong), and he were to aspect him from the trine or sextile aspect, it signifies the native is going to be<sup>877</sup> wise, humble and discerning, and of good faith; he will love religion, be profound in matters of faith, and will understand them well, and will gladly keep company with religious people.

But if he were in Taurus or Libra, and Venus were to aspect him from a trine or sextile aspect, with her being well disposed (namely, made fortunate and strong), it signifies the native will adhere to a religion in which he will not persevere well, and it will hardly happen without him leaving it behind; nor will he gladly devote himself to study, nor will he go on at length<sup>878</sup> in the sciences, even if he is found to be of good belief. He will delight much in lively things.

Which if he were in Gemini or in Virgo, and Mercury himself were of good condition and well disposed (namely made fortunate and strong), and [he were] the sole significator, it will signify the native is going to be of good faith and religious, everywhere blessed by the gift of knowledge, and he will understand books of the sciences well, and wondrously expounding both the divine ones and the others; and praise and a good reputation will follow<sup>879</sup> from thence. And these

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<sup>875</sup> The Latin (*praevaricator*) is a bit more precise: it means someone who violates his duty, especially through sham allegiance to it (while he is in fact in collusion with the opposite side). Traditional astrology frequently links hypocrisy and false piety with an afflicted Jupiter, which is the situation envisioned here.

<sup>876</sup> Again, the text omits Mars, but Bonatti uses Abu ‘Ali’s information on it in the next section, first paragraph. There, Bonatti presents the description as though it pertains to Mars aspecting the 9<sup>th</sup>; but in Abu ‘Ali’s text, it belongs here (not with the quadruplicities), when Mercury is in the domiciles of Mars.

<sup>877</sup> *Exiituum*, which I often translate as “appear” when it pertains to planets. Here, as in other cases when Bonatti uses this verb (*existo / exsisto*), “appear” does not mean “falsely appear.” Bonatti is not saying that the native will *only* appear wise, *etc.*, while not *really* being wise; he means that the native’s devotion will be public and will proclaim itself.

<sup>878</sup> *Profundabitur*. I.e., he will not speak at length.

<sup>879</sup> *Sequetur*. This is one case in which Bonatti’s use of *sequor* is ambiguous. In this Treatise he tends to use it backwards, meaning “to follow” when his grammar says “to pursue” (i.e., to pursue praise and a reputation). But here it is unclear which sense he means.

things will happen to him more strongly so, if Jupiter were to regard<sup>880</sup> him—but with Jupiter of good condition (namely made fortunate and appearing free).

Indeed if he were in Cancer, and the Moon were of good condition and well disposed (namely made fortunate and strong), it signifies the native is going to be of good condition and good faith, and good belief, and will strive for a good reputation.

[The 9<sup>th</sup> by quadruplicity]

And Abu ‘Ali said,<sup>881</sup> if the 9<sup>th</sup> domicile were a common sign, it signifies that the native will be unstable in the faith or religion to which he adheres, and<sup>882</sup> the more so if Mars were to aspect it from a trine or sextile aspect, because he will deride and despise the law or religion which he has assumed for himself, nor will he observe it well, but rather he will disparage<sup>883</sup> it and deride it. And again more, if Mars were made unfortunate and weak, aspecting it<sup>884</sup> from a square<sup>885</sup> aspect or from the opposition—because then it will take away all goodness from the native, and will make him a shedder of the blood of a stranger, and gladly inflicting injuries on others; and this after he has gnawed off the collar of the religion which he has assumed. If<sup>886</sup> however Mars (when he aspects it<sup>887</sup>) were free from impediments, the native will fashion many lies (even [with him] appearing in religion), which will never seem credible, nor will they be known to be invented by anyone else.

But if [the 9<sup>th</sup>] were a movable sign, and its Lord were in a movable sign, it will signify the native is not going to follow well in some faith, and that he will

<sup>880</sup> *Intueris*. I.e., “aspect.”

<sup>881</sup> *JN*, p. 51.

<sup>882</sup> The rest of this passage pertaining to Mars is not from Abu ‘Ali. Moreover, there is some unclarity in the text, with a change in genders when the text speaks of Mars aspecting “it” (the 9<sup>th</sup>), suggesting either some editorial confusion or else some missing lines.

<sup>883</sup> *Vituperans*. This and *vilipendens* (“despise” above) suggest that the native has objective criticisms and finds fault with it, not merely that he is blindly lashing out. Whether the criticisms are valid is another matter.

<sup>884</sup> *Ipsum*, suggesting a whole sign.

<sup>885</sup> Reading *quarto* for *sextili aut trino*, since Bonatti has already described the sextile and trine and would usually speak of the square and the opposition together.

<sup>886</sup> Now Bonatti is using material from the section in Abu ‘Ali pertaining to Mercury in the domicile of Mars.

<sup>887</sup> *Ipsam*, suggesting either a house or domicile. 1491 says *eam*, so there has been some editorial tinkering in the texts.

be changed easily from one opinion to another, and quickly so; nor will he persevere well in any, nor will he know how to choose the better of them.

Indeed if [the 9<sup>th</sup>] were in a fixed sign, it will signify his constancy or firmness in the faith and religion to which he adheres, and he will do good in it, and he will be firm in his counsel and proposals, and even [in] a strange one because he perceives its truth,<sup>888</sup> unless Mars works to the contrary.

[*Additional indications*]

And Abu ‘Ali said<sup>889</sup> if the Lord of the ninth (or third)<sup>890</sup> were in the Ascendant or in the Midheaven, free from the malefics, it signifies the rulership of the native over his partners,<sup>891</sup> and he will be of good sense and the best morals, and complete in faith, especially if Jupiter were the Lord of the ninth, or the Lord of the ninth were in the Ascendant, in the aspect of Jupiter.

And know that if it were just as was said, and Mercury<sup>892</sup> were pertaining-to-arising,<sup>893</sup> the native will do well and will observe [his] faith and law visibly and manifestly, and likewise the religion in which he spends time, and those things which are of that law and faith.<sup>894</sup> And if he were pertaining-to-sinking, he will hide and conceal his law and faith.

You<sup>895</sup> will even look to see whether Mercury is [in the 9<sup>th</sup>]<sup>896</sup> in Gemini or in Cancer or in Virgo, with the Moon, and the Part of Faith or the Part of Knowledge<sup>897</sup> were with them in one of the aforesaid places: because this will

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<sup>888</sup> *In alieno ex quo veritatem eius perceperit*. If this meant a strange religion, one would expect *aliena*; but perhaps he means he will accept the advice of a strange or foreign person. This phrase is not in *JN*.

<sup>889</sup> *JN*, p. 51, but Abu ‘Ali does not mention the third sign.

<sup>890</sup> This addition is Bonatti’s own.

<sup>891</sup> Abu ‘Ali does not mention this part about having rulership over partners. Perhaps Bonatti means “over his fellow co-religionists”?

<sup>892</sup> Abu ‘Ali says “the lord of the 9<sup>th</sup>.”

<sup>893</sup> I am deliberately changing *orientalis/occidentalis* to “pertaining-to-arising/sinking,” because this distinction is typical when speaking about public/private with respect to the Sun. Moreover, Ptolemy explicitly uses these terms when speaking about Mercury as a significator of the mind (see material on the 1<sup>st</sup> house above)—which is probably why Bonatti substitutes Mercury here for the Lord of the 9<sup>th</sup>.

<sup>894</sup> Here our sources seem to be distinguishing between personal professions of subjective faith, observing the everyday customs of the way of life recommended by the religion, and actively participating in the public ceremonies and rituals.

<sup>895</sup> *JN*, p. 52.

<sup>896</sup> Bonatti omits this clause from Abu ‘Ali.

<sup>897</sup> This is either a synonym for the Part of Faith, or perhaps a variant on the sixth Part of the 9<sup>th</sup> House, the Part of Histories and Knowledge, Rumors and Stories (see Tr. 8, Part 2, Ch.12)

signify the native to be profound in knowledge and wisdom, and likewise practically a prophet. Which if Jupiter were to aspect them from the noted aspects, or were joined corporally with them, it will signify the native is going to appear true and lawful, and experienced in profound, and exalted, high, and even great matters; a witness and trusted counselor.<sup>898</sup> And even if he were not that, still he will be believed and [people will] stand by his advice, nor will it be believed that another one in it might know better than he.

You<sup>899</sup> will look in the same way to see if the Head of the Dragon were in the ninth (in diurnal nativities), or in the third (in nocturnal ones),<sup>900</sup> because it will signify the native to be of good memory and firm in his own proposals, and he is going to observe his faith and law well; and the more so, and more fervently, if Jupiter and the Sun and Mercury were to aspect that place from the noted aspects: because then his goodness and reputation will be exalted on high, and will fly though many regions or provinces.

And Abu 'Ali said<sup>901</sup> if the 9<sup>th</sup> domicile were a domicile of Jupiter, and the Moon in it (in nocturnal nativities), it signifies that the native will be a wise astronomer, and announcer of divinations and things to be. Likewise if Mercury [were] the Lord of the ninth [or a star of the nature of Mercury appeared]<sup>902</sup> in it.

And<sup>903</sup> if you were to find the Moon in the Ascendant, and<sup>904</sup> the Ascendant were a sign having a human form, it signifies that the native will have a horrible, bad mind. Likewise if the Part of Fortune,<sup>905</sup> in [diurnal and nocturnal] nativities, were in the Ascendant or in the angle of the earth.

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<sup>898</sup> *Consultor*, i.e., someone who provides good counsel.

<sup>899</sup> *JN*, p. 52.

<sup>900</sup> This bit is an extrapolation (albeit a reasonable one) of Bonatti's. Abu 'Ali only says, "when the Head of the Dragon of the Moon is in the 3<sup>rd</sup> house in nocturnal nativities."

<sup>901</sup> *JN*, p. 52.

<sup>902</sup> Following Abu 'Ali. Bonatti's text reads, "Likewise if Mercury, the Lord of the ninth [sign], were to appear in it."

<sup>903</sup> Based on *JN*, p. 52.

<sup>904</sup> Abu 'Ali does not give any requirements about the type of sign.

<sup>905</sup> Bonatti says "Saturn," and omits the "diurnal and nocturnal" clause. Either this is a mistake on Bonatti's part, or else he did not see why the Part of Fortune should be so bad (especially since an angular Part of Fortune is a good thing), and substituted Saturn, thinking that *Abu 'Ali* had made an error.

*[The Part of Faith]*

You<sup>906</sup> will even see if the Part of Faith were with Saturn, because this will signify that the native will be an inquirer into profound and subtle things, and a subtle investigator of them, and he will be grave in speech, and likewise offering ponderous words, and full of opinions.

But if it were with Jupiter, it signifies that the native will be an observer<sup>907</sup> of a good law, of good faith, offering beautiful and honest words.

Indeed if it were with Mars, the native will be of a bad faith, bad opinion, and a shameful character [or mind].

If however it were with the Sun, and the Sun were then made fortunate and of good condition, it signifies that the native will be of a great appearance, even more so than is the truth of the matter; still, however, he will be of good faith, and a good law, extolling good religions.

Which if it were with Venus, it will signify that the native will be of good will, a lover of games and joys.

If however it were with Mercury, it signifies he will be excellent in the science of measuring, likewise in number and merchant activities.

But if the Moon were with the said Part, it will indicate the abundance of his mind, and the native's elegance.<sup>908</sup>

*[Additional indications]*

Indeed<sup>909</sup> if [1] the 9<sup>th</sup> domicile were Aries or Cancer or Pisces,<sup>910</sup> and [2] the Sun or Jupiter or Venus (namely the one of them who is the Lord of the

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<sup>906</sup> JN, pp. 52-53.

<sup>907</sup> Or "preserver."

<sup>908</sup> *Munditiam*.

<sup>909</sup> JN, pp. 52-53.

<sup>910</sup> Bonatti should have added "the Moon," because Abu 'Ali says "a domicile of Jupiter, or the exaltation of the Sun, the Moon, or Venus." This would include Sagittarius, Pisces, Aries, Taurus, and Libra. An alternate reading could be, "a domicile of Jupiter, or the exaltation of the Sun, [or a domicile of] the Moon or Venus." This second version would include



triplicity of the sign in which the luminary whose authority it was, is) is in a good place of the figure of the nativity, it signifies the native, on account of his way of life (on the occasion of his faith or law), will be good and honorable, and he will have or acquire the notice and praise and likewise the love of men; and more so and more strongly, if then one of the benefics were found in the 3<sup>rd</sup> or in the 9<sup>th</sup> [domicile];<sup>911</sup> and again more strongly if the Lord of the 9<sup>th</sup> domicile,<sup>912</sup> or of the 3<sup>rd</sup>, were sound and free from impediments.

And ‘Umar said<sup>913</sup> if Mercury were the Lord of the 9<sup>th</sup> domicile, and he were to agree<sup>914</sup> with the Lord of the Ascendant, the native will be one contending in faith, and a disputer, having instruction in words. If however Mercury were then made fortunate and oriental,<sup>915</sup> there will be knowledge [for him] in this, and he will acquire substance from it, and good, and even his condition [will be] praiseworthy.<sup>916</sup> If indeed he were impeded, and occidental, evil will occur to him from this.<sup>917</sup>

And Abu ‘Ali said<sup>918</sup> if Saturn were the Lord of the 9<sup>th</sup>, it signifies the native is wise, and especially if he were in the aspects of the benefics, not retrograde, nor under the rays of the Sun.<sup>919</sup>

And Bernardus<sup>920</sup> said a planet appearing in combustion in someone’s nativity signifies the laziness and even the idleness [or leisure] of the native, and his illegality; indeed if it were retrograde, it signifies he is going to be a liar.

And Remigius<sup>921</sup> said, look at the third and the ninth sign, likewise their Lords, and the Part of Faith, and the Lord of the sign then holding [the Part]. If however these three planets were of good condition and well disposed (namely made fortunate and strong), free from the malefics and from the other impedi-

Sagittarius, Pisces, Aries, Cancer, Taurus, and Libra. Either way, Bonatti’s list of signs is too short.

<sup>911</sup> Abu ‘Ali specifies “sign.”

<sup>912</sup> Following Abu ‘Ali.

<sup>913</sup> What follows is a nearly verbatim quote from ‘Umar.

<sup>914</sup> *Congruerit*. It is unclear what ‘Umar’s Latin translator means by this.

<sup>915</sup> It is unclear whether this refers to pertaining-to-arising, or not.

<sup>916</sup> ‘Umar’s text is slightly different: “And he will acquire substance from this, and his end will be good and praiseworthy.” Since Bonatti’s Latin is slightly odd here (and is missing the verb), his text must be a misread of ‘Umar.

<sup>917</sup> My assumption is that “oriental” and “occidental” in this paragraph really have to do with pertaining-to-arising/sinking.

<sup>918</sup> *JN*, p. 53.

<sup>919</sup> Abu ‘Ali adds: “for this planet, when it is under the Sun beams, signifies deception and concealment, but when retrograde, lies.”

<sup>920</sup> Unknown source, but the passage roughly matches *JN*, p. 53. Abu ‘Ali specifies *this* planet, i.e., Saturn.

<sup>921</sup> Unknown author, but again the passage continues the statements of *JN*, p. 53.

ments, it signifies the native is going to be of good faith and a good law, and likewise of good religion. If however they were impeded by the conjunction of the malefics or their square aspect or from the opposition (and especially in the ninth or the third), it signifies the native is going to be of bad faith and a bad law, and much corrupt insincerity, undertaking a commingled matter in faith,<sup>922</sup> and of no religion.

And Vettius [Valens] said<sup>923</sup> if Cancer were the 3<sup>rd</sup> or 9<sup>th</sup> house [domicile?], and the Moon or Mercury were in one of them, and Jupiter or Venus were in the Ascendant or in the 10<sup>th</sup>, and they were free from impediments, namely made fortunate and strong, this will signify the native is going to ascend to a great dignity or preferment because of his faith and his law and religion.

And Bernardus said<sup>924</sup> if you were to consider the condition [or nature] of the Lords of the triplicity of the Part of Faith aright, you could know in what third of his life the native will be<sup>925</sup> of better faith and better law and a better religion.

And ‘Umar said,<sup>926</sup> look from the ninth or the third<sup>927</sup> and the planets which are in them, and from the Part of Faith and its Lord.<sup>928</sup> You will even look at the *al-mubtazz* over these places<sup>929</sup>—which if it were Saturn, and he were safe (namely from the malefics, from combustion and retrogradation) or it were Jupiter or Mars or the Sun (and they were free from the malefics), the native will be a worshiper of one God<sup>930</sup> without the dividing of [his] intention, and the

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<sup>922</sup> *Moventem rem commixtam*. The sense seems to be that the native’s faith will be an inconsistent patchwork of different ideas, and without real commitment.

<sup>923</sup> Again, this continues statements from *JN*, p. 53.

<sup>924</sup> Again, this continues statements from *JN*, p. 53; but it also closely matches a paragraph in *TBN* (p. 87). It could be that an early edition of Bonatti read *Tiberiades* and this was turned by the typesetters into *Bernardus*. Or, perhaps there really was an astrologer named Bernardus, like Bernard Silvestris/Silvester. See Introduction.

<sup>925</sup> *Exstiturum*, lit. “appear.” See note above.

<sup>926</sup> *TBN*, p. 86. But ‘Umar says “from the ninth [sign] and its Lord, and from the bound... and its Lord, and from the planets who are in the bound and in the ninth [sign]; from the Part of Faith too, and its Lord. Also look at the *al-mubtazz* over these places [*loca*].”

<sup>927</sup> ‘Umar does not mention the third sign at this point.

<sup>928</sup> ‘Umar says: “Look from the ninth [sign] and its Lord, and from the bound, and its Lord, and from the planets which are in the bound [of the Lord?], and in the 9<sup>th</sup>; also from the Part of Faith and its Lord. You will also look at the *al-mubtazz* over these places [*loca*].”

<sup>929</sup> *Loca*. But it is unclear whether Bonatti or Abu ‘Ali means an equal or weighted-point *al-mubtazz*.

<sup>930</sup> ‘Umar says “he will be of the worshipers of one God” (not “one of the worshipers of God,” as Hand reads it), and the clause about dividing one’s intention underlines his monotheism. Enemies of polytheism (and indeed Muslim and Jewish critics of the Christian Trinity) charged that believing in multiple gods or even Persons divides the worshiper’s mind, so that one is not wholly committed to a unitary God.

native will be saved because of that faith, and he will observe it, nor will he be changed to another.

### Chapter 3: On the pilgrimages of the native and on his long journeys

Having looked (in what has preceded) regarding the faith of the native and his religion, I believe it will be fitting subsequently to explain somewhat regarding his pilgrimages and his long journeys.

Indeed<sup>931</sup> in the pilgrimages of the native and his long journeys, look at the 9<sup>th</sup> domicile<sup>932</sup> from the Ascendant of his nativity, and its Lord, and if any [planet] were in it, you will consider it likewise; and likewise Mars and the Part of Pilgrimage,<sup>933</sup> and the Lord of the domicile in which you were to find it; and see which of the planets is the *al-mubtazz* over those places, or over one of them (whether [the *al-mubtazz*] were one or more). And you will even see how they behave with the Lord of the Ascendant, or with its *al-mubtazz*, and of what kind is their simultaneous aspect or conjunction or application. Because if they were of good condition and well disposed (namely made fortunate and strong), well applied together or corporally joined, or they were to aspect each other by the noted aspects (and the more so if this were with reception), it will signify the native is going to engage gladly in pilgrimages and long journeys, and especially in regions far and remote from his own land; and again more if the Moon (in the figure of the nativity) appeared setting,<sup>934</sup> [or] removed<sup>935</sup> from the angle of the 10<sup>th</sup> house, and especially if she were in the 9<sup>th</sup> from the Ascendant of the nativity.<sup>936</sup> You could give a similar judgment if you were to find Mars in the 9<sup>th</sup> or 8<sup>th</sup> or in the 7<sup>th</sup>,<sup>937</sup> and he were in the opposition or in the square aspect of the Sun or Moon, but he will not be so fervently inclined to journeys or pilgrimages.

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<sup>931</sup> TBN, p. 76.

<sup>932</sup> Since this paragraph is based on ‘Umar, and ‘Umar explicitly says the ninth *sign*, this should read “domicile.”

<sup>933</sup> Calculated by day and night from the Lord of the ninth sign to the degree of the 9<sup>th</sup>, and projected from the Ascendant. See Tr. 8, Part 2, Ch. 12.

<sup>934</sup> This passage and what follows concerning Mars are from Ptolemy (*Tet.* IV.8). “Setting” means “in the seventh.”

<sup>935</sup> Here “removed” means “cadent.”

<sup>936</sup> Ptolemy does not specifically mention the 9<sup>th</sup>, but because of his wording regarding Mars, this is a fair assumption.

<sup>937</sup> Ptolemy says “setting” (in the 7<sup>th</sup>) or “declined from the place at the peak [the Mid-heaven]” (in the 9<sup>th</sup>). Bonatti must be assuming that the 8<sup>th</sup> is part of the setting process, so he includes it here.