

Chapter III.10.1: The 10th house

Because¹ the inconvenience of blindness speaks against every office,² you will note before all else whether he would be deprived of his [professional] condition;³ which, if [an illness] happened to be absent, attend more diligently to the nine things which follow, in order that it might be settled most certainly to what profession he belongs.

- [1] Therefore Venus ([along] with Mercury and Mars) is principally to be noted, because they manage offices.
- [2] Secondly also, the lunar application with the three stars after the coming-together or the opposition.
- [3] For, in the third place, the twelfth-part of the star comes [to be considered].
- [4] However, fourthly, attend to the bound and the domicile of the star which signifies the distribution of works, and under whose regard it is established—of the lucky ones, I say, or the unlucky ones.
- [5] Likewise fifthly, the orientality and occidentality of the stars which signify works.
- [6] Sixthly, the Lot of Works, to be taken up from Mercury to Mars by day, indeed the converse by night.
- [7] Seventhly, what is the place of his Lot [of Works].⁴
- [8] Eighthly, the nature of the signs in which those stars are lingering.⁵
- [9] But, ninthly, the stronger houses—first, I say, the east, then the Midheaven, then the seventh, lastly the pivot of the earth—must be noted, but even the signs placed after the pivots, and the sixth [sign].

¹ This first observation goes back to Anubio, as quoted in Rhet. Ch. 82.

² In this and the next few chapters, “office” (Lat. *officium*) should be understood in terms of one’s professional *role* and *expression*, not necessarily every job one might have. Also, I have omitted Hugo’s *et professionis quae in [partial abbreviation] incidit iudicium dampnat*, which might mean “and the judgment of profession which falls in the [tenth?] does harm.” It does not correspond to Sahl and seems only to be Hugo’s embellishment; plus, the partial abbreviation makes the meaning uncertain and there seems to be something missing.

³ *Habitu*.

⁴ This does not correspond exactly with passages below and should be read along with topic 6.

⁵ I have followed BP by marking out the corresponding passages below for topics 8 and 9, but these designations are not helpful. By that time in the passages below, Māshā’allāh is going line-by-line through Rhetorius’s account of professions, and there is no textual break or change in Rhetorius that would distinguish topics 8 and 9 from one another.

But it was agreeable to put all of these things first for this reason: so that (a useless length being rejected) an abridged sequence [of topics] might offer easier access to what follows.

Chapter III.10.2: On the profession

[1] Indeed,⁶ [the sum of what we are saying is that,]⁷ before all the rest, we advise [that you] observe Mercury, Venus and Mars, and their places, and the domiciles and bounds in which they occur, and the kind of their signs, even whether they are oriental or occidental, and regarded by whom—by the benevolents, I say, or the unfortunate ones—in domicile, bound, and place; but even the Lot of Work and its Lord (how they regard Mercury, Venus and Mars). For, those things which were written before in this heading present themselves as very necessary. Whenever you wish to attend to the aforestated stars, and the Lot of Work and its Lord, all of which having been discovered in their own place, the virtue of that star which distributes works, with those which are regarding one another and [with] their places, even the nature and peculiar property of that sign which it holds onto so far, and which ones regard any of the three—all [of this] seems to have to be discussed together so that a chiseled-out judgment may proceed from all of these. Generally therefore, consult Mercury, Venus and Mars; which if they regard neither the east nor the Midheaven,⁸ they generate someone unskilled⁹ and with no profession.

Chapter III.10.3: [The lunar application after the syzygy]

[2] The Moon¹⁰ even, being released from the coming-together or the opposition, applying to Venus, bestows and manages the ventures, liveli-

⁶ For this chapter, cf. Rhet. Chs. 82-83, and *Tet.* IV.3. Dorotheus *Frag.* IIC (also Hephaistio II.19) prioritizes the houses in the following order: Midheaven, fourth, first, and the place of the Lot of Fortune. We are to look for Mercury, Venus or Mars in one of these places: if one is not there, see if any of them is conjoined to the Moon; if none, which one is near to the Sun; if none, look at the sixth; finally, the second.

⁷ Adding this reader-friendly comment based on Sahl.

⁸ There is no place which does not aspect these places, at least by whole sign.

⁹ Or perhaps, “sluggish” (*iners*).

¹⁰ From there through the end of Ch. III.10.5 below, see Rhet. Ch. 82. Rhetorius credits Anubio with this view.

hood, and necessities of women. [And if to Jupiter, it will make the native prosperous and decent; and if to Mars, a military man.]¹¹ But if she would be applying to Mercury, it furnishes a scribe or preacher or binds [the native] to the business of kings. In fact, with the application being made with Saturn, he will be made a farmer or an underofficial relating to duties of the land or of the royal house. True, for those being found in their own domiciles, the distribution of works does not come to be different; but if they would be staying in peregrine domiciles, it seems the virtue of the star receiving the rest of them which manage works [into its own domicile]¹² must be discussed together [with them].

Chapter III.10.4: [Dispositor of the significator, the Lot of Work]

[4] But the star executing works being found in a domicile of Jupiter bestows a matching effect¹³ of the work and adorns with reputation and glory, and makes him most renowned. Found in a domicile of Saturn it prepares riches, thence conveying detriment and loss.¹⁴ With it lingering in a lodging-place of Mars it relates those offices which come to be through fire or iron, or royal ones. Traversing in a domicile of Venus, it teaches black magic and soothsaying, even places in which silken garments are pressed,¹⁵ likewise it puts [him] in charge of the dyeing of colors or sellers of this kind, and in every way it shows whatever pertains to women.

[6-7] But if Jupiter, appearing in a domicile of Venus, is the Lord of the [Lot of Work],¹⁶ he is made [into someone] to be revered by all due to the persistent life of a hermit and continual reading. Placed in a lodging-place of Mercury, it will prepare necessities by medicines, wrestling, or computation or writing, or trade, or the office of a copyist [or bookstore]. But concerning the domicile of the Sun it shows a judge or craftsman or someone of this

¹¹ Inserting from Rhet. Ch. 82.

¹² Adding a clarificatory phrase from Rhetorius. The next chapter then proceeds to explain what the professional significator means in those other domiciles.

¹³ Reading *effectum* for *ffectum*.

¹⁴ Rhetorius simply says offices that are “dirty and laborious and ignominious.”

¹⁵ *Teruntur*. There may be an error in the critical edition, unless making silken garments involves crushing, pounding or wearing away. At any rate, the general idea is clear.

¹⁶ Reading with Rhetorius for Hugo’s “lord of the office” (which suggests that Jupiter is the professional significator itself). But the paragraph reads as though it pertains to the Lord of the Lot no matter which planet it is.

kind.¹⁷ Indeed in the lunar lodging-place, from himself and from the distinct persistence of eagerness¹⁸ he discovers manifold works.

[4] The recognition of all of which depends especially from the kind of sign and place of the stars which manage works, and from the partnership of all of them which is had. Therefore, the managing star in a human sign will pursue offices which pertain to men;¹⁹ but concerning a quadrupedal sign, a discipline which revolves around earth or bronze and [things] of this kind or commerce; but in [an earthy or] a watery one it will teach offices [revolving] around waters; and in a convertible²⁰ one he will be an interpreter or explainer, or²¹ [someone] of this kind.

Likewise,²² the Moon traversing in the house of offices, and, after the coming-together or the opposition applying to Mercury²³ in Taurus or Capricorn or Cancer,²⁴ brings forth a scribe or soothsayer; in Sagittarius²⁵ or Pisces he will be an attendant²⁶ or he will bury corpses, or he counsels with constructed charts and statements;²⁷ in Virgo²⁸ or Scorpio it brings forth a sage or a judge or it praises the experience of an astrologer; in Aries and Leo [and Libra]²⁹ he reveals dreams with a corresponding signification.

Chapter III.10.5: [Orientality and occidentality of the stars]

[5] However, you could distinguish whether he would be considered high or inferior in that role: the pivots and the orientality and the occidentality of

¹⁷ Rhetorius helps explain the connection between these professions: a judge is a public official (and thereby solar) and a craftsman uses fire or iron (suggesting heat, like the Sun).

¹⁸ Or perhaps, “study” (*studium*). Rhetorius says “crafts that are self-learned or self-taught.”

¹⁹ That is, offices which pertain to “scientific arts and in those useful for humans” (Rhetorius). This must mean the liberal arts.

²⁰ I.e., movable. Rhetorius mentions only the equinoctial signs, but his source is Ptolemy who (like Hugo) includes all movable signs.

²¹ Omitting Hugo’s “a farmer.”

²² All of these significations of the Moon have to do with divination.

²³ According to the original text in Ptolemy, this refers to the Moon being *separated* from Mercury *at the time* of the nativity (*Tet.* IV.4).

²⁴ Reading with Rhetorius for Hugo’s “Libra.”

²⁵ Reading with Rhetorius for Hugo’s “Taurus.”

²⁶ *Lictor*, an attendant or bodyguard of a magistrate.

²⁷ Rhetorius says “necromancers and those who rouse up demons.” My sense is that this phrase refers to forms of divination and invocation.

²⁸ Reading with Rhetorius for Hugo’s “Libra.”

²⁹ Adding with Rhetorius.

the stars³⁰ advise [as to this]. In fact, oriental stars and in pivots bestow glory from that profession; occidental ones and falling from the pivots, the contrary. The regard of the benevolents recommends luckiness and riches; in fact that of the malevolents threatens poverty and distress.

Chapter III.10.6: [Mercury, Venus and Mars as signifiers]

[1] Also,³¹ Mercury as the leader of work, and under the regard of Saturn, makes an underofficial or majordomo,³² or he will reveal dreams, or will be the greatest preacher in temples; in fact, under the regard of Jupiter, he will have time (before all [others]) for the most worthy prayers for the life of kings.³³ Moreover, Mars placed with Mercury, he will heal horses or cure wounds or practice surgery or go for corresponding duties by means of fire or iron. Moreover, Mercury in the sixth³⁴ or the twelfth: he pays for controversies and he will be an unfaithful partner.³⁵ Indeed a regard from Saturn and Mars, from a good place, testifies to an astrologer; which if Jupiter regards them, it raises up fame and glory and shows him to be revered.

But if Mars himself manages the offices, and he [is] placed in the Mid-heaven or the east, it shows he is a bricklayer or craftsman of lumber, or he rebuilds mills; likewise, placed with the Sun³⁶ or under his regard, it means he is a bronze-worker³⁷ or experienced in bronze vessels, or a craftsman; in fact the regard of Venus ministers the necessities [of life] by fire and iron, especially under a diurnal birth. Likewise the traversal of Mars, Venus³⁸ and the Moon in the pivots teaches theft, he breaks houses, bars, the floor, and walls.

In fact Venus, as minister of works, sells medicines and tells of a painter, and trades in dyes, colors and odiferous things, necklaces, pearls, and silken garments. Also, Saturn [with her by aspect] sells enjoyable things for children

³⁰ That is, the professional signifier (Sahl). Rhetorius says "ruling stars."

³¹ For this whole chapter, see Rhet. Ch. 83.

³² That is, someone who manages someone else's business or estate.

³³ Rhetorius simply says, "lawmakers, orators, sophists, having their abode with great persons."

³⁴ Omitted in Rhetorius.

³⁵ Reading with a Hugo manuscript for BP's *sodes*.

³⁶ Reading with Rhetorius for Hugo's "Saturn."

³⁷ Or perhaps, "copper" here and in the next phrase.

³⁸ Reading with Rhetorius for Hugo's "Mercury." These are the three nocturnal planets, appropriate for burglars.

and women, not without medicines, or it furnishes a black magician, or makes a dignitary among generals.³⁹ But the regard of Jupiter shows he is revered among nobles and dignitaries, and he will obtain many things from women, not without praise. In fact [Jupiter]⁴⁰ brings forth a drunk, a singer and teacher of prose rhythm, he praises industry and perhaps is in charge of women.

Likewise [with] Mars [as the significator and] regarding [the Sun],⁴¹ he will practice fiery businesses like a goldsmith, polishing pearls and gems, and a potter or bronze-worker, or he will polish and whiten arms. Indeed with the aspect of the Sun being denied, [he will be] a craftsman or cutter [of wood or stone], a farmer or bricklayer or sculptor of stones. Moreover, [Mars]⁴² regarded by Saturn⁴³ [signifies] someone in charge of digging riverbeds; often even he will tame wild animals, [be] a bather or at any rate an underofficial. Also, the regard of Jupiter to Venus and Mars recommends nobility, riches, and hospitality.⁴⁴

[Mercury-Venus]⁴⁵

Which if Venus would manage the offices with Mercury, he strives after jokes and delights in music, prepares recitations,⁴⁶ practices enchantment⁴⁷

³⁹ Or, “leaders” (*ducum*). Rhetorius: “sometimes they govern public places, or sacred ones when Saturn is well-placed.”

⁴⁰ Reading with Ptolemy and Rhetorius for Hugo’s “Mercury regarding.”

⁴¹ Reading with Rhetorius and Ptolemy for Hugo’s “Jupiter,” and omitting Hugo’s redundant “with him.” This sentence reveals some distortions in Rhetorius. The entire passage is based, sentence by sentence, on *Tet.* IV.4, p. 12. But here Ptolemy has turned to Mars as the professional significator, whereas Rhetorius makes it seem that we are still dealing with configurations to Venus as the professional significator.

⁴² Again, reading with Ptolemy for Rhetorius’s/Māshā’allāh’s “Venus.”

⁴³ Following Rhetorius and omitting Hugo’s “and Mars.” Perhaps Mars was added because he is a general significator in matters of hunting wild animals.

⁴⁴ This sentence should describe the regard of Jupiter to Mars, just as it has just described the regard of Saturn to Mars. Likewise, Ptolemy’s description of Mercury and Venus as co-significators should be inserted here before the next paragraph on Mercury and Mars. If Mercury and Venus signify the action, they make people involved in the arts, “especially when they have been allotted each other’s places.” If Saturn testifies to them, it is the same but also those who deal in women’s adornments; but if Jupiter, lawyers and accounting types, teachers, and people with a public presence.

⁴⁵ Adding bracketed titles for clarity. The following paragraph originally appeared out of sequence below.

⁴⁶ *Recia*.

⁴⁷ Reading *veneficium* for *venationem* (“hunting”). As we have seen, the text has gotten confused several times over words beginning with *vene*-.

by means of art or those singing,⁴⁸ particularly if there is a cross-changing of places: for thus he plays the cithara with those singing, he dances and pursues a position with actors, and is a master of apes.⁴⁹ Indeed, they being regarded by Saturn, he sells little necklaces,⁵⁰ earrings, and [other] female ornaments. Under the regard of Jupiter, he will be compassionate and just and free from lying and iniquity, the guardian of a fortress⁵¹ or educator of boys.

[Mercury-Mars]

However, Mercury with Mars, the command of work being taken up, supplies fiery work: for he constructs arms, is engaged in controversies, burns for sexual intercourse with women, tames monkeys or cures wounds, or persists in lies. Also, the regard of Saturn to them always kills, prepares plots, generates someone cunning and fraudulent. But Jupiter regarding them furnishes a leader of wars, engages in controversies, and indulges in lies.

[Mars-Venus]⁵²

Indeed the progression of Mars or⁵³ Venus in the house of offices⁵⁴ generates a tightrope-walker; which if each star appears as a partner of work, it denotes an office of dyeing or a salesman in workshops; he pierces pearls, he will even be a goldsmith or sculptor or farmer or...[And if Saturn is aspecting them, it makes keepers of sacred animals, a]⁵⁵ hunter or swimmer or spirit-possessed or one who loves fistfights.⁵⁶ Indeed under the regard of Jupiter, he will become a worshipper of solitude⁵⁷ or guardian of the morally

⁴⁸ Reading *canentibus* for *canibus*.

⁴⁹ Reading *imperat* for *imparat*.

⁵⁰ Reading the diminutive of *monile* for Hugo's *murenulas*.

⁵¹ Rhetorius: "counting-house."

⁵² This paragraph also appeared out of sequence below.

⁵³ In Ptolemy this is the third type of co-signification, Mars *and* Venus.

⁵⁴ Following Rhetorius for Hugo's "parents." This does not appear in Rhetorius, who picks up in the second half of this sentence.

⁵⁵ Filling in the lacuna based on Rhetorius, whose list does not exactly match this one.

⁵⁶ Rhetorius makes this an inspired person (Hugo's "spirit-possessed") in places where mystery and wailings and bloodshed are found.

⁵⁷ A religious vocation or hermit.