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## BOOK ABBREVIATIONS

<i>Abbr.</i>	Abū Ma'shar:	<i>The Abbreviation of the Introduction to Astrology</i>
<i>Anth.</i>	Vettius Valens:	<i>The Anthology</i>
<i>BOA</i>	Bonatti, Guido	<i>Book of Astronomy</i> (now available as reprints)
<i>BRD</i>	Abū Ma'shar:	<i>On Historical Astrology: the Book of Religions and Dynasties (On the Great Conjunctions)</i>
<i>BW</i>	ibn Ezra, Abraham	<i>The Beginning of Wisdom</i>
<i>CA</i>	Lilly, William	<i>Christian Astrology</i>
<i>Carmen</i>	Dorotheus of Sidon:	<i>Carmen Astrologicum</i>
<i>Gr. Intr.</i>	Abū Ma'shar:	<i>Great Introduction to the Knowledge of the Judgments of the Stars</i>
<i>Introduct.</i>	Sahl bin Bishr:	<i>The Introduction</i> (in <i>W'SM</i> )
<i>Judgments</i>	Sahl bin Bishr:	<i>The Fifty Judgments</i> (in <i>W'SM</i> )
<i>On Elect.</i>	Sahl bin Bishr:	<i>On Elections</i> (in <i>W'SM</i> )
<i>On Rev.</i>	Māshā'allāh:	<i>On the Revolutions of the Years of the World</i> (in <i>W'SM</i> )
<i>OR</i>	Māshā'allāh:	<i>On Reception</i> (in <i>W'SM</i> )
<i>PN</i>	(Various)	<i>Persian Nativities</i> (vols. I-III)
<i>TBN</i>	'Umar al-Tabarī	<i>Three Books on Nativities</i>
<i>Tet.</i>	Ptolemy, Claudius	<i>Tetrabiblos</i> (Latin and Project Hindsight editions)
<i>W'SM</i>	Sahl bin Bishr & Māshā'allāh:	<i>Works of Sahl &amp; Māshā'allāh</i>

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## §III.10: Wildness

Arabic: Wildness (*waḥashī*)

John: Wildness (*feralitas*)

Hermann: Estrangement (*alienatio*)

Adelard: Annullment (*abolitio*)

Cf. Greek: Emptiness of the course (*kenodromia*)

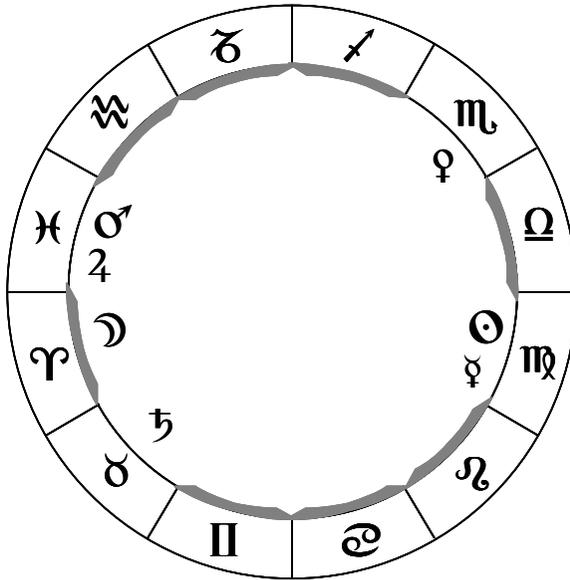
[*Abbr.* III.22] Annullment is when a planet has already been fully disregarded, and solitude undergone:<sup>76</sup> this is however particularly appropriate to the Moon.

[*Gr. Intr.* VII.5.968-76] But “wildness” is if a planet is in a sign and another one does not look at it at all. And if it were so, it is called “wild.” And this happens more to the Moon.

[*al-Qabīṣī* III.13] And if a planet were in some sign, and another planet did not look at this sign so long as it were in it, it is said that it is “wild.”

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<sup>76</sup> The Arabic reads, “it is a planet which no planet regards at all.” Adelard clearly links wildness to the previous conditions as though part of a process.



**Figure 68: Example of a medieval wild Moon**

*Comment by Dykes.* The medieval notion of wildness (sometimes called a “feral” planet) involves more stark isolation than either the Hellenistic or medieval emptiness of course, and is also more common. For not only can a wild planet not complete any connection while in its current sign (like emptiness of course), other planets cannot even aspect the wild planet’s sign. (But the definition may allow the planet from which it is separated to be in the same sign.) For instance, in the figure above, the Moon has most recently separated from a bodily connection with Jupiter in Pisces (even though the definition might allow him to be in Aries in an earlier degree). However, because other planets must be in aversion to her current sign, she is totally alone.<sup>77</sup> Thus medieval wildness is both more lonely than Hellenistic emptiness and more common: since sign boundaries are respected (rather than the next 30°) and the separated planet seems to be allowed in the same sign, a planet separating from a bodily connection might only be wild for the remaining few degrees of its current sign: for example, if Jupiter were around the middle of Aries and the Moon were wild in only the last few degrees. But in the figure above I have constructed the example so that the Moon is wholly wild, in order to illustrate how close wildness is to the Hellenistic

<sup>77</sup> The gray areas indicate where other planets are forbidden to be.

definition, including with its 120° aversion range of permitted degrees. In fact, this figure is identical to a “maximal” form of enclosure by sign (IV.4.2 below).

The Latin and Arabic descriptions of a wild Moon, and the meanings of the terms used, are striking and evocative. In the first place, Adelard brings his earlier theme of neglect to bear and heightens its intensity with one of cutting all ties: the Latin *abolitio* or “annulment” means the destruction and cancellation of connections and ties. On the other hand, this separation and cancellation or even abandonment also has a silver lining: the Latin *abolitio* also has the legal meaning of dropping a charge or even providing amnesty for a past act. If we return to the image of two partners separating, the destructive theme is negative in that it shows neglect, ignoring, and abandonment; but on the other hand, this abandonment also indicates the ability to begin anew with a cancelled past. Such an option is not fully available with a planet which has only had an empty course (III.9) or merely been separated (III.8), since such planets are still allowed to have other planets aspect their sign: a wild planet is not allowed even to have whole-sign relationships to other planets, but it would then enter the next sign with a clean slate.

The rest of the terms bring other ideas to bear. Following John of Spain, this condition is often called being “feral,” (*feralitas*), which of course means “undomesticated, wild,” as with a feral cat or dog. The idea here is that such a planet or person lacks civilizing connections with other people. The 17<sup>th</sup> Century astrologer Morin said that such a planet “will act simply in accordance with its own nature...[and] indicates something unusual—good or ill—depending on the nature of the planet; for example, Saturn feral in the first indicates a hermit or monk.”<sup>78</sup> In other words, a wild planet may indeed act on its own, but like someone living in the wilderness this isolation might lead to unusual results untempered by normal social and mental associations. If aspects (even by whole sign) are understood in terms of light and knowledge and connections, wildness suggests people and activities whose natures are not known, hidden, and potentially disturbed or disturbing.

The dangers lurking in medieval wildness are more evident in the Arabic “wildness” (*wahashī*) and Hermann’s “estrangement” (*alienatio*). The Arabic

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<sup>78</sup> Morin 1974, pp. 91-92. Morin may not have required the other planets to be fully in aversion to Saturn for him to be wild, but his comment is in the spirit of medieval wildness.

verb *wahasha* does indeed mean to be deserted, lonely, forlorn, and to be alienated or estranged; also to become wild or brutal in the sense of lacking moderating moral and social restraints (one might also think of being “stir-crazy”). It also (like *feralitas*)<sup>79</sup> means to be anxious or gloomy, indicating the outlook of a planet which is not only empty in its course but in aversion to other relationship opportunities with other planets. Hermann’s “estrangement” not only bears this notion of being estranged, alienated, and hostile, but even of being numb, insensible, or in shock, and finally of being mentally deranged: it is interesting to note that early psychiatrists were known as “alienists,” as though their patients had become deranged by being estranged from their own normal minds.

And so, with wildness we complete a beginning-to-end series of concepts which began with a basic relationship of light and knowledge (“regard” or “aspect”), common purpose and close connections (“assembly,” “connection”), to a diverging of perspective, neglect, and loneliness, a darkness before the dawn of new opportunities and relationships. In the next two concepts, we will go beyond the immediate connection of two planets to those mediated by a third planet.

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<sup>79</sup> The lexicon seems to say that the meaning of gloominess and that of wildness come from different Latin roots, but both of them can be gleaned from *feralitas* itself, and both of these meanings are also in the Arabic.

§III.28: Bodyguarding or *dustūriyyah*§III.28.1: *Bodyguarding according to al-Qabisi*

[al-Qabīsī III.6] And from this the *dustūriyyah* of the planets. This is if a planet is in its own domain, and in some one of the angles of the Ascendant, and some one of the luminaries likewise in its own domain<sup>180</sup> [is] in its square, namely in an angle, so that [it is the Sun in the day and the Moon by night].<sup>181</sup>

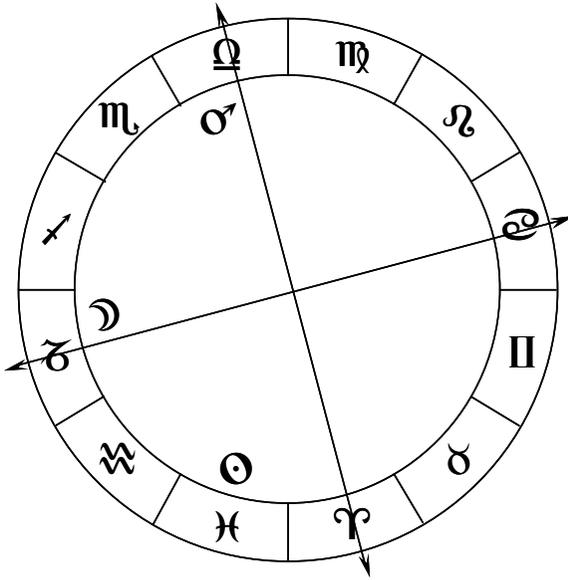


Figure 94: Example of bodyguarding according to al-Qabisi

<sup>180</sup> See III.2, but here it seems to be a synonym for “sect.” Thus, it may not require that the planet also be in a sign of its own gender, but possibly be (1) only a member of the sect of the chart, or (2) on the favored side of the horizon.

<sup>181</sup> Reading more closely with the Ar. for John’s “a planet in the day is oriental of the Sun and in the night occidental of the Moon.” Note that Al-Qabīsī’s description does not mention any degree requirements for the aspects, and that the options for bodyguarding here are limited if both planets must be both in their own domains and in angles. I take it that only a luminary can be bodyguarded: thus in the figure above, the Moon in a nocturnal chart is being bodyguarded by Mars.

## §III.28.2: Medieval bodyguarding type 1

[BA II.12a] Whenever any other [star] regarded a star placed in a pivot (in its own domicile, I say, or kingdom), from a pivot and domicile or kingdom. As, if Venus would be staying in the east (namely [in] Libra), under the aspect of Saturn from Capricorn, and [he] placed in the pivot of the earth; but if it would be traversing outside of the pivot, while however each [star] would be enjoying the mutual aspect from the trigon or hexagon or tetragon or opposition, *dustūrīyah* would not be absent—of which manner is Venus being in an arising Libra, under the regard of Jupiter from the hexagon [in Sagittarius].

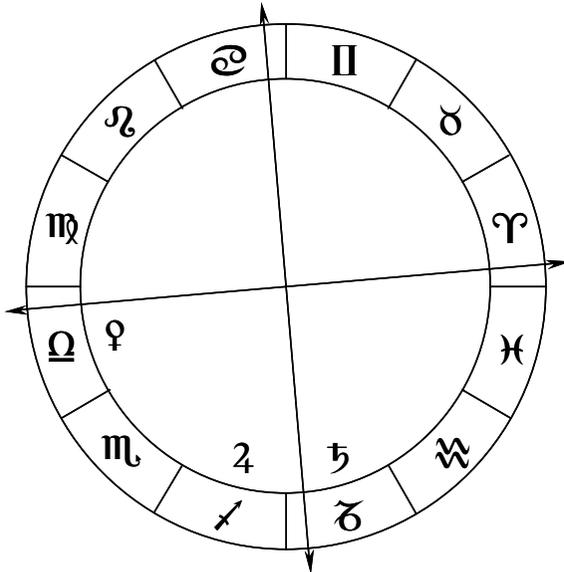


Figure 95: Medieval bodyguarding type 1

## §III.28.3: Medieval bodyguarding type 2

[BA II.12c] Moreover, with the Sun and the Moon [in the Ascendant or the Midheaven, even if] established outside their own domiciles and kingdoms, but under the regard of the stars which we called “at rest” above, [such that the planet bodyguarding for the Sun aspects the degree rising before the Sun; but for the Moon, the degree after the Moon], another kind of *dustūrīyyah* occurs. [And the trigonal bodyguards are better than the tetragonal or oppositional ones, while the hexagonal ones are weakest.]

Indeed there is a *dustūrīyyah* of the Sun with him in Aries when it arises, or [with him] lingering in the Midheaven, while Saturn holds onto Capricorn or Aquarius. We call *dustūrīyyah* lunar while [the Moon] would be traversing in an arising Cancer, [and] Mercury would be staying in Virgo, Venus in Libra.<sup>182</sup>

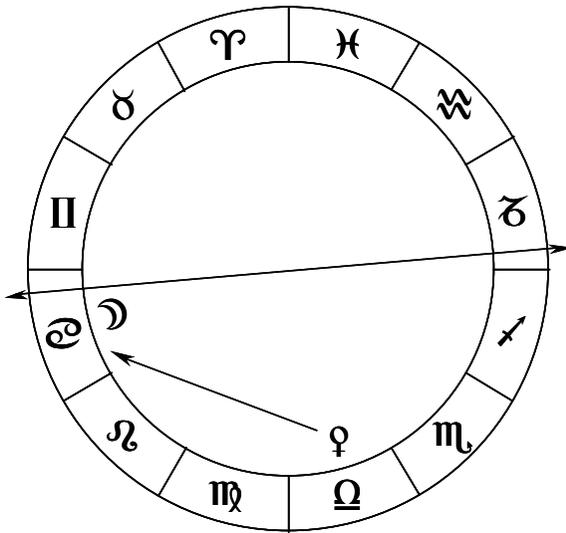


Figure 96: Medieval bodyguarding type 2 (nocturnal)

<sup>182</sup> This lunar example is only in Rhetorius, and the solar example must have been invented by Māshā'allāh or found in some other source.

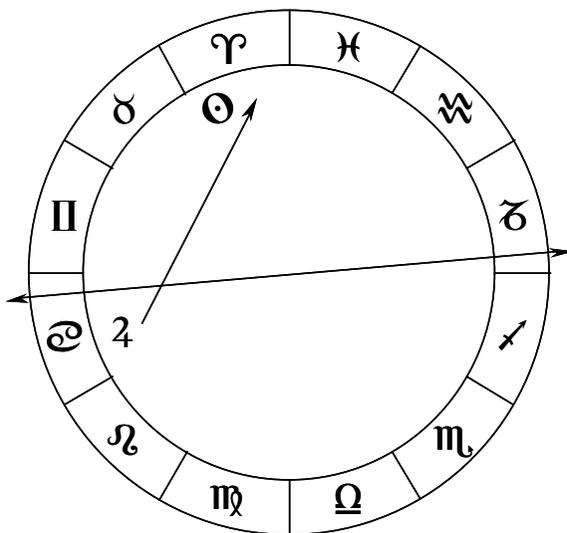


Figure 97: Medieval bodyguarding type 2 (diurnal)

§III.28.4: Medieval bodyguarding type 3

[BA II.12b] And there is another kind of *dustūrīyyah*, namely while any star occupies the east [or] holds onto the Midheaven, [but] any other—namely a diurnal one in a diurnal birth, a nocturnal one under a nocturnal one—[accompanies it as a bodyguard]. [The Sun will be accompanied by bodyguards which precede him, but the Moon by bodyguards following her within 7°. Bodyguards preceding the Sun by at least 15°, having come out of the rays, will not harm him. In the same way, the Sun and Moon can be bodyguards for a sect-mate which is in a pivot.]

Moreover, it was all right to be called “restlessness” or preferably anxiety<sup>183</sup> while diurnal [stars] aspect nocturnal ones, [and] nocturnal ones diurnal ones, from the [ones on the] right.<sup>184</sup>

<sup>183</sup> *Inquietas* and *sollicitas*, respectively. These referring to being contrary to sect.

<sup>184</sup> This statement by Māshā’allāh echoes *Gr. Intr.* VII.2. 175-96 and later texts like *BOA*, where Bonatti calls *dustūrīyyah* “dextration.” Abū Ma’shar reduces bodyguarding to being part of the solar phase cycle, in which the superior planets engage in *dustūrīyyah* once they have emerged from the Sun’s rays until they are about 90° away from him. But the third type of bodyguarding has sect and angularity requirements as well. See my comments below.

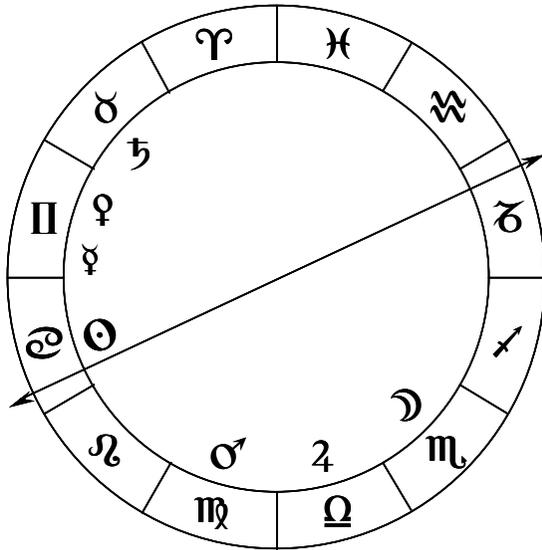


Figure 98: Medieval bodyguarding type 3 (diurnal)<sup>185</sup>

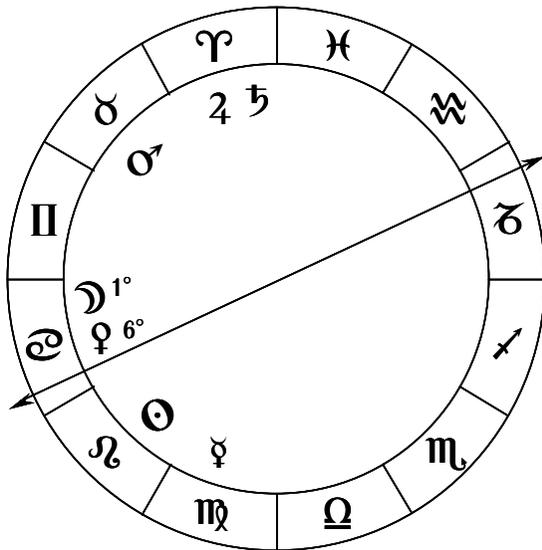


Figure 99: Medieval bodyguarding type 3 (nocturnal)<sup>186</sup>

<sup>185</sup> In this diurnal chart, Saturn and Mercury are diurnal bodyguards for the Sun because they rise before him. I take Venus to be a contrary-to-sect planet bodyguarding for the Sun, but the definitions might require that the bodyguards always be of the sect of the chart, while the protected planet may be of either: in that case, Venus would be irrelevant because nocturnal planets cannot be bodyguards in a diurnal chart. Jupiter, Mars, and the Moon do not fulfill any version of the definition and so are not part of the bodyguarding.

## §III.28.5: Ptolemy's bodyguarding

[Latin *Tet.* IV.3] *On the native's prosperity and worth.*<sup>187</sup> But it is necessary to observe matters of worth, and his prosperity in social value, from the qualities of the luminaries and of the stars surrounding<sup>188</sup> them, and in the same way we attend to their likeness<sup>189</sup> in this.

(1) For if each of the luminaries were in masculine signs, and each (or either of them) appeared in angles, but especially the one which was the master of the sect,<sup>190</sup> and the five wandering stars surrounded them, and the morning ones [were] surrounding the Sun, and the evening ones appeared to be encircling the Moon, we will not doubt that the native will be a king.

(2) But if the stars which surround them likewise appeared in angles, or they had fellowship in the figure with the angles appearing above the earth, the native will be of great worth and most powerful, and a king of the world. His fortune will even be increased if stars were surrounding on the right, and they were associated with the angles appearing above the earth.

(3) If however the qualities of the rest of the stars were just like these, and only the Sun turned in a masculine sign but the Moon in a feminine one, and one of them were in the angles, the native will be solely a governor,<sup>191</sup> and have the power over life and death.<sup>192</sup> Which if in addition the surrounding stars did not appear in angles, nor did they testify to them,<sup>193</sup> the native will only have a great name, and his worth will appear just as that of one who rules one part [of the world],

<sup>186</sup> In this nocturnal chart, Venus bodyguards for the Moon because Venus is in a degree rising after the Moon, within 7°.

<sup>187</sup> Lat. *valetudine*, “worth, social value,” here translating the Gr. *axia* or “value, worth,” i.e., eminence or social rank.

<sup>188</sup> I.e., bodyguarding.

<sup>189</sup> This probably refers to sect.

<sup>190</sup> *Haiζ*. That is, the luminary of the sect of the chart. The Greek text focuses on the sect light having the five planets as bodyguards, rather than as being angular—though being angular would be a definite bonus.

<sup>191</sup> Reading with the Greek for *solius regiminis*.

<sup>192</sup> Reading with the Greek for *intersector*.

<sup>193</sup> The Greek apparently names the pivots as the places not being testified to; but it is impossible that a planet could be anywhere and not aspect at least one of the pivots. My sense is that this either means (a) that it does not aspect an axial degree within a few degrees, or else (b) it is not testifying to *the luminaries*.