

The Astrological Corpus - A Brief Historical Outline

"All has a history and heritage - without memoria we are nothing"

"Remain open-minded, but always respect tradition"

Preamble

The 21st century's recent advent marks a significant point in the evolution of astrological theory and practice. This especially relates to the fact that impressive work, of a knowledgeable and reputable level, has now taken place and still continues. The historical retrieval, critique, commentary, and dissemination, offered by scholars at the helm of this process is exceedingly valuable to all who have an earnest interest in study and procedure of the Art. This is as to whatever filter of expression is eventually chosen as an applied focus for astrological practice. The point concerns western horoscopic astrology in itself. That is, seeing the Art once again rank as a truly authentic solo entity, which can stand apart as a bona fide 'scientia'¹.

Another issue has become quite evident with astrology now having a more examinable heritage. This affects a majority, from layman to professional, or dilettante to sincere pundit. In fact anyone who attempts to pursue, or professes to have, any knowledge on any facet of astrology. Many become understandably perplexed when seeking clarity about the Art, whilst some ('serious' or 'hobbyist') are simply unaware, having this state continually maintained by various means. In a nutshell, there is a general confounding when the retrieval of authentic historical information encounters accepted and apparently cherished misinformation, on what astrology is and its important doctrines really are. Such a seemingly disordered and disagreeable phase of confusion is archetypal, usually signalling great growth and change becoming incident. This paper aims to outline notable historical information, ideally promoting a more ample awareness of western astrology's ongoing evolution.

To Outline Modern and Traditional Contexts

In order to encourage clarity on the nature of western horoscopic practice, outlining a sense of context and orientation warrants commentary. Firstly, it is necessary to extrapolate on what is meant by 'modern' and 'traditional' astrology, especially concerning this paper. For there are some outstanding differences between these two broad categories, complete with polarising debate concerning apparent disparities. An ironic degree of juncture also occurs with both categories, where the traditional and modern are somewhat intersected. Modern astrology still uses the very same core components and some principles of horoscopy that were essential to the tradition, in particular, the planets, zodiac, houses, and aspects. Many other vital traditional doctrines such as triplicity, rulership, dignity, and so on, are loosely employed. Presently, much of this simply becomes 'labelling', often without meaning anything furthermore in the process of applied technique and delineation.

The following is a necessary overview of western horoscopy referring to its general overall development. This is aimed at noting, describing, and qualifying what is meant by reference to 'modern' and 'traditional'². Ultimately, the two categories weave together in some ways to overlap, but in others are absolutely worlds apart. Generally this present effort is conceived as an 'outline', or orientation exercise. For comprehensive detail on horoscopy's entire fascinating history is not within the scope of this work³.

¹ The Latin term *scientia* refers to 'knowledge', in contrast to 'wisdom' - essentially a '*scientia*' is simply defined as a '*body of knowledge*'.

² In looking to the etymology/essential definitions of the terms 'modern' and 'tradition' - 'modern' being a derivative of early 16th C French *modern* < Latin *modernus* < *modo* 'just now, in a (certain) manner' < *modus* 'measure'. Whilst 'tradition' comes to us from 14th C, via Old French < Latin *tradition* < *tradere* 'hand over, betray' < *trans* 'across, over' + *dare* 'give'.

³ There are quite a few commendable books on astrology's overall history, or on particular facets of this history - to name a couple which lend a good overview; *A History of Horoscopic Astrology*, by James H. Holden, AFA 1996 - this is a fairly comprehensive body of work. For another, more a brief compilation/timeline see, *Chronology of the Astrology of the Middle East and the West by Period*, Robert Hand, ARHAT.

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Outlining Modern Astrology ____ ‘Modern astrology’ mainly refers to western horoscopic astrology of the 20th century, very much seeded out of 18th/19th century idiom. This school of thought evolved through the modern age, becoming a popular image and exercise through to the present, in particular modern ‘psychological’ astrology as it is now widely tagged. Such astrology is primarily concerned with psycho-emotional analysis of the native, often being applied in terms of healing the individual into a greater sense of self-authenticity, awareness, and wholeness. In this case, features of modern humanistic, transpersonal, and pop psychology are generally employed as informing this application of the symbolism.

Personal self-development and related aims regarding character are certainly valid applications of astrology, especially in these contemporary times. The Art may indeed be used to understand inner processes, and illuminate how this may impact upon a life. Astrology may also be enlisted for the typing and timing of psychological experiences and processes, and for support and guidance when seeking information on a spiritual level. True, it’s valid to say that we now live in a ‘psychological age’⁴, therefore warranting a psychological astrological approach. There’s really nothing untoward in this focus of modern astrology translating the symbolism into a reflection of personal psychology. Astrology as an emblematic system can certainly represent and reflect many facets of existence and life experience.

However, astrology itself is more than just a psychological application, particularly when looking to astrology’s real philosophical basis and technique. That is, we need to consider astrology as it stands alone as an authentic individual subject. The problem is not in using psyche-astrology or in analysing personality, as a chosen context. But more that there are notable issues regarding what actual astrological principles, philosophies, and techniques, are employed. The real argument is not where or in what context astrological symbolism can be applied, but is actually about what astrology really ‘is’ and ‘how’ it is to be technically practised as an independent body of knowledge.

Overall, modern astrology has been observed as generally shallow regarding soundness of consistent theoretical basis and practise⁵. One central point concerns allowing modern psycho-spiritual models to deny or distort the application of an integrally sound astrology. Despite the volume of modern astrological works so far produced, it appears there still exists much research to be done for modern psychological astrology to become a fully authentic ‘astrology’. Particularly in terms of astrological philosophy and, accordingly, how technical method is informed and functions.

Outlining Traditional Astrology ____ ‘Traditional’ astrology represents a historical bedrock of horoscopy’s authentic heritage and development. This is a general reference to all astrology prior to modern times, largely the astrology existing before the ‘Enlightenment’ period in western history, roughly around the 18th century. The authentic astrological tradition harks back to ancient centuries BCE, and into even deeper prehistory. Therefore when referring to the term ‘traditional astrology’, it becomes crucial to remain aware of exactly which tradition, amongst a series, is being referred to. Thus, in listing these very broad phases within the

⁴ The ‘psychological age’, of contemporary times, is an obvious reference to sensibilities focused upon the nature of a human being’s ‘inner’ experience, subsequent motivations, choices, etc. That is, the modern individual has a subjective being and a realisation of processes of character/personality. In addition, the subject of psychology, in itself, is a recognised scholarly study and form of specialised vocation.

⁵ This is not a reference to modern astrology itself necessarily being ‘shallow’, that is, incapable of in depth use, per se. The point concerned, as stated, is about depth concerning a consistent theoretical basis, deeply informing the astrological technique. For deeper discussion on this point see Robert Zoller’s paper, *A Study of the Development of Astrology in the Nineteenth Century*, 1996.

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overall history of horoscopy⁶, some overlaps in centuries are evident. Note also that the 'modern'/20th century astrological period could be classed as a 'tradition' in itself, although perhaps not in the strictest sense.

1. Antiquitous astrology (c.? centuries - 4th century BCE)
2. Hellenistic astrology (c. 4th century BCE - 7th century CE)⁷
3. Arabic astrology (c. 7th/8th - 12th centuries CE)
4. Latin medieval astrology (c. 12th - 16th/17th centuries CE)⁸
5. English astrology (c. 17th - 18th/19th centuries CE)
6. Early modern/modern astrology (c. 18th century CE - present)
7. Contemporary traditional revival (20th/21st centuries, ongoing)

__ To Briefly Describe these Broad Periods in Western Horoscopic Tradition __

1. Antiquitous Astrology - The term 'antiquitous' refers to aspects of the astrological corpus prior to the Hellenistic era. This is a 'pre-history' to the full horoscopic system and practice displayed in the latter. Obviously the astrology of Alexander the Great's following times had to possess a certain heritage, and subsequent Hellenistic authors do refer to having their contributing predecessors⁹. This antiquity constitutes a huge expanse of history and varied civilisations. Here, very ancient cultures are referred to, such as Sumerian/Babylonian (Chaldean), Egyptian, Assyrian, Persian, Hebraic, Judaic, etc. Definite evidence exists of various cosmological observations, but no entire written astrological texts appear extant. Even though the cosmos was certainly under scrutiny, there is no existing evidence of a fully-fledged horoscopic practice¹⁰.

During this period there are various developments relative to horoscopic astrology's ultimate construction. Amongst many things, the zodiacal concept coalesces, planetary and cosmological behaviour is consistently observed, with omens correlated and early ephemerides listed. The importance of daily rising, culminating, and setting, grows. The traditional exaltations and joys of the planets also seem to stem from somewhere in this historical phase. The idea of an 'Edenic' astrology is also supposed to have existed here, hinted at in the symbolism of the Old Testament of the Hebraic and Judaic religions¹¹. It is highly likely that religious-magical elements are generally present in astrological prehistory, in accordance within the different cultures concerned.

2. Hellenistic Astrology - Hellenistic astrology is nominated as a 'fountainhead' of western horoscopy¹², where notable primary astrological texts were written in ancient Greek. This

⁶ This list of broad historical periods really belongs to the context of astrology's history and development. They are effectively based on the dominant languages historical texts were originally written in.

⁷ The Roman (into the Byzantine) era is also inclusive in this Hellenistic category. The early Latin astrological works are really continuations of the Hellenistic ones.

⁸ The European Renaissance is within these centuries.

⁹ The Hellenistic authors (and some in subsequent eras/cultures e.g. Latin, /Medieval Latin writers etc) mention names such as Hermes, Asclepius, Anubis, Nechepso and Petosiris, amongst others, as earlier passing on the horoscopic tradition.

¹⁰ The earliest 'chart' (really a partial list) harks to 410 BCE. Robert Hand states, "*At any rate it is quite likely that the entire apparatus of horoscopic astrology in its Greek form was in place by 1 CE, quite possibly several centuries earlier...*" "...These writers have their "ancients" and they have already begun to misunderstand some of the ancient teachings." , Op cit, p. 29.

¹¹ Edenic astrology is supposed to be a 'higher' mystical astrology from great antiquity, as a form of received divine knowledge from before and after the 'fall' of man into incarnate experience. For example, see Rabbi Joel C. Dobin, *The Astrological Secrets of the Hebrew Sages*, Inner Traditions Int., Vermont, 1977.

¹² Robert Schmidt, amongst others, supports this thesis of the Hellenistic fountainhead, stating "*At the same time, it is one of the primary influences on the entire succeeding astrological tradition. It is thus a perfect*

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period's start is marked by the conquests of Alexander the Great culminating c.332 BCE¹³. A full-blown astrological corpus, quite recognisable today, is clearly on display from this period. That is an astrology using the key components of planets, zodiac, houses, and aspects, all core horoscopic factors working as an integrated function. What we find here is an extremely rationalised and sophisticated astrology, reflective of the famous Greek intellectual zeitgeist.

Various techniques of practice are expounded, as well as core philosophic and scientific principles. Hellenistic astrology has been deduced as a central baseline factor to the general development of western astrology. It has also been viewed as contributive to Indian/Vedic horoscopy¹⁴. This period is therefore extremely key in the history of horoscopic practice¹⁵. The general statement of 'horoscopy beginning with the Greeks' is relevant here. In due course, some Latin authors¹⁶ are to continue producing Hellenistically inspired texts, as Roman and Byzantine influence comes to dominate in following centuries.

3. Arabic Astrology - This period is marked by the rise of Islam and the Arabic intellectual renaissance. As far as astrological history is concerned, this is a period spanning from around the 7th/8th century to around the 12th century. This involves Syrian, Jewish, and other culturally relative individuals writing on astrology. The Hellenistic astrological corpus was translated and absorbed via Middle Eastern scholarship and initially transmitted quite faithfully. Over time the whole Hellenistic corpus appears not as clearly preserved, although many relevant factors are upheld. The Arabic phase in astrological history is also considered to include some contribution streaming back from Persian and Indian thought and practice¹⁷.

Astrology is generally to flourish as a respected body of learning and a seriously applied wisdom. Advances in mathematics, astronomy, science, and philosophy are notable, all having impact on the development of astrological knowledge. It could be said that horoscopy continues and 'incubates' in the Islamic East over the centuries, whilst remaining basically non-existent in the 'dark ages' of the European West.

4. Latin Medieval Astrology - By the 12th century horoscopic astrology returns to reside in the European west. Arabic texts are translated into Medieval Latin by the scholars of the time, many who belong to religious orders. Western authors are thus to produce their own astrological works based upon information gathered in translation. In general the practice of horoscopic astrology is maintained, gathering momentum at the height of the European Renaissance. The revival of a romance with ancient Greek culture turns a focus on knowledge stemming from that prior time. The Greek author Claudius Ptolemy¹⁸ becomes especially revered, but he is not a complete representation of the typical Hellenistic practice.

As this period of European intellectual development continues, astrology ultimately has to deal with the 'new' influences of humanism, science, and religion. Great sociological

candidate for restoration and analysis", Phasewatch 1-1-2, accessed 17 April 1997, from ProjectHindsight@compuserve.com

¹³ Alexandria, a port in Northern Egypt, became a major cultural centre of the ancient world, founded upon Alexander's Persian conquest. Thus Hellenism spread to other parts of the Mediterranean, North Africa and the Middle East.

¹⁴ See Robert Hand, Op cit, p. 6.

¹⁵ The Ancient Greek/Hellenistic period is nominated by many scholars as significant to Western history's development. Examples relating this point include Arthur Koestler's *The Sleepwalkers* and Richard Tarnas' *The Passion of the Western Mind*.

¹⁶ The Latin authors Firmicus Maternus (c.350 CE) and Olympiodorus (c.564 CE) are prime examples.

¹⁷ Op cit Robert Hand, p. 11.

¹⁸ Claudius Ptolemy (c. 2nd century CE), of Alexandrian Egypt. His Greek *Tetrabiblos* has been a popular astrological work, over the centuries, very present in western astrological history.

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events also take place, such as the invention of the printing press, the discovery of the 'new world', the argument of the heliocentric system, etc. Astrology undergoes some reform and modification (e.g. Kepler¹⁹). More and more, many original informing principles are, to degrees, lost or quite distorted. Astrology is, in turn, seen to ride from a 'university-level' of scholarly application²⁰, a worthy philosophic and scientific study, (all serious magical practice aside), to suffer at a low-ebb of respect on the main continent, withdrawing to small pockets of existence.

5. English Astrology - Through the 16th/17th centuries astrology is seen to hold on, most vibrantly in England. During this period more astrological 'reforms' are undertaken (e.g. Morin²¹), a few works in French and German are of note. The first astrological texts in English are produced (Lilly²²), arguably marking English astrology's 'golden age'. Here, Medieval/Arabic, and some Hellenistic (especially Ptolemaic) sensibilities are still represented. However there is much already lost or misunderstood. Eventually there is a 'purging of any leftover medievalisms' within the ongoing 'scholarly' attempts at producing further astrological texts. A certain, often naive, disrespect and definite misapprehension of the authentic tradition is reflected in such pithy declarations (Partridge²³ is a good example). This judgement seems to persist among the later astrologers of this period, especially into the 18th century and onwards to the late 19th century Occult Revival, where a quite diluted version of the Art evolves²⁴. The format of the astrological almanac also asserted a popular presence. Horary and electional techniques mainly keep facets of the older tradition alive. Mundane, medical, and natal astrology are also in practice.

6. Early Modern/Modern Astrology - After the 17th/18th century 'Enlightenment'²⁵, western astrology is basically at its greatest decline, still existing mainly in England, with a modern American school eventually developing along similar lines²⁶. But a general situation of decline does maintain into the 20th century. An historical hallmark during this period was the discovery of the first 'new' planet Uranus in 1785 and by 1801, Ceres, the first of the

¹⁹ Johannes Kepler (1571 - 1630). European mathematician, astronomer, and reformer of astrology, amongst other accomplishments, especially known for purporting the 'Keplerian' (minor) aspects in astrology, popular with many astrologers today. He was the first astronomer to realize the planets moved at variable speeds in elliptical orbits.

²⁰ Last university course in 1770. Op cit Robert Hand, p. 19.

²¹ Jean Baptiste Morin (1583 - 1656). Leading French astronomer/astrologer who wrote many works and was court astrologer to Louis XIII. His *Astrologia Gallica* contains strong reformist ideas on astrological principles and techniques, however remaining unpublished in English and to date, has never been entirely translated. James Holden states (*A History of Horoscopic Astrology*, p.165), "*Morin was the last great French astrologer of the early modern period. The climate turned increasingly hostile to astrology in the last half of the 17th century, culminating with the royal decree prohibiting astrology issued at the declaration of J.B. Colbert (1619 - 1683). But the "Age of Reason" was starting, and astrology, like religion, was increasingly scorned as superstition.*"

²² William Lilly (1602 - 1681). Described as 'the greatest of the English school' (Op cit Hand, p.18.). A leading figure in astrology, Lilly is well-known for his work *Christian Astrology*, the first book on the subject to be published in English (London, 1647).

²³ John Partridge (1644 - 1715). English astrologer and author of *Mikropanastron* (London 1679). Robert Hand makes the following observation (Op cit p. 19), "*Attempted to purge astrology of "medievalisms" which were really more like things he did not understand. He was the single greatest cause of the loss of medieval teachings in practice because he was the last of this period and influenced all succeeding English astrologers. Partridge was also the one most responsible for introducing the Placidus system into English astrology.*"

²⁴ For greater discussion, see Robert Zoller's paper, *A Study of the Development of Astrology in the Nineteenth Century*, 1996. See also Patrick Curry, *A Confusion of Prophets*, Collins & Brown, 1992.

²⁵ The Enlightenment was an 18th century intellectual movement centred on reason and science regarding the study of philosophy, nature and humanity.

²⁶Op cit James Holden, p. 210.

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asteroids. More celestial bodies were discovered²⁷ and all kinds of celestial ‘hypotheticals’ become postulated²⁸. A resurgent rise of the popular astrological almanac is another feature in this period (great examples are the almanacs of Raphael(s), Zadkiel(s), etc²⁹). The Theosophical movement³⁰ takes shape around 1875, having quite an affect on astrological thinking in the Victorian/Edwardian ages³¹. Here, astrology is crossbred with exotic fancy in terms of foreign, ‘esoteric’ mystical and spiritual thinking. The late 19th century also sees a revival of astrology stir in Europe. Significantly, the 19th century witnesses the primal birth of psychological theory and related suppositions³².

By the 20th century astrology begins to express a type of ‘pop-façade’, promoted by a focus on analysing individual personality and character, more than any other application (e.g. Leo³³). The template of modern writings on the subject begins to eventuate, leading to the investment in ‘cookbooks’, ‘keywords’, and similar stylisations. ‘Newspaper astrology’³⁴, focusing on sun-signs, is propagated. Rapidly, astrology becomes more and more for the masses. The relatively young ‘science’ of psychology and allied humanistic concepts are to meet with the modern astrological canon (the work of Rudhyar³⁵ a prime example). The Jungian³⁶ school of psychological theory particularly attracts many astrologers. Eastern theologies and philosophies also become popular, with exotic cultural influences entering astrological jargon (e.g. ‘karma - dharma’, ‘yin-yang’, etc).

Popular books attempting to mix the astrology of far-removed cultures are flirted with. A common case being simplified western astrology expected to somehow function in merger

²⁷ That is, Neptune 1846, then Pluto 1930.

²⁸ In astrology, ‘hypothetical planets’ are postulated bodies, supposed as part of the solar system. Such ‘planets’ are mostly of modern 20th century whimsy, supposedly identified clairvoyantly, or ‘mystically’, and are not informed by traditional astrological doctrine. See Fred Gettings, *The Arkana Dictionary of Astrology*, pp. 248-249.

²⁹ The names Raphael and Zadkiel are pseudonyms adopted by the authors of their associated astrological almanacs. Upon an author’s death a subsequent writer would adopt the same name, continuing the publication. Thus, *Raphael’s Ephemeris* has survived from 1832 into the present, under a series of ‘Raphaels’.

³⁰ Theosophy is a modern movement founded in New York 1875, with an interest in the mystical and in eastern religious systems, especially incorporating Brahmanic and Buddhist ideas such as karma and reincarnation.

³¹ See Patrick Curry, *A Confusion of Prophets, Victorian and Edwardian Astrology*, 1992.

³² Marked by the work of Sigmund Freud (1856 - 1939), Austrian physician and founder of psychoanalysis.

³³ Alan Leo (1860 - 1917). According to Holden (*A History of Horoscopic Astrology*, p. 195), “Leo is the leading figure in the revival of European astrology from the 1890’s until World War I.” Leo produced many popular magazines, books, and ‘services’, on an immense scale. Through his business the public could receive ‘standard’ or fully personalized astrological readings. Here the outline for modern pop-astrology writing now comes into typical form, as does the format for modern-style ‘cookbook’ delineation. Being a Theosophist also strongly tainted Leo’s ideas, thus giving his astrology a fairly ‘esoteric’ flavour. May 1914 marks a particularly notable date in the further ‘evolution’ of the Art to contemporary times. For Leo is legally advised, during a court persecution for ‘fortune-telling’, that predicting the personality and psychological tendencies would not fall under the fortune-telling banner. Thus, the analysis of character and psycho-spiritual development was to become a popular mode of horoscopy, where work centered on events and prediction proper paled in comparison.

³⁴ ‘Newspaper astrology’, basically as ‘social’ forecasts leading to the regular sun-sign columns, appears to step to the forefront around 1930. Further into the 20th century, Linda Goodman’s (1925 - 1995) book *Sun Signs*, prompted a resurging common interest in astrology on this level. Many popular astrology books, for the public’s general consumption, were to be penned over the 20th century.

³⁵ Dane Rudhyar (1895 - 1985). Born in France, an occultist, philosopher, artist/musician, and astrologer, who particularly promoted ‘humanistic’ astrology. With a main interest in ‘person-centred’ astrology, and exploring a working astrological philosophy, he wrote many works, popularly published in America and internationally read.

³⁶ Dr. Carl Jung (1875 - 1961). Swiss psychologist, student of Freud, eventually to found the ‘Jungian’ school of analytical psychology, he was also very interested in processes concerning symbolism, the transpersonal/occult, and divination. Jungian symbolism was especially embraced by 20th century psychological astrologers.

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with a highly simplified version of Chinese astrology³⁷. A collection of truly 'fresh' astrological schools and astro-theories are birthed through this period. For instance, amongst quite a few others, there is 'esoteric' astrology, 'cosmobiology', 'psychological' astrology, 'harmonic' astrology, 'heliocentric' astrology, 'uranian' astrology, 'western sidereal' astrology, 'astro-cartography' astrology, 'composite' astrology, 'mythic' astrology, 'evolutionary' astrology, asteroid and 'centauric' astrology, and so on³⁸. There were also forays into applying disciplined statistical research to astrology in attempt to bring it line with the social sciences (e.g. the Guaquelins³⁹). Many of such studies were flawed and confounded, especially by a wide lack of astrological scholarship, but some do represent noble attempts.

The advent of the computer age has had a big impact on astrology's popularity, enabling a wide dissemination of knowledge and information, of all standards, on the subject. This, of course, warrants a keen discernment when exploring what's on offer out there. Nonetheless, computers have aided in data-gathering, organisation, and comparison, making for better efficiency, being generally helpful to any 'serious' astrologer. Today there's a plethora of astrological resources, practitioners, teachers, courses, and other related products, all now available online. In short, with the suitable program, anybody could call themselves an 'astrologer', technically draw up a horoscopic chart, apparently able to delineate meaning.

Overall, there seems a universal loss of the public's ability to discern what astrology is and astrologers actually are. For instance many become confused that being an astrologer includes being a clairvoyant, or a therapist, or entertainer, and such like. Nonetheless, many governing astrological organisations, complete with exam-systems and qualifications, have formed in various countries. Some organisations aim for a stimulating integrity and ongoing progress, some are well-meaning yet rather ignorant of well-informed coherence, and others simply supply a setting for enjoyable social get-together. International level astrological conclaves and conferences have also become regular affairs, the world over.

From around the middle to late 20th century, the movement of psychological astrology has gathered a principal momentum, with many popular works penned and published. As seen, psychological astrology is actually inclusive as a modern development, within the aforementioned list of the many other new 20th century 'schools of thought'. With the cult of the individuated self preferred, this self-explorative form of astrology strikes a chord, dictating the general form which public perception takes. Certain individuals in the business even enjoy a kind of 'cult of personality' or 'guru' syndrome, attractive with hype-marketed

³⁷ This is a good/pop example (amongst others, such as a recent popularization of Meso-american cosmology, to be mixed somehow with parts of western horoscopy) of mixing what are only pilfered parts of two admirable and real astrological systems. Western horoscopy and Chinese astrology stem from totally different bases of philosophy and technique, in pursuit of creating valid forms of astrological analysis. In plagiarizing only parts of both systems, to blend them, reveals scant respect for the real bodies of knowledge and their respective heritages/cultures.

³⁸ This is not to say all astrology's in this list are declared nonsense, although certain may be questionable to some. It also must be said that not all in this list are completely bunkum, with some, or parts of some, very worthy of reasonable consideration and possible extra development. But there are more, greatly illogical, versions of 'astrology' now existing which are just not worth adding to the list here. Simply note there are also some other 'hybrids' and confabulations out there, with probably be more, to be jerry-built in the future.

³⁹ Michel Guaquelin and his wife Francoise, French psychologists and statisticians. Both have been involved in research projects concerning an enormous number of horoscopic data. Their studies and results went into popular publication around 1949. Originally intending to disprove astrology via laborious statistical method, instead the findings were found 'agreeable', leaning to the supportive - especially the 'Mars effect'. Many contemporary academics found this disagreeable, generally refusing further discourse and preventing 'serious' publication. Debate continues on this work and applying statistics to astrology, to this day. The greatest legacy left here is the importance and rationale of collecting large amounts of reliable data, to apply objective statistical study.

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offerings, all real astrological nous or skill aside. At times, 'new age' pop-spirituality has also contributed in additional misunderstandings as to genuine identity and technique of the Art.

Thus this 'person-centred' form of modern astrology has arguably been the most dominant into recent times. So psychological astrology could justly be called 'popular' astrology, above all. Under this 'psycho-spiritual' banner 20th century astrology has generally enjoyed a resurgence ongoing into the 21st century. And there have been some very salient astrological ideas birthed in amongst this movement. However, all validity of the psychological/transpersonal personality framework aside, it seems within and through it all, rediscovery of the authentic 'art' of astrology, in itself, still goes begging. There are now serious and exciting questions to define, consider, and explore, regarding the integral nature of a current and any future astrological corpus. How this knowledge could apply to practicing astrology in this psychological context, as well as on other practical levels, now invites truly creative and informed research.

7. The Contemporary Traditional Revival - Also during the aforementioned modern period certain 'classic' texts enjoyed quiet republication. For regular public and academic libraries had not really preserved many true astrological texts from any era. In other cases, old texts had been translated into other European languages, being unavailable in English and out of that mainstream. There had been a few academics who did explore some facets of ancient astrological history, but their work was not popularised at the time⁴⁰, having nothing to do with popular modern interests already described.

However, some individuals active in the astrological world did apply energy to reviving and keeping alive traditional and historical interests. Ptolemy's *Tetrabiblos* had already been retranslated in English (early 19th century Ashmand and in 1940 Robbins). Particular Arabic texts had also found their way into English translation⁴¹. The work and astrology of William Lilly was upheld through revisions, facsimiles, and reprints of his original 17th century text⁴². This was a significant action on behalf of the horary technique and traditional heritage. In the late 20th century there has been a definite upsurge in the recovery and exploration of deeper authentic astrological history, involving dedicated individuals dotted around the world. Of particular note around 1994, a team of astrological scholars collaborated on the retrieval and retranslation of old historical writings⁴³. Hence through these scholars and others, quite a few more Greek, Latin, and Arabic texts, in English, were to become more available for applied study. The individual work of such researchers and more, currently continues.

By the 21st century the first English-speaking centres of academic level study in astrology have begun to function⁴⁴. Here, students have enrolled, coming on board an ongoing project focused on understanding astrology's history, seriously exploring various facets of the authentic tradition and modern employment. A true scholarship level regarding astrology is sought to be applied. This revival of ancient and traditional awareness has drawn attention to what astrology really is, how it works, and how certain current schools of the Art may be

⁴⁰ The academic efforts of Franz Cumont, David Pingree, Otto Neugebauer and Van Hoesen, are good examples.

⁴¹ An example being R. Ramsey Wright, translator of Al Biruni, *The Book of Instruction in the Elements of the Art of Astrology*, written 1029 CE, translated 1934.

⁴² Olivia Barclay (1919 - 2001), is an especially outstanding contributor to this.

⁴³ Project Hindsight emerged in 1994 with three astrological scholars at the helm - that is, Robert Hand, Robert Schmidt, and Robert Zoller. Eventually these three fine thinkers have once more struck out on individual paths, with *Hindsight* still under the steering of Robert Schmidt. Any work, by any of these people, is highly recommended for the earnest astrological student. Their services to the Art are in themselves history-making.

⁴⁴ Recognised academic level courses in astrology now exist. Of note are Kepler College, USA, and the Sophia Centre at Bath University, UK.

The Astrological Corpus - A Brief Historical Outline

"All has a history and heritage - without memoria we are nothing"

"Remain open-minded, but always respect tradition"

lacking or simply unaware. This also informs enquiry into what aspects of modern astrological development may prove truly valid. Much argument has ensued outside of these enterprises, unfortunately, most of it divisive, poorly informed, and fuelled by non-academic communities, as modern and traditional streams of astrology appear to clash in essential philosophy and technical practice. This is a very bewildering situation for many who simply aim to study the subject, whatever the intended level of exploration and application.

So, the vast historical astrological 'tradition' is now under continuing rediscovery, deeper analysis, and sincere consideration as an independent subject in itself. It appears the early days of a 'post-modern' phase in the Art are taking form. The concern is not what facets of life and experience astrology should be applied to, or not. The true concern relates to pursuing a very necessary revisioning of the Art's philosophy, and heritage of tools and techniques, whatever the chosen context of applied symbolism. Since there is no doubt there have been many errors in transmission, over many centuries and cultures, not to mention a collection of authentic doctrines which have been virtually lost. Astrology now deserves a full and in-depth reappraisal and this needs to be acknowledged as an enormous work in progress.

In Summary_____ It is clear the 'tradition' of astrology really spans a truly extensive period of history, which can even include the most contemporary of times. However, the term 'traditional astrology', itself, can generally relate to all pre-18th century astrology, spanning right back to ancient years BCE, as previously illustrated. Thus it becomes vital for historical and cultural contexts to be apprehended and borne in mind, when aiming to pursue any astrological knowledge. There is no doubt that ongoing retrieval, research, and consistent application, is required concerning the heritage of the Art. Encouragingly, astrology has returned to university-level status in some places, and it is 'early days' as yet.

It is also vital to realise that 'modern' astrology has accepted many relatively recent 'astrological' developments, some seemingly worthy, whilst some, though often well-meaning, appear downright misled confabulation. Although much of these have occurred without necessary awareness of the authentic traditional corpus (the modern use/label of 'dignity' or 'rulership', or misunderstanding of the function of 'reception' are good examples). Simply, most modern 'advances' have occurred prior to the growing attention in astrology's real history and heritage - therefore prior to the rediscovery of certain crucial techniques and philosophical principles. Furthermore, important lines of questioning are now on the agenda. Astrology would do well to be rediscovering, reasoning, and testing what was lost, now found, over simply romancing the latest fad.

Many misapprehensions and misappropriations are currently in play, particularly within basic popular astrology. Insistence on sticking to all unchanging modern techniques, inclusive of defunct, or incomplete, principles and methods, is likely doing no service to astrology's image, credibility, and future integrity. It is not enough, anymore, to base current astrological practice on mores of the 18th-20th centuries alone, which is often, ironically, today called 'traditionalist'. Or for astrology to be based simply on ideas of early 20th century, 'new age' universal spiritualism, or completely immersed in principles of early humanistic and evolving transpersonal psychology, even though there are many suitable aspects of these wisdoms to respect. We are at a vital turning point regarding the future, the philosophy, and practice, of the astrological Art. Within our sub-lunar sphere of existence, involving generation, corruption, change and regeneration, everything must be tackled productively - even the continuing evolution of astrology itself.