

# Fixed Stars, other voices in our astrology

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In the indigenous Australian use of English, the word “dreaming” is used to describe the dominant, over-arching power of a place or idea. I was reminded of this on my first visit to the landscape of the Uffington Horse near Oxford. To my Australian eyes I saw a place of horse-dreaming, a place where the spirit of the horse has emerged in the landscape. But it is not only ancient chalk figures that can indicate a space of dreaming. A location like the British library can be considered to be a place of book-dreaming and Stonehenge, to me, is a place of stone-dreaming. In this fashion, for many years my astrology has been what I would call star-dreaming. I have wrapped the night sky around my astrology like a cloak, marvelled at the night skies of both the southern and the northern hemispheres and allowed the stars to run through my charts like a river of myth.

With the stars in my focus I therefore noticed that, for the first time in 4,500 years, we have a bright and visible pole star, Polaris. The last pole star was Thuban and the time was 2,700 – 2500 B.C.E., the 4<sup>th</sup> Dynasty in Egypt and the period of the pyramid builders. So before last night (if your local sky was clear and you live in the northern hemisphere), the last time we humans could look up at the night sky and see the moving celestial sphere paying court to a star-of-stillness was in the time of the building of the pyramids. Now if you *really* are star-dreaming, then you would have also noted that at the winter solstice, the position of the sun for the winter solstice sunrise or sunset<sup>1</sup>, had now precessed to be rising/setting at the place where the Milky Way<sup>2</sup> cuts the horizon. – the ancient and sacred place of Egyptian sky goddess Nut. So now in this 100 year period the Sun is seen to be annually reborn from the very body of Nut, herself – an event which only repeats once every 12,900 years<sup>3</sup>.

Nevertheless talk of galactic centres (the Milky Way) can make many astrologers glaze over, so if you want something a little more local, a little more in your own backyard and you are in the northern hemisphere, then start watching the great bear, Ursa Major. The ancient she-bear walks upon the earth at the time of the annual terrestrial biosphere greening. Every year planet Earth greens in the north and the south at the same time: summer for the north and the winter for the south. This, according to biologist, gives the biosphere a type of breath. The earth breathes in CO<sub>2</sub> and gives us more oxygen at this time but in the winter (summer for the south) the greening stops and the earth’s breath goes the other way. For the last ten thousand years the great bear is seen in the evening to walk along the local horizon at the time of the greening. Precession makes her arrival on the earth a little later each year but even to this day from the evening of the summer solstice for some months, you can watch her begin her slow ramble along the well-trodden path created by the joining of earth and sky. Her slow, steady, forward plod is provided by the diurnal movement of the night sky. When the winter comes and the

growth stops, she is seen in the evenings high in the night sky, asleep with her legs in the air. Thus in this period which embraces the dawn of recorded history up to modern times, the bear annually awakes as the earth awakes and sleeps as the earth sleeps. Indeed in this simple fact could well lie the reason for the nature of the naming and meanings of the myths of that part of the sky.



*Figure 1. Ursa major is seen to walk along the horizon (set for the evening at 45 degrees North in current times) in the greening-time of the biosphere. The horizon is the light grey area and the diurnal movement of the earth causes the bear to move from left to right over the course of the night.*

What does it mean? I truly have no idea except to think that there are star voices out there that we can no longer hear. Yet we would all agree that at its heart astrology is about the relationship we have with the sky. The horoscope is our attempt to map this symbolic but also practical relationship that exists in the space between earth and firmament. In fact, the horoscope is a map of the sacred place that exists between two worlds, the place where life exists in the thin membrane maybe only a few miles wide between the planet and the universe. Your chart is your personal map of the edge of these two worlds, the sacred place of meeting where life hovers between the rock of the earth and the boundless universe of space<sup>4</sup>.

The Greeks tidied up this map, as indeed they tidied up this sacred relationship. Just as they domesticated our minds and laid down methods for human thought, they also domesticated the sky, removing from it all that could not be tabulated, organised, made logical or tamed. They applied reductionist thinking to the sky and in their pursuit of logic they gave us the organised measured ecliptic<sup>5</sup> (defined as the pathway of the annual movement of the sun). Then, by measuring all other celestial objects against their newly-made ruler, the astronomers/astrologers placed the rest of the visible universe within the sun's domain. This reductionism applied to the sky removed its spherical dimensions, its "roundness" and replaced it with a single line, effectively removing it from the astrologer's process, our need to observe or look at the sky. Any object in the visible

universe which was to be placed onto the astrologer's maps was now regarded as a one dimensional point located on the new two dimensional sun-sky ruler.

Sean Kane in his book *Wisdom of the Mythtellers*<sup>6</sup> talks of the tendency of humanity to only read myths and literature in relation to ourselves. He calls this attitude anthropocentric (human-centred) and he suggests that this approach of human-centred literature blinds us to the greater meanings of some mythologies which he indicates may well be written with humans only as secondary characters. Transposing this argument into astrology, one can suggest that the practice of astrologers to only consider a celestial object if it is measured on the ecliptic is an *ecliptocentric* attitude. Thus the practice of projecting a star on to the ecliptic and regarding it only in this light is actually astrologers insisting that they will only take note of the star voices, these ancient star myths, if they speak in the tongue of the sun. For ecliptocentric astrology only permits a celestial object a voice in humanity's dialogue with the heavens if, through mathematics, it is made to walk the single line of the sun.

As a result, the astrology we have developed is what can more aptly be called planetology or solarsystemology, as it is really about the relationship we have with the planets and the seasons on earth and very little to do with the dome of the starry sky. Indeed the only star that is correctly represented in the map is Helios our sun and the planets in a horoscope are measured in one dimension in relationship to Helios' journey. Therefore the prefix of *astro* which means "of the stars" should not really be used. However, do not misunderstand my sentiments as I still regard planetology as a very powerful technique. Nothing is more revealing than a horoscope with its circle of the ecliptic and the sun and planets located on this band, falling into houses, zodiac signs and geometrical relationships with each other. But it is in my opinion only part of the story.

Yet sadly the exclusive use of this map has lead most astrologers to consider that this map is the actual territory. We began to read the sky *only* from these maps and began to think that these maps *were* the sky. This is like seeing a plan of New York City and thinking that the map *is* the city. Astrologers have been like Plato who, when faced with the imperfections of retrograde planets in his ideas of a perfect unchanging divine sky, chose to ignore it. As astrologers we have simply chosen to ignore the nightly evidence given to us by our own eyes. The sky for us is a flat piece of paper with the ecliptic, luminaries and the planets and, from time to time, we will place other celestial objects on the line of our perfect ecliptic.

But do we need to change this view? Are these other perspectives worth considering? Is it worth our time and effort to listen to these other voices? Do they have anything to say, or add to our modern busy lives? Since we live in a goal-orientated, solar world filled with solar heroes which are good or bad, right or wrong do we need to pay any attention to other voices, other languages, other ways of being? I think that the answer is yes to all these questions for the simple reason that it will enable us, as astrologers, to understand more about our charts.

By working exclusively with the ecliptic we have adjusted our sacred and personal relationship between earth and sky to encompass *only* the sun's point of view. Our astrology has therefore, since the Greeks, become monist (only representing one view, only listening to one voice: the sun's). Our astrology has become two dimensional and all of us constantly struggle to use it to embrace the multi-dimensionality of our lives.

## **Listening to Other Voices**

Within a given horoscope planetary aspects will have a range of expressions, a spectrum of potentials. Indeed when we combine planets in a horoscope, we relate these to large collective patterns and suggest, via the art of astrology, how the individual will find a way to reveal these patterns in their life. Hence a Mercury-Pluto combination, to use just one example, is a pattern of mental intensity, a pattern of idiosyncratic behaviour or neurotic tendency that exists within the human condition. To see it in a person's horoscope indicates to the astrologer that this person has the potential for this particular motif to unfold in their life.

To delineate a chart one must first develop the art of identifying these collective archetypes or issues and then (and most certainly the hardest part of the process) to synthesise the unique blend as represented in the chart into a meaningful life story or life-expression. Consequently the question that plays around the edge of the astrologer's mind as one stirs the soup of aspects, planets and houses is that, although one can see the basic qualities and issues in the chart, just how strong will be its flavour and what will be the final nature of the mix? There are never certain answers to these questions, but we may be able to see more if we can draw our eyes away from our ecliptocentric view.

As we can see from the great bear, planets are not the only celestial lights to walk upon our earth and although the Greek approach effectively ignores the star's own language and position in the sky and thus removes this voice from astrology's sacred maps, the myths and deep symbolic meanings with which humanity has empowered the stars – here I mean the stars, not the planets - are still walking amongst us. The stellar myths and stories are still involved in humanity's relationship with the sky and the earth. In Sean Kane's (1998) opinion old gods do not die but have found refuge in the trees and rivers. In the case of astrology where our trees and rivers are the stars and the constellations, they have not died; it is just that we have stopped listening to their stories.

So how do we move away from our ecliptocentric view? How can we return the sacred spherical dimension to our maps? It is the daily rotation of the earth itself on its axis that provides us with the answer. As the earth rotates it divides the celestial sphere into four quarters, indeed it actually squares the circle. These four quarters are created from the contact that the earth has with the boundary of the sky (the horizon) which gives us the Ascendant and the Descendant and the turning point in the sky where an object, rising above the earth, then turns to come tumbling back down which provides the MC and the nadir or IC. These four points are how the earth "touches" the sky.

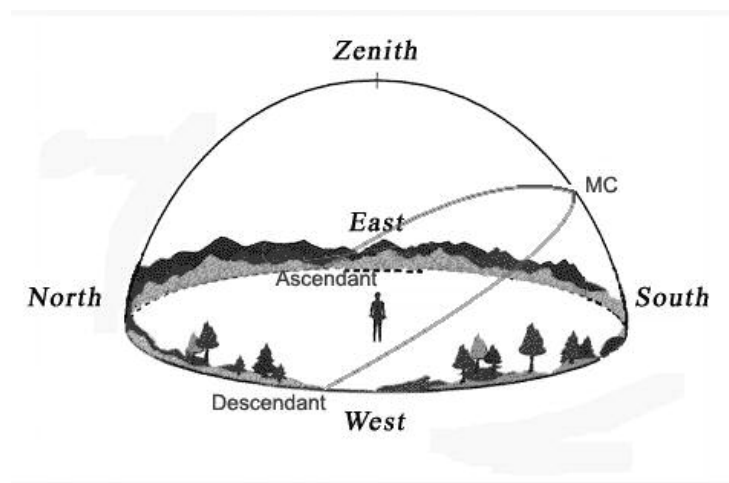


Figure 2 – The Earth squares the circle of the sky

In *Figure 2*, the earth squares the circle of the sky, creating earth-generated angles or points. Planets and stars rise along the eastern horizon and continue to rise in the sky until they reach the zenith, then they turn and start to set moving downwards to the western horizon. Where the ecliptic rises in the east is known as the ascendant, where it cuts the zenith line is the MC and where it sets in the west is known as the descendant. Planets and stars continue to set below the earth, until they reach the “bottom of the sky” the IC (not in diagram) and then turn and begin to rise towards the eastern horizon.

If a planet rises with a star, then that star *walks* with that planet as they both touch the horizon line together. If a planet culminates, sets or is on the IC at the same time that a star occupies one of the sacred earth-generated angles, then that star *walks* with that planet. Both star and planet are interacting with the earth in the same instance. This relationship is called a paran. Put more poetically, if a planet and a star are both touching the earth-generated angles simultaneously, the meanings of the two celestial lights are merged. The human archetypal issues of the planet are blended with the Palaeolithic and Neolithic myths of the stars. The old gods speak but now they are not being forced to speak only the sun’s language for we have not forced them onto the ecliptic.

The outcome of this interaction is that the nature of the planet is not altered but rather it is directed, focused and calibrated by the nature of the star. The result of this blending, for the astrologer, is to gain information about the level of intensity and focus of a planetary combination.

This is the starry river that can flow through a chart.

## **The story of four Moons in Aquarius in aspect to Pluto and what their star myths say.**

The Moon in Aquarius in a fourth harmonic aspect<sup>7</sup> to Pluto can be, as with most Pluto aspects, a difficult combination, not only for the owner but also for the astrologer to delineate. One is faced with the naturally independent and intellectual Moon that seeks freedom, knowledge and groups and strives to avoid deep emotional commitments at the same time it is being dragged into intense, personal, trust-laden, betrayal-ridden, love-hate human issues that start with mother and do not end even after death. How the astrologer places this into the narrative of the person's life depends greatly on the astrologer's skill in blending this oil-and-water mix into the other unfolding patterns contained within the chart, so any help that the stars can offer I personally find most welcome.

Four giant figures of the 19<sup>th</sup> and 20<sup>th</sup> century are that of Henry Ford, the industrialist whose new ideas changed the face of industry but whose tunnel vision was his worst enemy, Woodrow Wilson the 28<sup>th</sup> president of the US who, only after all his reforms were removed and the passage of many years, was eventually hailed as a prophet and visionary, John Lennon, the mystical gifted song writer and cult figure and Muhammad Ali, the boxer and campaigner for black rights. All have the Moon in Aquarius either squaring or opposing Pluto. Of course their charts are quite different while at the same time quite similar but let us just focus on these four Aquarian Moons.

By looking at what star-myths are blending their stories with these four different Moon – Pluto combinations, we start to see the different expressions of this planetary combination. To do this exercise I am only going to use the standard meanings of the stars and planets that I use in Starlight (Starlight<sup>8</sup> is the software devoted to working with fixed stars in astrology and it contains over 100,000 words of meanings for the stars and the star-planet combinations).

Let us begin this examination of an Aquarian Moon in hard aspect with Pluto with Woodrow Wilson the 28<sup>th</sup> president of the USA.

At the time of his election (1912) Woodrow Wilson was the only professional academic to become president. He brought social reform to the US as well as took a large role in seeking peace to end WWI. He presented his Fourteen Point plan (January 1918) which he hoped would create a lasting peace in Europe and the rest of the world. Among these points were an end to colonialism, national self-determination and a League of Nations: "A general association of nations to be formed under specific covenants for the purpose of affording mutual guarantees of political independence and territorial integrity to great and small states alike."<sup>9</sup>

**Woodrow Wilson**

**Natal Chart**

29 Dec 1856 NS

06:01:16 UT +0:00

Staunton, Va

38° N09' 079° W04'

Geocentric

Tropical

Placidus

Mean Node

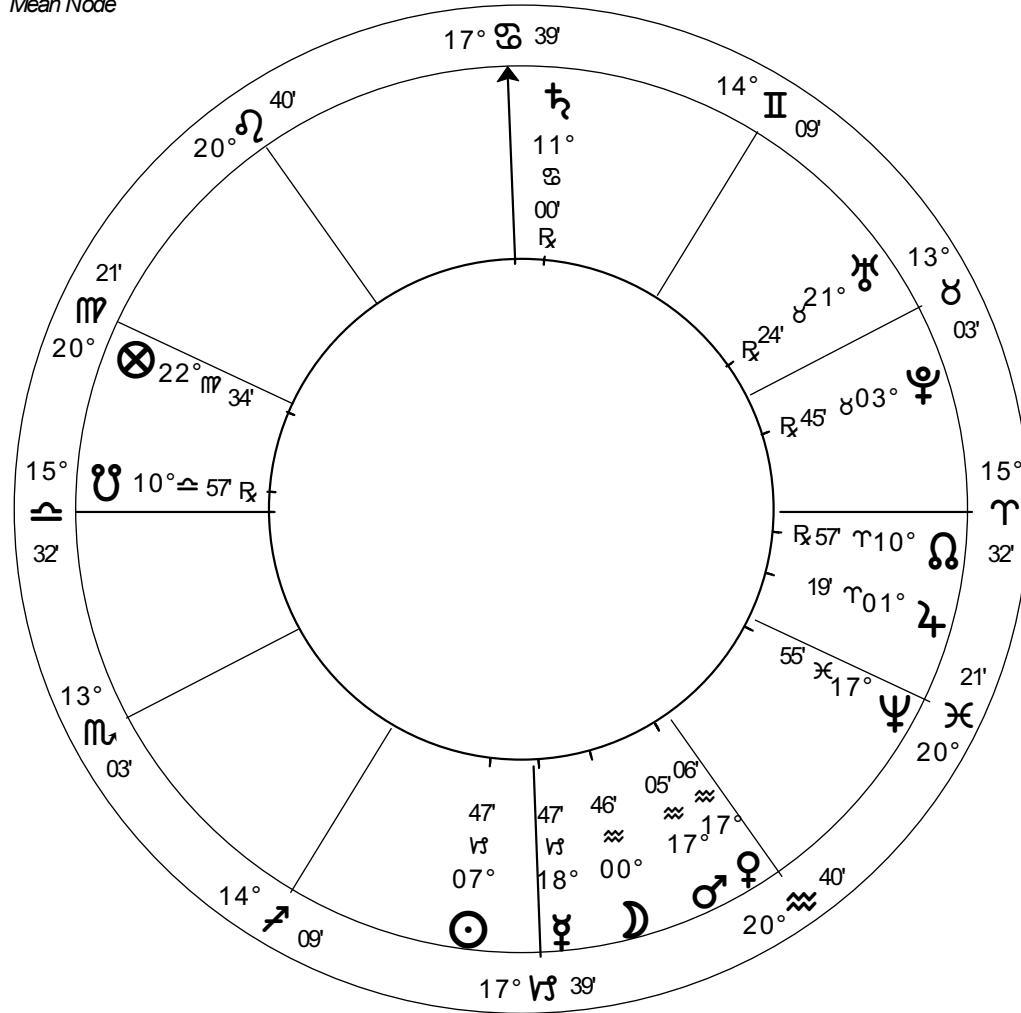


Chart 1 – Woodrow Wilson born December 29 1856 at 6.01 am GMT  
Staunton, VA. 38N08, 79W04. Blackwell Data set.

His vision failed as the resulting League of Nations did not embrace the world's needs and was too harsh on Germany. Additionally most of his social and economic reforms were removed by subsequent administrations. Nevertheless, during World War II Wilson's ideas and reputation soared as he was "regarded as a wrongly unheeded prophet

whose policies would have prevented world calamity”<sup>10</sup>. The United Nations and collective security pacts formed after WWII are viewed as the fulfillment of Wilson's earlier internationalist vision.

Wilson’s Moon in Aquarius is in paran with Pollux, one of the major stars of the constellation Gemini and the delineation from Starlight for this combination states:

Moon Rising when Pollux is Setting:

*To want to bring reform or change through knowledge*

If Pollux is active in your adult years, then you have a love of knowledge but you use your skills either to help others who are less fortunate in some way or to explore less popular or less mainstream styles of thinking. This is an educator for the disadvantaged or a person who loves unpopular thinking.

Therefore in considering Woodrow Wilson’s Moon in Aquarius, I would lean my delineation towards the intellectual nature of the Moon embracing the Pluto-Moon influence through the passion of his ideas and his emotional commitment to his dreams and vision.

We can also look at what stars are involved with his Pluto and although such an activity is generational, as most people born in a particular year at a particular latitude will have the same stars in paran with Pluto (or any of the outer planets) it is worth considering for such historical figures. Wilson’s Pluto was in paran to Deneb Adige – the tail of the swan and a star I consider to be the Shaman’s star, or the star of vision. The delineation in Starlight is focused into its mundane meaning and states:

Pluto Rising when Deneb Adige is Culminating

*The paranormal realm takes a high profile*

Wilson was not involved in the paranormal but he was visionary and only after his death and the calamity of WWII is he called a prophet, a man whose could clearly see things that others could not.

So Woodrow Wilson’s Moon-Pluto is knowledge-based, passionate, reforming and intense in the clarity of his vision of a way forward. Granted he suffered the loss of his wife in his first period of office and all the personal tragedy that indicates, for remember the stars do not remove the meanings of the planets but add coloring, and add flavoring. nonetheless the stars show that the intensity of his Moon - Pluto expressed as him being a passionate visionary man who devoted himself to the prospect of an international community living in peace or at least with mutual respect for each other.



A different figure to Wilson was his contemporary, the industrialist Henry Ford. Ford was known for his doubling of the basic wage, making the working day shorter and providing welfare systems for his 100,000 workers.

**Henry Ford**  
**Natal Chart**  
 30 Jul 1863 NS  
 19:32:44 UT +0:00  
 Dearborn, MI  
 42° N 19' 083° W 11'  
 Geocentric  
 Tropical  
 Placidus  
 Mean Node

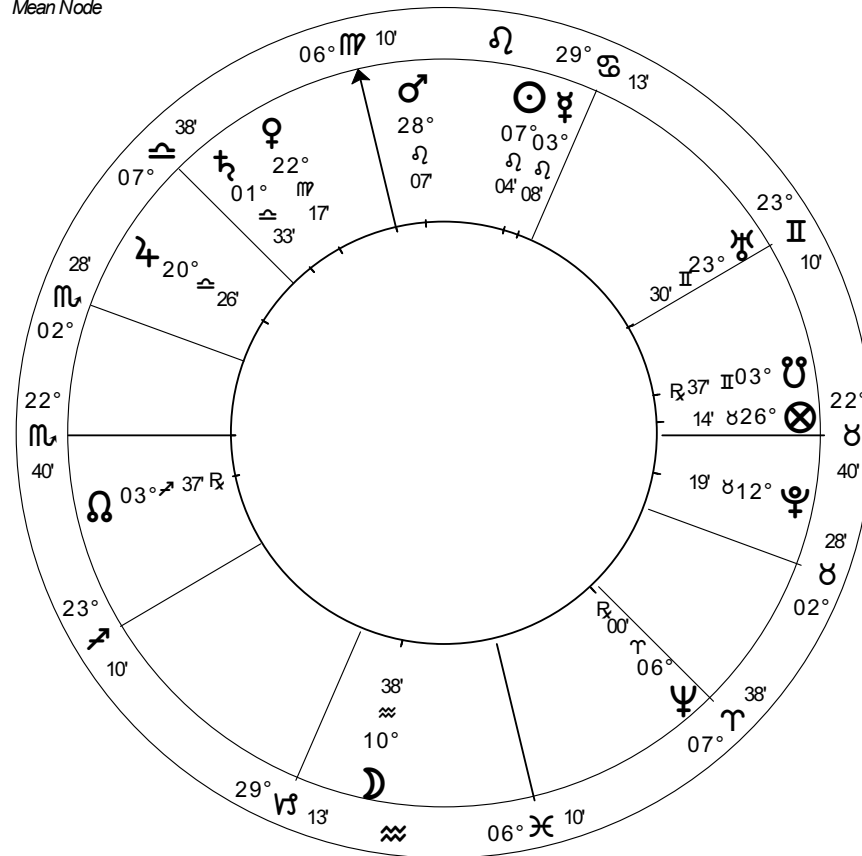


Chart 2 – Henry Ford born July 30, 1863 7.32 pm GMT in Dearborn, MI. 42N19, 83W11. Blackwell Data set.

His Aquarius Moon was in paran to Alderamin, the main star of Cepheus the king and symbolic of male leaderships. To quote Starlight once again:

*Culminating when Alderamin is Culminating  
 A leader of people or promoter of ideals*

When the Moon is involved with this star, it adds the qualities of caring, compassion and empathy to the star. On a professional level it will be involved with children, women's issues, health and welfare. You may work on behalf of those who are disempowered and in that profession and you will have respect and dignity. Or you may work for some ideals, such as the environment or some political principle and in this work people will respect your dedication and commitment.

So Henry Ford's Aquarius Moon is focused into the welfare of others but this welfare is linked to his Pluto and his Pluto is in paran to Algol. Starlight in its mundane astrology section defines this combination as:

Pluto on Nadir when Algol is Culminating  
*Assassination, to kill one's enemies*

Now Henry Ford was not about to enter into issues of assassination but he suffered from tunnel vision, refusing to bring out any new models or changes. One of his most famous quotes was that the customer could have any color they wished as long as it was black. He also attacked some of his best and brightest designers if they made any changes of which he personally had not approved. His most telling deed was to set up a Sociological Department to make sure that his workers did not spend their extra wages on alcohol or gambling and he banned smoking as he considered it bad for their health. He and he alone believed that he knew what was best for the welfare of his workers and in that light he was violently opposed to any labor organizations who tried to interfere with how he looked after his people.

Here we see the strongly-focused Moon Pluto. His passion is his ideas but he thought of his workers (Aquarius) as his family (Moon-Pluto). The combination of Alderamin (the king) with Algol (the intensely possessive yin energy) underneath his Moon Pluto reveals the "family" expression of the Moon totally focused into his tribe of 100,000 people and his wanting total control over their welfare. Henry Ford expressed his Moon-Pluto as an all-consuming father figure. This is a very different Moon Pluto to Woodrow Wilson who was passionate and visionary about his ideas and not so much about the individual people.

Another example of this Moon Pluto is in the chart of Muhammad Ali.

**Muhammad Ali**  
**Natal Chart**  
 17 Jan 1942  
 18:30 CST +6:00  
 Louisville, Ky  
 38° N15' 085° W46'  
 Geocentric  
 Tropical  
 Placidus  
 Mean Node

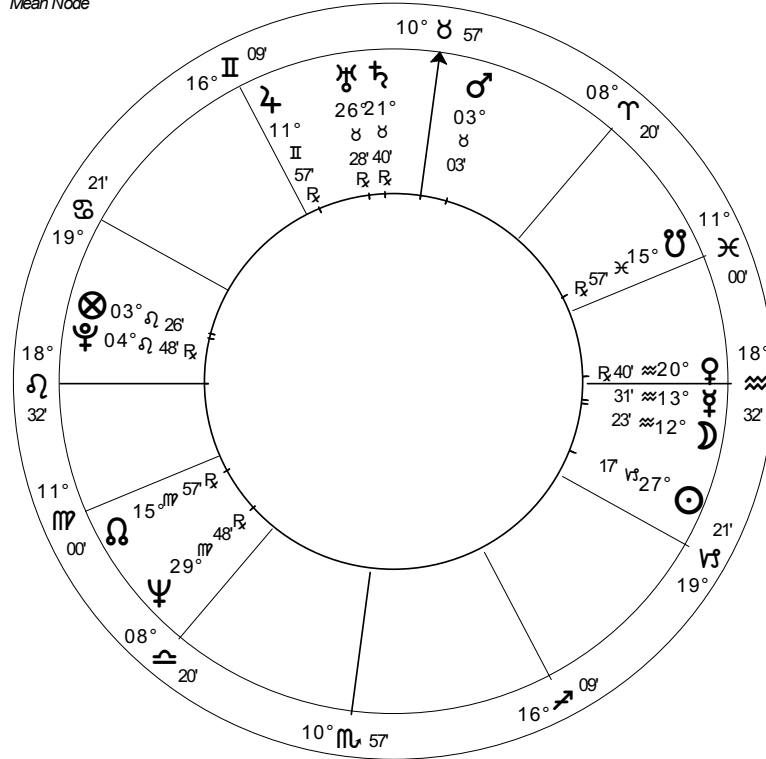


Chart 3 – Muhammad Ali born on January 17, 1942 at 6.30 pm CST  
 in Louisville, Kentucky. 38N15, 85W46.Blackwell Data set

Muhammad Ali's Moon opposition Pluto has links to totally different parts of the sky and although also in Aquarius, it is not linked to the thinking star of Pollux as with the academic Wilson, nor with the leadership star of Alderamin as with Henry Ford. Instead his Moon is linked with Hamal alpha star of Aries.

The Moon setting when Hamal is Culminating  
*A rogue but liked by many*

He graduated 376th in his high school class of 391 and, indifferent to education, Muhammad Ali passionately devoted himself to amateur boxing, appearing in 108 bouts between 1955 and 1960. Here the Moon is *passionate* about fighting, not in an unruly manner but in an accepted social (Aquarius) manner. We also know that Ali, at the height of his career, displayed a social conscious, realizing that he was in a position that could benefit the needs of black American Moslems. His Moon is also in paran with Menkar, the great star of the Cetus the whale. But this whale is the great tide of the collection unconscious

On Nadir when Menkar is Setting

*Emotionally committed to, or responsive to, the needs of the collective*

And it is this combination which indicates that he will become passionate about some collective issue. The Aquarius Moon with Hamal makes him the fighter but with Menkar attached, he is opened to the needs of the collective.

In spite of that his Pluto turns up a surprise. His Pluto is in paran to two stars. The first is Sualocin from the Dolphin and describes both his almost invention of rap speak, speaking in rhythm and both confusing and delighting the world media but also in the ring via the element of unpredictability in his boxing. This is the dancing, masterful, elusive dolphin.

On Nadir when Sualocin is Culminating

*To be taken by surpris, or to take others by surprise*

His Pluto is also in paran to Alkes, the crater or as I like to think of it, the Cup, the chalice. Starlight simply says....

Pluto setting when Alkes is Setting

*A perpetual flame is lit, to remember fallen heroes*

Images of Ali standing and lighting the Olympic flame in Atlanta in 1996 spring to mind as well as his bitter disappointment at not being acknowledged as the hero on his return from winning gold at the 1960 Summer Olympic Games in Rome, Italy. This was a disappointment which lead Ali to throw his gold medal into the Ohio River.

Here is a different Aquarian Moon in contact with Pluto. Here is the battler, the hero, the rogue and the socially aware, passionate individual who can suddenly become a symbol for his collective and in becoming that symbol, he become like a river or cup from which his people, his tribe drink from - Alkes

Born just a few years before Ali was John Lennon, also with a Moon in Aquarius opposite Pluto.

**John Lennon**  
**Natal Chart**  
 9 Oct 1940  
 18:30 BST -1:00  
 Liverpool, England  
 53° N25° 002' W58'  
 Geocentric  
 Tropical  
 Placidus  
 Mean Node

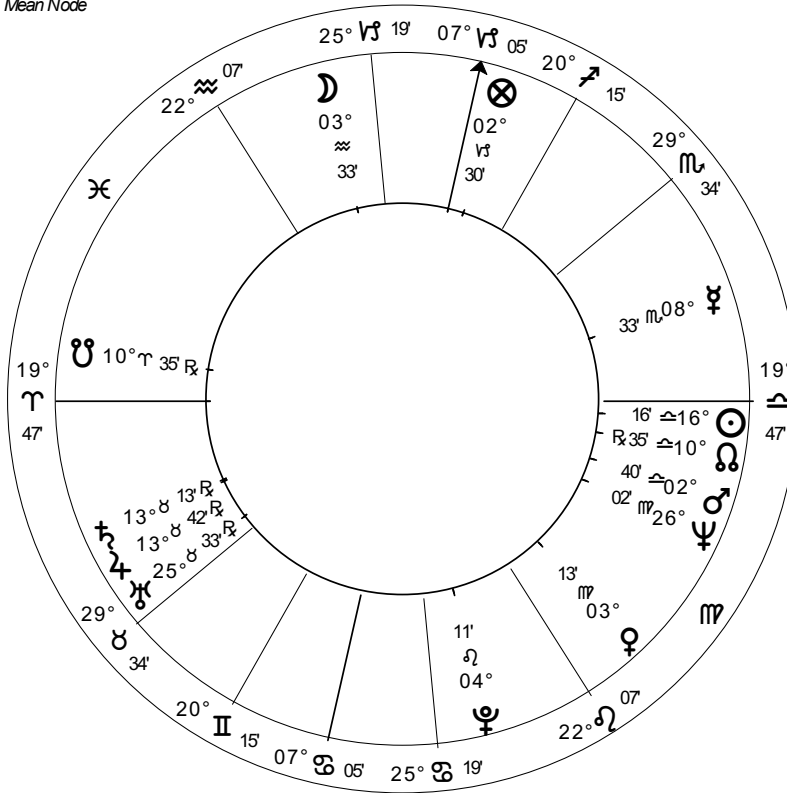


Chart 4 – John Lennon born October 9, 1940 also at 6.30 pm BST in Liverpool, UK.53N25, 2W58. Blackwell Data set.

Lennon’s Moon is heavy with star myths but here are just two of them:

Moon Rising when Alcyone is on Nadir  
*Insightful into the darker side of life*

Setting when Mirach is Culminating  
*The peace-seeking artist or a reflective, self absorbed individual*

Alcyone is the main star of the Pleiades and embraces all the mystery, awe and wonder of a goddess star. This star seeks the inner eye, the third eye, endowing the person with a strong desire to seek inner knowledge. This is combined with Mirach, major star of Andromeda and symbol of all peace-seeking artists.

Lennon's Moon is also not concerned with academia, industry or boxing but he loves, is passionate about his art and he uses that art to seek his own inner knowledge as well as a desire for peace. In his youth and early success he was not doing fast cars and fast women; he was exploring alternative spiritual philosophies and using drugs to give him insights. He was not writing war ballads but rather, in the end, lyrics like *Imagine*.

And what of his Pluto? Well, we have to widen the orbs a little but linked to his generation, his group born at his time anywhere on his latitude is:

Pluto rising when Alpheratz is Culminating  
*New methods or technology bring tragedy*

These are mundane meanings but do they have a personal meaning for John Lennon? A more personal meaning of Alpheratz, the star which is both the navel of Pegasus and the head of Andromeda reads again from Starlight:

Alpheratz is an independent and freedom-loving star and when on an angle brings all of its head-strong nature to your life. A difficulty of this is that you could see yourself as independent of your culture or society which may lead to lawlessness and antisocial behavior. This could be extreme, or as simple as too many speeding tickets. On a more positive note, it is the mark of a person who can lead an independent life, showing by example how not to be caught in the rat-race.

John Lennon was assassinated by Mark Chapman because of who he was and what he represented – the tragedy indicated by the parans to his Pluto. He was assassinated by a person with an unsuspected Mercury in rulership in Gemini whose main connection was with the star Antares, the Heart of the Scorpion<sup>11</sup>.

Rising when Antares is Setting  
*Mental obsession with a subject or a person*

So Lennon's Moon Pluto is the passion of the internally-focused artist which can open him to violence or tragedy and he is assassinated (December, 8 1980) by a man mentally obsessed with Lennon and J. D. Salinger's novel *Catcher in the Rye*.

In these four cases the star myths, the star's voices, have not overridden the meaning of the Moon Pluto but have provided a far more focused expression, a more clearly defined area in which the Moon Pluto is expressing itself. No longer is the astrologer dealing with such a broad range of expressions, but now the field of articulation of the planetary combination and the way it fits into the narrative of the person's life is more clearly seen.

But let's play with this some more.

Let us take an example of two people both with Mercury ruling their Ascendant, both with Mercury in their 2<sup>nd</sup> house and both with Mercury lightly aspected. The first is Alan

Turing, the genius of WW2 who broke Germany's codes and built the first computer. Turing has Mercury in Cancer, forming only a quincunx to Jupiter and a wide conjunction to the sun; and the second is Agatha Christie, the famous crime writer, whose Mercury is unaspected and in Libra.

**Alan M. Turing**  
**Natal Chart**  
 23 Jun 1912  
 02:15 GMT +0:00  
 London, England  
 51° N 31° 00' W 06'  
 Geocentric  
 Tropical  
 Placidus  
 Mean Node

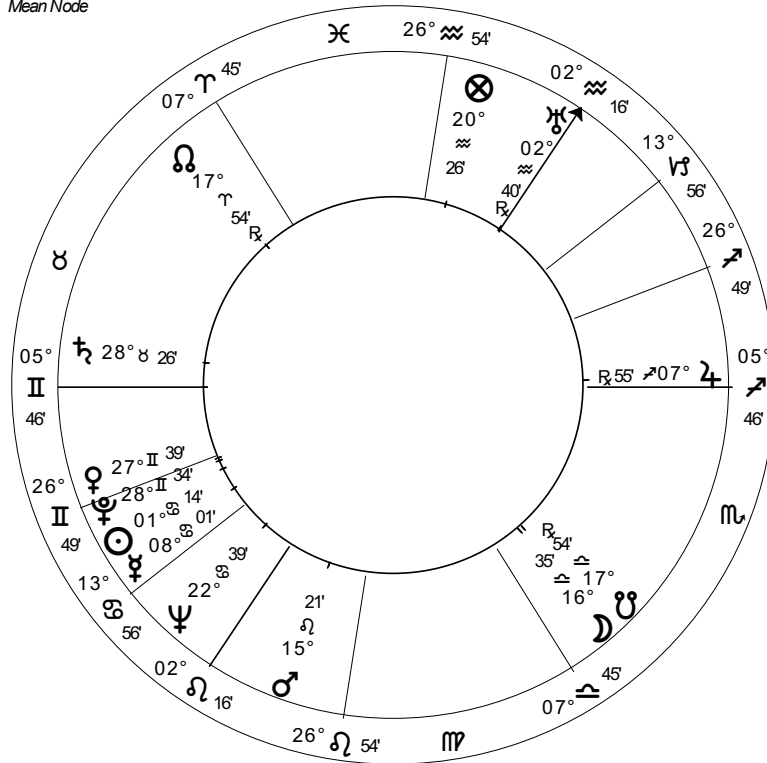


Chart 5 – Alan Turing born 23<sup>rd</sup> June, 1912. 2.15 am GMT  
 .London, UK. 51N31, 00W06. Blackwell's database.

Now it is clear that both people have quite different charts which of course would have an impact on the astrologer's delineation of their natal Mercurys. Nevertheless we can gain considerable insight into the nature of their mental interest, approach and attitude to their endeavours by looking at the stars that are in paran with their Mercurys.

For Alan Turing, with his Cancer Mercury and Gemini rising, we would read a love of ideas, a natural curiosity connected with an emotional nature to his thinking. He is

someone who operates on his instincts more than being lead by the rules. The following stars are also in paran to his Mercury<sup>12</sup>:

Rising when Regulus is On Nadir

*Receiving recognition for noble ideas, provided one avoids intrigue*

Culminating when Alkes is Rising

*To undertake detailed and precise work*

Culminating when Facies is On Nadir

*A pessimistic attitude or one who is judged, or speaks, harshly*

Setting when Mirach is Rising

*The translator, a person who builds rapport between ideas or languages*

Setting when Menkar is On Nadir

*To speak for the collective*

On Nadir when Vega is Culminating

*A visionary with a very persuasive voice or charismatic ideas*

Turing was not given any recognition for his work because it was of a secret nature. Even after the war the British government did not want the world to know that they had broken the code of the Enigma machines, since they had issued them to commonwealth countries and wanted to be able to spy on those nations. The warning of avoiding intrigue with his Regulus paran is blatant. Turing, the genius to decipher codes, who created new ways of thinking and built the first problem-solving machines, eventually committed suicide because of bias against his homosexuality and the medical treatment he received in an endeavour to cure him. The stars really do speak for themselves in their combination with his Mercury, for they show us his genius but also his difficulties.



**Agatha Christie**  
**Natal Chart**  
 15 Sep 1890 NS  
 04:00 GMT +0:00  
 Torquay, England  
 50° N 28° 00' 3" W 30'  
 Geocentric  
 Tropical  
 Placidus  
 Mean Node

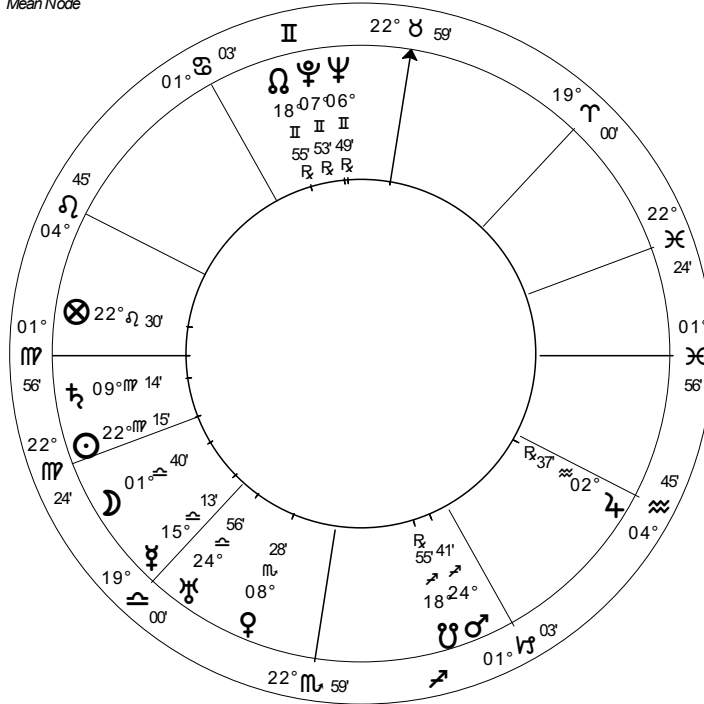


Chart 6 – Agatha Christie born 15<sup>th</sup> September, 1890. 4.00 am GMT,  
 Torquay, UK. 50N28, 03W30. – Blackwell database

In contrast to this we have the other Mercury-strong chart of Agatha Christie. Her Mercury is in Libra with Virgo rising. Such a Mercury will also love detail but in a more artistic than mathematical context. Christie's parans are quite different to Turing's and are as follows:

Rising when Scheat is Setting

*The innovator, gifted with ideas, words or rhythm; far-sighted*

Culminating when Antares is Rising

*Mental obsession with a subject or a person*

So Christie is obsessive but gifted with her Libra Mercury and she uses this to become a prolific crime writer, for the Antares paran is too intense to allow her to tolerate the idea of the romantic novel.

These are quite simple examples nevertheless the key point is that the star parans have not overpowered the meaning of the planetary combination but rather have simply, effectively and easily focused them, allowing the astrologer to give a far more detailed delineation of the chart. By unambiguously using the star's basic meanings when combined with the computer printouts, I hope the reader can see that by moving away from the biases of ecliptocentric astrology and allowing the stars to have their own voice, an enriching field of information awaits the astrologer's eye.

Maybe I am star-dreaming but with a pole star back in the centre of the visible world, it may just be possible that astrologers will start once again to reach out for the stars. We need to remember that astrologers are the traditional guardians of this sacred relationship between the earth and the sky and by stretching our awareness beyond ecliptocentric thinking and including the whole dome of the sky, we can open our minds once more to the other voices of the sky, the old myths and stories placed by our ancestors onto our "trees and rivers".

## End Notes

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<sup>1</sup> For the southern hemisphere this will be the summer solstice sunrise or sunset

<sup>2</sup> The galactic centre at 26<sup>0</sup> Sagittarius.

<sup>3</sup> The actual cycle length is 25,800 years but twice in this cycle the solstice will rise at either end of the arching Milky Way in the night sky.

<sup>4</sup> Complexity theory, if it considered the total biosphere, would call this the phase transition between total order and chaos.

<sup>5</sup> By the early fourth century bce Eudoxis of Knidos moved cosmology from its earlier mythical or theological models to mathematical and/or mechanical models.

<sup>6</sup> Kane, Sean. (1998) *Wisdom of the Mythtellers*. Ontario, Canada: Broadview Press.

<sup>7</sup> A conjunction, square or opposition.

<sup>8</sup> Starlight can be viewed at [www.zyntara.com](http://www.zyntara.com) You can examine or order full natal fixed star reports at this site.

<sup>9</sup> Requoted from <http://www.libraryreference.org/wilson.html> 20<sup>th</sup> January, 2005

<sup>10</sup> <http://www.libraryreference.org/wilson.html> 20<sup>th</sup> January, 2005

<sup>11</sup> Mark David Chapman was born May 10, 1955 near Fortworth TX. I have no birth time but have worked with a 12 noon chart as fixed star parans are not as time sensitive as other astrological features.

<sup>12</sup> The following star paran excerpts are taken directly from Starlight. Readers can have their own parans sent to them by visiting [www.zyntara.com](http://www.zyntara.com)