

Late Classical Astrology: Paulus Alexandrinus and Olympiodorus

with the Scholia
from Later Commentators

Translated by
Dorian Gieseler Greenbaum, M.A.

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Foreword by Robert Hand

This set of translations by Dorian Gieseler Greenbaum is the first complete translation into English of the entire corpus of astrological writings stemming from, and including, the original *Introductory Matters* written by Paulus Alexandrinus. In addition to *Introductory Matters* itself, this corpus consists of numerous short commentaries or *scholia* added by Byzantine commentators, and the extensive commentary originally attributed to one Heliodorus (about whom we know little) but now generally attributed to Olympiodorus an important commentator on Aristotelian philosophy from the early Byzantine period. Indeed, the Olympiodorus commentary is almost as long as the original *Introductory Matters* and a work of comparable importance in its own right. When I say “first complete translation of the entire corpus” I am referring to the fact that the *Introductory Matters* has been translated into English twice before. Once by James Holden, who as far as I know has never published his translation, and also as the first volume in the Project Hindsight series of translations of Greek astrological texts. That translation was rendered by Robert Schmidt.

That we have translated and published not only the portions of the Pauline Corpus that have never been translated before, but also the portion that has been translated before, should not be considered a reflection upon the quality of the previous translations. Of course there are differences of opinion between Schmidt and Greenbaum, but the primary intention was to have a complete translation done in one style, with one set of translation conventions, and all in one place.

What We Gain

What does the new material add to what we already had? A great deal! First of all the *Introductory Matters* is an extremely terse text. It was clearly written as an adjunct to oral instruction assuming that someone would be available to explain many complicated concepts and implicit principles. I know from first-hand knowledge that Schmidt in particular had difficulty completely understanding much of what Paulus seemed to be saying. Also, while the Paulus material seemed to be quite interesting on its own merits, it did not seem as revolutionary and unique as some of the other ancient Greek authors. The scholia and the Olympiodorus commentary change all of this.

First of all, the commentaries clarify most of the unclear and ambiguous aspects of Paulus even if we grant the possibility that the commentators may have misunderstood him. What they reveal seems completely consonant with what Paulus was saying. And Olympiodorus in particular was not long after Paulus and almost certainly practiced in the same tradition, being from the same place and general cultural milieu. The result is that we have a fairly complete basic astrological method rather than the somewhat terse and often merely suggestive text of the *Introductory Matters*.

Second, we see in the combination of Paulus and Olympiodorus that late Greek Astrology was in fact much closer to the early Arabic than has generally been recognized. While the Arabic tradition clearly picked up much from the Persian that was not to be found in the Greek tradition, some of the methods that achieved such prominence in the Arabic tradition are already found in the Paulus-Olympiodorus tradition. The two outstanding instances of this are the use of large numbers of Lots, the so-called “Arabic” Parts,¹ and at least the beginnings of the elaborate Persian-Arabic

¹ See chapter 22 of Olympiodorus and Appendix I.

doctrine of Solar Revolutions.¹ The Paulus-Olympiodorus material shows us much of the Greek tradition just before the Arabic invasions of the Byzantine empire carried Greek Astrology into the Middle Eastern world where it combined with Persian and Indian traditions (much more the former than the latter) giving rise to the Arabic and later Latin medieval traditions of Astrology from which modern Western Astrology is descended.

Some Improvements

For copyright reasons we are not able to reproduce the Greek text which would of course be very useful for scholars perusing the English translation. However, we have done two things which should help.

First of all, for those who have access to the Greek edition on which this translation is based,² Greenbaum has placed at the beginning of each section the line and page references to the Greek edition. Second, all of the Greek references in the footnotes have been typeset in Greek as well as transliterated into Roman characters using the convention of $\bar{o}$ for omega (ω) and $\bar{e}$ for eta (η).

We believe that this edition of the Pauline material will be interest both to astrologers, and scholars interested in the History of Astrology.

¹ See chapter 28 of Olympiodorus.

² See page vii.

Translator's Preface to Paulus and Olympiodorus

by

Dorian Gieseler Greenbaum

Why should anyone be interested in the writings of some fairly obscure ancient Greek astrologers? Classical scholars will find value in the scientific and philosophical thought expressed in these works (and astrologers should, too). If, as astrologers, we believe it is important to have an accurate view of astrology's past history and doctrines, then that in itself should be sufficient. Herein we find the foundations of our art and a chance to explore it in the language of its ancient practitioners. We can readily apply the material explained in these texts to modern astrological practice with quite successful results. Along with Ptolemy and Vettius Valens, the writers Paulus Alexandrinus, Olympiodorus, and the anonymous scholiast(s) comprise some of the best sources we have of Hellenistic astrological theory and practice. Among other subjects discussed in these works, the following should provide an inspirational sample of what these astrologers have to offer to us.

1. *Lots*. Paulus' description, and Olympiodorus' explanation, of the calculation and use of lots to determine astrological outcomes can easily be applied today, particularly with computer programs available to do the tedious calculations for us. We are provided not only the theory behind the lots, but the underlying rationale as well: “. . .we will begin from the Lot of Fortune, since rather this goddess [Fortune], more kindred to things here, has begotten increasing and lessening circumstances, for which reason. . .Hermes Trismegistus affiliates her with the Moon.” (Olympiodorus, Practicum 22) If you have ever wondered about the reasoning behind the Lot or Part of Fortune (to say nothing about any of the other lots), this book will provide you with the answer.

2. *Dōdekatēmoría*. The *dōdekatēmoría* give another whole layer of technique just begging to be tested and employed by modern astrologers. We see echoes of it in modern harmonic theory, as the *dōdekatēmorion* is calculated like the 13th harmonic. Here we find out how to apply it to charts. For example: if you calculate the *dōdekatēmorion* of Venus or Jupiter, and it connects to the important personal planets or points of the chart, that will have a positive effect on life circumstances. “The *dōdekatēmorion* of the benefics contributes much whenever it falls in the *zōidion* where the Sun, Moon or star of Hermes is, or on one of the four pivots, the Lot of Fortune or Spirit or even Necessity, or on the prenatal *Conjunction*¹ or *Whole Moon*.” (Paulus, Chapter 22) This is specific information we can quickly use in our own work, and a technique long lost to astrologers.

3. *Application and Separation*. Our modern understanding of these terms differs greatly from the way in which the Greeks used it. For instance, the closer an applying aspect was by degree, the sooner in life the effects of that aspect occurred. In Greek doctrine, degrees of application can be as much as 15, or even 30! And separations are equally important: if the separation is from a malefic and the application to a benefic, the outcomes are much different than if the other way around. Application and separation of the Moon was particularly important: “Without the inspection of these phases, I mean of course the application and separation which the Moon makes to the stars by body and by figure, it is impossible to interpret anything concerning a nativity. . . For these phases are that

¹ The word “*Conjunction*” in italics and with the initial capital letter refers to the conjunction of the Sun and Moon. Without the italics and the capital it simply means any planetary bodily conjunction. All of the other Moon phases will also be in italics and capitalized.

strong.” (Olympiodorus, Practicum 16)

4. *Moon Phases*. The terminology used by these authors to describe the phases of the Moon is brilliantly instructive in learning more about how the Greeks perceived the Moon. Metaphors of birth and death abound in their descriptions. It is possible that until these writers we have not been able to understand or appreciate the importance the Greeks placed on the Moon and its phases.

5. *The Doctrine of Sect*. Interpreting a chart differently by discerning whether the birth was in the day or night is given close attention in these texts. Diurnal planets (Sun, Jupiter, and Saturn) are more beneficial in a diurnal chart, and the same goes for nocturnal planets (Moon, Venus, and Mars) in a nocturnal chart. For example, in speaking of Mars in the 6th house: “If also Mars [in the 6th] is not figured by benefics, it does not thus increase great evils, *if it should not be contrary to sect.*” (my italics) (Scholion 60) Consideration of sect in chart interpretation is a constant throughout these three works, though barely considered by most astrologers today.

In short, a wealth of information is available here for the taking. Admittedly, reading the primary source of an ancient text (even in translation) requires more brain engagement than waiting for a secondary source to summarize and explain it all. Yet it is also extremely satisfying to slowly assimilate this material in the original and derive your own insights. Even more stimulating and productive can be working in a group on this material, where ideas and insights can be easily exchanged. This translation also provides you assistance in the form of footnotes and commentary from both the translator and the editor. Many of the footnotes cite the actual Greek words used in the text (both in the Greek alphabet and in transliteration), so those with a knowledge of ancient Greek will know exactly how we are translating a given word. And for those who have copy of the original Greek text, we have supplied cross-references to the Greek editions.

Historical Background

The time frame for these works ranges from the later 4th century C.E. to the mid 6th century C.E., and even later for some of the *scholia*. The 4th century was a turbulent time in which to live. In 330 C.E., the emperor Constantine moved the capital of the Roman Empire to Byzantium and renamed it Constantinople (now Istanbul, Turkey). The Empire remained stable during Constantine’s reign, but his death brought renewed unrest. Conflicts abounded especially in the area of religion; Constantine had supported the right of Christians to worship freely, but later emperors, such as Constantine’s nephew Julian, were intent on restoring the old Roman religion. At the time of the writing of Paulus’ *Introduction*, the Roman Empire had been divided into two parts, East, which included Alexandria, and West, which included Italy.

Paulus himself was a contemporary or near contemporary of a number of astrologers of the Late Empire. An unknown author wrote the *Treatise on the Bright Fixed Stars* in 379 C.E. Julius Firmicus Maternus, writing in Latin, had composed the *Mathesis* some 40 years earlier. Hephaistio of Thebes wrote three books on various areas of astrology in the early 5th century C.E. So Paulus’ work was part of a tradition of astrology that was thriving at that time.

However, by the time the Olympiodorus *Commentary* was written in 564 C.E., the fortunes of the Roman Empire had changed dramatically. The Visigoths sacked Rome in 410 C.E., and the West Roman Empire had disappeared by 476 C.E. In contrast, the East Roman Empire had grown and prospered, especially under Justinian, who was emperor when the *Commentary* was composed. (From this point on in its history modern historians call the East Roman Empire the Byzantine Empire.) Stability, however, ended with Justinian’s death in 565, as barbarians began attacks on the

Empire.

Astrology itself, though at times under siege, continued to be pursued. Julian of Laodicea wrote on katarchic astrology around 500 C.E. The *Centiloquy*, spuriously attributed to Ptolemy, was probably written in the 5th or 6th century. John the Lydian, a contemporary of Olympiodorus, wrote *On Omens* and *On the Months*. Rhetorius, probably also a contemporary, compiled a collection of excerpts of earlier astrological writings.

Paulus Alexandrinus and the *Introduction*

We know nothing of the life of “Paul of Alexandria” (to Anglicize his name) other than what he himself tells us in this work: he was the father of a son, Kronamon, and he wrote this book in 378 C.E. We can suppose that he must have been fairly well-known as an astrologer, and knowledgeable enough to write a beginning textbook for would-be astrologers, although he does assume a certain core of astrological knowledge by his students.

Because Paulus was an astrologer, he has been mostly ignored by modern classical scholarship, and we are lucky to have an edited text to use. Paulus is not listed in the *Oxford Classical Dictionary*. Otto Neugebauer calls him (as well as Vettius Valens) a “wretched writer.”¹ (In my opinion, his Greek was, in fact, quite serviceable and not the least bit “wretched.”) Historians of astrology such as Jim Tester, Tamsyn Barton, and James Holden do mention him in their books.² But it remains to astrologers to reclaim the meaning in his words. All three extant translations of Paulus, including this one, have been done by astrologers. This is probably good, for who can better understand the work of an astrologer better than another astrologer? In contrast, look at the Robbins translation of Ptolemy’s *Tetrabiblos* to see what can happen when a classical scholar gets hold of an astrology text.

The *Introduction* arranges its material in Chapters, beginning with a description of the twelve “signs” (*zōidia*) of the zodiac and then moving to more complex material such as *monomoiria*, *dōdekatēmoría* and the doctrine of application and separation. The text contains quite a bit of astronomy, including the phases of the Moon (there is an astrological interpretation of these as well), and thorough descriptions of houses, lots, and profections. All in all, Paulus provides an excellent introduction to Hellenistic astrology.

The *Scholia*

The edited manuscript of Paulus, from which this translation was made, has *scholia*, or commentaries (somewhat akin to our present-day footnotes) that accompany almost every chapter. Unfortunately, we do not know the name of the author(s), nor are we even certain of the date of the *Scholia*. One chart in the *Scholia* has been dated to 1150 C.E., but other parts appear to have been written much earlier, and some are almost *verbatim* copies of earlier writers.

The grammar in the *Scholia* is sometimes problematic. Though Paulus’ style can scarcely be described as elegant, the author(s) of the *Scholia* makes Paulus read like Euripides. The scholiast’s

¹ O. Neugebauer, “The Study of Wretched Subjects,” reprinted in O. Neugebauer, *Astronomy and History: Selected Essays*, p. 3.

² S.J. Tester, *A History of Western Astrology*, Tamsyn Barton, *Ancient Astrology*, James Herschel Holden, *A History of Horoscopic Astrology*.

“style,” such as it is, is often choppy and terse. We have footnoted places in the text where problematic writing in the *Scholia* occurs. However, the scholiast does provide examples which elucidate concepts in the main Paulus text, and the helpfulness of many of the *scholia* outweigh the grammatical problems some of them have.

This is the first translation of the *Scholia* of Paulus into a modern language.

The Olympiodorus *Commentary on Paulus*

When this commentary was first edited, it was thought that the author might be one Heliodorus, based on the late addition of that name to various copies of the manuscript. However, it is now considered to be the work of Olympiodorus,¹ primarily known as a scholar of Aristotle. The commentary is a series of lectures given in Alexandria from May to July of 564 C.E. We can cite the date because Olympiodorus uses various lecture days as examples in his teaching.

That Olympiodorus chose to comment on the work of Paulus indicates the importance of Paulus' work, for the *Commentary* was written almost 200 years after the publication of the *Introduction*. Olympiodorus utilizes each chapter in Paulus as a basis for his lectures. He begins each with a quote from the appropriate chapter, and then elaborates on the material contained in it. He calls his lectures “Practica” (*praxis* in Greek), as if to stress the practical application of the subject matter. Olympiodorus writes in a lively, conversational style that is enticing to the reader. He lays out the basic material, goes over any sticky bits from previous lectures and gives many examples to illustrate his points. Modern day teachers of any subject will easily recognize the ways in which Olympiodorus gets through to his students! He comes through in his writing as a thoroughly engaging teacher.

This is the first translation of Olympiodorus' *Commentary* into a modern language.

Format of This Translation

This book consists of two main sections: the first contains the *Introduction* of Paulus and the *Scholia*, the second the Olympiodorus *Commentary* on Paulus. In the first section, each *scholion* is indicated with a superscript asterisk and a number following the piece of text it references. The *Scholia* texts themselves follow each of their respective chapters in Paulus.

Texts Used for This Translation

The editions used are the following:

For the Paulus *Introduction* and the *Scholia*,

Eisagōgika, Pauli Alexandrini Elementa Apotelesmatica, ed. Emilie Boer. Leipzig: Teubner, 1958.

For the Olympiodorus *Commentary* on Paulus,

¹ L. G. Westerink, “Ein astrologisches Kolleg aus dem Jahre 564,” *Byzantinische Zeitschrift* 64:269-73, 1971, footnoted in Tamsyn Barton, *Ancient Astrology*, p. 81.

Heliodori, ut dicitur, in Paulum Alexandrinum Commentarium, ed. Emilie Boer. Leipzig: Teubner, 1962.

The following lexica (sometimes mentioned in the footnotes) were used:

Liddell, Henry George and Scott, Robert, *A Greek-English Lexicon, with revised supplement 1996*. Oxford: Clarendon Press, 1996.

Lewis, Charlton T. and Short, *A Latin Dictionary*. Oxford: Clarendon Press, 1996.

Translation Conventions

Several standard translation conventions were used. Brackets [] around portions of the translated text indicate additions by your translator, unless otherwise noted. Half brackets indicate the words of a variant text inserted into the main text by Emilie Boer, editor of the Greek text. Words in < > are conjectures by the editor of the Greek text, not your translator.

Acknowledgments

This translation could not have come into existence without the generous help of a number of dedicated friends, colleagues, and family. First, thanks to Rob Hand, who had the idea of compiling the works into one volume. He supplied me with copies of all the texts and edited the final version. Second, to my dear friends Joseph Crane and Priscilla Harlan, whose close scrutiny of the drafts of this book improved its content enormously. To Marcia Butchart, who participated in many a discussion on Greek astrology and provided creative insights. To my astrology students, who got to listen to me throw ancient astrological theories at their charts. And especially to my family, Don, Micah and Jocelyn, for putting up with a wife and mother who would rather translate Greek than make dinner.

Zōidion, Hōroskopos, and Pivot

Zōidion

Zōidion is the word commonly translated as “sign” or “zodiac sign” in English translations of Greek astrological texts. Why have we chosen not to use this translation here?

Zōidion does not really mean “sign.” It has become customary to use “sign” in most English translations because Latin texts used the word *signum* for *zōidion*. While a *signum* in Latin can mean “sign” in the ordinary way in which we understand it, it also has the important secondary meaning of “image.” Lewis and Short says: “*An image*, as a work of art; *a figure, statue, picture*, etc.” It is, in addition, “*a sign in the heavens, a constellation*,” which correlates to our “zodiac sign.” It is the meaning of “image,” however, that is important for our understanding. In this, *signum* is a fairly good cognate to *zōidion*, because a *zōidion* is also an image. Our English word sign, though, does not encompass this shade of meaning.

A *zōidion*, however, is not only just an image or a sign. The word comes from *zōion*, which has two important meanings. It is a “living being” or “animal” and also a “figure” or “image.” The *-ion* ending of *zōidion* can be interpreted in two ways: as a diminutive of *zōion*, with the meaning of “small figure,” “image,” or “small living being;” or as a suffix place ending, thus meaning “a place where living beings are.” This is a common ending in Greek for naming structures: the Olympion was the temple of Olympian Zeus. So a *zōidion* could certainly take on the connotation of a temple for living beings, the constellations of the zodiac.

How can we incorporate these meanings into our understanding of what a *zōidion* is? For the Greeks, it was clearly more than a sign in the sky. A place where a living image dwells, a representation of something which shows divinity: both of these phrases incorporate more of what a *zōidion* was to the Greeks. When we add this to that fact that the zodiac signs are the “houses” (*oikoi*) of the planets, this set of meanings for *zōidion* makes even more sense.

However, to say “place where a living image dwells” every time we come across the word *zōidion* would make for extremely tedious reading. So we have decided just to use the transliterated Greek,¹ in hopes that each reader will be able to supply the expanded meaning when using the text.

Hōroskopos

Traditionally, *Hōroskopos* was used to refer only to the astrological Ascendant. That “Horoscope” has ended up being the word we use for a chart is perhaps a testimony to the power of the Ascendant. However, “Ascendant” and *Hōroskopos* are not the same thing. An ascendant is simply a rising (sign) – in astrological terminology, a sign which is rising on the eastern horizon. A *Hōroskopos*, in contrast, is an “hour-marker.” It comes from two Greek words, *hōra* and *skopos*. A *hōra* is simply a period of time, which came to mean an hour because it divided the day and night into twelve equal parts each. *Skopos* comes from the verb *skopeō*, which means examine or watch carefully; a *skopos* is both a “lookout man” and the object, or “mark,” of the lookout man. We could consider both meanings of “mark” here, both the object noticed and to pay attention, as in “mark my

¹ This was also the practice adopted in the Project Hindsight translations of Robert Schmidt. However, at the time of my involvement with the project this convention was simply a stopgap until something better could be found. In our opinion something better cannot be found at this time, so we continue the practice. [Ed.]

words.”

For the purposes of this translation, *Hōroskopos* will refer to the astrological Ascendant. Incidentally, *Hōroskopos* can refer in Greek both to the Ascendant and to the astrologer, who literally “marks the hour” when a birth occurs.

Pivot

“Pivot” is the translation of the Greek word *kentron* (it is usually translated as “angle” in English). However, the original meaning of *kentron* was “goad,” something used to prod the cattle along. From this root other meanings developed, and *kentron* came to mean any sharp point, such as the stinger of an insect or the stationary point of a compass. From this, because the point of a compass was placed at the center of a circle, the word came to mean center and came down to us as that in English. In Greek it can also mean a “pin” or “rivet.” In Latin the word *kentron* became *cardo*, or hinge. The idea that things swing into another direction at the *kentron* is why the word “pivot” is being used to translate it.¹ If we want to bring in the original meaning of *kentron*, we can also suppose that things at the *kentron* are “goaded” to go in another direction (thanks to Marcia Butchart for this idea).

In this translation, “Pivots” will refer to the four angles of the astrological chart.

¹ We might also note the use of the word “pivotal” in English metaphorically to designate that something is of crucial importance. This is much like the astrological use of the word “cardinal” from *cardo*. [Ed.]

Introductory Matters

by Paulus Alexandrinus
including Scholia

1. Introduction to the Second Edition

(Greek Text p.1, ll. 5-13, p. 2, ll.1-5)

My dear boy Kronamon, since you have found out very well that we had written falsely in the edition of *Introductory Matters* before this one, you impelled us to another composition, lacking in none of the theorems contributing to the same thesis; and, [along] with forcing in¹ the ascensions according to Ptolemy, to set out calculations in addition to the (astrological) outcomes. The reason for this is that we have seized on these more useful [ascensions] from Ptolemy himself in “Concerning Length of Life” since he himself made diligent study [of them]; and Apollinarius recommended using these in “Concerning the Releaser and Ruler and Destroyer.”² And, in addition to these [authors], Apollonius of Laodicea also discredited the Egyptians in his own five books [saying] that much deception has been produced by them³ in the ascensions of the *zōidia*.

2. Concerning the Twelve *Zōidia*

(Greek Text p. 2, ll. 7-12, p. 3, ll. 1-8)

The zodiacal circle is moved obliquely, divided into twelve sections which are called *zōidia*. And the *zōidion* has three decans, and 30 degrees, and the degree has 60 minutes. The beginning of the zodiacal circle is Aries: masculine, equinoctial, tropical,⁴ of spring, the house of Ares, the exaltation of the Sun around the 19th degree, the depression⁵ of Kronos around the 20th degree, the trigon⁶ of the Sun by day, of Zeus by night. It lies <in the> zone⁷ of Persia, having been apportioned to the east wind. It rules the head and whole face. The *zōidion* rises, according to the Egyptians, in the third zone through Alexandria, from the unseen⁸ <portion> of the world⁹ into the visible world in 21°40' times,¹⁰ with 1:26:40 equinoctial hours. It is in this *zōidion* that the midheaven pivot¹¹ of the

¹ καταναγκάζω *katanangkazō*, to force back, as of dislocated limbs.

² Περὶ Ἀφέτου καὶ Οἰκοδεσπότου καὶ Ἀναιρέτου *Aphetou kai Oikodespotou kai Anairetou*.

³ I.e., the Egyptians. [Ed.]

⁴ “Cardinal” in modern terms.

⁵ ταπείνωμα *tapeinōma*, lit. “lowering.” “Fall” in modern terms.

⁶ “Triplcity” in modern terms.

⁷ κλίμα *klima*. *Klimata* (the plural form) are belts of latitudes being several degrees wide.

⁸ ἀφανής *aphanēs*, lit. “not appearing.”

⁹ κόσμος *kosmos*.

¹⁰ “Times” as used in this and other texts is functionally equivalent to degrees of right ascension passing over the meridian. [Ed.]

¹¹ κέντρον *kentron*, “angle” in modern terms.

cosmos's chart¹ [lies].

(Greek Text p. 3, ll. 9-10, p. 4, ll.1-6)

The second *zōidion* [is] Taurus: feminine, solid,² of spring, the house of Aphrodite, the exaltation of the Moon around the 3rd degree, the depression of none, the trigon by day of Aphrodite, by night of the Moon. It lies <in the> zone of Babylon, apportioned to the south wind. It rules the neck and tendon. The *zōidion* goes up from the unseen to the visible [portion] of the world in 1:40 hours, 25° times, according to the preceding zone.³

(Greek Text p. 4, ll. 7-15)

The third *zōidion* [is] Gemini: masculine, double-bodied, of spring, of human shape, the house of Hermes, exaltation of none, cavity⁴ of none, the trigon by day of Kronos, by night of Hermes. It lies <in the> zone of Cappadocia, apportioned to the west wind. It rules the shoulders and upper arms, hands and fingers. The *zōidion* goes up from the unseen to the visible [portion] of the world in 1:53:20 hours, 28°20' times, according to the preceding zone. With these three *zōidia* the turning of the spring season, which is called air, is completed.

(Greek Text p. 4, ll. 16-19, p. 5 ll. 1-5)

The fourth *zōidion* [is] Cancer: feminine, tropical, summery, the house of the Moon, exaltation of Zeus around the 15th degree, depression⁵ of Ares around the 28th degree, trigon by day of Aphrodite, by night of Ares. It lies <in the> zone of Armenia, apportioned to the north wind. It rules the breast and stomach. The *zōidion* goes up from the unseen to the visible [portion] of the world in 2:6:40 hours, 31°40' times according to the [afore]mentioned zone. The *Horoskopos* of the cosmos is in this *zōidion*.

(Greek Text p. 5, ll. 6-12)

The fifth *zōidion* [is] Leo: masculine, solid, summery, the house of the Sun, exaltation of none, cavity⁶ of none, trigon by day of the Sun, by night of Zeus. It lies <in the> zone of Asia, apportioned to the east wind. It rules the ribs. The *zōidion* goes up from the unseen into the visible [portion] of the world in 2:20 hours, 35° times according to the [afore]mentioned zone.

(Greek Text p. 5, ll. 13-22)

The sixth *zōidion* [is] Virgo: feminine, double-bodied, summery, house and exaltation of Hermes around the 15th degree, depression⁷ of Aphrodite around the 27th degree, trigon by day of Aphrodite, by night of the Moon. It lies <in the> zone of Greece and Ionia, apportioned to the south wind. It

¹ διάθεμα κοσμικόν *diathema kosmikon*, “theme of the world” or the world’s birth chart. *Διάθεμα Diathema* and *θέμα thema*, with the sense of “chart,” seem to be used interchangeably in all the texts (Paulus, the Scholia, and Olympiodorus).

² στερεόν *stereon*, “fixed” in modern terms.

³ I.e., the zone of Alexandria. [Ed.]

⁴ κοίλωμα *koilōma*, lit. a physical hollow or cavity; another word for “fall.”

⁵ ταπείνωμα *tapeinōma*.

⁶ κοίλωμα *koilōma*.

⁷ ταπείνωμα *tapeinōma*.

rules the womb and abdomen,¹ and all within. The *zōidion* goes up from the unseen into the visible [portion] of the world in 2:33:20 hours, 38°20' times. With these three *zōidia* the turning of the summer season, which is called fire, is completed.

(Greek Text p. 6, ll. 1-9)

The seventh *zōidion* [is] Libra: masculine, equinoctial, tropical, autumnal, house of Aphrodite, exaltation of Kronos around the 20th degree, depression² of the Sun around the 19th degree, trigon by day of Kronos, by night of Hermes. It lies <in the> zone of Libya and Cyrene, apportioned to the west wind. It rules the hips and buttocks. The *zōidion* goes up from the unseen into the visible [portion] of the world in 2:33:20 hours, 38°20' times. And in this *zōidion* is the *Subterraneous Pivot*³ of the cosmos.

(Greek Text p. 6, ll. 10-17)

The eighth *zōidion* [is] Scorpio: feminine, solid, autumnal, house of Ares, exaltation of none, cavity⁴ of the Moon around the 3rd degree. [It is in the] trigon by day of Aphrodite, by night of Ares. It lies <in the> zone of Italy, apportioned to the north wind. It rules the genitals and bladder and groin. The *zōidion* goes up from the unseen into the visible [portion] of the world in 2:20 hours, 35° times.

(Greek Text p. 6, ll.18-24, p. 7, ll.1-2)

The ninth *zōidion* [is] Sagittarius: masculine, double-bodied, autumnal, the house of Zeus, exaltation of none, cavity⁵ of none, trigon by day of the Sun, by night of Zeus. It lies <in the> zone of Cilicia and Crete, apportioned to the east wind. It rules the thighs. The *zōidion* goes up from the unseen to the visible [portion] of the world in 2:06:40 hours, 31°40' times, according to the mentioned zone. With these three *zōidia* the turning of the autumnal season, which is called earth, is completed.

(Greek Text p. 7, ll. 3-10)

The tenth *zōidion* is Capricorn: feminine, tropical, wintry, the house of Kronos, exaltation of Ares around the 28th degree, depression⁶ of Zeus around the 15th degree, the trigon by day of Aphrodite, by night of the Moon. It lies <in the> zone of Syria, apportioned to the south wind. It rules the knees. The *zōidion* goes up from the unseen into the visible [portion] of the world in 1:53:20 hours, 28°20' times. It is the *Setting Pivot* of the cosmos.

(Greek Text p. 7, ll. 11-17)

The eleventh *zōidion* [is] Aquarius: masculine, solid, wintry, the house of Kronos, exaltation of none, cavity⁷ of none. The trigon by day of Kronos, by night of Hermes. It lies <in the> zone of

¹ Substituting κάτω κοιλίας (in another version of the text) for ἄνω κοιλίας “*Anō koilias*” usually refers to the upper, or thoracic, cavity, while *katō koilias* refers to the lower, or abdominal, cavity.

² ταπεινώμα *tapeinōma*.

³ The I.C.

⁴ κοίλωμα *koilōma*.

⁵ κοίλωμα *koilōma*.

⁶ ταπεινώμα *tapeinōma*.

⁷ κοίλωμα *koilōma*.

Egypt, apportioned to the west wind. It rules the lower legs.¹ The *zōidion* goes up from the unseen to the visible [portion] of the world in 1:40 hours, 25° times.

(Greek Text p. 7, ll. 18-24, p. 8, ll. 1-6)

The twelfth *zōidion* [is] Pisces: feminine, double-bodied, wintry, the house of Zeus, exaltation of Aphrodite around the 27th degree, depression² of Hermes around the 15th degree, trigon by day of Aphrodite, by night of Ares. It lies <in the> zone of the Red Sea and region of India, apportioned to the north wind. It rules the soles of the feet and so-called extremities of the leg (feet). The *zōidion* goes up from the unseen to the visible [portion] of the world in 1:26:40 hours, 21°40' times. With these three *zōidia* the turning of the winter season, which is called water, is completed.

And since we have given an exposition of the twelve *zōidia* singly, let us now set out [an exposition] of them collectively, in order to understand them further.

(Greek Text p. 8, ll. 7-17, p. 9, ll. 1-2)

These are the masculine *zōidia*: Aries, Gemini, Leo, Libra, Sagittarius, Aquarius. The rest of them are feminine: Taurus, Cancer, Virgo, Scorpio, Capricorn, Pisces. And speaking generally, however many receive an odd number, beginning first from Aries, let these be known as masculine; however many are even, [let them be] feminine.

The tropical [*zōidia*] are Aries, Cancer, Libra, Capricorn, the equinoctial [being] Aries and Libra; of equal number to these are the solid [*zōidia*]: Taurus, Leo, Scorpio, Aquarius; the double-bodied*¹ [*zōidia*] [also] happen to be of the same number as they, namely Gemini, Virgo, Sagittarius, Pisces. And speaking collectively, as many as stand apart by fours, these receive the same nature of *zōidia*.³

(Greek Text p. 9, ll. 1-11)

Dwelling places: of Ares, Aries and Scorpio; of Aphrodite, Taurus and Libra; of Hermes, Gemini and Virgo; of the Moon, Cancer; of the Sun, Leo; of Zeus, Sagittarius and Pisces; of Kronos, Capricorn and Aquarius.

Exaltations: of the Sun, Aries; of the Moon, Taurus; of Zeus, Cancer; of Hermes, Virgo; of Kronos, Libra; of Ares, Capricorn; of Aphrodite, Pisces. Those which stand opposite from these 7 *zōidia* are their depressions.

(Greek Text p. 9, ll. 12-20, p. 10, ll. 1-8)

Trigons: Aries, Leo, Sagittarius are of the Sun by day, Zeus by night. Taurus, Virgo, Capricorn are of Aphrodite by day, the Moon by night. Gemini, Libra, Aquarius of Kronos by day, Hermes by night. Cancer, Scorpio, Pisces of Aphrodite by day, Mars by night.

The first trigon is affiliated with⁴ the east wind, the second with the south wind, the third with the west wind, and the fourth with the north wind.

The *zōidia* resonate with⁵ the [following] regions: Aries with Persia, Taurus with Babylon, Gemini with Cappadocia, Cancer with Armenia, Leo with Asia, Virgo with Greece, Libra with

¹ Including the ankles.

² ταπείνωμα *tapeinōma*.

³ To put it another way, dividing the *zōidia* into the quadruplicities of cardinal, fixed, and mutable.

⁴ Προσφκείωται *prosōikeiōtai*.

⁵ προσπαθεῖ *prospatheî*, lit. “feel passionate about.”

Libya, Scorpio with Italy, Sagittarius with Crete, Capricorn assigned¹ to Syria, Aquarius allotted² Egypt, Pisces affiliated with^{*2} the region of India.

(Greek Text p. 10, ll. 9-22, p. 11. ll. 1-3)

Of the human features, Aries has kinship with³ the head. Taurus rules the throat, Gemini is likened to the shoulders, Cancer allotted to the breast, Leo possessing the stomach and ribs, Virgo the abdomen. Libra is master of the buttocks, Scorpio possesses the genitals,⁴ Sagittarius the thighs, Capricorn the knees, Aquarius the lower legs, Pisces the feet.

For the Egyptians each of these *zōidia* ascends in the third zone, which is through Alexandria. Aries and Pisces [ascend] in 1:26:40 hours, 21°40' times; Taurus and Aquarius in 1:40 hours, 25° times; Gemini and Capricorn in 1:53:20 hours, 28°20' times; Cancer and Sagittarius in 2:6:40 hours, 31°40' times; Leo and Scorpio in 2:20 hours, 35° times; and Virgo and Libra in 2:33:20 hours, 38°20' times.

Scholia for Chapter 2

(Greek Text p. 102, ll. 1-16)

***1.** A double-bodied *zōidion* is said to be between two seasons, such as Gemini between spring and summer, ending the spring and beginning the summer, or otherwise [summer begins] at the end of Gemini and the beginning of Cancer. Virgo is also double-bodied as it is between the end of summer and the beginning of Libra or autumn; and Sagittarius is double-bodied as (it is) between the end of autumn and the beginning of winter in Capricorn; and Pisces is double-bodied as (it is) between the end of winter and the beginning of spring in Aries. That is to say, double-bodied as being between the two bodies of spring and summer. For air corresponds to⁵ spring, summer to fire, autumn to earth and winter to water. But the solid [*zōidia*] are said to be set in their ways⁶ and impassive,⁷ and not changing quickly from their own business, but happening to remain upon such a situation whether of evil mixture⁸ or benefic.

(Greek Text p. 102, ll. 17-20, p. 103, ll. 1-8)

***2.** It is necessary to look at the allotment⁹ of the twelve *zōidia* to the regions involved in each nativity, whenever we examine the beginning or condition¹⁰ of life in order to ascertain sympathies with living abroad, acquisition, and reputation or profit; such as whenever we observe that a nativity has the Moon or one of the benefics in Aquarius, or even when stars of the [same] sect as the nativity have been profitably placed in pivotal places¹¹ or are found in the trigons of Aquarius — indeed, I mean Gemini or Libra — we say that the native will be found the most in Egypt, according

¹ ἀπονέμω *aponemō*.

² λαγχάνω *lanchanō*.

³ οἰκειόω *oikeiōō*.

⁴ τὸ αἰδοῖον *to aidōion*, lit., “the nether-parts.”

⁵ ὁμολογέω *homologeō*.

⁶ δυσμετάκλητος *dusmetaklētos*, “hard to cure of a habit.”

⁷ δυσπαθής *duspathēs*.

⁸ κρᾶσις κακωτική *krasis kakōtikē*.

⁹ ἀποφλήρωσις *apoklērōsis*.

¹⁰ καράστασις *katastasis*, the state or condition of something, but can also mean establishment or settlement.

¹¹ ἐπικέντρος τόπος *epikēntros topos*.

to the reasoning¹ of sympathy, through the affiliation between Aquarius and Egypt.

[End of Scholia for Chapter 2]

3. Concerning the Bounds Which the Five Wandering Stars Are Allotted² in the Twelve *Zōidia* [On Account of Rejoicing in These Degrees Just as If They Found Themselves in Their Own *Zōidia*]

(Greek Text p. 11, ll. 8-14)

Bounds are called the amounts of the 30 degrees of the *zōidia* which are divided [among] the five planets. Bounds are not apportioned to the Sun and Moon. For they distribute even their [own] houses to the five planets.*³ For just as the star rejoices in the *zōidion* of its own trigon, and in its own house and exaltation, so it is for the kindred bounds in each *zōidion*.³ They are arranged one after another in the following canonical exposition.

Exposition of the Bounds*⁴ According to *Zōidia* and Stars*⁵

Aries	Taurus	Gemini	Cancer	Leo	Virgo	Libra	Scorpio	Sagitt.	Capri.	Aquar.	Pisces
♈ 6 6	♉ 8 8	♊ 6 6	♋ 7 7	♌ 6 6	♍ 7 7	♎ 6 6	♏ 7 7	♐ 12 12	♑ 7 7	♒ 7 7	♓ 12 12
♉ 6 12	♊ 6 14	♋ 6 12	♌ 6 13	♍ 5 11	♎ 10 17	♏ 8 14	♐ 4 11	♑ 5 17	♒ 7 14	♓ 6 13	♈ 4 16
♊ 8 20	♋ 8 22	♌ 5 17	♍ 6 19	♎ 7 18	♏ 4 21	♐ 7 21	♑ 8 19	♒ 4 21	♓ 8 22	♈ 7 20	♉ 3 19
♋ 5 25	♌ 5 27	♍ 7 24	♎ 7 26	♏ 6 24	♐ 7 28	♑ 7 28	♒ 5 24	♓ 5 26	♈ 4 26	♉ 5 25	♊ 9 28
♌ 5 30	♍ 3 30	♎ 6 30	♏ 6 30	♐ 6 30	♑ 2 30	♒ 2 30	♓ 6 30	♈ 4 30	♉ 4 30	♊ 5 30	♋ 2 20
♈ 57		♉ 79		♊ 66		♋ 82		♌ 76		360	

(Greek Text p. 13, ll. 1-11)

For through these bounds the Egyptian sages determined the reckoning concerning Rulership;^{4*6} from this Rulership is drawn conclusions about length of life.*⁷ For by analogy to the filling up of the 360 degrees of the zodiacal circle, the sum of the numbers of bounds allotted to each planet by *zōidion* is equal to the final years of the planet; such as Kronos, 57 years; Zeus, 79 years; Ares, 66 years; Aphrodite, 82 years; Hermes, 76 years. We have also made a canon of the amount of the bounds which the stars have in the whole zodiac.

(Greek Text, p. 13, ll. 12-21)

But someone may say, through what cause do the Sun and Moon become estranged from ruling

¹ λόγος *logos*.

² κληρώ *klēroō*.

³ That is, a star rejoices when it is in its own bounds.

⁴ οἰκοδεσκοτεία. House-mastership. By capitalizing “Rulership” we show that we are referring to the to overall ruler which is used in this for life expectancy computation.

the bounds? One must answer thus: that they rule the whole and, because they are sovereigns of all, they have taken authority over all according to their supreme power. For if the Sun in the nativity is allotted the length of life, and because it is well-placed finds profitability by its power, it gives the final¹ years of life, 120. And the Moon, as in the preceding manner, if she finds herself well-situated in the reckoning concerning life, she gives 108 as the final years of life.

Distribution of Planets and Bounds

*⁸

Joining of <i>Zōidia</i>	Quantity of Bounds		Quantity of Bounds		Quantity of Bounds		Quantity of Bounds		Quantity of Bounds	
♄ ♀	5	5	6	6	5	5	6	6	8	8
	5	10	8	14	3	8	8	14	6	14
♅ ☿	6	16	6	20	7	15	5	19	6	20
	4	20	7	27	7	22	6	25	6	26
♆ ♁	7	27	6	33	6	28	5	30	6	33(32)
	2	29	4	37	7	35	10	40	7	37(39)
♇ ♋	6	35	7	44	2	37	7	47	8	45(47)
	6	41	5	49	7	44	4	51	8	55
♈ ♊	5	46	12	61	4	48	5	56	4	59
	4	50	7	68	4	52	8	64	7	66
♊ ♒	5	55	7	75	5	57	6	70	7	73
	2	57	4	79	9	66	12	82	3	76
Sum 360	These are the bounds of Kronos; he provides 57 years of life		These are the bounds of Zeus; he provides 79 years of life		These are the bounds of Ares; he provides 66 years of life		These are the bounds of Aphrodite; she provides 82 years of life		These are the bounds of Hermes; he provides 76 years of life	

The givers of these years happen when they have been placed profitably in the nativity, well and in rulership, and are allotted the reckoning concerning Rulership.
(Note: Numbers in parentheses in the last column are the actual sums)

Scholia for Chapter 3

(Greek Text p. 103, ll. 9-22, p. 104, ll. 1-17)

***3.** And he seeks out Porphyry concerning these things, in “Concerning Lengths of Life” in the beginning of his exposition after about two and a half pages.

***4.** These are the bounds according to the Egyptians, <not> from the old book found by Ptolemy.

***5.** Bounds of this kind according to the Egyptians; they have degree divisions² which Ptolemy did

¹ τέλεια *teleia*, “final” in the sense of complete.

² μοιριασμός *moiriasmos*; usually written as μοριασμός *moriasmos*.

not set out in his exposition.

*6. One of the five kinds of Rulership is that of the bounds. For the assembling of each of the stars from each one of the *zōidia* into an eventual¹ quantity shows the times² each one of the five planets gives.

*7. In “Concerning Lengths of Life.” Whenever the Ruler of the nativity may be well-situated, then it gives the years of life. And the Ruler of the nativity is the one which is found on a pivot³ in its own bounds or exaltation, and in its own trigon (triplicity) or house, and simply, the one which has either all or some of the five rulerships and is not retracing the path (retrograde)⁴ or under the beams,⁵ and even⁶ one which has more relationships⁷ to the Sun and the *Hōroskopos* in a diurnal nativity, or to the Moon and the Lot of Fortune in a nocturnal one.

*8. [Translator’s comment: This scholion explains how to read the chart “Distribution of Planets and Bounds” (see above).] Whenever you find “five five,” read “five or five”;⁸ again, five on the second line, that is to say the first five (added) with the second, that is to say the five below, makes ten,⁹ which lies in the same line as the second five. On the third line, “6,” which with the first five and the five below makes 16.¹⁰ And so on in like fashion.

[End of Scholia for Chapter 3]

¹ περισταμένη *periistamenē*, lit. having come round, or “circumstantial.”

² τοὺς χρόνους *tous chronous*. In Greek astrological usage this word translated as “times” is often used as a substitute for “degrees,” but not as a mere synonym. It refers to degrees in their role as signifying times, i.e., one degree per unit of time. Most commonly the “time” is a year, but in many cases it could signify months, or days, instead of years. [Ed.]

³ ἐπίκεντρος *epikentros*, meaning on an angle.

⁴ ὑποποδίζω *hupopodizō*, lit. “be under the foot of;” retrograde in modern terms.

⁵ ὑπαυγος *hupaugos*.

⁶ μᾶλλον δὲ *mallon de* can mean both “more,” in the sense of “in addition to,” or “rather,” which contrasts the previous statement with the following one. It is not necessarily clear which the author intends in this case, though I would suspect that it is the former.

⁷ πλείονας λόγους *pleionas logous*. Here again is that loaded word, *logos*. It could also mean reckonings, reasonings, or rightness.

⁸ Five bounds of Kronos in Aries, making a total of five.

⁹ Five bounds of Kronos in Taurus, making a total of ten.

¹⁰ Six bounds of Kronos in Gemini, making a total of 16.

4. Concerning the Faces in the twelve *Zōidia* which the Seven Stars hold according to Decans*^{9 - 13}

(Greek Text p. 15, ll. 4-19)

As for the faces of the seven stars from the forming of the decans by *zōidion*, in which they rejoice as if in their own dwelling places, it will be necessary to arrange them in the order according to the 7-zone system.¹ Through this [method] the [star] presiding and managing is grasped, making the beginning from Aries and counting up every 10 degrees, until the sought after star [is reached]. Indeed, I say the first decan is always given to Ares, the second to the Sun according to the order of presiding and managing, the third to Aphrodite. Then, in order, one must give the first for Taurus to the star of Hermes, then to the Moon, then to Kronos. And for Gemini the first to Zeus, the second to Ares and the third to the Sun, and so on for the remaining, in accordance with the order² of the seven zone system. In order to quickly find the face of the sought for star, we have also made a canonical table of these as written below.*

** Alternate version of lines 1-19 (in notes to Greek Text):*

Concerning Decans or Faces of the 7 Stars.

That the decans of the *zōidia* are called faces of the 7 stars. For they also rejoice in these just as if [they were] in [their] own houses. And so the face of Ares — for one must always give it first — the 1st decan of Aries, Sun the 2nd, Aphrodite the 3rd. The 1st decan of Taurus is the face of Hermes, the 2nd Moon, the 3rd Saturn; then the 1st decan of Gemini is the face of Zeus, the 2nd Ares, the 3rd Sun, and so on, as the rest in accordance with the number of the seven zones. A canon of it follows for easy discovery.

¹ That is, the Chaldean order: Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon.

² ἀριθμός, lit. number

The Faces of the Zōidia

♈ Aries		♉ Taurus		♊ Gemini		♋ Cancer		♌ Leo		♍ Virgo	
Face	Dg.	Face	Dg.	Face	Dg.	Face	Dg.	Face	Dg.	Face	Dg.
Ares	10	Hermes	10	Zeus	10	Aphro- dite	10	Kronos	10	Sun	10
Sun	20	Moon	20	Ares	20	Hermes	20	Zeus	20	Aphro- dite	20
Aphro- dite	30	Kronos	30	Sun	30	Moon	30	Ares	30	Hermes	30
♎ Libra		♏ Scorpio		♐ Sagit.		♑ Capri.		♒ Aquar.		♓ Pisces	
Face	Dg.	Face	Dg.	Face	Dg.	Face	Dg.	Face	Dg.	Face	Dg.
Moon	10	Ares	10	Hermes	10	Zeus	10	Aphro- dite	10	Kronos	10
Kronos	20	Sun	20	Moon	20	Ares	20	Hermes	20	Zeus	20
Zeus	30	Aphro- dite	30	Kronos	30	Sun	30	Moon	30	Ares	30

Scholia for Chapter 4

(Greek Text p. 104, ll. 18-25, p. 105, ll. 1-10)

*9.¹ The aforesaid co-rising [stars] in the zodiacal circle lie under these decans. They also have the faces of the seven stars, which have sympathy with the stars lying upon them. Such as, assume the Sun is in the 10th degree of Aries, the first decan in the face of Ares; since we have found the Sun to signify things to do with the soul, we find his soul (the one whose Sun is at 10 Aries) manly, high-spirited, delighting in battle, loving arms and such things. But again, if it should happen that the Sun is in the 20th degree of Aries in the second decan, the face of the Sun, it signifies that such a one is bright in soul, loving fame, loving honor and not at all delighting in battle. And again if it should happen that the Sun is in the 30th degree of Aries, in the third decan, the face of Aphrodite, it signifies that such a one has a feminine soul, woman-shaped, shameful, lustful, and such things. So see how three divisions in one zōidion indicate one thing concerning matters of the soul. The outcomes² rely also on the decans, [stars] co-rising with them and the faces.

(Greek Text p. 105, ll. 11-28)

*10. Faces mean the decans, which are ten degrees; the first has 10 degrees, or once ten; the second 10 [degrees], which becomes twice ten, or 20, as arrayed; the third 10 [degrees], which becomes the

¹ This scholion is almost verbatim in Antiochus of Athens, *The Thesaurus*, Chapter 10, first two paragraphs. These may be the words of Teucer the Babylonian (see *Astrological Record of the Early Sages in Greek*, pp. 71-72.)

² τὰ ἀποτελέσματα *ta apotelesmata*, astrological effects.

sum of 30.

*11. Since each of the *zōidia* is divided into three decans by ten degree [increments], and in the forming of each decan a face of one of the seven stars is manifested in which it rejoices as if it were in the whole zodiacal house itself, now let us give over the method of reasoning¹ concerning this, which is similar to the aforesaid presiding and managing. For beginning from Aries, we may assign its first decan to Ares, on account of Aries being the house of Ares, the second decan to the Sun, and the third to Aphrodite; the first decan of Taurus to Hermes, the second to the Moon, and the third to Kronos; and so on in the same order. Of course to see it at a glance, we have set forth the following canon.²

(Greek Text p. 106, ll. 1-19)

*12. [We say] that the seven stars, the planets, are called faces in their own rhythm,³ taking power again and again by the three decans in each one of the twelfth parts.⁴ The [stars] co-rising sympathize with these seven and become sympathetic to the three decans, and by means of decanic powers the co-rising [stars] become changed themselves. For just as the Sun when in the [face] of Ares by reason of [its being] in the first decan of Aries clearly has another power which the present chapter speaks to, so again the same Sun, when in the second decan, takes another strength which it clearly has in itself and by itself.⁵ Similarly, the co-rising [stars] are strengthened, either for good or ill. And like these, know clearly [that] as faces of all of the thirty-six decans of the twelve *zōidia*, the <seven>n planets themselves [operate] according to their own rhythms and own natures, if indeed the . . . altering at the same time for the decans. . .⁶ in ten degrees rejoicing a a a.⁷

(Greek Text p. 106, ll. 20-28, p. 107, ll. 1-9)

*13. First Ares takes decanic degrees in Aries as house-steward [of Aries], although it is third in the order of the seven zones which has Kronos first. For thus we say: in the first zone is Kronos, in the second Zeus, and the rest in order. So after Ares, as second, the Sun takes [its decanic portion as] fourth in order, as we said; then Aphrodite third, which is in fifth place according to these schemes. After this Hermes begins the decans of Taurus, having sixth place in order, after it the Moon. Then again Kronos from the beginning until the seven-zone cycle and order is completed. And the seven planets revolve in such a way into the decanic degrees of the twelve *zōidia*. For since the beginning has happened from Ares, the progression [of the cycle] has continued⁸ up to the 7th degree, whereupon it falls to Zeus; and since Ares is after that [in order], as another cycle begins the 8th degree has been assigned again to Ares, and in sequence up to the

¹ ἐφάδος *ephodos*, an approach or means of approach.

² See the table given on the previous page. [Ed.]

³ διόρρυθμα *idiorhuthma*. ῥυθμός *rhuthmos* is any regular recurring motion, with the additional meanings of proportion, arrangement, condition, or disposition.

⁴ δωδεκατημόριον *dodekatēmorion*. Clearly here the reference is to each sign of the zodiac.

⁵ Because the Sun is the ruler of the second decan of Aries.

⁶ Lacuna. Perhaps continuing the thought that the planets are arranged in Chaldean order for the decans, which change every 10 degrees to the next planet in the order.

⁷ Some text corruption here.

⁸ γέγονε *gegone* lit. "has happened" or become.

14th [degree]; and after this, Ares again possesses the 15th [degree] and so forth.¹

[End of Scholia for Chapter 4]

5. Concerning which of the Seven Stars are Masters of the *Monomoiria*, by *Zōidion*²

(Greek Text p. 18, ll. 3-10)

We distribute³ the *monomoiria* of the stars following the reasoning according to the seven zones, reckoning the first degree of that star, and which *zōidion* it is, and the second after it in the order of the seven zones, and so on in order, until you come down to the degree which the star occupies, combining for yourself the minutes as one degree.*¹⁴ We have laid out a canonical diagram of these.

¹ This last sentence appears to be discussing not the decanic faces but the *monomoiria*, which are mentioned in Chapter 5 (and in a separate table from that of the faces).

² *Monomoiria* are the assigning of individual degrees of the zodiac to a specific planet. The *monomoiria* by *zōidion* assign the same (ruling) planet to each degree of *zōidia* which have the same ruling planet (in modern terms, also known as like-engirding *zōidia*. See chapter 12. Thus Mars, which rules Aries and Scorpio, gets the first degree of Aries and Scorpio; Venus, which rules Taurus and Libra, gets their first degrees, etc. There is another system of *monomoiria*, that of *monomoiria* by trigon, which is discussed in chapter 32.

³ πραγματευτέον *pragmateuteon*, “one must arrange.”

Canon of *Monomoiria**¹⁵

Degrees	♈ ♉	♊ ♋	♌ ♍	♎ ♏	♐ ♑	♒ ♓	♈ ♉
1	♈	♀	♊	♎	♐	♒	♈
2	♉	♊	♋	♏	♑	♓	♉
3	♊	♌	♍	♐	♒	♈	♊
4	♋	♍	♎	♑	♓	♉	♋
5	♌	♏	♐	♒	♈	♊	♌
6	♍	♐	♑	♓	♈	♋	♍
7	♎	♑	♒	♈	♉	♌	♎
8	♏	♒	♓	♉	♊	♍	♏
9	♐	♓	♈	♊	♋	♎	♐
10	♑	♈	♋	♏	♑	♓	♑
11	♒	♉	♌	♐	♒	♈	♒
12	♓	♊	♍	♑	♓	♉	♓
13	♈	♋	♎	♒	♈	♊	♈
14	♉	♌	♏	♓	♉	♋	♉
15	♊	♍	♐	♈	♊	♌	♊
16	♋	♎	♑	♉	♋	♍	♋
17	♌	♏	♒	♊	♌	♎	♌
18	♍	♐	♓	♋	♍	♏	♍
19	♎	♑	♈	♌	♎	♐	♎
20	♏	♒	♉	♍	♏	♑	♏
21	♐	♓	♊	♎	♐	♒	♐
22	♑	♈	♋	♏	♑	♓	♑
23	♒	♉	♌	♐	♒	♈	♒
24	♓	♊	♍	♑	♓	♉	♓
25	♈	♋	♎	♒	♈	♊	♈
26	♉	♌	♏	♓	♉	♋	♉
27	♊	♍	♐	♈	♊	♌	♊
28	♋	♎	♑	♉	♋	♍	♋
29	♌	♏	♒	♊	♌	♎	♌
30	♍	♐	♓	♋	♍	♏	♍

Scholia for Chapter 5

(Greek Text p. 107, ll. 10-13)

***14.** For if by chance Ares occupies 5 or 10 minutes of the first degree of Aries, you will regard these as one whole degree, in the same way also if another star occupies them, you will say the star is in the *monomoiria* of Ares.

(Greek Text p. 107, ll. 14-26, p. 108, ll. 1-8)¹

***15.** The canon of *Monomoiria* contributes to how we ought to interpret the *zōidia* sympathetic to one another, even if they should be unconnected and averse to one another. And in order to know of those like-engirding to one another and [therefore] lessening their own ill results, in being found sometimes in the same houses or equally-ascending and being configured, know well also the 8th, 9th and 10th ch<apter>, and you will understand this canon of *Monomoiria* and the guide for every explanation of Paulus found from the [second] half of the 8th chapter. For the explanation is not found between the beginning and midpoint of the 8th chapter. And such a canon of *Monomoiria* contributes to the applications² of the stars by body alone and equally in applications by figure. For the application is two-fold: either by figure or by body. But in the separations of the stars I do not suppose this canon is useful.³ But, leaving these things alone, know well the 30th⁴ lecture of the explanation⁵ of Paulus, and having examined that [lecture] thoroughly, you will also know these things. The 30th explanation concerns years, months, hours.

[End of Scholia for Chapter 5]

6. Concerning the Sect of the Two Lights

(Greek Text p. 18, ll. 12-17, p. 19, ll. 1-20)

Whereas the whole is administered from the Sun and Moon, and no beings in the Cosmos are born without the mastership⁶ of these stars, it is necessary to teach both the solar and lunar sect, and what has been allotted [to each], and that through these, [the Sun and Moon], all unite. And so the Sun has been allotted the day and the morning rising⁷ and the masculine *zōidia*, and it has as spear-bearers the stars of Kronos and Zeus. The Moon [is allotted] the night and the evening rising⁸ and the feminine *zōidia*, and it has as spear-bearers the stars of Ares and Aphrodite. The proper nature

¹ This scholion appears to be somewhat corrupt textually. The first part explains that, because the *monomoiria* are assigned on the basis of like-engirding *zōidia* (*zōidia* with the same ruler), we can see that those *zōidia* are “sympathetic” even when they are “unconnected” (that is, making no aspect to each other, Aries-Scorpio, for example). The scholion then refers the reader to chapters 8 - 10 of Paulus for information on *zōidia* sympathetic to each by various means. Strangely, it then talks about the concept of application and separation in connection with *monomoiria*.

The reference to the “30th lecture” at the end is puzzling. Clearly there is a problem with the numbers here: chapter 30 is on the Midheaven, chapter 31 is, as the scholion explains, concerned with years, months, and hours (what we call profections). But what has this to do with *monomoiria*? Perhaps the scholiast meant chapter 32, which again brings up the subject of *monomoiria*, this time *monomoiria* by trigon.

² συναφή *sunaphē*, joining together, thus referring to aspects (in the modern sense of the word) which for the Greeks were of two kinds: by body (what we would call a conjunction) and by figure (what we would call any Ptolemaic aspect but a conjunction).

³ This is a somewhat murky section. Saying that *monomoiria* are useful in applications but not separations may have something to do with the individual degrees each planet rules. If planets applying by degree, but not making a traditional aspect, have the same *monomoiria*, they are “sympathetic.” For example, ♂ at 13 ♀ and ♀ at 20 ♀. Both have ♀ as the *monomoiria* of their degree. So even though Aries and Scorpio are unconnected, Mars and Jupiter in this example are connected. But ♂ at 20 ♀ and ♀ at 13 ♀ would not be, because they are separating from each other.

⁴ More likely Chapter 32 in the *Introductory Matters*. See note 1 on this page.

⁵ ἐξήγησις *exēgēsis*, the “explanation” or “narrative;” in other words, the chapter itself.

⁶ δεσποτεία *despoteia*; every birthchart as a whole is ruled by either the Sun or the Moon, depending on whether the birth is diurnal or nocturnal.

⁷ ἑωα ἀνατολή *heōia anatolē*.

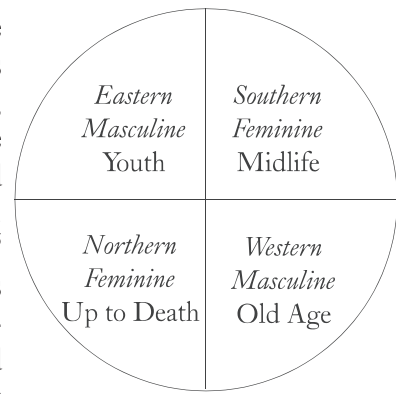
⁸ ἑσπερία ἀνατολή *hesperia anatolē*.

of Hermes is common, rejoicing with the Sun upon the morning rising and with the Moon upon the evening rising. For also this star, having been allotted a common nature, is shown as good with benefic stars but base¹ with destructive ones. The benefic stars are Zeus and Aphrodite, the malefics Kronos and Ares; the star of Kronos because of having an excessively cold nature, that of Ares exceedingly fiery, the nature of Hermes being common. The Sun, Kronos, and Zeus rejoice when in daytime births, in masculine *zōidia* and being productive in good places, especially when Kronos and Zeus rise in the morning. But the Moon, Ares, and Aphrodite [rejoice] in nocturnal [births], rising in the evening and occupying feminine *zōidia*; and these two stars (Ares and Aphrodite) have been appointed as spear-bearers of the Moon.

7. Concerning the Quadrants

(Greek Text p. 20, ll. 1-21, p. 21, ll. 1-3)

The first quadrant, from the hour-marking degree² up to the Midheaven is masculine. The same quadrant is also rising and is called eastern. This signifies the first age of life; I mean, of course, youth. The second (quadrant) from the Midheaven degree to the setting [degree]³ does business⁴ as feminine. It is also southern and of the midday. And it signifies the age after youth, which is mid-life. The third quadrant, from the setting degree up to the *Subterraneous*,⁵ happens to be masculine, named western, called Zephyr. It signifies old age. The fourth quadrant, from the *Subterraneous* up to the hour-marking degree, is feminine and northern, and it signifies very old age up to the event of death. And knowledge given through the sequence of the four pivots is thus: from the hour-marking degree up to the *Subterraneous* is [assigned] to the quadrant of the North. From the *Subterraneous* degree up to the setting is for the West. From the setting degree up to the Midheaven is the culminating quadrant, which signifies the South. And from the Midheaven degree up to the hour-marking [degree] is the Eastern quadrant, which signifies the [places] toward the Orient.



¹ φαῦλος *phaulos*, common, foul or base.

² ὥροσκοπούσα μοίρα *hōroskopousa moira*, that is, the Ascendant.

³ δυνούσα *dunousa*, setting (degree).

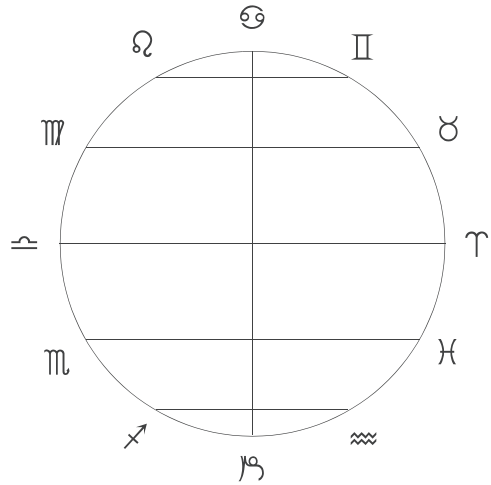
⁴ χρηματίζω *chrēmatizō*.

⁵ ὑπόγειον *hupogeion*, lit. “under the earth.”

8. Concerning the *Zōidia* which See One Another

(Greek Text p. 21, ll. 5-8, p. 22, ll. 1-9)

The *zōidia* which see one another are thus: Gemini*¹⁶ sees¹ Leo, and Leo perceives² Gemini; Taurus sees Virgo, Aries sees Libra in this sequence of reasoning, Scorpio sees³ Pisces while having been seen by it,⁴ Aquarius perceives⁵ Sagittarius and Sagittarius sees⁶ Aquarius. The *zōidia* which [hear and]⁷ see one another contribute to sympathy and friendship and goodwill from men to women and women to men, from fathers to children and children to fathers, from brothers to brothers; and friends to neighbors and comrades, and slaves to masters. They harmonize also for every association and things resembling these.



Zōidia Which See One Another

Scholia for Chapter 8

(Greek Text p. 108, ll. 9-27)

*16. Gemini sees Leo so that the hexagon through Gemini, Cancer, and Leo is good, and in the same way also the one through Sagittarius, Capricorn, and Aquarius. The other hexagons such as Taurus, Gemini, Cancer; or Pisces, Aries, Taurus; or Leo, Virgo, Libra, are not of this kind, but much more resemble the diameter or square, about which he speaks in the chapter after this one,⁸ the one concerning them by figure. For the diameter is inharmonious, because, even though [going] from masculine to masculine, or from feminine to feminine, one however rises while the other sets; and through this it is somehow middling, both harmonious and inharmonious. And the square [is] from masculine to feminine and from feminine to masculine; and on account of this has been altogether established as inharmonious. In the same way also for the hearing and commanding [*zōidia*]; harmonious and good are the hexagons through Virgo, Libra and Scorpio. For Virgo commands, Scorpio obeys; and [also] [the hexagon] through Pisces, Aries, Taurus. But again, the other hexagons

¹ βλέπω *blepō*, to see in the sense of having the power of sight, the physical ability to see.

² ὁράω *horaō*, to see in the sense of perceiving or being aware of.

³ βλέπω *blepō*.

⁴ βλέπόμενος *blepomenos*, the passive participle of βλέπω *blepō*. In this sentence, to follow the sequence of the logic already laid out, Scorpio should not βλέπω *blepō* Pisces but should ὁράω *horaō* it. In this and the following sentence the logic seems to be reversed.

⁵ ὁράω *horaō*.

⁶ βλέπω *blepō*.

⁷ “[hearing and]” added by the editor of the Greek Text.

⁸ Actually, Chapter 10.

are inharmonious.¹

[End of Scholia for Chapter 8]

9. Concerning Those which Command and Obey

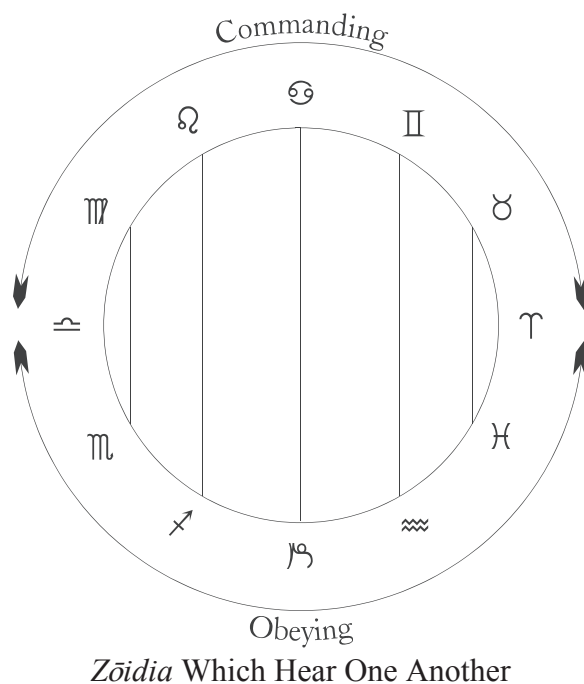
(Greek Text p. 22, ll. 11-13, p. 23, ll. 1-7)

The commanding [*zōidia*] have this order: Taurus commands Pisces and Pisces obeys it, Gemini [commands] Aquarius, Cancer Capricorn, Leo Sagittarius, Virgo Scorpio. The *zōidia* which hear² one another are suitable for the flight of runaway slaves and being away from home, and rumors and announcements at the same time when the Moon has been brought to Hermes or the benefic stars by transit,³ whether in a nativity or in whatever kind of inceptions⁴ which have been created in examinations of this sort.

10. Concerning the Trigons, Hexagons, Squares and Diameters by Figure

(Greek Text p. 23, ll. 10-13)

While the composition of the zodiacal circle is actually of 360 degrees, the side of a triangle⁵ is formed from 5 *zōidia* on the one hand, of 120 degrees on the other, for when the 120 degrees are multiplied by three they result in the 360 degrees of the zodiacal circle.



¹ The two ways in which the sextile between Pisces and Taurus are used as examples appear to be incompatible. On the one hand, the Pisces-Taurus sextile is inharmonious because Pisces and Taurus do not see one another; but the other hand, they are harmonious because one commands and the other obeys (see Chapter 9). The criterion seems to have something to do with crossing the Cancer-Capricorn axis and the Aries-Libra axis: sextiles are harmonious which straddle those lines.

² The editor of the Greek Text has inserted <ὑπ> before ακούω, making the word ὑπακούω *hupakouō*, obey, rather than ακούω *akouō*, hear.

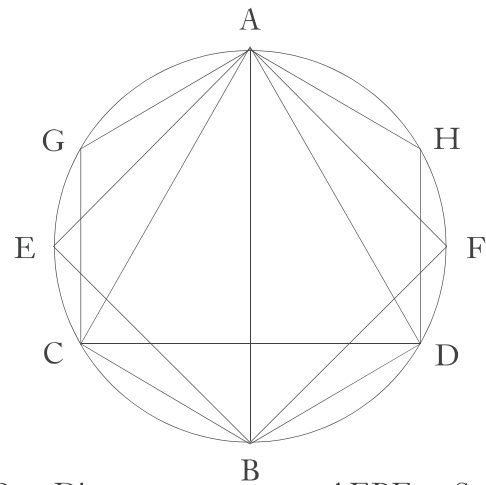
³ παράδος *parodos*; in other words, the Moon and Hermes or a benefic making an aspect while being in signs which command and obey.

⁴ καταρχή *katarchē*.

⁵ “Trine” in modern terms.

(Greek Text p. 24, ll. 1-13, p. 25, ll. 1-7)

The side of the hexagon¹ is formed from 3 *zōidia* on the one hand, of 60 degrees on the other, for 60 degrees multiplied by six results in 360 degrees of the zodiacal circle. The side of a square is formed from 4 *zōidia*, of 90 degrees, for 90 degrees multiplied by four results in the 360 degrees of the zodiacal circle; while the side of a diameter² is formed from 7 *zōidia* on the one hand, of 180 degrees on the other, which when doubled results in the 360 degrees of the zodiacal circle.³ And while (on the one hand) the side of a triangle is harmonious and harmless, that of the square (on the other hand) makes the result of the final outcome discordant and irregular. The hexagon, if found in [*zōidia*] which hear or see one another, this hexagonal three-*zōidia* has the power of a triangle, but when in other *zōidia* [is only] half*¹⁷ [as powerful]. While the side of the diameter has produced oppositions, disputes, and irregularities, when the stars are configured in the same place in the same *zōidia*,⁴ let their presence together be considered as harmonious and effective for each of the outcomes, equal in power to the triangular side; but as for the *zōidia* which have turned out to be standing apart,⁵ these are called averse and unconnected.



AB = Diameter

ACD = Triangle

AEBF = Square

AGCBDH = Hexagon

The Arrangement
of the Figures

Scholion for Chapter 10

(Greek Text, p. 108, ll. 28-31)

*17. And so it is necessary to examine which are actually according to sect and which contrary to sect, and whether figured by a benefic or malefic, and by one in sect together⁶ [with it] or not.

[End of Scholion for Chapter 10]

¹ “Sextile” in modern terms.

² “Opposition” in modern terms.

³ The names of the figures are taken from the amount by which each is multiplied to get 360: thus the *triangle* multiplied by *three*, the *hexagon* multiplied by *six*, the *tetragon* (square) by *four*, and the *diameter* multiplied by *two*.

⁴ In other words, in conjunction, this being the last of the Ptolemaic aspects to be described in this paragraph.

⁵ Those which make none of the preceding aspects.

⁶ συναίρετος *sunairetou* (nominative form συναίρετης *sunairetēs*), not in the Lexicon under that form. There is a word, συναίρετίστης *sunairetistēs*, which has been misspelled as συναίρετης *sunairetēs* in the *Catalogus Codicum Astrologorum Graecorum*, which means “member of the same faction.” From context in this and the Olympiodorus *Commentary*, it appears that a good translation is “sect together.” Planets of the same sect tend to get along better than those of different sects.

11. Concerning the *Zōidia* Unconnected to One Another

(Greek Text p. 25, ll. 9-19)

The position of the *zōidia* unconnected to one another has the numerical interval from 2, 6, 8, and 12,¹ and the *zōidia* taken in such intervals are also called averse to one another. And so the stars found in these *zōidia* become inharmonious. And sometimes they bring about hostile conditions, sometimes separations and banishments when such a condition has befallen all, whether by parents to children, by brothers, by man and wife, by fellowship, or by slaves and masters, and all resembling these.

12. Concerning the [*Zōidia*] Averse and Sympathetic to One Another

(Greek Text p. 26, ll. 3-17, p. 27, ll. 1-13)

The twelfth-parts which are unsympathetic to one another by aversion have sympathy through like-engirding and ascending in the same times. Like-engirding² is when the *zōidia* happen to be of the same star, while equally-ascending [means that] the ascensions [occur] in equal hours from the unseen to the visible. And the intervals of the like-engirding *zōidia*, by the reckoning of the unconnected [*zōidia*], are thus: Aries to Scorpio, Scorpio to Aries; Taurus to Libra and Libra to Taurus; Capricorn to Aquarius and Aquarius to Capricorn.

The orders of the equally-ascending *zōidia* are: Aries to Pisces,³ Gemini to Capricorn, Cancer to Sagittarius and Virgo to Libra. For they are actually through 2, 6, 8, and 12 *zōidia* from one another.

And those neighboring to themselves have sympathy for one another just as if they were placed in the same domicile, while those *zōidia* 6, 8, or 12 intervals away have power⁴ just as if they were in diametrical position, the power being more for those averse [*zōidia*] which are like-engirding and equally-ascending, which come to be active⁵ in this way by position on the right.*¹⁸ For on the one hand, the like-engirding but averse *zōidia* will exert more power, such as Taurus to Libra and Aries to Scorpio, while on the other hand, in the same way it is judged that the equally-ascending *zōidia* [also] exert more power — Cancer to Sagittarius and Capricorn to Gemini. The equally-ascending *zōidia* which are adjacent to each other, likewise will exert the same power on each other as has been said, as if they were positioned in like-engirding or similar configuration.

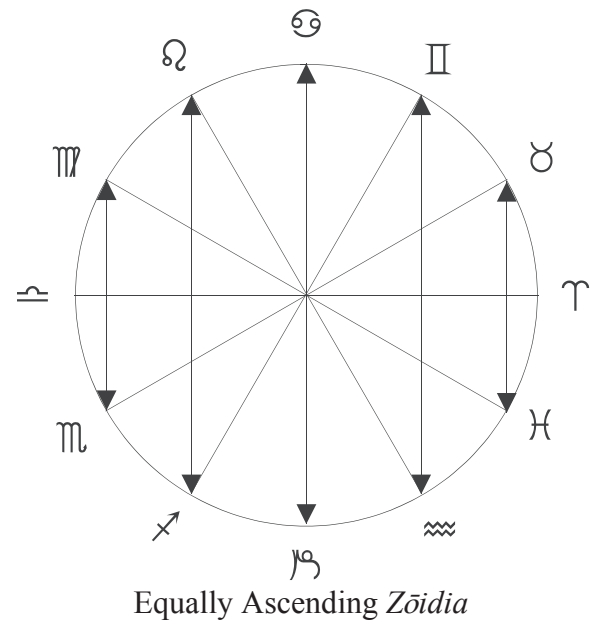
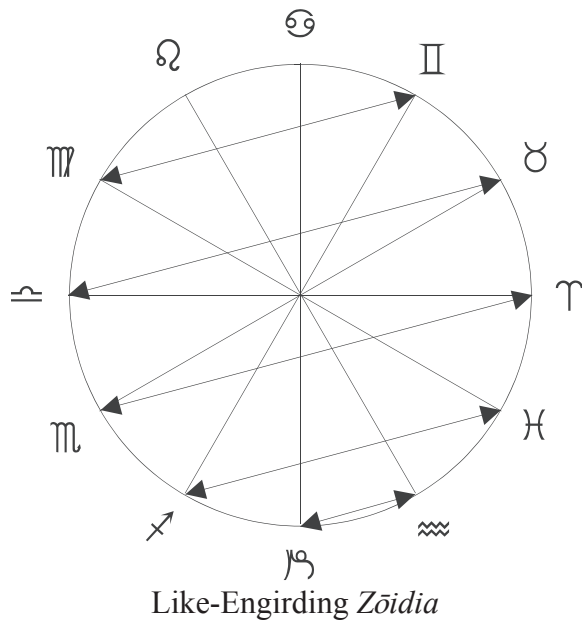
¹ In modern terms such *zōidia* would have 2nd, 6th, 8th, and 12th house relationships to each other. [Ed.]

² In the diagram of the Like-Engirding *Zōidia*, the arrows point to the glyphs of the signs in order to indicate the signs as a whole.

³ In the diagram of the Equally Ascending *Zōidia* there are two points to be made. First of all, the signs as listed do as a whole rise in the same amount of time. Second, the first degree of Pisces rises in the same time as the last degree of Aries, the first of Aquarius in the same time as the last of Taurus, and so forth. In other words, signs equally ascending are contra-antiscia. The diagram is drawn to reflect this reality. [Ed.]

⁴ δύνάμις *dunamis* From the verb δύναιμι *dunamai*, to be able, it generally means strength, power, or ability. It also has the sense of potentiality as opposed to actuality.

⁵ The word ἐνεργειῶν *energeiōn* has been placed by the editor of the Greek Text. The note with it says: “an (or) ζφδιων”, which would make the translation “the *zōidia* coming to be in this way by position on the right.” It is possible the word “ἐνεργεια *energeia*” was chosen by the annotator because of Paulus’ use of δύνάμις *dunamis*, which in Aristotle is used to contrast “potentiality” with “actuality.”



Scholion for Chapter 12

(Greek Text p. 109, ll. 1-4)

*18. Those on the right are said [to be] in leading [position], while those on the left are in following [position].¹ Indeed, those in like-engirding [zōidia], which [normally] have greater contrast,² have more power when placed on the right.

[End of Scholion for Chapter 12]

13. Concerning the Like-engirding and Equally-rising Twelfth-parts which Make Figures

(Greek Text p. 28, ll. 3-12)

The remaining like-engirding zōidia, being in square to each other and thus doubling their beholding, will exert the power of the like-engirding [zōidia] placed by aversion to each other. So Sagittarius is to Pisces and Gemini is to Virgo just as if they were placed on the right and in superior position. And upon the equally-ascending which are [also] configured, Leo will exert more power toward Scorpio and Aquarius toward Taurus. For the zōidia neighboring to each other by like-engirding will exert the same power, just as if they happened to be in a figure.

¹ Leading— ahead or preceding in sign-order; following—succeeding in sign-order.

² πλείονα διάστασιν *pleiona diastasin*, literally, more standing apart or difference. Referring both to the physical separation between the like-engirding signs and to the fact that they have nothing in common by being in the same triplicity or quadruplicity.

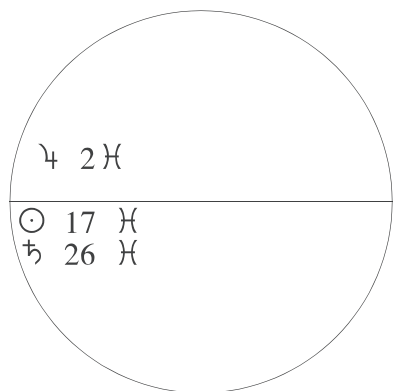
14. Concerning the Phases which the Five Stars make to the Sun¹

(Greek Text p. 28, ll. 15-22, p. 29, ll. 1-5)

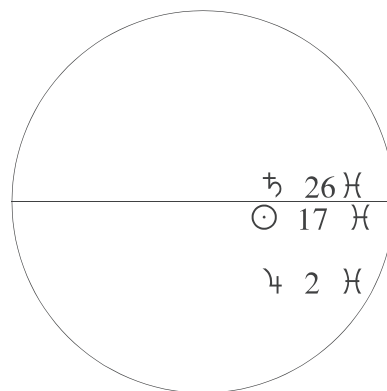
The wandering*¹⁹ stars*²⁰ make phases to the Sun, sometimes [with] morning*²¹ risings and evening settings,*²² sometimes [with] evening risings and morning settings, when their course (cycle) has been borne along to first and second station; from which sometimes they come to be subtractive in numbers and acronycal, other times they are held as additive. And when the stars happen to be at morning rising, let them be perceived as productive² and active³ *²³ toward their specific outcomes from youth. And at evening rising they are productive in their specific outcomes as time goes by.⁴ But when making a morning or evening disappearance,⁵ or retracing their path or declining, they have weak, unprofitable, and insignificant influences.

(Greek Text p. 29, ll. 6-22)

The stars occur as morning risers whenever they may separate from the Sun⁶ by 15 degrees in leading⁷ degrees and/or leading *zōidia*, until they may be found making the move into [the Sun's] right triangle.*²⁴ But [they are] evening [risers] whenever they are distant from the Sun by the aforesaid 15 degrees in following degrees and/or following *zōidia*, until they may be found in [the Sun's] left triangle.*²⁵ And they make a morning setting when they have held an interval to the Sun within the aforesaid 15 degrees while present in degrees rising before the Sun; but an evening [setting] when in [degrees] rising after. And they become conjunct whenever they happen to be in the same degree as the Sun in the same *zōidia*, not being away from it by more or less than 59 minutes. And when more than that, the stars become weak and unprofitable in their specific outcomes, whenever any of them may be within 9 degrees distance of the Sun, whether they happen to be in morning or evening setting.



The Text Example Seen at
Sunrise



The Text Example Seen at
Sunset

¹ This next chapter, with its discussion of risings and settings, is covered quite completely in Olympiodorus, Chapter 9; see especially page 85 and following, and the accompanying notes for a discussion of the etymology of the Greek words “rising,” “setting,” “morning” and “evening.” The astronomy of this is covered in Scholia #21-25.

² ἐνεργής *energēs*.

³ δραστήσιος *drastikos*.

⁴ ἡ πρόβασις τῶν χρόνων *hē probasis tōn chronōn*, lit., “the advancing of the times.”

⁵ Heliacal setting.

⁶ Actually, in modern astrological terms, the Sun is separating from the planet.

⁷ Leading in zodiacal order.

(Greek Text p. 29, ll. 23-4, p. 30, ll. 1-19)

In order to understand the aforesaid more easily, we shall use an example: let the Sun be in Pisces at 17 degrees, let the star of Zeus be in the same *zōidion* at 2 degrees, and let Kronos be in Pisces at 26 degrees.¹ We say that the star of Zeus is [at] morning rising, because it has had dealings with the Sun in the preceding 15 degrees, but Kronos is [at] evening setting, because while in succeeding degrees, it has not stood away from the Sun by the aforesaid 15 degrees. In order to show plainly what has been said, the degrees and *zōidia* preceding the Sun have dealings with the Sun as morning risers until [they come to] the side of the triangle in degrees rising before and on the right portion; but the following degrees and following *zōidia* maintain evening seeing of the Sun until [making] the side of a triangle with the Sun in degrees rising after and on the left portion. And of the stars which become spearbearers*²⁶ to the Sun, they are in preceding degrees and preceding *zōidia* of the Sun, up to the side of a triangle. But those to the Moon are in degrees following her, until they have come to the next *zōidia*.

(Greek Text p. 30, ll. 20-26)

Then the stars which become spearbearers to the Sun are actually productive and stronger, whenever they may be found to rise in the morning with [the] Sun in the same *zōidion* while having dealings in the advantageous places*²⁷ of the nativity, [and] being of the [same] sect or actually being house-steward*²⁸ of the Sun; in the same manner also let [those] for the Moon be known as more active and productive.

Scholia for Chapter 14

(Greek Text p. 109, ll. 5-10)

*19. They say those which wander about are the three, Kronos, Zeus and Ares, as they range all around and stand away from the Sun by every distance.²

*20. The three — Kronos, Zeus, and Ares — which are figured with the Sun by every figuration.

(Greek Text p. 109, ll. 11-28, p. 110, ll. 1-36, p. 111, ll. 1-4)³

*21. On the one hand, one must conceive of the morning rising and the evening setting [as being] for the three stars (that is, Kronos, Zeus, and Ares); but on the other hand, one must conceive the evening rising, evening setting, morning rising and morning setting [as being] for the two, Hermes and Aphrodite.

[A star] is said [to be] acronycal, when the Sun sets, but this [star], such as Kronos, Zeus, or Ares rises. Indeed, for the three stars one must think of morning appearance and evening disappearance. For no one will find morning disappearance and evening appearance for the three of these. For if

¹ The two illustrations help to understand the concept. The Sun has separated from Zeus by 15 degrees. Therefore, at sunrise Zeus rises ahead of the Sun enough so that it is barely visible before sunrise. On the other hand, at sunset, the Sun is so close to Kronos that Kronos is not visible at all before the Sun and it have set. The actual values vary from planet to planet, but this is the idea behind combustion. [Ed.]

² διάστημα *diastēma*; referring to the fact that Saturn, Jupiter, and Mars make all possible (Ptolemaic) aspects to the Sun.

³ The commentary and diagrams added below may be somewhat clearer than the text which follows. [Ed.]

there is a morning disappearance, just as clearly happens in the case of the other two, [Hermes and Aphrodite,] whenever the star should advance¹ again after from the Sun the star's last separation² from the Sun happens, and it should travel upon the Sun itself, this can not happen for these three, because these stars not being moved around³ the Sun itself. How will they make a morning disappearance to it (the Sun) while occurring at the apogee of the epicycle and standing much distance away from it?

For when Hermes and Aphrodite occupy the same point⁴ of the pivot⁵ of the epicycle in the middle motion⁶ of the Sun, whenever [moving] away from the second station, as they drive forward onto the apogee of the epicycle, then they make the morning disappearance for themselves.

But this does not happen in relation to the three.⁷ For the pivot of the same movements happens far from the Sun, and only then at the apogee of the epicycle is the star also together with the Sun⁸ when the evening disappearance happens. After this, when both the Sun and the star come to be at the eastern horizon, the Sun on the one hand, traveling on to the following [*zōidia*], goes out from the pivot of the epicycle. But the star on the other hand, coming back from the apogee of the epicycle, when the Sun in a similar circumstance stands away by 15 or 20 degrees, then the star makes a morning appearance coming back from the apogee of the epicycle; and having made a triangular separation from the Sun, the star, which is going back, yet still in the leading [*zōidia*] of the epicycle, makes a station.

The perigee of the epicycle happens in the same way: when the Sun moves further away, [the star] becomes acronycal, as comes to pass when the Sun is rising while the star sets, or conversely, the star rising when the Sun sets. And when the Sun stands further away, that is to say up to 240 degrees for Kronos and Zeus, but 120 degrees for the leading [*zōidia*], it comes to pass again that the second station happens, the star having gone by the perigee of the epicycle – and this happens according to the arrangement which is parallel [to] where the first station happened. And the first triangle, the one at the first station, is a separation of the star to the Sun by a right triangle. For [the star] stands away from [the Sun] upon leading [*zōidia*]. But the second triangle is left, for the star stands away upon following [*zōidia*].

And while the Sun still travels forward as it draws near to the pivot of the epicycle, the star also still goes forward, and comes to be according to the apogee of its own epicycle. And there the Sun first commingled in the middle;⁹ and again a conjunction happens at the western horizon, and then

¹ προποδίζω *propodizō*.

² ἡ τελεία ἀποστάσις *hē teleia apostasis*, or “furthest elongation?” For inferior planets, when the planet is at its maximum elongation from the Sun and moving at a fast rate of speed towards the superior conjunction. For superior planets, when the planet has made its opposition to the Sun and is at its maximum retrograde speed.

³ Because the epicycles of the superior planets are not tied to the position of the Sun.

⁴ τὸ αὐτὸ σημεῖον *to auto semeion*.

⁵ τὸ κέντρον *to kentron* From the sense of the rest of the scholion, it seems that there are four *kentra* in the epicycle: at apogee, retrograde station, perigee, and direct station. These are the points at which “pivots” in the cycle occur.

⁶ μέση κινήσις *mesē kinēsis*.

⁷ I.e., the three superior planets, Ares, Zeus, and Kronos. [Ed.]

⁸ Whereas for Mercury and Venus the conjunctions take place both at apogee and perigee.

⁹ ἐνθα καὶ πρότερον τῷ μέσῳ συνέμιξεν Ἥλιος *entha kai proteron toi mesoi sunemixen Helios*. The verb “commingle” is a new term in this text. Could it be referring to the place where the planet heliacally rose from the Sun after the apogee and could be seen to be “commingled” with the Sun?

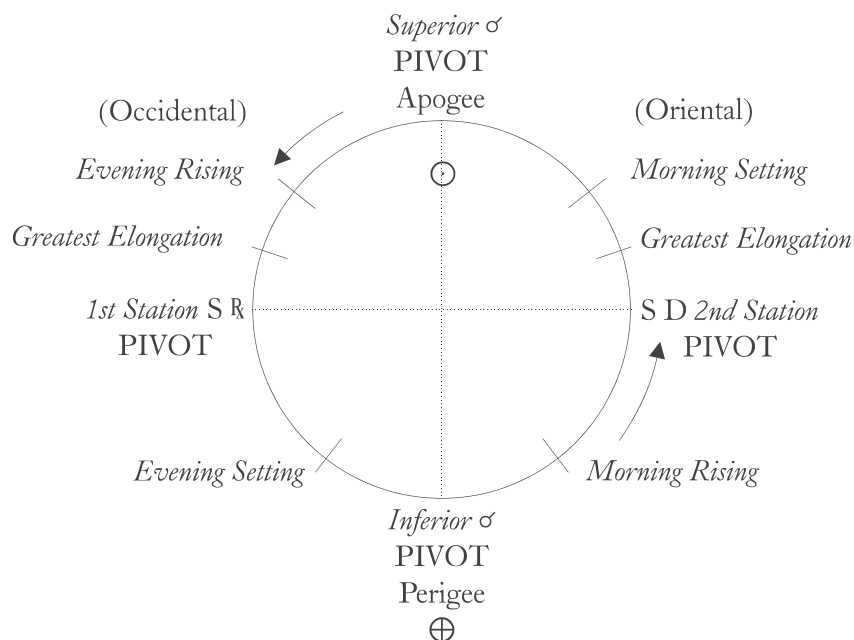
there is said [to be] a disappearance. For it is now unseen,¹ since appearing² before, the Sun having come together with it; as clearly³ it is hidden. And this is not to say that [there is] an evening appearance for these three. And so in vain should one declaim in this [way] [about] saying that for the three of these [there is] evening appearance or morning disappearance, as if they are perceived of and happen like the other two.

¹ ἀφανής *aphanēs*.

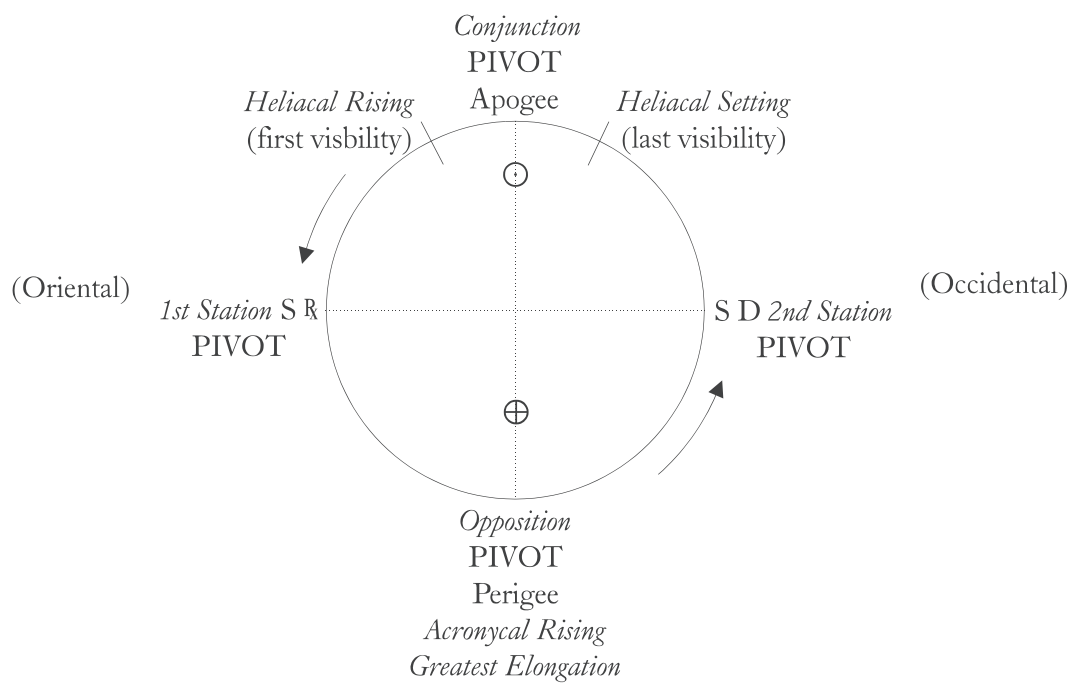
² φαινόμενος *phainomenos*. This is true *phasis*, as opposed to visible *phasis*. (Ptolemy calls the conjunction of a planet with the Sun its “true appearance.” However, we can only see the planet once it is a certain distance away from the Sun, in its “phase of visibility.”)

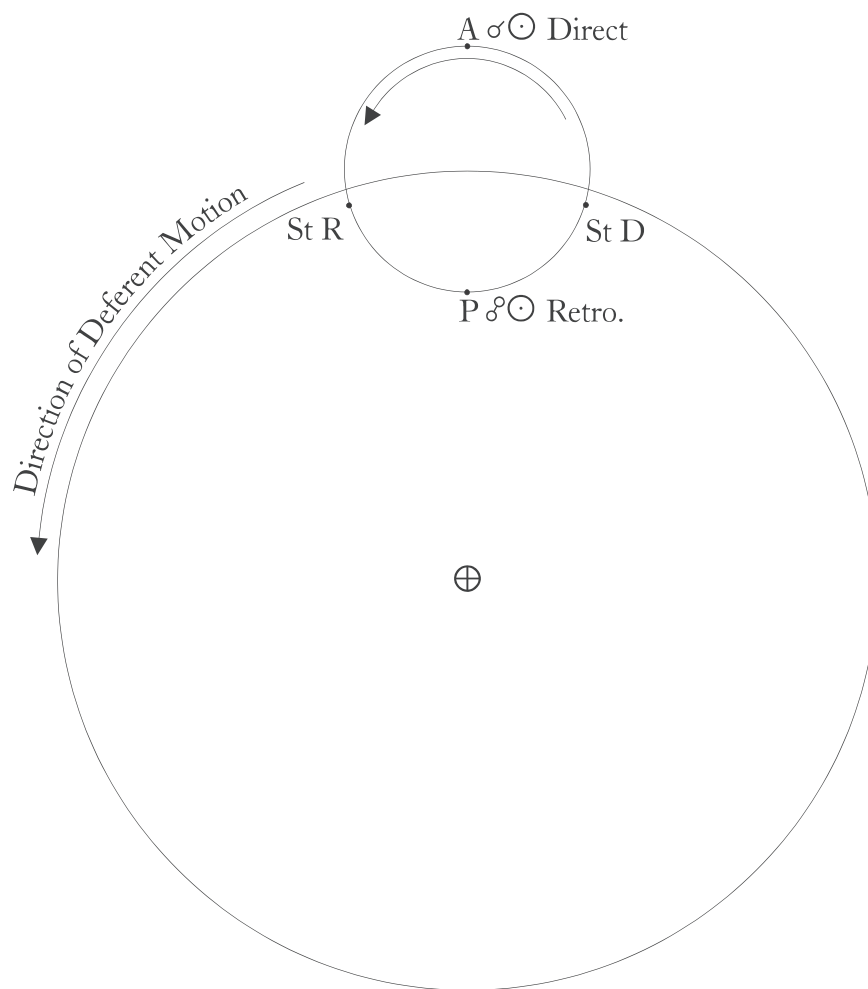
³ δῆλον *dēlon* from the verb δηλόω *dēloō* to show, manifest, perhaps in the physical sense of being visible, whereas at the conjunction the appearance is not visible. Does the juxtaposition of δῆλον *dēlon* and κρύπτομαι *kryptomai* (be hidden) suggest a play on words?

The Cycles of the Inferior Planets (Mercury and Venus)



The Cycles of the Superior Planets (Mars, Jupiter, and Saturn)

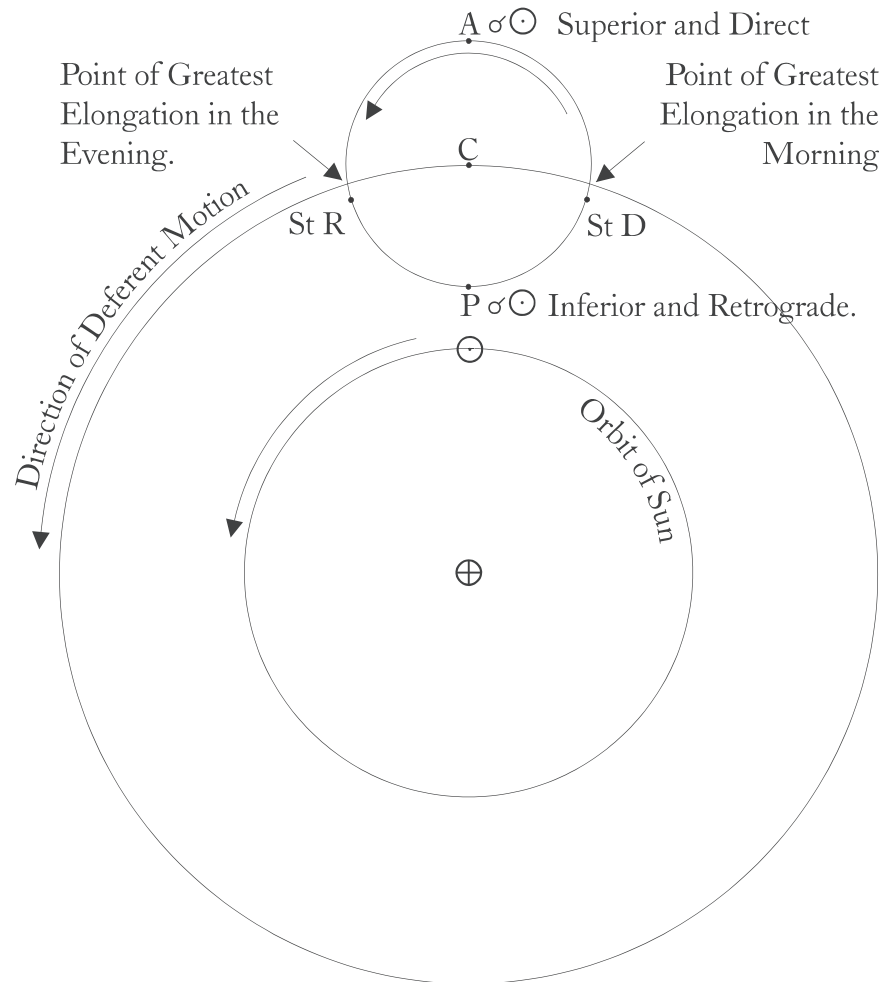




Geocentric Motion of the Superior Planets

[Commentary on the Above Diagram by the Editor] For the superior planets, σ , μ , and τ , the large circle is the deferent. Its period of rotation is approx. 2 years for σ , 12 years for μ , and 29 years for τ . The deferent rotates in the direction of the signs. The small circle is called the epicycle. It also rotates in the direction of the signs and its period of rotation is exactly one synodic cycle with the Sun such that when the planet gets to A (Apogee, farthest point from the Earth) on the epicycle, it is always conjunct the Sun. Likewise, when it gets to P (Perigee, the point closest to the Earth), it is always retrograde and opposed to the Sun. The point marked St R is the location of the planet's retrograde station which occurs when the combination of the epicyclic motion and the motion of the deferent causes the planet to come straight at the Earth. The point marked St D is the place where the same combination of motions causes the planet to be carried straight away from the Earth. As the planet is carried from St D toward A, it begins to gain in speed as the epicyclic motion is added to the motion of the deferent. As the planet is carried past A, it begins to slow down until it reaches St R where the epicyclic motion begins to be subtracted from the motion of the deferent. This is where the planet begins to be "subtractive in numbers." At the point P the planet attains its maximum

retrograde motion. And passing P it begins to slow down in its backward motion until it reaches St D. And shortly after St. D the epicyclic motion begins to add to the motion of the deferent and the planet is “additive in numbers.” If we consider the motion of the deferent to be the average motion, “subtractive in motion” is simply less than the average while “additive in motion” is greater than the average motion.



Geocentric Motion of Venus and Mercury

[Commentary on the Above Diagram by the Editor] The motion of Venus and Mercury is in many respects similar to the motions of the outer planets with the following important differences. First the motion of the deferent is tied to that of the Sun in such a way that Point C which is the center of the epicycle is always conjunct the transiting Sun. Thus the deferents of Venus and Mercury have exactly the same period as the Sun. The epicycles have periods which correspond to the periods of the heliocentric orbits of Venus and Mercury around the Sun according to modern Astronomy. The consequence of this tying together of the motions of the deferents with the motion of the Sun is that Venus and Mercury can never oppose the Sun. They can only conjoin it. When Venus and Mercury are at Point A (Apogee), they conjoin Sun above their deferents and they are direct in motion. When

they are at point P (Perigee), they conjoin the Sun below their deferents and they are retrograde in motion. Therefore, the conjunction at A is known as the “superior conjunction” and the conjunction at B is known as the “inferior conjunction.” When the epicyclic motions of Venus and Mercury carry them across their deferents, we have the points of greatest elongation which are just before the St R point and just after the St D point. The mechanics of these planets being additive and subtractive in numbers is identical to that of the superior planets.

(Greek Text, p. 111, ll. 5-21)

***22.** One must see that, whensoever the Sun comes behind Zeus, Kronos, or Ares, when it is 15 degrees away from those, those stars are said [to be] setting. Whenever [the Sun] should overtake these completely by degree, they are said [to be] under the beams. Whenever the Sun stands away from these by 15 or even 10 degrees, those stars are said [to be] morning risers. Whenever opposing any of these three, it is called acronycal. Acronycal means that while the Sun sets this one appears. This is not so for Hermes and Aphrodite, for they are always close with the Sun, and whenever they are advancing,¹ these overtake the Sun. And whenever they overtake this one by degree, they are called under the beams. Whenever they stand away from that one (the Sun) by 15 degrees, they are called evening risers. Whenever they pause at the first station and retrace their path,² the Sun overtakes these, and whenever it overtakes them by degree, they are called under the beams. Whenever it stands away from these by 15 degrees, they are called morning risers.

(Greek Text p. 111, ll. 22-31)

***23.** Especially if they should also be of the [same] sect, on a pivot, lying in their own places. But if not they are blunted in force.

***24.** Hermes and Aphrodite make neither triangle nor hexagon nor any figure to the Sun. How so? One stands away 22 degrees,³ the other 48? They form a hexagon with each other, whenever one stands away from the Sun in following [*zōidia*] around 22 degrees, but the other is 48 [degrees] away from the Sun in preceding [*zōidia*]. For they come to be even more than 60 [degrees], which is a hexagon.

(Greek Text p. 112, ll. 1-15)

***25.** He says this is not good. For when these three stars stand away from the Sun at evening [they are in] a left triangle which is powerless, just as if traveling in company with it (the Sun) and then standing away, through their being overtaken by the Sun. But for the two (Hermes and Aphrodite), not [even] a whole triangle or other figure to the Sun happens.

***26.** For spearbearers to the Moon also occur, [and they occur] both in the preceding and following [degrees] in the same *zōidion*; for up to then we say the star [has] a morning or evening rising,⁴ until the Moon should come out of the *zōidion* during the time that the stars have made phases to it.

¹ προποδισμένος *propodismenos*, lit. “advancing the foot.” The noun, ὁ προποδισμός *ho propodismos*, has the meaning of “direct motion” in the Lexicon.

² Go retrograde.

³ The Greek says 22, not 28 which is the actual greatest elongation of Mercury from the Sun.

⁴ With respect to the Moon.

*27. That is to say, in the *Hōroskopos* or in the Midheaven. For these are called advantageous places.

*28. Whenever something has the Sun in its own house, then it is called the house-steward of it.

[End of Scholia for Chapter 14]

15. Concerning Stations

(Greek Text p. 31, ll.1-18)

The stations of the stars are different, and do not come to be in the same way. [The stars of] Kronos, Zeus, and Ares make their first station when they stand 120 degrees away from the Sun, more or less, and appear in a right-hand triangle to it; and moving more slowly, they revolve at the same degree until, retracing their path, they become subtractive in numbers;*²⁹ their first station turning itself at the subtraction of numbers but the second at adding. And generally*³⁰ the aforesaid three stars come to be subtractive in numbers whenever they stand 6, 7, or 8 *zōidia* away from the Sun; and when appearing at its diameter, within 180 degrees, which is 7 *zōidia*, they have the acronycal appearance*³¹ from the solar ray; and having gone on further in their paths, they subtract in numbers and seem greater in their circumference, taking the radiant light from the ray of the Sun.

(Greek Text p. 31, ll. 18-31)

But the second station of the aforementioned stars comes to be whenever they are distant by 120 degrees, more or less, in the portion which succeeds the Sun's ray, when the stars have happened to be in a left-hand triangle with the Sun. When they have begun to move forward in their paths at this figure, they make a swifter motion and become additive in numbers, for which reason, properly, [these positions] have been called stations. And so (on the one hand) the first [station], when the stars retrace their steps from standing and become subtractive in numbers, has been called the subtractive station. But (on the other hand) the second [station], from its standing and adding in numbers with swifter motion, has been called the additive station. The stars are called acronycal when, having obtained the diameter with the Sun, they rise after its setting.

(Greek Text p. 31, l. 31 - p. 32, ll. 1-9)

The [star] of Ares alone moves itself in deviation from the rule¹ *³² when it is about to station. It makes the first irregularity when at morning rising it stands apart from the Sun by 82 degrees, being carried to the first station. But the second [occurs] when it appears at evening rising, standing apart from the Sun by the same 82 degrees, being carried from the second station and adding in numbers. These have been called irregularities*³³ because the star makes its movement irregularly when setting down upon these figures.

(Greek Text p. 32, ll. 9-23)

This star always, whether it is making the first irregularity or the second, whenever*³⁴ it makes

¹ ἀνωμαλώς *anōmalōs*, “anomalously,” meaning irregularly, not stationing at the trine as the previous paragraph stated.

a baleful aspect¹ to the Sun, strips away paternal abundance and brings ruin to the father himself. In addition to these it also becomes a cause of injuries or suffering, especially concerning the eyes or madness. The sufferings also concern either the father or the nativity² itself. For if the Sun is helped by benefics,³ such as Zeus or the Moon, being figured by them, or [being] on a pivot, or in benefic [places], then the father is unharmed and one will look to the nativity for the harm concerning vision or the reasoning faculties for the Sun is lord of these. But if the Sun should be afflicted while the *Hōroskopos* is helped, the father is destroyed; for the Sun is analogous to the father, the *Hōroskopos* to the child. The Moon also, when suffering, does the same for the mother.

(Greek Text p. 32, ll. 23-30, p. 33, ll. 1-2)

But the [stars] of Aphrodite and Hermes have a different change of position in the movement of their stations. For the first station comes to be in different degrees for these two stars. [Aphrodite] stations whenever it stands 48 degrees away from the Sun in the following part. For then it begins to move back and subtract in numbers making slower movement, until, after making a conjunction to the Sun, it should arrive at⁴ morning rising. And when it should separate the same 48 degrees from the Sun, it will make the second station.

(Greek Text p. 33, ll. 3-12)

But the star of Hermes makes its first station whenever it stands 22 degrees away from the Sun in the following *zōidion*. Then it will begin to move back in like manner making slower movement, until, after conjoining the Sun, it should arrive at⁵ the morning rising. When it stands the same 22 degrees away from the Sun, it will make the second station. The [star] of Aphrodite does not stand away from the Sun by more than two *zōidia*, but Hermes [only] up to one *zōidion*. The *Handy Canon*^{*35} of Claudius Ptolemy will present the precise values of these.

Scholia for Chapter 15

(Greek Text p. 112, ll. 16-22, p. 113, ll. 1-15)

***29.** For after the first station, it subtracts more for the zodiac moving in the epicycle at perigee; for while at perigee, the daily movements subtract several minutes in the zodiac.

***30.** For, after adding up to 4 *zōidia*, it stations under these circumstances, and after this it begins to subtract, the Sun preceding on the 5th or even 6th *zōidia* after it.

***31.** When they come up after the acronycal rising, away from the perigee of the epicycle into the apogee, so that the second station may come to be.

***32.** For this one [Ares] does not station in 120 degrees, but in either 82 or 84 degrees. On which account it is said to station irregularly. And this happens on account of its swift average motion; for

¹ κατοπτρεύω *katopteuō*, lit., ‘to spy out’ or ‘reconnoitre’.

² When ‘nativity’ is used in this manner, it refers to the native rather than the chart of the native. [Ed.]

³ While being balefully aspected by Ares.

⁴ καταντάω *katantaō*, lit., come down to.

⁵ καταντάω *katantaō*.

it is moved LA¹ upon the epicycle.

*33. Because the degrees in which this one makes the station are not definite.²

*34. So that a square to it comes to be; for, after the station in the 82nd degree [when] it has come after [another] 8 degrees to 90, it will be square to the Sun.

*35. For in such a canon³ the greatest addition and subtraction⁴ of these comes to be revealed from the canons of the irregular motion.

[End of Scholia for Chapter 15]

16. Concerning the Figures which the Moon Makes to the Sun⁵

(Greek Text p. 33, ll. 15-25, p. 34, ll. 1-20)

The figures of the Moon, which are called phases,⁶ *36 are ten: *Concurrence*, *Coming Forth*, *Emergence*,⁷ *Crescent*, *Half-moon*, *Gibbous*, *Whole Moon*,⁸ *Gibbous again*, *Second Half-moon*, and *Crescent*. Some say there is also an 11th phase, calling it “*With Full Light*” or “*Full Moon*.”⁹

The *Concurrence* is whenever the Moon happens to be in the same degree and the same *zōidion* as the Sun. *Coming Forth*, whenever it goes one degree past the Sun. *Emergence*, when it goes beyond 15 degrees. *First Crescent* appears whenever the Moon stands 60 degrees away from the Sun in the following part, actually being on the side of a hexagon. *First Half-moon*, whenever the Moon stands 90 degrees away from the Sun in the following part actually being on the side of a square. *First Gibbous* is whenever the Moon stands 120 degrees away from the Sun in the following part set down on the side of a triangle. *Full Moon*, whenever it happens to be 6 *zōidia* away from the Sun, or 150 degrees, in following [*zōidia*] but not yet having made the diameter. *Whole Moon* is whenever in following *zōidia* the Moon stands 180 degrees away from the Sun set down on the position of the diameter, which is called the “*Whole Moon Bond*.”¹⁰ *Waning* is whenever the Moon goes beyond the diameter with the Sun by one degree and is called *diminution*¹¹ until 60 degrees.¹² *Second Gibbous* is whenever it stands 120 degrees away from the Sun from the part behind, set down on the

¹ The note accompanying the text says (in Latin): “LA. (LA) seems to pertain to a figure not transmitted to us.”

² ὠρισμένης *horismenas*, from ὠρίζω *hōrizō*, ‘to separate from’, as a boundary, to delimit; meaning that there is no set amount of degrees at which the station is made.

³ Presumably a reference to Ptolemy’s *Handy Tables*.

⁴ In other words, the entire range of motion of a planet, from fastest to slowest.

⁵ This chapter, and Chapter 15 in Olympiodorus, which comments on it, together give an excellent picture of what the phases of the Moon meant to Greek astrologers.

⁶ The word in Greek is φάσεις *phaseis*. It means appearances, but has come down to us in English as the phases of the moon. The scholion for this sentence explains this further.

⁷ ἀνατολή *anatolē*.

⁸ πανσέληνος *panselēnos*.

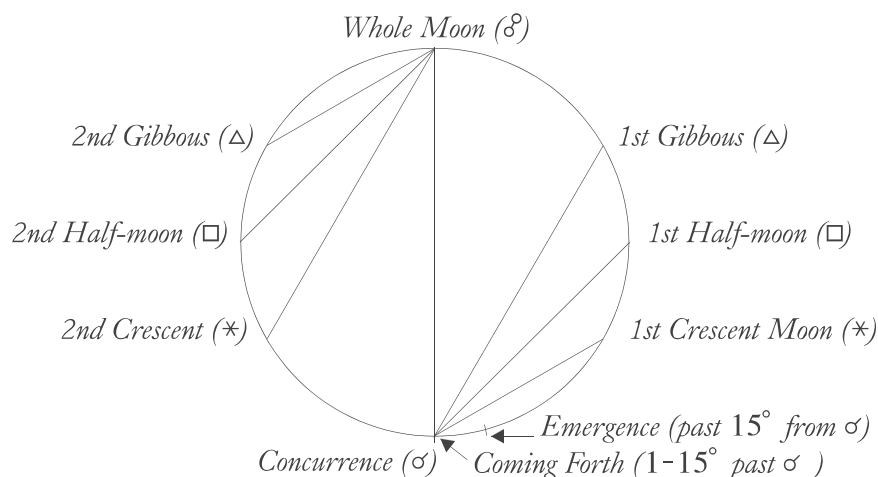
⁹ πλησισέληνος *plēsiselēnos*.

¹⁰ It is interesting that σύνδεσμος *sundesmos*, ‘bond’, also means ‘conjunction’ when referring to parts of speech. Is there a connection (no pun intended) between the effects of the *Conjunction* and the *Whole Moon*? See Olympiodorus, p. 92, where he calls the *Conjunction* “a concurrent bond.”

¹¹ μείωσις *meiōsis*.

¹² Some texts have 30 degrees.

side of a triangle. *Second Half-moon* is whenever the Moon again, from the same part,¹ stands 90 degrees away from the Sun actually being on the side of a square. *Second Crescent* is whenever it stands 60 away from the Sun from the part behind on the side of a hexagon.



Greek Text p. 34, ll. 20-24, p. 35, ll. 1-16)

From which, properly, the names for them have been coined by analogy with the figures they make.² For the *Concurrence* was so called from the coming together of the Moon to the Sun and running along the same path with it.³ *Coming Forth* was so called from the Moon's going out from the Sun, since when it has gone beyond it (the Sun) by one degree, it begins to appear to the Cosmos, though not to us.⁴ *Emergence* is whenever, having gone past 15 degrees, it appears to take on light as a slender line. *Crescent*⁵ was so called since it appears to take on the shape like itself; for the moon itself is⁶ a month,⁷ since it makes a monthly emergence. The *Half-moon* was so called since it appears to become cut in two parts at half of its full light. *Gibbous*⁸ was so called since from both parts the sight of its light appears convex-shaped. *Full Moon* was so called when it appeared from 6 *zōidia* away,*³⁷ but *Whole Moon* because it has been filled with the light from the beams of the Sun appearing at its diametrical position, having the whole brightness of the light filled up; whence, when it has become a *Whole Moon*, it appears itself in the form of a circle like the Sun's. *Waning*

¹ Meaning a part of the zodiac behind the Sun, as in the *Second Gibbous* example.

² Literally, the Greek reads "Whence it has coined the names properly by interchange of the figures." ὀνοματοποιία *onomatopoiia*, like our English word 'onomatopoeia', means the coining of a word in imitation of a sound; with the sense of this sentence, it appears to mean coining the word in imitation of what it does. Another variant of the text has τὰ ὀνόματα *ta onomata*, the names, instead of *onomatopoiia*, which would translate the sentence as "Whence it had the names properly by interchange of the figures."

³ A *concurrency* is συνόδος *sunodos* in Greek, meaning literally, "with the path." The word 'concurrency' incorporates the idea of the Moon "running along the same path" with the Sun. Our modern term is conjunction.

⁴ γέννα *genna*, "coming forth," is also the word for birth, when a fetus which has been invisible "comes forth" into the world.

⁵ μηνοειδής *mēnoeidēs*, lit. "moon-form.." Was the crescent the ideal shape for the Moon?

⁶ That is, "represents."

⁷ There is a play on words in Greek here, for the word for month, μείς, μηνός *meis*, *mēnos*, clearly is related to the word used here for month, μῆνη *mēnē*, which also refers to the shape of the crescent moon.

⁸ Literally, "humped on both sides" The Latin from which gibbous comes, *gibbosus*, means "humped."

was so called since, having gone beyond the rays at diameter, it has from that point a *waning* and diminution of its lights.

Scholia for Chapter 16

(Greek Text, p. 113, ll. 16-18)

*36. It is said that these are appearances, because they come to appear at the standing away with the Sun.

*37. But coming to be of whole light.

[End of Scholia for Chapter 16]

17. Concerning the Separation and Application which the Moon Makes to the Wandering Stars

(Greek Text p. 36, ll. 3-13)

Since the reckoning concerning application and separation happens to be varied,¹ it is necessary to lay out the teaching concerning it. It holds thus: if the Moon happens to be in a greater degree than a star in the same *zōidion*, she has made a separation from it, just as if a star which has dealings with the Moon, actually being in the same *zōidion* but having more degrees than she does, itself admits of an application by the Moon. In the same way, if the stars have been found in the *zōidion* following or leading the Moon, actually being within 30 degrees, they hold to the reckoning of separation and application.²

(Greek Text p. 36, ll. 14-17, p. 37, ll. 1-8)

For the sake of an image:³ the Moon being in Sagittarius in the 20th degree, Ares in Scorpio in the 20th degree and Aphrodite in Capricorn in the 20th degree, we say that the separation of the Moon from Ares has come to be, and that application to the star of Aphrodite has been made.

But thus one must treat occurrence of separation or application when, by presence together, the stars are in the same *zōidion* as the Moon. Let us say: the Moon is in the 10th degree of Taurus, the [star] of Hermes in the 9th degree, that of Zeus in the 11th. We say indeed that the Moon has made a separation from Hermes and applies to the star of Zeus.

(Greek Text p. 37, ll. 9-21)

The reckoning concerning separation and application is always most efficacious when acting in an arc from the first to 3rd degrees,*³⁸ as far as the form of the outcomes is concerned; the second

¹ πολυτρόπος *polutropos*, lit., “turning many ways.” This adjective, with the sense of “shifty” or “wily,” is applied to Odysseus in the opening lines of the *Odyssey*. Thus, there are many different ways to look at and apply the concepts of application and separation.

² In other words, they fit the criteria for application and separation. The 30 degrees refers to the 15 degrees on either side of the exact aspect.

³ εἰκὼν *eikōn* is the Greek word used here. The more normal word when illustrating a point is ὑποδείγμα *hypodeigma*, “example.”

<tier>¹ of the aforesaid tabulation of degrees is that having the number from the first degree up to an arc of seven degrees; the third, in efficacy, from the first degree to the 15th; <the> fourth conducts business,² according to the reckoning concerning separation and application, from the first degree up to the 30th. Either separation or application being taken <from these> latter variances³ possesses efficacy after long amounts of time and not from youth, I mean making the accomplishment⁴ of what will be, whether good or base, from middle age or even in old age.

(Greek Text p. 38, ll. 1-6)

We will also use another paradigm for recognition of the reckoning concerning separation and application. Let us say: Moon in Libra in the 13th degree, the [star] of Ares in the 6th degree, the [star] of Zeus, in the same *zōidion*, in the 20th degree. The Moon has separated from Ares and begun to apply to Zeus within the reckoning of a seven-degree arc.

(Greek Text p. 38, ll. 7-16)

When the form of separation and application is being treated according to figures and to wind, taken in relation to the stars partly by triangle, partly by hexagon, and partly by square and diameter, the application has dealings by triangular side within 120 and 117 degrees, by hexagon within 60 and 57 degrees, by square within 90 and 87 degrees, by diameter within 180 and 177 degrees, whether by right or left figure of the stars actually being in relation to the Moon.

(Greek Text p. 38, ll. 17-27)

For example: so for the triangular side, let it be given that the Moon is in the 15th degree of Aries, Zeus in Sagittarius in the 18th or even 15th degree. We say the application of the Moon to Zeus has come to be by a right triangle. One must conceive of the Moon being configured by degree to the stars in the same way also for the rest of the sides.

This application or separation of the Moon to the stars which happens with regard to the motion of the wind^{*39} has its own treatment, namely the Moon rising up and coming back together in the path of the wandering stars sometimes with the same wind, but sometimes with a different one.

(Greek Text p. 39, ll. 1-4)

Without the reckoning concerning separation and application, neither length nor shortness of life, nor suffering, nor injury, nor wealth, nor ill-luck, nor glory, nor infamy, nor manliness, nor weakness is established for a nativity.^{*40}

Scholia for Chapter 17

(Greek Text, p. 113, ll. 19-22, p. 114, ll. 1-9)

***38.** For straightaway it produces the effects when in the arc of three degrees, whether good or base. If a nativity is [within a three-degree arc, the effects are] in the age of childhood. And if that to which it applies is good, [it produces] good, but if base, base.

¹ διάστασις *diastasis*, literally “variance, interval, dimension” in the sense of there being different levels of efficacy based on the amount of degrees between the two planets.

² πραγματεύομαι *pragmateuomai*.

³ διάστασις *diastasis*.

⁴ τελευτή *teleutē*.

***39.** Such as, if both the star and the Moon were with the North or South wind; if the latter with the South, but the former with the North, the figure will agree. And the outcomes will change, either by presence together (conjunction) or by figure they are not with the same wind, when the star is present with it (the Moon) vertically.

***40.** For he says it is impossible to foretell anything for any matter,¹ nativity, or inceptions² without lunar separation and application.

[End of Scholia for Chapter 17]

18. Concerning Foreknowledge of Winds*⁴¹

(Greek Text, p. 39, ll. 6-15)

It is possible to know what winds are about to blow from the separations and applications of the Moon by triangles. For if the Moon has a triangular application or separation to some star in the 1st trigon of Aries, Leo and Sagittarius, there will be an east wind; in the 2nd trigon of Taurus, Virgo and Capricorn, a south wind; in the 3rd trigon of Gemini, Libra and Aquarius a west wind comes to be; and in the 4th trigon of Cancer, Scorpio and Pisces, a north wind. You will know whether it is turbulent or calm from the nature of the star.

Scholion for Chapter 18

(Greek Text p. 114, ll. 10-23)

***41.** You will know from this, he says, also what sort of wind is blowing and whether turbulent or calm. You will get to know [it], he says, from the application or separation by triangle. For it is said that application and separation [happen] not only by body but also by figure. And so whenever it makes application or separation to some star by the first trigon, of Aries, Leo, and Sagittarius, an east wind blows. But one must distinguish whether the wind is good or bad from the star toward which it is carried. And by the second, the one through Taurus, Virgo, and Capricorn, a south wind. By the third, through Gemini, Libra, and Aquarius, a west wind; and by the fourth, through Cancer, Scorpio, and Pisces, a north wind. In another theory, he says, things concerning the winds will be said more precisely.

[End of Scholion for Chapter 18]

19. Concerning Knowing how Many Days of the Gods There Are*^{42 3}

(Greek Text p. 39, ll. 17-19, p. 40, ll. 1-10)

Add the fourth^{*43} of the years from Diocletian to the year which you are seeking, along with two of the universals, and dividing the resulting number by 7, say those which are left over are the days of the gods.

¹ πράγμα *pragma*.

² κατάρχη *katarchē*.

³ See Appendix II for an explanation of the calendar in use here. [Ed.]

For example: I am seeking how many days of the gods come to be for a time in the 94th year of Diocletian, thus.

The fourth*⁴⁴ of them I found to be 23, and to these I added in the aforesaid two universals with the 94, resulting in 119. I divided by 7: seven times 10 is 70, seven times 6 is 42, remainder 7.¹ We say these are <the days> of the gods. If a full number is found and nothing has been left over, we call it a “space of six days.”

Scholia for Chapter 19

(Greek Text p. 114, ll. 24-27, p. 115, ll. 1-5)

*42. That is, each day of the week is of one of the stars.

*43. The fourth is taken, or even days equal in number to it, on account of the intercalary day.²

*44. Because he is counting Egyptian years, on account of this he bids [us] add the fourth. For both the Greeks and the Alexandrians take into account the fourth according to each quadrennial (period of four years). And on account of this he does not add the fourth for the Greek years, because it has already been added.

[End of Scholia for Chapter 19]

20. Concerning Knowing to which of the Gods Each Day Belongs

(Greek Text p. 40, ll. 13-19, p. 41, ll. 1-2)

Doubling the months from Thoth up to the month which you are seeking, add to the number resulting from the doubling the <days> of the gods found*⁴⁵ for that time, and add, besides, the day of the month to the collected number, and divide the resulting number by 7. Subtract the remainder from the day of the Sun in the order of the seven days of the week, giving one day to each of the stars, and you will find, from the star it is, the day you are seeking.

(Greek Text p. 41, ll. 3-16)

For example: we are seeking what day [of the gods] is for today, the 20th of Mecheir, 94 years from Diocletian.*⁴⁶ And so, since from Thoth to Mecheir comes to be 6 months, we double these and they come to be 12. There are 7 days of the gods for this year. Let us add these to the doubled number of months; they come to be 19. We add to these, besides, the 20 of the month being sought, resulting in 39 days. We divide these by 7: five times 7 is 35, remainder 4. We begin to count the 4 from the day of the Sun, and we measure them following in the order of the seven days of the week, reckoning the first to be the Sun, giving the second to the Moon, assigning the third to Ares, the fourth to Hermes. And therefore the day given up by the preceding method is the day of

¹ By our modern methods of division, there would be no remainder. The reason there is a remainder of 7 is because there can not be a remainder of 0 in Greek numbers — there is no 0 in Greek.

² το βίσεκτον *to bisekton* — not in the Greek Lexicon! But found in the Latin Lexicon. The intercalary day (what we call the leap day) is called, in Latin, *bisextus* (twice six), because VI Kal. Mart. (February 24) was doubled. “*Bisextus est post annos quattuor unus dies adiectus.*” (The *bisextus* [leap day] is one day added after four years).

Hermes.¹

Scholia for Chapter 20

(Greek Text p. 115, ll. 6-10)

*45. The ones remaining from the deduction of 4 of the days and 20 days of the month. This is 28 for the Alexandrians, 26 for us, adding the 3 of October, December and January.

(Greek Text p. 115, ll. 11- 23)

*46. One must know that the beginning of the year of Diocletian has come to be on the fifth day of the week, the year which has had its beginning in every way after the filling up of an intercalary day.² And since it had a beginning on the fifth day, one must take the beginning from the first day of the week, taking the deductions of the days by weeks, so that it is necessary to add 4 days, which happen to be numbered from the first to the fifth. And since the time cycles around by weeks, we speak of weekly periods, for 52 weeks together make a year with one day remaining over, by which day of the week the year will begin, and indeed end by the same day.

(Greek Text p. 115, ll. 23-27, p. 116, ll. 1-5)

It is necessary to keep back this one leftover day from the 52 weeks which have passed,³ even if the year has begun from the first day of the week, the leftover day itself. And this day is the first of the week, as when the 52 weeks, if the year begins from the Lord's day [Sunday], are completed at the Sabbath [Saturday]. The following year will begin on the second. But if the year begins on the second day, the second will be the leftover [day], since the weeks will have been brought to an end on the first. And if [the year begins on the] third, [the leftover day will be the] third, and so on.

(Greek Text p. 116, ll. 5-29)

And so the year from Diocletian has come to have begun from the fifth day of the week. And since there are four days from the first to the fifth, one must, together with the leftover [day] of the year, lay hold of these, which this one [Paulus] announced as universals, so that the beginning of the week may be taken. But he [Paulus] took only two and not four, because he determines to double the months thereafter, however many there may be from the beginning of the year, running after what has been completed, and not only the just completed ones but also the month itself not yet completed.

And since the others being completed accordingly receive the doubling, and come to result in four whole weeks with two days left over, which one must take along with the day left over from the year, it was not necessary to double the one not yet completed. So that it itself may double with those coordinate to it, he cut the four universals in two, which we say to be taken from the beginning of the week, and he named the two of them universals, but the remaining two he retained in the incomplete month, so that it itself [the month] receives the doubling in the same way the others are completed. And yet not from the existing days but the universals, on account of the first year beginning from the fifth and not from the third. For if he were to take two universals from the third,

¹ See Appendix III, "Charts Used by Paulus and Olympiodorus." The chart of the day for chapter 20 does fall on a Wednesday, Hermes' day.

² τὸ βίσεκτον *to bisekton* Its "beginning in every way" refers to the fact that it has come after a leap year, when the intercalary day has been added to the previous year.

³ παρεωμένων *pareōmenōn*. From παρείμι *pareimi* or παρίημι *pariēmi*, pass by (of time)?

such a one indeed would not accept doubling.

(Greek Text p. 116, ll. 29-31, p. 117, ll. 1-13)

And because these things are so, they will show also the finding of the day now,¹ worked out by such a method, for the 6,659th year, being 867 from Diocletian. The fourth of these is found as 216, and all the days added with the 867 and the two universals come to be 1085; I deduct by 7s.² The remaining days of the stars are 7.³ And since the month for the year in question is November, and its day [is] 16, and there are three months with this one from September, these being doubled make 6 days, one having been taken beyond the 30 of October, because such a month has 31 days. And because for us the days of the month are 16, but for the Alexandrians 19, altogether they collect as 33;⁴ which, having deducted by 7s, I have 5 days remaining. And today is the fifth day of the week.

(Greek Text p. 117, ll. 13-24)

And so here we took two universals and not four, because we doubled November according to the remainder.⁵ For from the Lord's day, whence the enumeration of the days comes to be, up to the fifth [is] four days, for they are two of the universals according to him. And if you will test the first year from Diocletian, as in the following, you will find the method proving true. For if you take the one day of the first year which is left over from the 52 weeks, if the first day of the week were the beginning of the just passed first year, [the leftover day] itself would be first. But if [the] <first itself were the end, the> second in order would be about to be.

(Greek Text p. 117, ll. 24-30, p. 118, ll. 1-9)

However, by the present method, if we added the doubling of the first month, and also the one not yet completed, its order in the series of days would be one. The next beginning⁶ would become the fourth [day] of the week, which is not true. For if the first [year] ends on the Lord's day, the next begins on the second, so that the doubles of the aforesaid month were taken in vain, because the two themselves are not of the month nor are they counted, but [are] of the beginning of the year and of the universals; of which this one [Paulus] took only two, and omitted the two in the redoubling of the incomplete months. But the four universals are taken on account of the ease of the releasings,⁷ so that the days are led out from the first day of the week, just as Ptolemy has taught us to do from the apogees of the stars.

[End of Scholia for Chapter 20]

¹ Given by Neugebauer in the notes accompanying the text as November 16, 1150. See Appendix III for this chart, which does fall on a Thursday.

² Divide by 7.

³ Dividing 1085 by 7 = 155, with no remainder. As in the example on p. 40 (Greek text), p. 36 (translation), while no remainder is found by our modern standards, the last 7 seems to be considered the remainder, and becomes the days of the gods.

⁴ Adding together 6 (the doubled three months), 1 extra day for October, the 19 days according to the Alexandrians and the 7 days of the gods (worked out in the first part of the paragraph) comes to be 33.

⁵ τὸ περισσὸν *to perisson*. The remainder or surplus. The meaning here is uncertain.

⁶ κατάρχη *katarchē*.

⁷ ἀφέσις *aphesis*.

21. Concerning the [Star] Presiding and the One Managing¹

(Greek Text p. 41, ll. 18-19, p. 42, ll. 1-15)

It will be necessary to examine the one which presides and the one which manages for each nativity and for every day, through position of the stars in the sphere consistent with the serial logic of the seven zones. For it is through these that events which occur concerning agreements, contracts, favors and gifts are comprehended. The examination itself is useful for success both in alliance with ruling or prominent people, and with lawsuits or blackmail, and imprisonments,² oppressions, accusations, slanders, entanglements, losses, thefts, and testaments which are coming to be; and for sailing voyages, commerce and travel we will learn to know about battle, tumults, decumbitures and things similar to these. For doctors, it also contributes to inquiry both in diagnoses of the sick and in considerations of surgeries or medical treatments, in order to make a perfect inception³ in the aforesaid things.

(Greek Text p. 42, ll. 16-17, p. 43, ll. 1-15)

The order of the seven zones is thus: the star of Kronos was allotted the first and uppermost zone, which is very cold and lies in the outer mass. The [star] of Zeus, the second, which is actually temperate,⁴ nourishing and life-producing. The [star] of Ares was allotted the third and red-hot zone, which happens to be destructive. The Sun has obtained the fourth and mid-most zone of aether as its portion, which is both red-hot and life-producing. Aphrodite, having been allotted the fifth and calm zone, has become the cause of procreation and offspring. The star of Hermes was allotted the sixth and common⁵ zone, which is wet.⁶ The most mighty Moon has as her portion the seventh and nearest zone to earth, which is wet in the same way, and she receives the influences of the stars inhabiting zones higher than hers. She makes increase and decrease of the whole, showing through her own image the life of men in her irregularity.

(Greek Text p. 42, ll. 16-20, p. 44, ll. 1-17, p. 45, l.1)

The method of presiding and managing, whether for each day or for a birth, is as follows. Let the day of Kronos be given. The star itself becomes lord of the day and presides over the whole day, itself presiding over and managing the first hour. It hands over the second [hour] to Zeus, and we say that Kronos presides over and Zeus manages the second hour. Then it hands over the third to Ares, and we say that Kronos presides, Ares manages; the fourth to the Sun, Kronos presiding [and] the Sun managing; and the fifth to Aphrodite, Kronos presiding [and] Aphrodite managing. The sixth to Hermes, Kronos presiding [and] Hermes managing; and the seventh to the Moon, Kronos presiding [and] the Moon managing. The eighth Kronos itself again presides over and manages, the

¹ πολεύω *poleuō* and διέπω *diepō*. πολεύω *poleuō* literally means “going about,” as in going all over the city (*polis*), but it becomes clear in the following chapter that the star in that position “presides” as a ruler of the whole day. (There is no exact English word to correspond to the sense of πολεύω *poleuō* as inhabiting a whole area.) The “managing” star (διέπω *diepō*) stands in subsidiary position to the “presiding” star, similar to major and minor time lords. (This does not mean to imply that the “minor” lord has less to do!)

² δεσμοὺς *desmous*, “bonds.”

³ κατάρχη *katarchē*.

⁴ εὐκρατον *eukraton* “well-mixed.”

⁵ ἐπίκοινον *epikoinon*.

⁶ ὑγρός *hugros*, literally “wet,” but when applied to a person or temperament has the sense of easy, flowing or pliant; thus the sense that Hermes and this zone are adaptable.

ninth Kronos presides over with Zeus managing. The tenth Kronos presides over with Ares managing, the eleventh Kronos presides over with the Sun managing. The twelfth Kronos presides over with Aphrodite managing. And the first nocturnal hour of the nocturnal sect again Kronos itself presides over and Hermes manages accordingly, the second hour Kronos presides over with the Moon managing, and of course the third Kronos itself again presides over and manages; and so on in order, until the night has been completed and the day of the Sun comes into being.

(Greek Text p. 45, ll. 1-9)

For then again the Sun presides over and manages the whole day and the following night as well; more specifically, it presides over and manages the first hour. The second the Sun presides over while Aphrodite is said to manage, the third Hermes, the fourth the Moon, the fifth Kronos, the sixth Zeus, the seventh Ares, while for the eighth the Sun itself again presides and manages; and so on in the same order, as the sequence continues.

22. Concerning *Dōdekatēmoria* (Twelfth-parts)¹

(Greek Text p. 45, ll. 11-14, p. 46, ll. 1-9)

One must treat the *dōdekatēmorion* of the stars, and whatever kind of pivot or lot, as follows. For the *dōdekatēmorion* of the star, pivot, or lot which you are seeking, multiply its degrees by 13^{*47} and pass through the collected number from it,² accounting 30 degrees to each *zōidion*, and where the number which has been conveyed³ leaves off, say that there is the *dōdekatēmorion* of the star, pivot, or lot which you seek.

For example: let us say that Hermes is in the 11th degree of Aries. Multiplying the 11 by 13 yields 143. Beginning to count from the *zōidion* in which the star is, giving 30 degrees to each *zōidion*, leaves 23 remaining. We say that the *dōdekatēmorion* of Hermes is the 23rd degree of Leo.

(Greek Text p. 46, ll. 9-24)

The *dōdekatēmorion* of the benefics contributes much whenever it falls in the *zōidion* where the Sun, Moon, or star of Hermes is, or on one of the four pivots, the Lot of Fortune or Spirit or even Necessity, or on the prenatal *Conjunction* or *Whole Moon*. For through this theory it will be necessary to distinguish the fortunate, long-lived and blessed. Just as when the *dōdekatēmorion* of the malefic stars falls in the *zōidion* where the Sun, Moon, or star of Hermes is, or on one of four pivots, or on the Lot of Fortune, Spirit, or Necessity, or on the prenatal *Conjunction* or *Whole Moon*, it points out laborers, those unable to acquire property and cursed, since it sets down short lives, violent deaths, sufferings or feebleness.

(Greek Text p. 46, ll. 26-27, p. 47, ll. 1-12)

¹ These are the 13th harmonic *dōdekatēmoria*, not the “twelfth-parts” of the zodiac that are one sign. See Olympiodorus, Practicum 19, p. 38, ll. 12-21 (page 99ff in this translation), where he talks about the different kinds of *dōdekatēmoria*.

² That is, starting from 0 degrees of the *zōidion* of the particular star in question.

³ συμπεραιωθείς *sumperaiōtheis*.

Another from Paulus

Multiplying the degrees of the *zōidion* which the star occupies by thirteen, cast out from the *zōidion* in which the star is, giving 30 to each *zōidion*, and where the number leaves off, say that is the *dōdekatēmorion* of the star, such as in the model mentioned [below].

Let the Moon be in the 13th degree of Aries. I multiply the 13 by thirteen. The result is 169. Of these I give the 150 by 30s to Aries, Taurus, Gemini, Cancer, and Leo. The remainder is 19. And [so] the *dōdekatēmorion* of the Moon is in Virgo as in the prior method. This latter [method] is better than that former one by far, because through this latter one it is possible to find the *dōdekatēmorion* of the star in the same *zōidion*, at some time even in the *zōidion* itself, with the circle in which its position is.

Scholion for Chapter 22

*47. The multiplication by 13 is on account of this: because the twelfth-part reasonably is $2\frac{1}{2}$, the multiplication of it by 12 would come to be twelve times $2\frac{1}{2}$, 30. Because if the 12 were multiplied by 30 and passed on to the 12 *zōidia* by 30, since they total 360 they will not arrive into the same *zōidion*, but will come down into the one before it. Such as, if the 30 [degrees] of Aries were multiplied by 12, making 360, and 30 were given to each *zōidion*, the number will leave off in the end of Pisces and will not get up to Aries. But then a twelfth-part becomes clearer whenever, from the same [*zōidion*], it leaves off in the same one. And so that this may happen, the multiplication by 13 happens. Thirteen times 30 is 390, and they fall again into Aries.

[End of Scholion for Chapter 22]

23. Concerning the Seven Lots in the Panaretus*⁴⁸

(Greek Text p. 47, ll. 15-18, p. 48, ll. 1-5)

First is the Lot of Fortune which, for those born by day, it will be necessary to count from the solar degree to the lunar degree, and one must cast out the collected number from the degree-number of the *Hōroskopos*, giving 30 degrees to each *zōidion*. And where the collected number leaves off, say that at that place is the Lot of Fortune. For those at night, the reverse, that is from the lunar degree to the solar. And likewise one must cast out the remainder from the degree of the *Hōroskopos*.

(Greek Text, p. 48, ll. 6-12)

Second is the Lot of Spirit. You will count for a diurnal birth from the Moon's degree to the Sun's degree, and one must cast out the collected number from the degree of the *Hōroskopos*, again likewise apportioning up to 30 degrees for each *zōidion*. And where the number leaves off, there will be the Lot of Spirit. Thus by day, but the reverse by night.

(Greek Text, p. 48, ll. 13-20)

Third is the Lot of Eros. You will count for those born by day from the Lot of Spirit to the degree of Aphrodite and an equal amount from the *Hōroskopos*, but the reverse for those at night.

Fourth is the Lot of Necessity. You will calculate¹ it for those born by day from the degree of Hermes to the Lot of Fortune, and an equal amount from the *Hōroskopos*, but the reverse for those at night.

(Greek Text, p. 49, ll.1-10)

Fifth is the Lot of Courage, which you will work out from the degree of Ares to the Lot of Fortune, and an equal amount from the *Hōroskopos* for those born by day, but the reverse for those at night.

Sixth is the Lot of Victory. You will count for those born by day from the Lot of Spirit to the degree of Zeus, and an equal amount from the *Hōroskopos*, but the reverse for those at night.

Seventh is the Lot of Nemesis. You will count for diurnal births from Kronos to the Lot of Fortune, and an equal amount from the *Hōroskopos*, but by night the reverse.

(Greek Text p. 49, ll. 11-22)

(This section, p. 49, l. 11 - p. 50, l. 21, has been duplicated, with minor changes, in Olympiodorus, p. 56, l. 15 - p. 57, l. 22)

Suitably, the lots have this origin: since by nature the Moon is set down as Fortune, the Sun Spirit, Aphrodite Eros, the [star] of Hermes Necessity, that of Ares Courage, that of Zeus Victory and that of Kronos Nemesis. The *Hōroskopos* judges midway between these, being set as a foundation of the whole cosmos.

And Fortune signifies all things about the body and actions throughout life. It becomes indicative of acquisition, reputation and privilege.

Spirit happens to be lord of soul, temper, sense and every capability,² and there are times when it cooperates in the reckoning about what one does.

(Greek Text p. 50, ll. 1-21)

Eros signifies appetites and desires occurring by choice,³ and it becomes responsible for friendship and favor.

Necessity signifies imprisonments, subordinations, battles and wars, and it makes enmities, hatreds, condemnations, and all the other constraining circumstances⁴ which happen to men as their lot at birth.⁵

Courage becomes responsible for boldness, plotting, strength, and every evil work.

Victory becomes responsible for faith, good expectation, contest, and every kind of association, but it becomes as well responsible for penalty and reward. *Alternate Translation*: “and it becomes as well responsible for enterprise and success.”

Nemesis becomes responsible for subterranean spirits and all hidden things, of demonstration,⁶

¹ ψηφίζω *psēphizō*, literally “to count with pebbles,” hence translated as “calculate,” because a *calculus* is a pebble in Latin.

² δυναστεία *dunasteia*, power in the sense of “faculty.”

³ Appetites being what one has no control over, and desires what one does.

⁴ The basic meaning of ἀνάγκη *anankē* is force, compulsion, or constraint, so it is fitting that the lot of Necessity has to do with areas of experience which are constraining or forced.

⁵ In other words, as a result of incarnation.

⁶ Olympiodorus has “τῶν κεκρυμμένων ἀποδείξεως,” “*tōn kekrummenōn apodeixeōs*,” “exposure of hidden things,” which makes more sense.

impotence,¹ exile, loss, mourning, and quality of death.

The foundation, which is the *Hōroskopos*, becomes responsible for life and breath, since along with the process of being born, everything which is born tears the life-giving breath from the living air in the turning-point of the water-clock's hour which has been set at birth,² which is the indicator of the whole.

(Greek Text p. 51, ll.1-14)

Example: it will be necessary to count the Lot of Fortune for diurnal births, as was said before, from the Sun's degree up to the Moon's degree, the degrees of the *zōidia* in between contributing, and those of the *Hōroskopos* as well, and in thus pass the collected number through*⁴⁹ from the *Hōroskopos*, giving 30 degrees to each *zōidion*. And where the total number leaves off, there it will be necessary to proclaim the Lot of Fortune.

Such as: for a diurnal birth, let the Sun be given at the 28th degree of Pisces, the Moon at the 28th degree of Aquarius, the *Hōroskopos* at the 11th degree of Leo. We will calculate from the Sun to the Moon, resulting in 330 degrees. We will add the 11 degrees of the *Hōroskopos*. All the degrees together are 341. We will depart from Leo; it leaves off at the 11th degree of Cancer. This is the Lot of Fortune.

(Greek Text p. 51, ll. 15-21, p. 52, ll. 1-8)

Also likewise the [Lot] of Spirit from the Moon's degree to the degree of the Sun, which are 30. We will also add the 11 degrees of the *Hōroskopos*. All the degrees are 41. We will depart from Leo; it leaves off at the 11th degree of Virgo. This is the Lot of Spirit.

Also likewise the [Lot] of Eros from the Lot of Spirit to the degree of Aphrodite: the Lot of Spirit at the 11th degree, Aphrodite at the 15th degree of Aquarius. We will calculate from Virgo to Aphrodite, resulting in 154 degrees, with which, adding the 11 degrees of the *Hōroskopos*, we will depart from the *Hōroskopos* itself. The Lot of Eros is found in the 15th degree of Capricorn. By day thus, but by night the reverse, such as for the Lot of Fortune in a diurnal birth we took from the Sun to the Moon, but in a nocturnal one arranging from the Moon to the Sun, and the rest likewise.

(Greek Text p. 52, ll. 9-24)

It will be necessary to arrange the Lot of the Father for a diurnal birth from the Sun to Kronos by degree, and likewise pass the collected number, along with the degrees of the *Hōroskopos*, through from it, and consider that where it should leave off, there will be the Lot of the Father; but by night the reverse. And if the star of Kronos be found under the beams,*⁵⁰ take from Ares to Zeus, and an equal amount from the *Hōroskopos*, for those born both at night and in the day.

The Lot of Mother by day from Aphrodite to the Moon, and an equal amount from the *Hōroskopos*, but the reverse by night.

(Greek Text p. 52, l. 24, p. 53 ll. 1-5)

The Lot of Brothers both by day and night from Kronos to Zeus, and an equal amount from the *Hōroskopos*.

¹ ἀδράνεια *adraneia*, also "weakness," but a variant of the text has ἀνδρεία *andreia*, manliness or manhood (is there a play on words here?)

² The water clock gives the time of the birth, and therefore sets the Ascendant.

The Lot of Children for those born both by day and night from Zeus to Kronos, and an equal amount from the *Hōroskopos*.

The Lot of Marriage for masculine births, both diurnal and nocturnal, from Kronos to Aphrodite, and an equal amount from the *Hōroskopos*; but for feminine births, both diurnal and nocturnal, from Aphrodite to Kronos, and an equal amount from the *Hōroskopos*.

(This section is followed by a variant of the text in brackets, similar to a portion of the Olympiodorus text concerning lots. It does not appear to be the words of Paulus, so is omitted here.)

Scholia for Chapter 23

(Greek Text, p. 118, l. 24 - p. 119, l. 7)

*48. Thus Hermes Trismegistus¹ names his own writing in which he spoke about the lots, expounding straightaway about necessary and useful ones. For in the book called *Panaretus*, Hermes has written about such lots. There, also, he hands down the outcomes of these, and so puts together the seven lots with the number of the seven stars, naming the lot of the Sun Good Spirit, that of the Moon Good Fortune, that of Zeus Victory, that of Hermes Necessity, that of Aphrodite Eros, that of Mars Courage, and that of Kronos Nemesis.

But one must know that other lots actually exist outside of the *Panaretus*, those of father, mother, brothers, children, marriages, and many others, yet Paulus did not set down all of these.²

(Greek Text p. 119, ll. 8-15)

*49. For just as we take the [degrees] from the Sun to the Moon in following *zōidia*, and thus those from the *Hōroskopos*, up to the point where the degrees from the Sun to the Moon are concluded. For I cast them out from the *Hōroskopos*, and we add the 11 from the *Hōroskopos* to the 330, not as if these are of the Lot of Fortune, but because the letting go [of the degrees] from the beginning of the *zōidion* of Leo comes to be more handy.

(Greek Text p. 119, ll. 16-18)

*50. A star is under the beams whenever it is with the Sun within 15 degrees. If it has gone past the 15, it is no longer said to be combust.

[End of Scholia for Chapter 23]

24. Concerning the Tabular Exposition of the Twelve Places

(Greek Text, p. 53, ll. 23-25, p. 54, ll. 1-14)

The beginning and foundation of the twelve places used for every description of effects is the *Hōroskopos*. Through it, all matters pertaining to man are encountered. For the *Hōroskopos* becomes

¹ “Thrice-greatest Hermes.”

² But see Olympiodorus, chapters 21 and 22 (pp. 101-111) and Appendix I, (p.155).

a giver of life and breath, whence it is called a rudder.¹ It signifies the age of youth,² which is first. And in it, it points out the operation of base or good things. In this place,^{*51} alone among all the stars, the star of Hermes rejoices. And whenever one of the benefic stars, or lights, or the star of Hermes has dealings with the *Hōroskopos*, without figures of malefics being drawn, the child will be viable and well-nourished and continue living in good fortune. But whenever one of the malefic stars is in the *Hōroskopos* and makes a baleful aspect to the Sun or Moon, the children will be unnourished, short-lived, prone to injury, suffering, or end up as orphans.

(Greek Text p. 54, ll. 15-21, p. 55, ll. 1-4)

The second from the *Hōroskopos* is called *Life*,³ and *Gate of Hades*, and post-ascension of the *Hōroskopos*. Sometimes it also signifies the reckoning about what one does on account of it being in harmony with the Midheaven through a left-hand triangle.^{*52} In this *zōidion*, when the benefic stars are present here, as time goes on⁴ they bring about good fortunes, and sometimes show [those who are] the heirs of others. For the place becomes a giver of good expectations. But when malefics are actually on this place, they show a decline in life circumstances and loss of goods, and complete lack of success in acquiring property, and sometimes they make migrants.

(Greek Text p. 55, ll. 5-20)

The third from the *Hōroskopos* is able to procure goods. It also signifies the reckoning about brothers. It is called *Goddess*, *Place of the Moon* and *Good Decline*.^{*53} And it was allotted the reckoning concerning friendship or patronage, but sometimes comes to be responsible for living abroad, because it has happened to be the diameter of the *zōidion* concerning gods which signified the reckoning about living abroad. In this *zōidion* the Moon, alone among all the stars, rejoices. Whenever benefic stars of the proper sect have dealings here, they point out an increase of life and success in acquiring property, and the reckoning about brothers is helpful and more sympathetic. And they make for many friends, being well-known, and having many brothers, and they provide favors or gifts from friends and brothers. But when malefic stars happen to be on this place,^{*54} they bring about the opposite of these things.

(Greek Text p. 56, ll. 1-16, p. 57, ll. 1-5)

The fourth from the *Hōroskopos* is called *Subterraneous* and *Anti-Midheaven*,^{*55} actually being the northern pivot, signifying old age,^{*56} the end of life, the laying out of the body and all things after death. It is the place concerning lands and foundations, and indicative of everything concerning parents, fatherland, home, permanence, and household goods, and sometimes it comes to promote acquisition of ships and watery places. It is evident in the reckoning concerning association.⁵ In this place, when Kronos is actually of the [proper] sect, it shows the wealthy and those acquiring property from middle age. And sometimes it comes to be a giver of windfalls. But whenever

¹ οἰαξ *oiax*. Another variant of the text has ἀναξ καὶ βάσις, *anax kai basis*, “king and basis.”

² In all the descriptions of the pivotal houses in this chapter, occurrences of events are always given in a time frame. First house placements cause events in youth, fourth house ones events at the end of life, seventh house in old age, and tenth house in middle age (by which is meant something a bit earlier than what modern people mean by middle age, something like prime of life). This schema corresponds to one in chapter 7, “Concerning the Quadrants.” See page 15.

³ βίος *bios*, manner of living, not the state of being alive.

⁴ κατὰ τὴν τῶν χρόνων πρόβασιν *kata tēn tōn chronōn probasin*, literally, “at the advance of times.”

⁵ κοινωνία *koinōnia*, also has the meanings of communion and partnership.

contrary to sect, [it brings] all bad things. By night it lessens paternal inheritance, and puts estrangement or orphanhood from the father, and it shows an unhealthy youth and comes to be responsible for a bad reputation. And when the star of Ares happens to be on this place by day, it brings about those who are sickly and epileptics,¹ but by night it will make the difficulties less, and sometimes it brings the native to military service, except that it [the nocturnal Ares] afflicts the reckoning concerning marriages and children, and altogether it makes those who are more frequently wronged and treated ungratefully by women.

(Greek Text p. 57, ll. 6-13)

The fifth from the *Hōroskopos* is called *Good Fortune*, actually being the place of Aphrodite, in which, when the star of Aphrodite comes to be in this place, she rejoices beyond all the stars. It is the post-ascension of the *Subterraneous Pivot* and signifies the reckoning about children. In this *zōidion* the benefics*⁵⁷ rejoice and give fruitfulness of children, but the malefics in this place come to be destructive of children.

(Greek Text, p. 57, ll. 14-17, p. 58, ll. 1-13)

The sixth from the *Hōroskopos* is called *Bad Fortune*, and *Penalty*,² *Pre-setting* and *Base Decline*, the place dealing with Ares. It signifies the reckoning about injury. In this place the star of Ares rejoices beyond all. The remaining stars, when they happen to be on this place, show themselves as unprofitable and weak in the operation of their own outcomes, as long as none of the benefics has dealings on the pivot at the zenith or in the post-ascension of the *Hōroskopos*.

In this place the star providing one's work*⁵⁸ becomes active, as long as it has brought rays to the midheaven by degree, because the place is harmonious with the midheaven pivot by its position in a right triangle. The place signifies the kinds of female persons tending towards service — I mean female slaves and herds. And it brings on enmities, plots, and insurrections through female persons.

(Greek Text, p. 58, ll. 14-18, p. 59, ll. 1-6)

The Sun in this place shows one born of a poor, disreputable, low-class, or exiled father, and sometimes even fatherless. The Moon, when it happens to be in this place, will make [one born] of a slave mother or beggar-woman, poor, disreputable or of least account, and sometimes even results in being motherless.*⁵⁹ In this place, the sixth from the *Hōroskopos*, Ares rejoices in a nocturnal birth, and summons to military appointment or martial glory,*⁶⁰ as long as it should be found in a feminine *zōidion* and occurs in a triangle to the Sun, Moon, or Zeus, or should happen to be with Aphrodite and make a triangle with her.

(Greek Text p. 59, ll. 7-19)

The seventh from the *Hōroskopos* signifies the preparation for marriage, long terms abroad, and the quality of death,*⁶¹ and it is called *Anti-Hōroskopos*. It is the *Setting Pivot*, indicating the elderly age. When the star of Kronos happens to be in this *zōidion* by day, it rejoices, as long as it should be found in its own *zōidion*, trigon, or exaltation, for it will make those who are long-lived, successful after long delay, long-lasting, [or] propertied; but it does not bring about those [who are]

¹ Literally, “those who have the falling sickness.”

² The original meaning of this word, ποινή *poinë*, actually means the blood money paid by a slayer to the kinsman of the slain.

free from suffering in secret places. But when it causes suffering to the lower organs, sometimes it shows blood in those organs seated down there, but sometimes encompasses [them] with dysentery or intestinal crises. And it increases the aforesaid inflictions of sufferings more, especially if it has dealings in *zōidia* belonging to others.

(Greek Text p. 60, ll. 1-13)

When the [star] of Ares happens to be on this place, it comes to be responsible for many evils,^{*62} sometimes causing upset with injuries, sometimes with sufferings; and it will make those who have complete lack of success in acquiring property, or [who] continue living in a foreign land, or are migrants, or those who live abroad. And sometimes it points out those who are short-lived and have violent deaths^{*63} whenever it makes a baleful aspect to the Sun or the Moon, or receives an application of the Moon, if indeed it should be found outside the ray of the benefics.

When the [star] of Zeus has dealings in this place, as time progresses it will make those who easily acquire possessions. For this pivot is successful after long delay, on which account it grants improvements after some time. And it will make a happy marriage, except it brings about too few children and those who are grieved with women and children.¹

(Greek Text p. 60, ll. 14-23, p. 61, ll. 1-5)

When Aphrodite occupies the *Setting Pivot* she will make innovators, will show an old age free from toil, and will make a good death.

The [star] of Hermes will make those who are sensible and literate, except for causing upset with sufferings of the soul.

When the Sun happens to be in the *Setting Pivot*, it shows those who live splendidly, the wealthy and those born of famous fathers, as long as it should happen to be in a masculine *zōidion* and should be found outside the ray of the malefics when the birth is diurnal.

When the Moon obtains as its portion the seventh from the *Hōroskopos*, it will make those who live abroad. If it should be found in somewhat wet *zōidia*, in a diurnal birth it will accomplish ships' captains, pilots, sailors, or those living a merchant seaman's life, and those who are much-wandering and have ups and downs in fortune.

(Greek Text p. 61, ll. 6-15, p. 62, ll. 1-5)

The eighth from the *Hōroskopos* is called *Idle*, because it is in aversion and disjunct from the *Hōroskopic zōidion*. It is also the post-descension of the setting *zōidion*, and signifies the accomplishment² of death. This place is set down as dysfunctional, and when the benefics happen to be on this place, they make profits from deaths. For they give inheritances, and show those who profit from fatal occasions.³ And not only the benefics disclose this commonly,⁴ but also when malefics happen to be on this place, they make profits from deaths. And even the Moon, when she has added in numbers⁵ and is waxing, since she is seen through the visible cosmos^{*64} in this place

¹ Possibly because of the age associated with this house (old age).

² τελευτή *teleutē*.

³ ἀπὸ θανατικῶν προφάσεων *apo thanatikōn prophaseōn*. It could also be translated as “from deadly motives.”

⁴ μέσῳ *mesoi* lit., “in the middle,” but can also have the sense of publicly or commonly. Does “in the middle” perhaps refer to the 8th house as being in the middle of the quadrant? Or that the benefics are “in the middle” of the house? It is unclear, which is why I have chosen the translation of “commonly.”

⁵ Moving faster than average.

after making a movement forward from the *Conjunction*; on which account she discloses profits from deaths, and provides inheritances, especially when she comes up from the north.

(Greek Text p. 62, ll. 6-15)

When the Sun happens to be on this place it shows abandonment by the father, injury, suffering, or early death, but in other matters it will be more idle. But when the Moon happens to be *waning* on this place and outside of the ray of the benefics, she will make those who are poor, miserable, unable to acquire property, and overly emotional. When malefics happen to be contrary to sect there, they impose a decline in life circumstances, reduction of goods, losses, and affairs which do not succeed; and sometimes they become responsible for unfortunate deaths.

(Greek Text p. 62, ll. 16-20, p. 63, ll. 1-4)

When Aphrodite happens to be in this place, she will make things to do with marriages more unworkable; and sometimes show pederasts, other times those who are passionate and licentious.

When Hermes happens to be on this place, it makes those who are fond of rest, silent, lurkers, and sometimes it makes thieves or forgers. And it will make those who are dull and silly or lazy, as long as it should happen to be under the solar beams¹ or should be regarded by Kronos by presence together, square, or diametrical position, while occupying more degrees than it.

(Greek Text p. 63, ll. 5-12, p. 64, ll. 1-10)

The ninth from the *Hōroskopos* signifies the reckoning concerning gods, dreams, and living abroad; it pertains to astronomy and is the pre-Midheaven, if one goes from setting to rising. It is called the place of the Sun. For in this *zōidion* the Sun alone rejoices. And it is called *Good Decline*. When the Sun, Kronos, Zeus, or Hermes complete dealings in this place, they bestow favors, gifts, or good services from gods and kings. And they make philosophers, mystics, and good businessmen, and sometimes they provide a place in sacred rites, or they bring about leaders of sacred rites. For, in fact, they give kingly gifts, except that they point out those who live abroad.

When the Sun*⁶⁵ has dealings with the star of Hermes there, they bring about diviners and dream-interpreters, astrologers, and those who make omens from birds, and absolutely those who participate in mysteries. And when the Moon happens to be present there, making an application to one of the malefics or the star of Hermes, it makes those who live abroad.

(Greek Text p. 64, ll. 11-17, p. 65, ll. 1-8)

The tenth from the *Hōroskopos* is called Midheaven and equal division of the upper region,² actually being the *Southern Pivot**⁶⁶ and marking activities from middle age. And it signifies the reckoning about what one does,³ reputation, rank, alliance, authority, fatherland, and permanence; and it becomes indicative of marriage and male children. When the Sun happens to be in this place it points out those who are fit for rule, glorious and renowned, as long as it should be found a stranger to the ray of the malefics. And it makes those born of a distinguished father. And when the Moon occupies this place in nocturnal births, she will make those who are eminent, wealthy, tax gatherers of kings, or governors of states, as long as it should not be regarded by Kronos or Ares,

¹ Is this the same as ὑπαύγος *hupaugos*, the usual word for “under the beams?”

² Reading διαμοιρία *diamoiria* for διμοιρία *dimoiria*..

³ πράξις *praxis*.

either by presence together, square, or diametrical position. But you will find the mothers of such well-born.

(Greek Text p. 65, ll. 9-19)

When Kronos occupies this place in diurnal births and when it happens to be present in *zōidia* where it rejoices, it will make occupations in jobs having to do with water, and it points out both those propertied and farm-loving, both those who come to be guardians of properties and owners of building sites. When it occupies this place in nocturnal births, it brings about occupations in the water trades. And it brings about those who are dysfunctional, unable to acquire property, make no progress, are weak, unhappily married, with too few children and poor. And sometimes it will make those who live abroad for a long time, or live outside of their own city, and wander for a long time.

(Greek Text p. 65, ll. 20-23, p. 66, ll. 1-16)

When the [star] of Zeus happens to be present there by day, as long as it should be found adding in numbers or outside the ray of Ares, it points out those who are illustrious in life, magnificent, splendid, renowned, entrusted with the affairs of kings or great men, remarkable and well-known, well-loved and effective. But it will not make them truly happy in such things, nor listened to, nor indeed enjoying thorough success in their occupations. And when the [star] of Ares occupies the pivot at the zenith, I mean of course the culminating place, for diurnal births it will divide families from one another, and cause upsets for them, and point out those who continue their whole lives in poverty and want, and those without a living and unmarried in youth. Sometimes also it will make those dying violent deaths, when it should be found outside of the ray of the benefics. But if the [star] of Zeus and that of Aphrodite should be configured with it, they will have a fine old age and escape the danger of violent death. And whenever in masculine *zōidia*, either diurnal or nocturnal, this star should have dealings on the Midheaven, it will make too few children for the male parent.

(Greek Text p. 66, ll. 17-19, p. 67, ll. 1-8)

When the [star] of Aphrodite occupies the Midheaven at evening rising*⁶⁷ without malefics looking ahead at it,¹ it will make those who live splendidly, are high-priests, fortunate, wardens of the temple, councillors, magistrates, those crowned with wreaths, eminent. And it becomes a cause of good marriages and fruitfulness in children. Furthermore, it points out those applauded by the masses, popular and famous far and wide. When it has dealings at morning rising, it alters the order of the preceding and changes it into the opposite. In the first instance, it points out those who love art, but in the second, those leading a pitiable life, except that they are refined for the most part and acquainted with decent ways of living. And sometimes it brings about musicians or those who make a living through sound.

(Greek Text p. 67, ll. 9-20, p. 68, ll. 1-4)

When the [star] of Hermes occupies the place at the zenith, it will make those who make a living by words, science, writings, or speech-making, and sometimes it points out inspectors, secretaries,

¹ ἐπιθεωρέω *epitheōreō*, “look ahead” in the order of the signs, e.g. Venus in Leo, Saturn in Taurus.

copying-clerks, stenographers,¹ pleaders, public advocates, lawyers, interpreters, or bankers. And when it is configured with the [star] of Ares, either by presence together, square, or diameter, it will make liars, atheists, those who are sacrilegious, temple robbers and those who diminish the Divine. Moreover, in addition to these, it will make poisoners or witnesses of poisoners, and forgers, counterfeiters, robbers, murderers, or accomplices to these; and altogether those who will have bad reputations and be notorious on account of these things. But sometimes it will make public executioners, jailers, mine overseers, or toll-collectors. For the mixture of Ares with the [star] of Hermes, without the aid of the benefics, always produces evil deeds and evil paths.²

(Greek Text p. 68, ll. 5-12, p. 69, ll. 1-10)

The eleventh from the *Hōroskopos* is called *Good Spirit*, actually being the place of Zeus. For when the [star] of Zeus happens to be present in this place, it rejoices beyond all the other stars. It signifies the reckoning concerning alliance and patronage, and in addition to these is indicative of good expectations.

When the Sun happens to be in this place, it shows one born of an esteemed and wealthy father, and will make him, as time progresses, fortunate and successful in acquiring property.

When the Moon happens to be on this place, especially in a nocturnal birth, it will make [one born] of an esteemed, wealthy and well-off mother, and it shows the native well-provided for and well-bred, whenever it will make an application for itself with one of the benefic stars.

When the [star] of Kronos is on this place in sect, as time progresses it brings about those who achieve their ends, but it will make them more lazy in achievements and enterprises. {*The next sentence is lines 15-18*} When the [star] of Kronos occupies this place in a nocturnal birth, it causes diminution of what was owned before, and it will make those who are slothful, unsuccessful and unable to acquire property.

(Greek Text p. 69, ll. 11-25)

When the [star] of Zeus occupies the eleventh place either by night or day, it increases the manner of living and puts it in eminence and acquisition; and it will make those who are glorious and have the upper hand over enemies. And for the most part it will maintain the natives free from injury and suffering. {*lines 15-18 see above*}

When the [star] of Ares occupies the eleventh place from the *Hōroskopos* in a diurnal birth, it shows loss of lifestyle, loss of fortunes, changes of positions, and accidents, and it afflicts the reckoning concerning children. But for nocturnal births it brings the reality of many good things to pass, and it will make those held in honor by the masses and those known by their prominence.

(Greek Text p. 70, ll. 1-10)

When the [star] of Aphrodite has dealings there she will make good marriages and fine living, well-ordered and wanting for nothing in life, and fortunate as time progresses, as long as it should happen to be not in a baleful aspect with³ the ray of the malefics.

When the [star] of Hermes happens to be on this place either at morning or evening rising, it will

¹ νοταρίος *notarios*; not in the Greek Lexicon, but, as in the case of βίσεκτον *bisekton*, *notarius* is found in the Latin Lexicon with the meaning of “short-hand writer or stenographer.” I suppose νοταρίος *notarios* could also mean “notary” in the modern sense.

² ἄξων *axōn*, literally, “axis.”

³ ἀκατοπτεύω *akatopteuō*.

make those who make a living through writings, and will maintain plenty of business. And as time progresses, it will point out those who increase their lifestyle, and sometimes it will be a cause of virtue and bring about those participating in knowledge.

(Greek Text p. 70, ll. 11-20, p. 71, ll. 1-7)

The twelfth from the *Hōroskopos* is called *Evil Spirit* and pre-ascension of the *Hōroskopos*, actually being the place of Kronos. In this place, when the star of Kronos occupies a masculine *zōidion* in diurnal births, it alone rejoices and always will make those who prevail over and oppress their enemies, proudly confident in their own achievements. For it points out masters, those fit for rule, doing mighty deeds and tyrannical in manners. This place also signifies the reckoning concerning sufferings, childbirth, enemies, male slaves, and four-footed animals.

When the Sun happens to be present in this place it shows the father living abroad or else orphanhood, and it afflicts the father through sufferings, injuries, banishment, or it shows plainly the father himself subject to poverty, ill-repute, or low birth. And it shows those born from him insignificant, poor and without resources.

But the Moon shows a slave mother, of least account, disreputable, or banished.

(Greek Text p. 71, ll. 8-17)

If it should be regarded by a malefic star or will make an application to one of the malefics, it shows the mother liable to disease, having been injured or short-lived. It will make those born from them poor themselves, struggling, and those proved to be unfortunate in everything.

When the [star] of Zeus occupies this place it will make enemy rebellions, litigations against those of least account and a lessening of patrimonies, except that in what concerns slaves and four-footed animals it is good and helpful, because it is suitable concerning this portion.

(Greek Text p. 72, ll. 1-15)

When the [star] of Ares happens to be on this place, it afflicts the reckoning concerning slaves and four-footed animals, and it supplies treacheries and accusations from servile persons.

When the [star] of Aphrodite happens to be on this place, she will make those who are in pain through female excuses and those involved in psychic sufferings, that is, amorous. They also have intercourse with slaves, old women, or courtesans, and because of this they continue in childlessness. If the one receiving the star of Aphrodite into its house should make a figure with it on a pivot,*⁶⁸ it will make those who consort with slaves and who marry unlawfully, and sometimes those who pander to their own wives.

When the [star] of Hermes occupies this place, it will bring about thieves, scavengers, slanderers, evil doers, exploiters, deceivers, and hypocrites. But also sometimes it will make secretaries, elementary schoolteachers, interpreters, or advocates.*⁶⁹

Scholia for Chapter 24

(Greek Text, p. 119, ll. 19-25, p. 120, ll. 1-18)

***51.** When found not under the beams in it, for then it furnishes the greatest goods for the nativity. In the same way, even if [Hermes] should not be [there] but another one of the benefics [is]. If, however, Hermes is badly figured there, being hit by Kronos or Ares by figure, or should be found there with one of these and will make a figure with the Sun or the Moon, the opposite will come to

pass.

*52. For there are five *zōidia* from the Midheaven up to the second place, in which the triangle is observed,¹ so that the Midheaven to the second place is a triangular figure. The Midheaven is in leading [*zōidia*] and the second is in following, on which account it is said to be “left.”

*53. The decline of the Midheaven above the earth, in going from rising to setting. For the declines are taken thus; but the one under the earth [goes] from setting to rising.²

*54. Except not completely, since the Moon is wholly in its own place. For, suppose the Moon is also in this [place]; if one of the malefics may be found there, all the aforesaid things are the worst; yet if none of the stars should be here, one must examine by what (kind of things) the *zōidion* is hit by figure, and thus distinguish between good things and bad. And this [should be done] for all the places, whenever a star may not be present.

(Greek Text, p. 120, ll. 19-25, p. 121, ll. 1-18)

*55. On account of the inclination of the sphere, the *Subterraneous [Pivot]* always falls in a more northern direction.

*56. He says it makes the outcomes in old age, whenever the chart³ should be taken in a birth.⁴ It shows that a matter happens much more slowly. And so he says if benefics are present in the *Subterraneous Pivot*, the aforesaid good things will occur, and he will grow old with these, and will be honored with funeral rites by relatives, and will leave heirs behind. [Good things will happen] in the same way even if it should be witnessed by benefics, especially in sect. And yet, if one of the malefics should be found [there, the effects] will not come to be entirely bad. For Kronos rejoices in this [place], especially if it should happen to be in sect. It provides the greatest things from middle age, wealth and windfalls. But if it should be found contrary to sect, base things, for when found there it makes a lessening of the paternal substance.

*57. Especially the star of Aphrodite. But if a malefic should be found here, the malefic is not so great on account of the goodness of the places, but it becomes destructive of children.

*58. For then if some benefic should be in the Midheaven casting rays onto this place by triangle, it comes to be effective.

*59. But if a figure by triangle is cast by benefics, it signifies she was disciplined⁵ by a wealthy man and not set free.

(Greek Text, p. 121, ll. 19-25, p. 122, ll. 1-17)

*60. If (also) it is not figured by benefics, it does not thus increase great evils, if it should not be

¹ θεωρέω *theōreō*.

² Thus the two “good” declines are the third and ninth houses.

³ τὸ θεμάτιον *to themation*, the “little theme.”

⁴ A poetical way of saying “casting a birth chart,” as opposed to a question, or an election.

⁵ συγκροτέω *sunkroteō* - literally, “welded together.”

contrary to sect. In the same way neither does Kronos when found there by sect, since the bad rejoice in bad [places]. Yet if the malefics should be found there contrary to sect. he says they bring about their own evils for the place, such as injuries and insurrections from female persons.

***61.** And the rituals of life concerning both exhibition, conception, and many other things according to the star ruling over the place. And it makes good things regarding the age past its prime.¹

***62.** Especially if it is actually outside of joint witnessing² of the good stars, such as when Ares should be figured with the Sun or the Moon, or will receive the application of the Moon. Under these circumstances, it strikes with manifold sufferings. If also without the shooting of rays of the benefics, under these circumstances it makes those who are short-lived and who die violent deaths. Further, you will know what sort of death from the *zōidia*, for if they are in watery [ones], such as Aquarius³ or Pisces, it will drown with waters; if hot, such as Leo, through fire; if in armed *zōidia*, such as Sagittarius or Scorpio, through swords; if in animals, such as Capricorn, Leo, or Taurus, by animals. It makes not only these things, but also points out those who are poor, unstable, and living abroad.

(Greek Text, p. 122, ll. 18-27, p. 123, ll. 1-13)

***63.** For always when Ares is found with the Sun or the Moon it makes great evils.

***64.** That is to say, she already begins to appear as a new moon.

***65.** If the Sun should be found there together with Hermes in a nocturnal birth, that is, so that Hermes is at the beginning of the ninth house, but the Sun in the end of the seventh, so that it should be at setting; for it does not allow these things to be otherwise for a nocturnal birth⁴— [it makes] those who are unreliable with dreams and who speak falsely of God, and divine⁵ nothing reliable.

***66.** On account of the inclination of the sphere, the culmination⁶ above the earth comes to be toward the South. On which account mid-day⁷ is said to be southern, through the culminations which happen at it, and the circle through the poles is called the meridian⁸ because of this. As the culmination above the earth comes to be more southern, it is necessary that the pivot under the earth come to be more northern; on which account he even named this pivot in the fourth “northern.”

¹ παρακμαστικός *parakmastikos*, a poetic way of referring to old age?

² συνεπιμαρτυρήσις *sunepimarturēsis*.

³ Interesting, because Aquarius is, of course, in the airy triplicity. It is clear that this passage is considering solely the physical characteristics of the *zōidia*.

⁴ The author is taking great pains (perhaps too great!) to explain how the Sun can operate with Hermes in a nocturnal birth, when Hermes is in the ninth house. This is the first instance I can recall of a nocturnal birth with the Sun above the horizon, in the seventh — although the author states that it is “at setting” ὑπο δύσιν *hupo dusin*. The purpose of all these machinations seems to be to contradict the benevolent effects of the Sun with Hermes in a day birth: while the day birth brings about diviners, dream-interpreters, and priests, the nocturnal Sun makes those who profane or are incompetent at these professions.

⁵ χρηματίζω *chrematizō*.

⁶ μεσουράνημα *mesouranēma*, usually translated as Midheaven, but culmination makes more sense here.

⁷ μεσημβρία *mesembria*, from μεσός *mesos*, “middle” and ἡμέρα *hēmera*, “day.”

⁸ μεσημβρινός *mesembrinos*, literally, belonging to noon or mid-day.

*67. Having evening appearance. For this one comes first into the Midheaven when standing apart from the Sun by the greatest separation of 48 degrees, for in some times¹ around the Southern Culmination, it is not distant from the horizon by 90 degrees.

(Greek Text, p. 123, ll. 14-20)

*68, For if a *zōidion* is in the twelfth place, possessing some star as lord, such as Capricorn or Aquarius for Kronos, if Kronos is on one of the 4 pivots, Aphrodite makes these things when she has been found in it.

*69. Regarding the figure-description of the rest of the stars, it is necessary to listen to this, as well, for every star.

[End of Scholia for Chapter 24]

25. Concerning Children

(Greek Text p. 72, ll. 17-20, p. 73, ll. 1-13)

It will be necessary to examine the fifth and the eleventh from the *Hōroskopos*, the place at the zenith,² and the one lying opposite, which is the *Subterraneous*,³ and the Lot of Children;^{*70} and besides these, the [star] of Zeus,^{*71} the master of his trigon, the [star] of Aphrodite, and the [star] of Hermes.

And if one place, or two, or even more should be found not in baleful aspect⁴ with Kronos, Ares, the Sun, and the eclipsing places,⁵ the reckoning about children will be without pain, as long as the lords of the aforesaid places or the stars themselves which have been spoken of should not be found in the [place of] the *Evil Spirit*,⁶ *Evil Fortune*,⁷ or the eighth. Indeed, I mean Zeus or its trigonal master, Aphrodite, [or] Hermes. If the benefics or either of them should be found in prolific *zōidia*, while the Moon, *Hōroskopos*, or child begetting [place]⁸ are found in prolific *zōidia* without the ray of the malefics, the figure comes to indicate abundance of children.

(Greek Text p. 73, ll. 13-24)

But if the [star] of Zeus should be present in the twelfth or sixth, while one of the malefics is on a pivot with the [star] of Aphrodite, it becomes a cause of childlessness. But when the trigon lord of Zeus^{*72} is declining while a malefic is occupying the child-begetting [place], it will make those with too few children.^{*73} When Aphrodite together with Hermes occupies the fifth place in Capricorn or Aquarius, without the aid of Zeus, they become causes of childlessness and afflict

¹ χρόνος *chronos* — seems to be referring to times of ascension. *Chronos* is the word used in Chapter 2 of Paulus to refer to ascensional times.

² The 10th.

³ The 4th.

⁴ ἀκατόπτευτοι *akatopteutoi*.

⁵ A note for another variant of the text reads: “ἡγουν τῶν συνδέσμων, ἐν οἷς αἱ ἐκλείψεις γίνονται” (“that is, the nodes in which the eclipses occur”), so referring to the Moon’s nodes.

⁶ The 12th.

⁷ The 6th.

⁸ The Lot of Children; see Scholion #71.

fertility.

Ares culminating in a feminine *zōidion*, in a nocturnal birth, will make those with too few children; but in a diurnal [birth], culminating in a masculine *zōidion*, will make those with no children, especially in the reckoning concerning male children.

(Greek Text p. 73, l. 24, p. 74, ll. 1-19)

When the malefics are in the *Good Spirit's zōidia*, while the Sun is declining with Zeus, they point out those with no children. When one malefic occupies the fifth place while the other falls badly with Zeus or the [star] of Aphrodite, the figure becomes indicative of childlessness.

When the Sun is culminating, while Ares or Kronos occupy the fifth place, [and] either Zeus or Aphrodite fall badly, consider it a figure of childlessness.

If Zeus and Hermes obtain as their portion the pivots below, either the *Setting* one or the one marking the hour, they show destruction of male children; but when the Moon is lying in bounds or places of Hermes while Aphrodite is found on the *zōidia* or bounds of Saturn, they show those with one or no children, and their wives are barren or have only one child.

When Kronos and Hermes happen to be on pivots they cause grief to the reckoning about children.

When Aphrodite and the Moon are actually on the bounds or *zōidia* of Kronos, or exchange the aforesaid places,¹ they make those who have no children, if indeed Aphrodite or the Moon should happen to be in baleful aspect² by Kronos or Ares.

(Greek Text p. 74, ll.18-22, p. 75, ll. 1-5)

But if the figure should not be beheld by one of the malefics, it will make those with just a few children.

And when the aforesaid figures happen to be upon Aries, Sagittarius, Gemini and Libra, it signifies those with too few children. But let them be considered barren^{*74} and altogether childless upon Taurus, Virgo, Capricorn, Leo and Aquarius. But upon the trigon of Cancer, Scorpio and Pisces it provides signs of fertility, abundance of children and easy conception, regarding those stars present as well and bearing witness to the aforesaid places.

Scholia for Chapter 25

(Greek Text, p. 123, ll. 21-25, p. 124, ll. 1-7)

***70.** For all these places were said to contribute to children.

***71.** He was about to write after this: that ♃, ♀, ☿, ☽, the trigonal ruler³ of ♃ and <the> pivot of children are good for the giving of children; but ♄, ♂, ☼, ☾, ♁ are bad. Synopsis of the [reckoning] concerning children: one must look at the 5th place, the 11th, 12th and [see] if any of the mentioned stars — ♃, ♀, ☿ — the trigonal ruler of ♃ and the Lot of Children [are] <there.> And as Heliodorus⁴ says: and when the Moon should be found in the mentioned places or make a figure

¹ ἐναλλάσσω *enallassō* Could this be mutual reception?

² κατοπτεύω *katopteuō*.

³ τριγωνοκράτωρ *trigōnokratōr*.

⁴ Olympiodorus.

with them, she gives children, especially in prolific amounts. But if ☉, ☾, or ♂ have a hold over the places, there will be no children.

(Greek Text, p. 124, ll. 8-27)

***72.** Whenever Zeus should happen to be in any of the trigons through Aries, Leo, [and] Sagittarius, for this [trigon] by day is the Sun's, but Zeus' by night. [The trigon] through Taurus, Virgo [and] Capricorn is Aphrodite's by day, the Moon's by night. [The trigon] through Gemini, Libra [and] Aquarius is Kronos' by day, Hermes' by night. [The trigon] through Cancer, Scorpio [and] Pisces is Aphrodite's by day, Ares' by night.

So if the birth is diurnal, its trigonal master is said to be the diurnal lord of the trigon; but if nocturnal, the nocturnal [lord]. And so he recommends that one examine what sort of [zōidia] are culminating, in the subterranean zōidion and those in post-ascension to them — that is to say, the [place] of the *Good Spirit* [11th house] and *Good Fortune* [5th house] — whether [the zōidia] are prolific, or with few children. Then examine what sort of stars are in these and what kind make figures with them. For if they are benefics, namely Zeus, Aphrodite, the Moon, and the trigonal master of Zeus, they indicate many children. And if the Lot of Children is in these, and if without the witnessing of other planets,¹ not only this but abundance of children.

(Greek Text, p. 124, ll. 28-33, p. 125, ll. 1-9)

***73.** And concerning the zōidia which have a little fertility, those which are prolific, and those which are infertile, from the Sechel² book the infertile zōidia are Virgo, Capricorn, Leo, Aquarius and Taurus; those which have a little fertility are Aries, Gemini and Libra; and those which are prolific are Cancer, Scorpio and Pisces. Also in the introduction of Paulus. But Timaeus: this. . .and. . . (*deinde desunt folia*)³

***74.** In addition to all of these, one must examine in what zōidia the Lot of Children and the *Hōroskopos* are, whether in [zōidia which are] prolific, infertile, or [which] have a little fertility; and with what stars. And if in the mentioned four places, the four good [stars] Zeus, Aphrodite, Hermes, [and] the Moon rule more, but the rest less. And if a benefic should be in the fifth or make a figure with it, this one is indicative of children, for which reason it is called fertile.

[End of Scholia for Chapter 25]

¹ By aspect.

² It is unclear what book this is.

³ Translating from the Latin: "Then there are leaves missing."

26. Concerning What One Does¹

(Greek Text, p. 75, ll. 7-16)

The reckoning about what one does*⁷⁵ is comprehended, on account of its swiftness,² from the stars which have quick motion — indeed, I mean Ares, Aphrodite, and Hermes — but not, in truth, that every art³ and science⁴ is recognized⁵ from these three. These are the places which are useful when these [three] are present: all the pivots, the post-ascensions of these and the sixth from the *Hōroskopos*, but of course the culminating *zōidion* being preferred among the pivots, and the second from the *Hōroskopos* among the post-ascensions.

(Greek Text p. 75, ll. 17-19, p. 76, ll. 1-11)

But if none of the aforesaid stars is set up on one of these places, nor indeed on the Lot of Fortune, it is proper to seek which one of them has been bound under application of the Moon or the Sun, or a morning appearance of Kronos, Zeus, Ares — in regard to this, also an evening rising of Aphrodite, Hermes — if it should happen to be made seven days before or seven days after the birth.

For whichever of these stars should be found having one, or even more, relation with the aforesaid, it is necessary to show forth what one does by considering that star's own function.⁶ *⁷⁶

But if none of the aforesaid stars is set up on one of these places, nor indeed on the Lot of Fortune, you will say such a place is ineffective.

Scholia for Chapter 26

(Greek Text, p. 125, ll. 10-16)

*⁷⁵. In regard to what sorts of actions and skills⁷ [there] will be for the native. On which account one must examine which of the three stars is in the 9 places,⁸ and more in the 10th and the 2nd. But the 10th has more authority than the 2nd. And whenever you should find one of these stars occupying more authoritative places than the others, say that the actions and skills are according to the quality and function of that [star].

(Greek Text, p. 125, ll. 17-25, p. 126, ll. 1-11)

¹ The word for this in Greek is πράξις *praxis*. *Praxis* is a word with a number of different meanings, chief among them 'doing' 'business' and 'action'. The emphasis is on action rather than passivity; in fact, πράξις *praxis* is the antonym of πάθος *pathos*, passivity or condition. It is also the action which occurs in a drama, as opposed to the λόγος *logos*, or dialogue. Therefore, astrologically, πράξις *praxis* has to do with the action one takes in one's life, as opposed to the condition one finds oneself in (making lemonade out of lemons!).

² διὰ τὸ ἐν αὐτῇ ὀξύ *dia to en autēi oxu*. This is a difficult phrase. ὀξύ *oxu* has the primary meaning of 'sharp' or 'keen', but can also be used of motion to mean 'swift'. But why should πράξις *praxis* be swift? It may be that πράξις *praxis* by its nature has the ability to move, to produce action, and thus could be considered capable of swiftness. Also, both swiftness and sharpness are used in learning a craft. And in colloquial English, we refer to a clever person as "swift." We could suppose that the same analogy worked in the Greek language, given the juxtapositions between ὀξύ *oxu* (swift, but also sharp) and ταχύς *tachus* (quick in motion).

³ τέχνη *technē* Art in the sense of craft.

⁴ ἐπιστήμη *epistēmē* Can also have the meaning of 'understanding'.

⁵ θεωρέω *theōreō*.

⁶ ἐνεργεία *energeia*.

⁷ πράξις καὶ τέχνη *praxis kai technē*.

⁸ The nine places being the four pivots, four post-ascensions, and the sixth.

*76. Aphrodite [rules over] the arts, such as cithara-playing [and] dancing, but also painting, ivory-working, embroidery, and whatever things are connected with women. And if it occupies the more authoritative places, the Midheaven and the second, it will pursue the most supreme and valuable things, but if [it occupies] the others, the cheapest because of their lesser status.

If Hermes should be found with the places, it points out the more practiced experts [and] teachers. But it also signifies this:¹ when the benefic in a decline makes a triangle with either a benefic or a pivot, it restores the potential of itself, and becomes more functional,² as if it were on a pivot. And the one which is on the pivot gives the greatness of the benefic, but the one making the triangle in the decline gives the quality of the good. And a similar thing happens, but to a lesser degree, even if the other was [not] on a pivot, but post-ascending. For the one in a triangle in the decline is strengthened by it; but if the one on the pivot is a malefic and should make a figure with the one on the decline, it blunts it still more and makes the function³ of the benefic weaker.

(Greek Text, p. 126, ll. 12-26)

*76/2 Otherwise. In the reckoning about what one does the more authoritative place among the pivots is the Midheaven, among the post-ascensions *Life* (the 2nd house); and so whichever of the three stars, Ares, Aphrodite, or Hermes will have dealings in the reckoning about what one does, its place will cooperate in the magnitude of the action. Such as, the [star] of Hermes in the Midheaven or *Life* provides better and genuine⁴ skills, such as sophisticated, rhetorical, grammatical [and] teaching; but in inferior places speechwriters, lawyers, elementary school teachers. Ares makes generals in the stronger places, or soldiers or goldsmiths; but in the worse ones butchers or locksmiths. Aphrodite in the stronger places makes painters, cithara players, weavers of embroidered cloth; but in the worse ones performers, mimes, and things of this kind.

If the three stars, Aphrodite, Ares, Hermes should be in the effective places, then one will be skilled in many arts, or rather conspicuous in that art, the patron star of which occupies the more authoritative place. Whenever the 9 places are without the presence of the three stars, Ares, Aphrodite, Hermes, then one must look closely at the Lot of Fortune and which of these three stars it has charge of.⁵ If this place also does not have charge of Ares, Aphrodite, Hermes, or one of the three, then [look at] the rest, such as the one having the application of the Moon or the Sun, or the morning rising.

[End of Scholia for Chapter 26]

27. Concerning the Declines

(Greek Text p. 76, ll. 13-21, p. 77, ll. 1-4)

One must know that there are four pivots,*⁷⁷ four post-ascensions, and four declines, and that

¹ The rest of the scholion does not seem to be connected with this chapter on what one does, but rather with the next which concerns the effectiveness of the declines (cadent houses). Since it is not assigned to a scholion in the following chapter, we will leave it here, in spite of its subject matter.

² ἀνασώζει τὴν ἑαυτοῦ δύναμιν, καὶ γίνεταί ενεργέστερος *anasōzei tēn heautou dunamin, kai ginetai energesteros* There is an interplay here between δύναμις *dunamis* and ενεργεία *energeia* — are we talking about the potential of a planet which becomes actualized when it is in the right place?

³ ενεργεία *energeia*.

⁴ καθαρὸς *katharos*, literally, “pure.”

⁵ ἔχω *echō*.

sometimes the declines are operational¹ and make activity² which is not random in regard to the reckoning concerning outcomes.³ This is whenever any of the stars which happen to be present on one of the declines should bring rays within three degrees*⁷⁸ to a figure actually being harmonious to it by triangle, either with a pivot or a star.

For the sake of an image, say: the *Hōroskopos* is at the 15th degree of Leo, and the [star] of Zeus is in Aries at the 16th degree. Leo occupying the *Hōroskopos* pivot at the 15th degree became active,⁴ since the ninth, a decline, happened to be found as good because Zeus was there and brought rays onto the degree next to the *Hōroskopos*.

(Greek Text p. 77, ll. 5-24, p. 78, ll. 1-5)

We will use another example through the employment of the *Hōroskopos*, as we have demonstrated. The 15th degree of Taurus was culminating, and the [star] of Aphrodite was found on the 16th degree of Capricorn, actually being at a right triangle*⁷⁹ of the Midheaven degree, and bringing rays to the degree following the pivot at the zenith. The star was operational and became active according to the reckoning of outcomes.

And the star on the decline is more powerful whenever another one of the stars lying on a harmonious pivot should have dealings with it. It is said that the ninth and the sixth place are different from the rest, one through being in harmony to the *Hōroskopos*, the other by being figured by a triangular side to the pivot at the zenith, I mean of course the culminating *zōidion*. And it has come to pass that the sixth place is more active because it is harmonious with the culminating pivot. For they maintained that it led the rest of the pivots, just as they also propose that the second from the *Hōroskopos* differs from the rest of the post-ascensions because it is harmonious by triangular side to the Midheaven. And they say that the acquisition of a livelihood comes to be from the Midheaven and the other pivots, and from the star which has made joint dealings on one of the pivots, but they affirm that the quality of the acquisition is shown through the star found on the four declines of the nativity.

(Greek Text p. 78, ll. 5-25)

For example: let us say that the [star] of Zeus has dealings on the place at the zenith, and the [star] of Aphrodite is on the right triangle of the Midheaven, which is a decline and sixth place of the nativity. The acquisition comes to be from Zeus, but its quality from the star of Aphrodite, just as when one of the malefic stars, I mean of course the [star] of Kronos or the [star] of Ares, should have dealings upon one of the pivots while Aphrodite declines and happens to be in harmony with it, the cause,*⁸⁰ through the malefic star's being on a pivot, is brought about*⁸¹ because of female persuasions.⁵

The malefic stars come to be more active in the declines with regard to hurting and doing wrong

¹ χρηματίζω *chrēmatizō*.

² ἐνεργεία *energeia*.

³ περὶ τὸν ἀποτελεσματικὸν λόγον *peri ton apotelesmatikon logon*. Another way to say this would be: “concerning the apotelesmatic reckoning,” which I infer means the reckoning having to do with ἀποτελέσματα *apotelesmata*, or astrological effects/outcomes.

⁴ ἐνεργῆς *energēs*.

⁵ In other words, the quality of the cause (which happens because a malefic is on a pivot) comes about through the fact that Aphrodite is on the decline (“female persuasions”). προφάσις *prophasis*, the word translated as “persuasion,” can also mean “motive” or “excuse.”

whenever one of the malefic stars should happen to be having dealings upon one of the four pivots. For the causes of the evil circumstances are brought about through these, especially whenever one of the malefic stars should be found upon the sixth place. But whenever one of the benefics should occupy the sixth place while nothing has chanced to be on the Midheaven, nor indeed upon the post-ascension of the *Hōroskopos*, [the benefic] comes to be altogether unemployable, ineffective, weak and lazy regarding every activity concerning outcomes,¹ especially regarding matters useful for life and potential for progressing into something good.²

Scholia for Chapter 27

(Greek Text, p. 127, ll. 11-29)

*77. The benefics being rather in the pivots or the post-ascensions were shown to make good things from them [pivots and post-ascensions], but the malefics base things. But now he shows that even when they are found in the declines it is possible for them to bring about their own [effects], just as if they were in the pivots or post-ascensions.

*78. For the triangle is 120 degrees. And so if there are 119, that is said to be a triangle, such as if something in the sixth, which is the decline of the *Setting [Pivot]*, throws a ray toward the tenth, which is the triangle. Such a place is the Midheaven.

*79. In the decline of the *Setting [Pivot]* in leading [*zōidia*], being in the sixth place, the *Evil Fortune*, since Taurus was culminating.

*80. The cause on account of the malefic will be either ill luck or war.

*81. The quality is brought about through women or through pleas,³ whenever Hermes should be in the decline. For wars and ill fortunes come to be through pleas and women.

[End of Scholia for Chapter 27]

28. Concerning the Motion of the Sun and Learning in what *Zōidion* and Roughly what Degree It Is^{*82}

(Greek Text, p. 79, ll. 4-19, p. 80, ll. 1-2)

The creator⁴ of the whole, the Sun, makes its movement from *zōidion* to *zōidion* sometimes in 31 and 30 days, but sometimes in 29. For each night and day it travels one degree, more or less, sometimes a minute more, sometimes 2 minutes more — when nearest to the earth of course—; but sometimes 59, 58, and 57 minutes. The *Handy Table* of Claudius Ptolemy presents the precise degree of the Sun.

¹ ἀποτελεσματική ἐνεργεία *apotelesmatikē energeia*.

² Literally, “for progressing something into good.”

³ λόγος *logos*. This word can mean pretext or plea in the legal sense, as well as “argument,” so is perhaps related to προφάσις *prophasis* (motive, excuse, persuasion) in the Paulus text.

⁴ ὁ δημιουργός *ho dēmiourgos*, the “demiurge.”

In order to know easily by inquiry at what point in time¹ the Sun is, one must do the following: collecting the days from the first day of Thoth up to the desired day, add to these 158 universals and subtract, from the number collected thus, half of the months there are from Thoth up to the desired month. And if it has a circle in it,² remove it, and pass the remainder through from Aries, giving 30 degrees to each *zōidion*. And wherever the “deficient”³ number should leave off, say that the rough degree of the Sun is there.*⁸³

Scholia for Chapter 28

(Greek Text, p. 128, ll. 1-14)

***82.** Since he wants to teach about the *Hōroskopos* and the other pivots, of which the *Hōroskopos* is primary⁴ for every inception⁵ and nativity,⁶ and which he says is both foundation and prelude,⁷ not only of the pivots but also the rest of the places — he explains beforehand the position⁸ of the Sun. For without this, it is not possible to know what degree the *Hōroskopos* has.

***83.** For the quadrant from $5\frac{1}{2}$ of Pisces up to $5\frac{1}{2}$ of Gemini, on account of the Sun being in the apogee then. For the apogee of its eccentric is in Gemini at $5\frac{1}{2}$ degrees and travels through $94\frac{1}{2}$ days. But the [time] from $5\frac{1}{2}$ Gemini up to $5\frac{1}{2}$ Virgo is $90\frac{1}{8}$ [days], so the apogee is moved through 187 days, but the perigee through $178\frac{1}{4}$.

[Commentary from Neugebauer on the above Scholion]

Neugebauer comments in his notes to this scholion (translating from the German):

“Scholion 83 mixes two things.

1. Apogee = $5\text{ II }30$, Perigee = $5\text{ X }30$ and perpendicular to $5\text{ III }30$ and $5\text{ H }30$, and then:

2. The four seasons according to Hipparchus (Synt. III 4)

- | | | |
|---|---|-----------------------|
| 1. from 0° T ° to 0° ☿ ° : $94\frac{1}{2}$ days | } | 187 days |
| 2. from 0° ☿ ° to 0° ♈ ° : $92\frac{1}{2}$ days | | |
| 3. from 0° ♈ ° to 0° ♎ ° : $88\frac{1}{8}$ days | } | $178\frac{1}{4}$ days |
| 4. from 0° ♎ ° to 0° T ° : $90\frac{1}{8}$ days | | |

¹ ἐποχή *epochē*, also sometimes translated as “position.”

² That is, if it is more than 360.

³ Translator’s quotes: the phrase in Greek is κατ’ ἔλλειψιν *kat’ elleipsin*. ἔλλειψις *elleipsis* is a falling short, or a defect: an ellipse falls short of being a circle, a “defective” circle as it were. A number which has had a circle subtracted from it “falls short” of being a circle and is thus deficient.

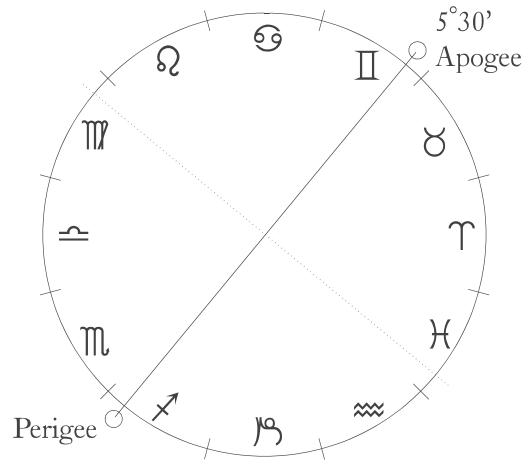
⁴ κατάρχω *katarchō* “Is primary” gives, I think, the sense of both ruling and beginning.

⁵ κατάρχη *katarchē*.

⁶ γενέσις *genesis* The two kinds of charts are natal and inceptual.

⁷ προοίμιον *prooimion*.

⁸ ἐποχή *epochē*.



That shows how someone has adjusted the text here (though he has no sense of the contents). First, the 4 points of the apsis lines and their perpendiculars are mentioned:

‘from $5\frac{1}{2}$ of ♎ up to $5\frac{1}{2}$ of ♊.

from $5\frac{1}{2}$ of ♊ up to $5\frac{1}{2}$ of ♎.’

Then the Scholiast believes, which suggests he is in the dark about Hipparchus’ determination of the position of the Sun at apogee (Synt. III 4), that the times between these points are $94\frac{1}{2}$ [$+ 92\frac{1}{2} =$] 187 and $[88\frac{1}{8} +] 90\frac{1}{8} = 178\frac{1}{4}$.”
[End of Neugebauer Commentary.]

[End of Scholia for Chapter 28]

29. Concerning How One Must Calculate the *Hōroskopos*

(Greek Text p. 80, ll. 4-28, p. 81, ll. 1-4)

After multiplying the given hours by 15, add to the collected number the degrees which the Sun had, more or less, at the birth, and pass the collected number through from the *zōidion* where the Sun is, giving 30 degrees to each *zōidion*. And where the deficient¹ number should leave off, say that there is the *Hōroskopos*. If the birth is nocturnal, using the preceding method, pass the collected number through from the diameter of the Sun’s *zōidion*. If you should have the hour from the astrolabe, multiply the nearest hourly times for the solar degree of the day in question by the given hours, and add whatever results to the nearest ascensions of the solar degree’s zone.

For the multiplication by 15 happens whenever there should be equinoctial hours. The equinoctial hours become seasonal from the astrolabe, if you should divide by 15 the number collected from the multiplication of the hours and the nearest² hourly times for the solar degree. If the birth should be nocturnal, one must multiply the nocturnal hours which are after sunset with the nearest hourly times for the degree opposite the solar degree, and add whatever results not to the nearest ascensions in the zone, but to those nearest to its diameter. And thus the whole quantity reaches up to the *Hōroskopos* itself, showing the degree of the zodiac then rising at night in the same zone, which you then should say is the *Hōroskopos*.

¹ κατ’ ἑλλειψιν *kat’ elleipsin*. Meaning, that if the number was more than 360, subtract 360 from it to get the final result.

² Reading παρακειμένος *parakeimenos* for προκειμένος *prokeimenos*.

30. Concerning the Midheaven

(Greek Text p. 81, ll. 6-19, p. 82, ll. 1-10)

It will be necessary to treat the degree of the culminating *zōidia* in this way: counting the temporal ascension of the *zōidia* for each zone from Aries up to the degree of the *Hōroskopos*, pass the collected number through from Capricorn, giving 30 degrees to each *zōidia*, and where the deficient number should leave off, there will be the culminating degree.

For example. For the zone of Egypt, with the *Hōroskopos* at the 15th degree of Leo, we calculate from the beginning of Aries up to the fifteenth degree of Leo and we find the temporal ascensions are 21° 40' for Aries, 25° for Taurus, 28° 20' for Gemini, 31° 40' for Cancer, and up to the 15 degrees of Leo we find temporal ascensions of 17° 30', since Leo rises in 35 times at the zone of Egypt. They all come to 124° 10'. We pass these through from Capricorn, giving 30 degrees to each *zōidia*. Four times 30 is 120; from Capricorn up to 4¹/₆° of Taurus. ¹/₆ of a degree is 10 minutes. We say that the Midheaven degree is at 4 degrees 10 minutes of Taurus. But it is necessary to know that the Midheaven degree does not always fall in the tenth from the *Hōroskopos*, on account of the inequality of the *zōidia*'s temporal ascension, but sometimes on the ninth, sometimes on the eleventh.*⁸⁴

Scholion for Chapter 30

(Greek Text p. 128, ll. 15-26, p. 129, ll. 1-18)

*84. From <0>¹ degrees 10' of Taurus up to 15 of Leo, as he says there, are 104 degrees 50 minutes. The remainder in the semicircle of 1<80> degrees² is 75 <degrees> 10 minutes, beginning from Aquarius up to <0> degrees 10' of Taurus, the Midheaven. Thus there are 3 *zōidia* <plus> 14

¹ The "0 degrees" was added by Neugebauer; the actual number in the Paulus text is 4 degrees. All calculations in the scholion have been done from the 0 degree number, however. And other additions to this scholion, marked <>, were added also by Neugebauer. Other additions, marked [], were in the Greek itself and were not added by your translator.

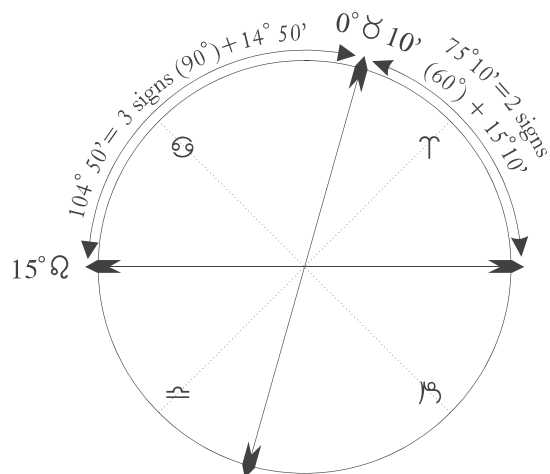
² Meaning the arc from the Ascendant to Descendant.

degrees 50 minutes and two western <plus> 15 degrees 10 minutes,¹ with 6 seasonal hours on each side.² And so the Midheaven is always taken according to the equality of hours on each side, for on each side there are 6. But the places are counted and distributed according to the quantity of twelfth-parts on each side.³ Because of this, it may come to pass that the twelfth-parts on each side are equal, that is 3 and 3, for which reason the seasonal hours always happen to be 6 and 6.⁴ {Translator's note: this next part is in parentheses in the text — it appears to be somewhat corrupt. Omitting it makes more sense.} († Equinoctial if it should <not> happen to be $4\frac{1}{2}$ and $4\frac{1}{2}$ or $7\frac{1}{2}$ and $7\frac{1}{2}$ †)⁵ This comes to pass when Capricorn or Cancer are culminating.

And then the tenth place itself is set down on the Midheaven, if the hours on each side are always equal, according to which the culminating point⁶ is taken on the Midheaven and on an equinoctial circle, [for] the segments of the equinoctial circle, through which the ascension of the semicircle occurs, are always equal on each side. But <if> at one time they are more than a quadrant,⁷ but at another time less [clearly <not> in the equinoxes], the twelfth-parts on each side are not equal, but either more than three in the east, as there are 14 degrees 50' more than 90 degrees there, and less in the west; or the reverse. And if there are more in the east, it is found in the 9th and not in the 10th. But if there are more in the west, in the 11th.⁸

[End of Scholion for Chapter 30]

¹ The diagram at the right illustrates what the angles in the text signify, $15^\circ \Omega$ being an Ascendant and $0^\circ \text{♄ } 10'$ a Midheaven.



² In Neugebauer's commentary on this scholion, he calls them "temporäre Stunden" (temporal hours), meaning that the length of them changes depending on the season. There are six hours on each side of the Midheaven, making a total of 12 daylight hours.

³ The twelfth-parts are the signs, which are not always equally arranged on either side of the Midheaven as the hours are.

⁴ As Neugebauer notes, the Scholiast probably means equinoctial hours.

⁵ Neugebauer points out (translating the German): "Probably the Scholiast wished to say $4\frac{1}{2}$ and $7\frac{1}{2}$ (=12) or $7\frac{1}{2}$ and $4\frac{1}{2}$ (=12). That accords with a zone with a 5:3 ratio of longest to shortest day, and that is the definition of Zone 5=Hellespont. For Alexandria, the ratio was 7:5." However, in my opinion, this sentence is so corrupt that it is better omitted. Then what follows makes sense with the sentence before the one in parentheses.

⁶ σημείον *sēmeion*.

⁷ That is, more than 90 degrees.

⁸ Paulus' text in this section clearly implies Whole-Sign or "Sign-As-House" houses or places. However, the scholiast explains a system that is quite different, most likely the Classical House system as exemplified in Rhetorius and which was known to later Europeans as the Alchabitius System. [Ed.]

31. Concerning Year, Month and Day

(Greek Text p. 82, ll. 12-19, p. 83, ll. 1-12)

As many years as the nativity should spin out, we pass these through from the hour-marking *zōidion*, giving the first year of engendered¹ time to the *Hōroskopos* and the second to the post-ascension of the *Hōroskopos*. Then the next to the third *zōidion* from the *Hōroskopos*, and so on for the rest in the following *zōidia*, until the 12th number should be completed. And again we give the 13th year to the hour-marking *zōidion*, and where the deficient number should leave off, we say the year is there. Again, one should treat the month likewise, beginning from the *zōidion* where the year leaves off, and giving the number of months being sought to the *zōidia* in order. And where it should fall out, we reckon the month is there. One should treat the day in the same way also, beginning from the *zōidion* where the month fell out, likewise apportioning the number of days being found to the *zōidia* in order. Such as giving one day to each until the number of the twelve should be completed, beginning again from the ones preceding, and filling out the number. For where the deficient number should fall out, there the day will be, just as in the formation of the year.

(Greek Text p. 83, ll. 13-21, p. 84, ll. 1-6)

For example. Someone with Leo as the *Hōroskopos* is drawing down 26 years. We give the first year to the *Hōroskopos*, which is Leo, the second to the post-ascension of the *Hōroskopos*, which is Virgo, the third in order to Libra, the fourth to Scorpio, the fifth consequently to Sagittarius, the sixth to Capricorn, the seventh to Aquarius, the eighth to Pisces, the ninth to Aries, the tenth to Taurus, the eleventh to Gemini, the twelfth to Cancer. When the 1st dozen has been filled, again beginning anew, we give the thirteenth to the *Hōroskopos*, which is Leo, the fourteenth to Virgo, and the next ones likewise as above, until again the number of the dozen should be filled. And so again we give the 25th to the *Hōroskopos*, that is, to Leo, and the 26th falls to Virgo.

(Greek Text p. 84, ll. 6-22, p. 85, ll. 1-6)

Hermes is lord of the year. We examine the [star] of Hermes, how it lies in the nativity, and which of the stars make a baleful aspect to it, and which look ahead at the *zōidion* where the year has chanced to be, and which were configured with it in the nativity. We find Hermes, lord of the year, in Aries, in aversion to the *zōidion* where the year is (Virgo). The [star] of Zeus is in Gemini, actually in a square on the right of it. Kronos happens to be in Taurus in a triangle on the right of it. Since the rest of the stars of the nativity have not witnessed anything at all with it, we will not have one prediction of outcomes from them.

It will be necessary to treat each year thus, and to give the first month of the year to the *zōidion* where the year fell, in Virgo, the second to Libra, the third to Scorpio. And the rest up to the month which you seek to know, you will do likewise as above. And seeking the day where the birth abides in the same manner, you will do from the *zōidion* where the month falls out, giving one day to each *zōidion* until the number of a dozen should be completed, and again giving the thirteenth day to the *zōidion* where the month fell out, and you will give them likewise in order until the number of days should be completed.

¹ γεννητικός *gennētikos*.

32. Concerning the *Monomoiria* by Trigon

(Greek Text p. 85, ll. 8-18)

The *monomoiria* by trigon is taken thus. Examining the degrees of the sect luminary, begin to count from the star accepting¹ it by trigon according to sect, apportioning one degree to each star in the order of the trigonal masters by sect. Do not give [a degree] to any star from a second [trigon], if that star from which the beginning of the apportionment has occurred has not yet taken [a degree] from a second [trigon].² And that star in which the last degree of the sect light of the whole should leave off, we say that it is master of the *monomoiria* by trigon of the sect light. We have made a canon of this below.*⁸⁵ ³ [Table on next page.]

¹ ὑποδέχομαι *hupodechomai*.

² In other words: since, for instance, Aphrodite rules both the 2nd (earth) and 4th (water) trigons by day according to Paulus' system, one must assign the other planets first before giving a degree to Aphrodite again. This will prevent Aphrodite from ruling twice as many degrees as the other planets.

The Greek in this chapter is very succinct, and thus takes a bit of puzzling out to get the correct sense. The bracketed words have been supplied to make the sense more clear in English.

³ The assignment of planets in the system of *monomoiria* is one of the sections most prone to error in this text as well as that of Olympiodorus. Although the rules seem clear enough, when they are applied to the trigons mistakes abound. In Paulus, the 2 tables accompanying the Greek text have mistakes and omissions in relationship to the paragraph describing the *monomoiria*. The first table, which has the least number of mistakes, states following the table: "The aforeying canon is for diurnal births. For nocturnal births the orders of the trigonal rulers will be alternated; such as, for the first trigon through Aries, Leo, Sagittarius: Zeus, then the Sun, and so on. But this table's mistake is that it lists the Moon before Venus in the order; if this table is for diurnal births, Venus should be listed first. So, in order to correct the mistakes, our table will list the triplicity rulers in order correctly for diurnal births. In the Olympiodorus section on *monomoiria* by trigon, pp. 106-114, we will give a table with diurnal and nocturnal rulers, as well as an addendum further explaining the difficulties of this section.

Canon of *Monomoiria* by Trigon

Degree	Triplicity 1 ♈ ♉ ♊	Triplicity 2 ♈ ♉ ♊	Triplicity 3 ♈ ♉ ♊	Triplicity 4 ♈ ♉ ♊
1	♈	♈	♈	♈
2	♈	♈	♈	♈
3	♈	♈	♈	♈
4	♈	♈	♈	♈
5	♈	♈	♈	♈
6	♈	♈	♈	♈
7	♈	♈	♈	♈
8	♈	♈	♈	♈
9	♈	♈	♈	♈
10	♈	♈	♈	♈
11	♈	♈	♈	♈
12	♈	♈	♈	♈
13	♈	♈	♈	♈
14	♈	♈	♈	♈
15	♈	♈	♈	♈
16	♈	♈	♈	♈
17	♈	♈	♈	♈
18	♈	♈	♈	♈
19	♈	♈	♈	♈
20	♈	♈	♈	♈
21	♈	♈	♈	♈
22	♈	♈	♈	♈
23	♈	♈	♈	♈
24	♈	♈	♈	♈
25	♈	♈	♈	♈
26	♈	♈	♈	♈
27	♈	♈	♈	♈
28	♈	♈	♈	♈
29	♈	♈	♈	♈
30	♈	♈	♈	♈

Scholion for Chapter 32

(Greek Text p. 129, ll. 19-29)

*85. Such as Zeus in the 12th degree of Aries, in a trigonal pivot,¹ is the *monomoiria* of Kronos. For

¹ ἐν τριγωνικῷ κέντρῳ *en trigōnikōi kentrōi* The meaning of this phrase, “in a trigonal pivot,” is unclear. Is Aries the “pivot” of this particular trigon?

the 12th [degree] of Aries belongs to this one [Kronos], according to the correct canon,¹ and in the same way for the rest. And when I have found in what sort of trigonal degree² the star [is], I examine whether [it is] in its own or in another's, and whether of a benefic or malefic, and whether the star itself is a benefic or malefic, and [whether] is it hit by benefics or malefics. And thus I proclaim that if it is in its own trigonal *monomoiria*. good [results], if in places of benefics, still better, but if it is hit by benefics, it is best. But if the opposite, the reverse.

[End of Scholion for Chapter 32]

33. Concerning the Indispensable³ Degree of the *Hōroskopos* through Natural Methods

(Greek Text p. 88, ll. 3-23, p. 89, l. 1)

The Egyptian sages laid down the *monomoiria* by trigon to be useful for apprehending the degree of the *Hōroskopos*, following the proper trigons of the stars and the sects of the lights for both diurnal and nocturnal births, according to the *monomoiria* making use of the trigonal master of the star. They said that the degree of the *Hōroskopos* is apprehended through the degree of the trigonal master of the sect light.

But some were suspected of saying that the bounds of the star in which the Moon is, by whatever *zōidion*, will be necessary to mark the hour.

Some considered the bound ruler or even house steward of the prenatal *New* or *Whole Moon*; and seeing on what degree and in whatever *zōidion* each of them is at the birth day, they maintained that the degree of the *Hōroskopos* was one of these, especially the one which had dealings in the birth, according to the amount of the [one with the] higher count.⁴ When the lord of the bounds and the *zōidion* of the prenatal *New* or *Whole Moon* should be found in the same degree, either in one *zōidion* or in different*⁸⁶ [*zōidia*], they indicate positively the apprehension of the degree marking the hour.

(Greek Text p. 89, ll. 1-22)

But some are indicated as saying that of how many degrees the lord of the bounds of the prenatal *New* or *Whole Moon* is found for the birth, it will be necessary to obtain the *Hōroskopos* from such degrees.

Others treated the degree of the *Hōroskopos* in such a way. Knowing in regard to the birth hour in what *zōidion* the *dōdekatēmorion* of the prenatal *New* or *Whole Moon* fell out; and also, in the same manner in regard to the day of conception, knowing in which *zōidion* the *dōdekatēmorion* of

¹ κατὰ τὸ ὀρθῶς ἔχον κανόνιον *kata to orthōs echon kanonion*, “according to having the canon correctly.” It is clear that the canons provided in the manuscript tradition all have flaws, some minor, some major. There is one canon given in the Paulus text which seems to be consistent, using Mars always as the diurnal lord of the 4th trigon (water triplicity), following the reasoning set out by Paulus in Chapter 32. The other versions of the canon have numerous flaws. In Olympiodorus, only one canon is consistent with the rules for both the diurnal and nocturnal rulers. It may be that all these other canons are the interpolations of readers who did not understand the original text. See below, Scholion #87, for more comments.

² In other words, in what *monomoiria* by trigon.

³ ἀναγκαστικός *anankastikos*, “compulsory.” It is considered indispensable because of the importance of the *Hōroskopos*, not only in interpretation, but in calculating the degree of the Midheaven.

⁴ κατὰ τὸν τῆς πλειονοψηφίας λόγον *kata ton tēs pleionopsēphias logon*, literally, “according to the reckoning of the higher count,” meaning the star with the most essential dignity (counting one point for each dignity).

the prenatal *New* or *Whole Moon* happened to be, and in regard to the masters of their sect by trigon, which one of them rather lies more on a pivot — they say that the degree of the one being more nearly on a pivot marks the hour at delivery¹ in whichever *zōidion* the *Hōroskopos* should happen to be. And delivery is said to be the hour-marking degree of the day appropriate for bringing forth, which rises from the unseen cosmos into the visible and steers the birth of the baby. Whenever the trigonal masters of the birth are not lying in their own houses, they have given back the degree of the *Hōroskopos* to the common/participating masters of it by trigon, in whichever *zōidion* the *Hōroskopos* fell out, and especially to the one of them in the birth that happens to be more in its own house.*⁸⁷

Scholia for Chapter 33

(Greek Text p. 130, ll. 1-8)

***86.** If both stars should be found in the same degree, we look for² their trigonal *monomoiria*, and whether both positively should be found near the *Hōroskopos*. And thus the *Hōroskopos* will be taken, even if it should happen that the same 22 or 23, should be in different *zōidia*. And if not the same, but 22 or 16, then the one which has a larger amount of counts will be taken instead.

(Greek Text p. 130, ll. 9-29, p. 131, ll. 1-14)

***87.** [The note accompanying this scholion says that it is taken from Heliodorus' (Olympiodorus') commentary, so the numbers in it refer to the tables in Olympiodorus, not Paulus. The first paragraph of the Scholion is similar to Olympiodorus, p. 118, ll. 3-23, p. 119, ll. 1-3. The second paragraph is similar to p. 121, ll. 9-21. Trans.]

The Sun in the 8th degree of Cancer, the *Hōroskopos* in Cancer at the 23rd degree. And so I examine whether the 8th degree of Cancer, which the Sun occupies, is actually the *monomoiria* of some star; and I find, according to the aforesaid method, that it is Aphrodite.³ For Cancer is the 4th trigon, the 8th degree has Aphrodite connected to it in the correct canon. And so when this has been found, this one is the lord of the position of the Sun, that is, Aphrodite. And so I seek also in the hour-marking degree, the 23rd of Cancer, how nearly Aphrodite corresponds to the trigonal *monomoiria*, according to another such *zōidion*, whether in the 23 itself or more or less near it. And I found that it is near it by 1 degree. For the degree marking the hour is 23, but that of Aphrodite, the trigonal *monomoiria*, in another *zōidion*, that is in Cancer itself, is found at 22. And therefore the *Hōroskopos* is the 22nd of Cancer, and not the 23rd.

The second method, from the Moon alone, either by night or day, is treated thus. Seek in what *zōidion* the Moon is. Then, when it should be found, seek of what [star] the bound occupies, that is, that degree of which the bound is. Also, they seek, for such a star, what trigonal degree it occupies, more or less roughly approximating the hour-marking degree; and being near, by more or less, that

¹ ἐκτροπή *ektropē*, literally, “a turning out.”

² βλέπω *blepō*.

³ Because Olympiodorus has begun this trigon with Venus, when he comes to the ruler of earth, according to Paulus' rule, he must skip Venus and go to the Moon, followed by the air rulers Saturn and Mercury. Then Venus can be used again as ruler of the 8th degree. But Paulus' canon begins with Mars, and then the other triplicity rulers in order, so that the 8th degree again belongs to Mars.

which I say marks the hour. Such as in the mentioned model, the Moon in the 23rd degree of Virgo¹ has been found in the bounds of Ares. I see in the hour-marking *zōidion* how Ares has the its trigonal *monomoiria*, that is the 23rd of Virgo itself, and for the same model. For also there <the> 23rd was marking the hour. And I find this one in the 22nd² of the second trigon according to the exposition of the canon. And so this [degree] marks the hour. So the methods are in harmony.

[End of Scholia for Chapter 33]

34. Concerning Crises

(Greek Text p. 90, ll. 2-23, p. 91, ll. 1-12)

It comes to pass that death-bearing and dangerous crises occur from the meeting of the Sun and Moon, and sometimes of the *Hōroskopos*, by circumambulation,³ with the rays of the malefics, either by presence together, triangle, diameter, square, or hexagonal side. And the triangular side in whatever capacity allows escape without danger from the attacking crisis. In the same way also the hexagon on the right^{*88} and the square side on the right come to be harmless, but the square side on the left is set down as more dangerous than any other sides. But let the left hexagon, square, or diameter, and the contact⁴ which occurs from meeting by presence together be considered by you as destructive, deadly and dangerous, though the side by the left hexagon happens to be easier than the other sides.⁵

And the meeting of the lights by presence together or diametrical placing can also make contact with the Ascending [North Node] or Descending [South Node] Nodes in the same way. And for diurnal births, say that what occurs from the solar circumambulation making contact with Ares is dangerous. For nocturnal births, say that what occurs from the lunar circumambulation making contact with Kronos signifies a frightful crisis. Let it be considered dangerous when a contact^{*89} by circumambulation of one of the lights occurs with the Ascending or Descending Node, either by night or day. And let it be considered dangerous and death-bringing when contact occurs from the solar circumambulation with the Moon either by day or night. In the same way also the contact of the lunar circumambulation which occurs with the Sun, either by night or day, signifies deadly danger. But always the meetings occurring from circumambulation with the sect-ruling stars signify that the crises will be brief and not dangerous.

(Greek Text, p. 91, ll. 12-23, p. 92, ll. 1-13)

One must observe carefully^{*90} the sect in the transits of the time⁶ by ingress⁷ ^{*91} ^{*92} when the Sun

¹ Olympiodorus has the Moon at 19 Virgo, not 23.

² Clearly there are corruptions in the numbers here, because the 22nd degree of the 2nd trigon belongs to Venus, not Mars.

³ κατὰ περίπατον *kata peripaton*.

⁴ ἡ κόλλησις *hē kollēsis* This word has the sense of “gluing” or binding. It is really more than simple contact, but for the sake of fluency in English has been translated as such.

⁵ In this chapter and its accompanying scholia, 'right' and 'left' refer to the position of the moving planet. When the moving planet is in an aspect (except the trine, which is harmless) on the left — e.g., the moving planet in Libra, the chart planet in Cancer — the crisis will occur. But if the moving planet were in Aries (on the right), there would be no crisis.

⁶ καιρικὸς *kairikos*, can also mean seasonal.

⁷ ἐπέμβασις *epembasis*.

and the malefic stars happen to be present upon the pivots, or even the Lot of Fortune upon the Moon, or even the [star] of Hermes or the Ascending or Descending Node [upon it], especially whenever the malefics are carried on to a morning rising or even upon their stations.

In addition to these also, it will be necessary to take in hand the [stars] falling yearly¹ either in the [position of] prenatal *New* or *Whole Moon* of the birth being sought, or in their squares or diameter, and the circumambulations of the lights or the *Hōroskopos* with regard to the proper zone.

The treatment of either the solar, lunar or *Hōroskopic* circumambulations^{*93} is made in this way. We reckon^{*94} from the degree in the birth in which the Sun, Moon, or *Hōroskopos* is found, until it should meet with one of the aforelying stars by any figure whatever, or until a leap² ^{*95} should be made from *zōidion* to *zōidion*. And so if it should meet before the leap, [that is], one of the aforelying stars at the same *zōidion* of one of the malefics, it inflicts the danger of the aforesaid crises more quickly. But if the leap should be made before it should meet one of the aforelying stars, it will bring about the cause of the crisis in the figure-description of the leap.

(Greek Text p. 92, ll. 14-22, p. 93, ll. 1-19)

For example. The Sun in the 15th degree of Scorpio, Ares in the 23rd degree of Leo, the Moon in the 6th degree of Sagittarius, the *Hōroskopos* in the 21st degree of Scorpio. We will consider first the circumambulation of the Sun and the degree contact it makes by meeting with Ares and the Moon. In addition to these, [we will consider] the circumambulation of the *Hōroskopos*, and the contact which the Moon makes from a meeting either with the Sun or with the [star] of Ares.

First we will begin from the solar circumambulation. Since the Sun is in the 15th degree, it rises for the Egyptians in the zone of Alexandria through 35^{*97} years.^{*96} I apportion the 35 years among the 30 degrees of Scorpio and the one which rises in the same time, I mean of course Leo, and I find 14 months for the degree of Scorpio and Leo. The Sun is at the 15th degree, Ares at the 23rd degree of Leo. The remainder from the Sun to the place of Ares is 8 degrees. I do eight times 14, giving 112 months, which equals 9 years, 4 months. When the Sun from circumambulation happens to be at a meeting in the left square, (for the purposes of illumination) it has made contact with the star of Ares and has shown a death-bringing crisis. In 17 years and 6 months a leap has been made from Scorpio to Sagittarius, and has shown another dangerous crisis. And from its circumambulation, the Sun has made a contact with the Moon in Sagittarius^{*98} in 23 years and 10 months. For the degree of Sagittarius has 12 months and 20 days.³ You will do the circumambulation of the *Hōroskopos* in the same way, as the aforesaid example has [shown], so that you may consider this for every proposition.

(Greek Text, p. 93, ll. 20-24, p. 94, ll. 1-5)

Hermes Trismegistus made an explanation about the treatment concerning crises, saying thus: the crises being inflicted for human births do not always come to be responsible for diseases. But they become causes of grief, attacks by pirates, damages, shipwrecks, and lawsuits; and others become givers of long and lasting stays abroad. And some crises which are brought about through stars contrary to sect operate as responsible for diseases, dangers, and grief, but other crises, on

¹ I.e., by transit.

² ἑξάλμα *exalma*, from ἐξάλλομαι *exallomai*, to leap or spring forth. From the use of this word, it appears that the Greeks considered the distance between *zōidia* to be a “leap.”

³ This is based on the rising time of Sagittarius, which, of course, is not the same as Scorpio.

account of the damages of the sect, cause things very much like them.

Scholia for Chapter 34

(Greek Text p. 131, ll. 15-27, p. 132, ll. 1-13)

***88.** For the hexagon from leading [*zōidia*] is between good and bad.

***89.**¹ Whenever the hexagon should occur by part² or by degree.³ For the hexagon destroys immediately when it is from the left, if it is not checked by presence together or ray of some benefic. And if it should be from the left, but should not yet be according to degree and [thus] with equal sides,⁴ but is lacking some degrees, then such a figure is said to be by contact, [this] other contact being there in addition to the aforementioned one. For whatever times are between both the leading and the following, such times will pass through, and the crisis will occur up to the contact by degree of the star or the figure. For such a contact also gives times of life for the method of life by time, as Ptolemy also outlined⁵ in “Concerning Length of Life,” proposing the beginning of Gemini destructive, but the beginning of Aries releasing, placing the length of life according to the different positions of it.⁶ For until the degree of Gemini should make contact, up until then the years of life should be filled. And so contact also is in addition to whatever is said there regarding circumambulation.

***90.**⁷ Such as when Ares is contrary to sect. For if Ares in a diurnal birth should make a figure with the *Hōroskopos*, a most base [effect happens], but if in a nocturnal one, a tolerable⁸ one. And one must examine the ingresses.

(Greek Text p. 132, ll. 14-29)

***91.** Ingress is whenever each of the 7 stars will make its own return to itself.

***92.**⁹ He says an ingress is whenever obtaining the disposition¹⁰ for the return nativities of the birth,¹¹ when drawing out the times from the *Hōroskopos*, we will come down to a certain *zōidion*. For an ingress of that year is said [to be] according to that *zōidion*¹². And so [one must see] if the

¹ This is actually given as Scholion #90 in the text, but it clearly goes with this sentence.

² κατὰ μόριον *kata morion*.

³ μοιρικῶς *moirikōs*.

⁴ ἰσοσκέλεια *isoskeleia*.

⁵ μεθοδεύω *methodeuō*.

⁶ In Chapter 10 (or 11, depending on which translation is used), Ptolemy’s main example of his technique uses positions of Aries and Gemini.

⁷ This is actually given as Scholion #89 in the text, but it clearly goes with this sentence.

⁸ μέτριον *metrion*, moderate.

⁹ This scholion is omitted in the text variants which contain the previous scholion, and vice versa. There appear to be two definitions of “ingress” (by different people?).

¹⁰ διάθεμα *diathema*, in other words, the chart.

¹¹ Solar revolutions?

¹² The lord of this sign was called “the Lord of the Year” in medieval Astrology. And there are references to in Olympiodorus as well so that it was in fact something used in at least the later Greek tradition as well. See Olympiodorus, chapter 29 (p. 131). [Ed.]

year should happen to fall out in the pivots of the nativity, and according to the progress of time¹ upon the Lot of Fortune (of course the one in the nativity).² And one must also consider the pivots of the birth, the Lot of Spirit, or where the Ascending or Descending Node was, especially if they should be stationing or be found as morning risers.³ Under these circumstances, the evil is increased in intensity. In the same way also if they should fall out in the *Conjunction* and *Whole Moon* which has just occurred for the time of the birth, or in squares or diameters of them.

(Greek Text p. 133, ll. 1-26, p. 134, ll. 1-6)

***93.** Meeting by circumambulation is, on the one hand, according to shooting of rays, anything that is by ascensions from following [*zōidia*], but on the other, that which is by movement in longitude of the stars, from those leading upon those following, according to figures and contacts.

***94.** For if a star at the time of the nativity should be on leading [*zōidia*], and the Moon or the Sun on following ones make some figuration with the star, but such a [figuration] has not yet occurred, but the figure is perfected before five, six, or four degrees, whenever it should be completed by degree and should pass through the times between, then we say a meeting from circumambulation has occurred. Even if the Sun, Moon, or *Hōroskopos* should happen to be, not by figure but by presence together, before the precise meeting, even then we say the same things.

***95.** It is called a leap whenever the Sun or Moon should be about to pass from one *zōidion* into another, but it falls short of some degrees, such as 15.⁴

***96.** For they have given a year for each ascension, that is, 12 months.

***97.** Multiplying these by 12 months comes to be 420. Next I apportion the 420 into months, and they come to be 14.⁵

***98.** Sagittarius ascends in 31 times. These by 12 come to be 380 months with the two-thirds.⁶ For twelve times 31 is 372, twelve times $\frac{2}{3}$ is 8. For $\frac{2}{3}$ of 12 is 8 (—twelve times $\frac{2}{3}$ is 8, for $\frac{2}{3}$ of 12 is 8. For two times twelve is 24, and a third of these is 8—). I divide the 380 months by 30. They cast on for each one degree 12 months and 20 days. For twelve times 30 is 360. The remainder is 20 months. They make 600 days, I divide these by 30, and they cast out 20 days to each degree.

[End of Scholia for Chapter 34]

35. Concerning the Bond of the Moon

¹ κατὰ τὴν προόδον τοῦ χρόνου *kata tēn proodon tou chronou*. This may also refer to a period of time; a variant of the text has περίοδος *periodos* for προόδος *proodos*.

² The natal Lot of Fortune.

³ The “they” in this sentence probably refers to Mars and Saturn; see Olympiodorus, p. 135, ll. 6-13.

⁴ Within 15 degrees of the cusp of the sign, meaning that the leap is going to take place after the amount of time signified by the 15 degrees has passed.

⁵ Dividing 420 by 30, the number of degrees in a *zōidion*.

⁶ Sagittarius ascends in $31^{\circ} 40'$. $40'$ is $\frac{2}{3}$ of a degree.

(Greek Text p. 94, ll. 7-19, p. 95, ll. 1-16)

The bond*⁹⁹ of the Moon is comprehended whenever it should be found occurring by a right or left side of the solar rays in any kind of figure. For the Moon is found carried under bond whenever it should fall within 5 degrees of the solar rays, when being carried upon a *Conjunction*. In the same way also such occurs for the *Whole Moon* figures. And likewise, according to the aforesaid manner, it is found carried under bond in the two squares of the Sun. By the same theory the Moon is carried under bond when it happens to be present by both hexagons of the Sun. [Variant text:] “Also in addition to these, the two trigons of the Sun themselves, too.”

But it makes the dissolution of the bond whenever, during circumambulation, it should pass by the degree of the Sun. And if the dissolution of the bond encounters a malefic, it becomes responsible for many evils. If it encounters [a star] that is stationary or subtracting in numbers, it provides manias, imprisonments, emaciations, and lingering illnesses, and sometimes it becomes responsible for hard-to-cure injuries, and occasionally it takes away life. And furthermore, the dissolutions of the bonds are called oppressive and afflict exceedingly whenever the Moon, when loosed from a *Conjunction*, will make a meeting with Ares, and from the *Whole Moon* with Kronos. And when the bonds are loosed from the first or second quarter they come to be active in regard to helping or hindering. Helping, whenever it should be carried toward benefics; but hindering when toward malefics. But let it not escape you that circumambulation which happens through the lights, when the Sun, Kronos, or Ares will make contact onto the left square (using the reasoning of the shooting of rays), [this] makes a dangerous crisis, just as the Egyptian sages judged.¹

Scholion for Chapter 35

(Greek Text p. 134, ll. 7-21)

*99. This is a different bond from the Ascending and Descending Node. For now it is called a bond whenever it should be 5 degrees before the *Concurrence* with the Sun, or the hexagon whenever there should be a *crescent*, the square whenever a *Half-moon*, a *gibbous* whenever making a triangle, [Note: this author has the trine.] or even whenever a *Whole Moon* should make a diameter. And these things are on the left whenever the Moon is in following [*zōidia*] and the Sun in leading. But whenever the Moon should travel toward the Sun after a *Whole Moon*, it is said to be making a figure on the right; that is, it is in leading [*zōidia*] and the Sun is in following. And again it is said to make a bond 5 degrees before making the triangle, square, or hexagon. And after the perfection² of the figure, when it has been figured by degree, it then should stand away a little, it is said to dissolve the bond of 5 degrees.

[End of Scholion for Chapter 35]

36. Concerning Rulership

(Greek Text, p. 95, ll. 18-22, p. 96, ll. 1-6)

The manner of Rulership is comprehended from the Sun and Moon, if indeed they should be

¹ τεκμαίρομαι *tekmairomai*, literally, judge from signs and tokens.

² ἀπαρτισμός *apartismos*, has the sense of making something even, so perfection, when an aspect is exact by degree, seems a better word here than completion.

found in the productive places¹ of the nativity. For a diurnal birth, it will be necessary to examine the bound-ruler, exaltation-ruler, or trigonal master of the Sun; for a nocturnal birth the bound-ruler and house-steward of the Moon, and the rest in the manner as above. Of the aforesaid ways, when one star should have more counts than the others and should be found at morning rising on a pivot and in its own throne,² this one [then] has the Rulership, especially if it should oversee³ the light of the sect.

(Greek Text, p. 96, ll. 7-23, p. 97, l. 1)

The productive places in the reckoning about Rulership are these: the *Hōroskopos*, the Midheaven, and the *Good Spirit* (the 11th house); and in addition to these the *Setting* and the *Post-Setting*⁴ [places], as long as these should happen to be masculine *zōidia*. At night, the 4 pivots, *Good Fortune* (the 5th), *Good Spirit* (the 11th), the post-ascension of the *Hōroskopos*, and the *Post-Setting zōidion*.⁵ For if the light-bearing bodies⁶ should happen [to be] upon these places, they indicate Rulership. But if they should fall out of the aforelyng places, then it will be necessary to examine the bound-ruler, trigonal master, or house-steward of the prenatal *Conjunction* or *Whole Moon*. But if the prenatal *Conjunction* or *Whole Moon* should do nothing,⁷ [examine] the ruler of the Lot of Fortune or Spirit according to the rulership of the trigon, *zōidion*, or bounds. And in addition to these, also the lord of the *Hōroskopos*. And if the one*¹⁰⁰ which is ruling these places should be found being figured in the aforegiven places with that one which it has received, it will be taken as the authority⁸ of the nativity.

(Greek Text p. 97, ll. 1-19)

When the [star] of Kronos obtains⁹ the Rulership, if it should happen to be well-situated, it gives 57 as the final years of life; the [star] of Zeus 79, the [star] of Ares 66, the [star] of Aphrodite 82, and the [star] of Hermes 76. But if the Sun or the Moon should have a relationship with the star ruling the birth, the Sun gives 120, the Moon 108. And when one of the 5 planets should obtain the Rulership, and should be witnessed by Aphrodite, it receives in addition for the final time of life her

¹ ἐν τοῖς χρηματίζουσι τόποις *en tois chrēmatisousi topoīs*.

² ἰδιοθρονέω *idiothroneō* Clearly this means with some dignity, though which kind of dignity is uncertain—perhaps exaltation?

³ κατοπτεύω *katopteuō* This is the only example of κατοπτεύω *katopteuō* in this text which does not seem to have a pejorative connotation; usually a hard aspect, or an aspect with a malefic is meant. Here, though, it seems to have more of its literal meaning, which is “look down on.”

⁴ τὸ ἐπιδυόμενον *to epiduomenon*. In variants of the text, this is written as ἐπιδυνον *epidunon* and ἐπιδυνόμενον *epidunomenon*. In Olympiodorus, this is precisely referred to as the 8th house. In a note on a variant in the section on the houses (Greek Text p. 61), the 8th house is referred to as ἐπικατάδυνος *epikadunos*; this word is also used by Antiochus to refer to the 8th.

⁵ To recap: the places to look for an οἰκοδεσπότης *oikodespotēs* are the following. By day, the 1st, 10th, 11th, 7th, and 8th houses; by night, the 1st, 4th, 7th, 10th, 5th, 11th, 2nd, and 8th houses. The difference between day and night is, of course, that houses below the horizon are used at night, but, with the exception of the 1st (which, because it marks the horizon between night and day, may be considered diurnal?), only those above the horizon in the day. See Olympiodorus for corroboration of these places.

⁶ The Sun and Moon.

⁷ ἀργέω *argeō*, literally, be idle, meaning that they do not fall in the aforementioned places.

⁸ κυρία *kuria*.

⁹ λαγχάνω *lanchanō*.

least years, 8; by Hermes 20, by Kronos when well and personally-placed¹ 30 years, but when it happens to be not in its own, it subtracts 30 years from the life. Zeus gives 12 years in addition, Ares when well and personally-placed 15 years, but when not in its own it subtracts such years.

But consider this: when the aforesaid benefic stars should be found in the declines or under the solar beams, or subtracting in numbers and making a baleful aspect² to the one obtaining the authority, they come to be idle in the subtractions and additions of years.

(Greek Text p. 97, ll. 19-26, p. 98, ll. 1-3)

In which manner also the Ruler of the birth, when it falls under the solar beams in declining *zōidia*, it gives the years of the least period of return.³ Kronos 30 years, 30 months, 30 days, 30 hours; Zeus 12 years, 12 months, 12 days, 12 hours; Ares 15 years, 15 months, 15 days, 15 hours; Aphrodite 8 years, 8 months, 8 days, 8 hours; the [star] of Hermes 20 years, 20 months, 20 days, 20 hours. And the Sun, as long as it should occupy one of the masculine *zōidia*, gives 19 years, 19 months, 19 days, 19 hours. The Moon 25 years, 25 months, 25 days, 25 hours.

Scholion for Chapter 36

(Greek Text p. 134, ll. 22-31)

***100.** Such a kind of star receives the Lot of Fortune, Spirit, or the *Hōroskopos* in its own trigon or bounds. And so if this star should be in the aforesaid places, that is, in the post-ascension of the *Hōroskopos*, in the *Post-Setting*, in the Midheaven or in the others, and say that the light-bearers, *Conjunction* or *Whole Moon* are not in these, and [the star] should be figured with the Lot of Fortune or Spirit which it has received in its own place, [then] this [star] is taken as the authority of the nativity.

[End of Scholion for Chapter 36]

37. The Nativity of the Cosmos

(Greek Text p. 98, ll. 5-9, p. 99, ll. 1-12, p. 100, ll. 1-3)

As for the nativity of the mortal and earthly cosmos, which is suitable for the inquiry on learning how to cast nativities, it is necessary to propose for the foundation of the mortal and earthly cosmos when the wandering stars made a beginning of the original⁴ shining forth; and in which manner they have come to be visible on the degree position of their own *zōidia*, arrayed properly by sect in the natural position of the parts of heaven.

And so the Sun on the 19th degree of Aries, the Moon on the 15th degree of Cancer, the [star] of Kronos on the 15th degree of Capricorn, the [star] of Zeus on the 15th degree of Sagittarius, the [star] of Ares on the 15th degree of Scorpio, the [star] of Aphrodite on the 3rd degree of Libra, the [star] of Hermes on the 7th degree of Virgo, the foundation according to the *Hōroskopos* rising in Cancer in the 15th degree, which is taken in the 11th nocturnal hour.

¹ οἰκειῶς κειμένου *oikeiōs keimenou*.

² κατοπτεύω *katopteuō*.

³ ἀποκαταστάσις *apokatastasis*.

⁴ ἀποκαταστατικός *apokatastatikos* means “bringing back” to a point; so the shining forth of the stars has been brought back to its beginning, thus original.

This is the nativity of the mortal and earthly cosmos. In these *zōidia* the aforelyng stars first shone out, having eternal breath, lying in the immortal part, and on which account the *zōidia* themselves were named their dwelling places.

End of Paulus' Introduction

Heliodorus,¹ as it is Said, in the Commentary on Paulus Alexandrinus

On Paulus <of Heliodorus>

(Greek Text, p. 1, ll. 1-19)

1. Concerning the Quality of the Figures and into What They are Collected

The hexagonal figure is good, such as Gemini and Leo, or Sagittarius and Aquarius, since these see one another.

Variant Text:

Apotelesmatics, from the Explanations on Paulus, of Heliodorus and Other Astrologers

Concerning Figures

The hexagonal figure is good, especially the one through Gemini and Leo, and through Sagittarius and Aquarius, when the figure occurs exactly by degree, that is, when each of the *zōidia* is being regarded in equal numbers of degrees, or exchanging up to 5 degrees either by excess or deficiency.² The hexagons in such *zōidia* are said especially to be useful³ through perceiving⁴ one another, for each is equally distant from the tropical⁵ point, Gemini and Leo of the summer, and Sagittarius and Aquarius of the winter.⁶

(Greek Text p. 2, ll. 1-15)

The hexagons occurring in the other *zōidia* are actually base, since they are inharmonious. And this is the reasoning concerning figures <and> their qualities. One must also know that the *zōidia* apart from the stated figure-description are called unconnected and averse.

Variant Text for lines 1-5: (Greek Text p. 2, ll. 6-15)

The hexagonal figures occurring in the other *zōidia* are less good, since they do not see one another, and on account of this are inharmonious. As for the remaining figures, the triangles which are figured through whatever kind of *zōidia* are useful, but both the squares and the diameters by degree are base, and in these the figure-description is taken from up to the difference of 5 degrees,

¹ Olympiodorus.

² That is, what modern astrologers would consider within a 5-degree orb.

³ χρηστός *chrēstos*.

⁴ ὁράω *horaō*.

⁵ Τροπικὸν σημεῖον *Tropikon sēmeion*, the “turning point” for the Sun, meaning that 0° Gemini and 0° Leo are equidistant from 0° Cancer. This term is also in Ptolemy, *Tetrabiblos I*, p. 31 (Schmidt translation).

⁶ So, if these sextiles are partile, and thus equidistant from each other, they are even more powerful, because the signs involved in them are all equidistant from the solstice points.

as has been shown. And the triangles (on the one hand) are through five *zōidia*, but the squares through four, and the diameters through seven. The *zōidia* apart from such a figure-description are unconnected and on account of this are called averse.

(Greek Text p. 2, ll. 16-20)

But it is worthwhile to seek out to what end the inquiry regarding the degree of figures contributes to us. And we say that the greatest [are] with the application and separation of the Moon to the remaining stars, and not only of the Moon but also of them to her.¹

2. What is Application and Separation

(Greek Text p. 3, ll. 1-17)

But one must seek out what application is, and what separation is. One must also know that each of these is twofold; for application is both according to figure and according to body.

Application is according to figure as whenever Zeus should be —let's say— in Aries, or rather the Moon should hit it by triangular, square, or hexagonal figure in the *zōidia* leading from Aries, such as Sagittarius; for under these circumstances the Moon trines it by *zōidia* following it; or whenever she should square it when she is in Capricorn, or make a hexagon when in Aquarius. For this is said [to be] application by figure, since when being carried upon it, she makes figures with it.

(Greek Text p. 3, ll. 18-32)

And likewise application is by body when the Moon is carried toward one of the stars or the Sun, when she is in the same *zōidion* where the star is. Such as Zeus in Aries around the 15th degree: if the Moon, when being carried toward it from Pisces, should come to be in Aries, under these circumstances application is said [to be] by body, especially whenever she should come into the same degree in which Zeus is.

Variant Text for lines 9-24:

And on the one hand, application by figure is whenever the Moon, one at a time, [in] one of the stated figures, is figured by degree to the Sun or the remaining planets; but by body on the other hand, whenever she should come together in the same *zōidion* and especially at the same degree to the Sun or one of the remaining stars. Such as— let's say— if, when Zeus is in the 15th degree of Aries, the Moon should come from Pisces into Aries, under these circumstances there is an application of the Moon to Zeus, especially whenever she should come in the same degree in which Zeus is found.

(Greek Text p. 4, ll. 1-14)

But separation by body is said [to be] whenever she should pass by the one degree of Zeus in which she was with it, and will begin to leave it alone and separate from it, up to when the Moon should come out of Aries and come to be in Taurus. And to say simply: application is by body whenever she should be carried upon it, and separation by body whenever she stands away from it.

But separation by figure is said [to be] as whenever, while Zeus is in Aries, the Moon should

¹ Possibly a reference to mutual application in which the other planet is retrograde.

make a figure with it while being in *zōidia* following it, such as <in> Gemini in a hexagon, <in> Cancer in a square, <in> Leo in a triangle. It is called separation since she makes a figure with it while withdrawing from it. And in the same way, one must say, for the other stars whenever they should make figures while being carried towards one another, they come to be by body or by figure.

(Greek Text p. 4, ll. 15-24)

Variant Text for lines 1-14:

And separation in the same way: for the [separation] is said [to be] by figure on the one hand, by body on the other. And separation by figure is whenever the Moon, which has been figured with one of the stars by degree, one at a time [in] one of the stated figures, should leave it behind in [degrees] leading from herself. But separation by body is whenever, from the degree itself at which the Moon came together with one of the stars, she has been moved so that she has left it behind in the leading [degrees], in the [degrees] following from herself. And in the same way also for the other stars, whenever they are carried towards one another: clearly the more mobile ones¹ make the stated figures toward those which are slower moving or come together to one another.

(Greek Text p. 4, ll. 25-28; p. 5, ll. 1-5)

And so the figure-description by degree contributes to our knowing whether the Moon is making the application or separation by body or by figure to the remaining stars.

For if we do not know the degree in which the Moon and the Sun is — let's say — it is not possible to tell whether she approaches it by body or separates from it by body; and again, whether she approaches it by figure or separates from it by figure. The present theory concerns these things.

(Greek Text p. 5, ll. 6-19)

3. Concerning the Quality of the 4 Figures

“The composition of the zodiacal [circle]”² Thereupon he sets out the qualities of the triangles.

“But for the other *zōidia* the half of the diametrical side”³ What does he say? That the hexagonal figure, if it has combined from those [*zōidia*] which are commanding and obeying, and those perceiving and being perceived, is good and has the power of a triangle. But if the hexagon has combined from none of these, it is middling⁴ and has the power of the diametrical figure. For the diameter also is in the middle.⁵ For insofar as [the diameter] itself is level,⁶ and comes from a masculine *zōidion* to a masculine one, and from a feminine to a feminine, it is good. But insofar as one is rising while the other sets, it is base. And so it [is] forced⁷ to be middling.

¹ εὐκίνητος *eukinētos*.

² The Paulus original, Chapter 10, p. 23, line 10, contains the word κύκλον, “circle.”

³ This is a corruption of the actual Paulus text, which reads, “...but when in other *zōidia* [is] half. While the side of the diameter...” (Paulus, Chapter 10, p. 25, ll. 1-2).

⁴ μέσος *mesos*.

⁵ τὸ διάμετρον μέσον ἐστὶ *to diametron meson esti*. Is this a little play on words? The word μέσος *mesos*. literally means “middle,” and the diameter is the mid-line which divides the circle.

⁶ ὁμαλός *homalos*, meaning “even,” (coming from the same root as ὁμοιος *homoios*, “like” or “similar”) but also having the connotation of “ordinary” or “mediocre!”

⁷ ἀνάγκη *anankē*.

(Greek Text p. 6, ll. 1-9)

“Let the presence together of those figured in the same place and at the same *zōidion* be considered as harmonious”¹ What does he say? That if stars should be in the same *zōidion*, but are figured by another star, their outcomes come to be more productive and intensive, whether good or base. And so one must examine which are actually according to sect or contrary to sect, and which are figured by a benefic star or malefic, or of sect together or not.²

(Greek Text p. 6, ll. 10-23)

Practicum³ 4

4. Concerning Unconnected and Unfigured [*Zōidia*]

“The arrangement of the unconnected *zōidia* has the numerical interval from 2, 6, 8, and 12.”⁴ Since the astrologer has lectured before about the binding together and figurations of the 12 *zōidia*, now he wishes to lecture on those which are unconnected and unfigured, which he calls averse. And he hands down the outcomes of these, and says that if the stars in the nativity should be found unconnected in such *zōidia*, so that they do not make figures with one another, the native will be unconnected, averse, always actually being in battles, feuds and seditions, and times when [he is] in separations and living abroad from women and all friends.

“The position of the unconnected *zōidia* has the interval”⁵ Then he hands down the interval so that we get to know the unconnected *zōidia*.

(Greek Text p. 6, l. 23, p. 7, ll. 1-7)

But it is worthwhile to seek out what [*zōidia*] he calls unconnected, and we say that those *zōidia* are unconnected which are through 12, 8, 6, or 2. This is so since the figures have come to be through 3 *zōidia*, such as the hexagon, or through 4, such as the square, or through 5, such as the triangle, or through 7, such as the diameter. And so the *zōidia* which are apart from these happen to be both unfigured and unconnected. These are found mentioned [above], I mean the ones through 2, 6, 8 and 12.

¹ With some slight wording changes, this is Paulus, Chapter 10, p. 25, ll. 3-4.

² The sentence beginning from “And so...” is almost exactly the wording of Scholion #17. The only use of συναϊρέτος *sunairetos*, translated as “sect together” is in the Scholia (p. 108, ll. 30-31) and this Commentary of Olympiodorus. It is not even listed in the Lexicon.

³ Πράξις *Praxis*.

⁴ Paulus, Chapter 11, p. 25, ll. 9-11. The wording is very similar to that in the Teubner text, only substituting διάθεσις *diathesis*, arrangement, for θέσις *thesis*, “position.”

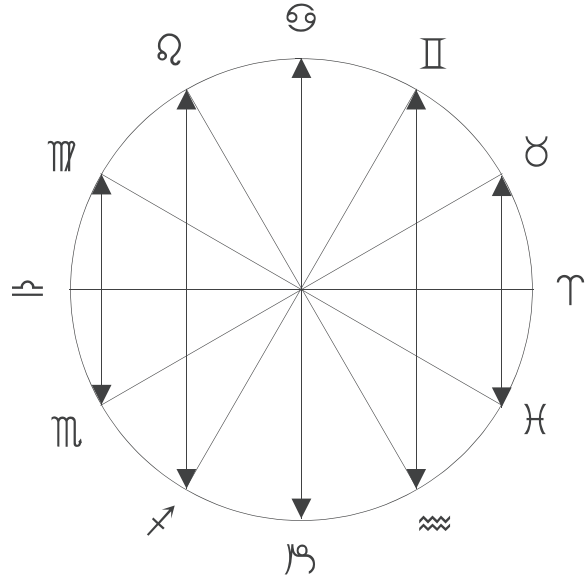
⁵ Paulus, Chapter 11, p. 25, l. 9. This quotation and the sentence that follows it is actually on p. 11, ll. 4-6 of the Olympiodorus text, but they seem to fit better here.

(Greek Text p. 7, ll. 8-20)

5. Concerning Equally-ascending and Like-engirding [*Zōidia*]

One must seek out not only this, if the stars and *zōidia* are unconnected, but must also examine the following: which are in like-engirding *zōidia* and which not in like-engirding, and if they should have an equal or unequal ascension. For if the stars should be in unconnected *zōidia*, but are like-engirding or equally-ascending, the evil is moderated and the native will no longer be hated. And not only that, but whenever the stars should be found in unconnected *zōidia*, in all things they make the native hateful and hostile, but also if there are any two— brothers, father or son, man or wife—who have the nativity in unconnected *zōidia*, such will be hostile and warlike with one another for all time.

“The twelfth-parts by aversion”¹ Now a twelfth-part takes the one *zōidion*, comparing [it] as in relation to the whole zodiac. For sometimes he also calls a twelfth-part the $2\frac{1}{2}$ degrees compared in relation to the *zōidion*.² And so, since he said above that when the stars should be in unconnected *zōidia*, under these circumstances they make those who are hateful and warlike, speaking now he makes a further definition: unless they should be in like-engirding or equally-ascending [*zōidia*]. For under these circumstances the evil is moderated.



(Greek Text p. 7, ll. 21-25, p. 8, ll. 1-2)

Such as: let the *Hōroskopos* ¹in one’s nativity¹ be Aries, ²the other’s² Pisces. It is unconnected to the *zōidion* of Aries, and unfigured, since it is through 12 *zōidia*, and as much as for this, the native will have enmities and wars if any of the stars should be in Pisces. But since the *zōidia* are equally-ascending, for both come up in 21 times, the evil is moderated.

(Greek Text p. 8, ll. 1-15)

And in the same way also, the 7 stars, if they should be unconnected with one another, they are most evil, if indeed such should be found not in equally-ascending *zōidia*, such as one in Aries, another in Pisces; or one in Capricorn, another in Gemini; or one in Sagittarius, another in Cancer; or ¹one in¹ Virgo, ²another in² Libra. For these are all the figures which have equal ascension with one another.

But again one must consider this also, even if the stars are unconnected, whether they are actually in like-engirding or equally-ascending *zōidia*. For thus the evil will be moderated. Such as

¹ Paulus, Chapter 11, p. 26, l. 3. This quotation and the four sentences following it are actually on p. 11, ll. 7-14 of the Olympiodorus text, but they seem to fit better here.

² Here is a clear distinction between the use of *dōdekatēmorion* as one *zōidion* (a twelfth-part of the zodiacal circle) and the *dōdekatēmorion* as one-twelfth of a *zōidion*, or $2\frac{1}{2}$ degrees. In translation, I endeavor to use “twelfth-part” when referring to the former, and “*dōdekatēmorion*” when referring to the latter (when it is clear from the context which is meant).

if one is in Aries, another in Scorpio, for both *zōidia* are the houses of Ares; or <in> Taurus and Libra, for these are the houses of Aphrodite; or one in Capricorn, another in Aquarius, for both are houses of Kronos. And the other like-engirding [*zōidia*] also make figures themselves.¹

(Greek Text p. 8, ll. 17-19, p. 9, ll. 1-25)

6. Concerning Those on the Right and Left

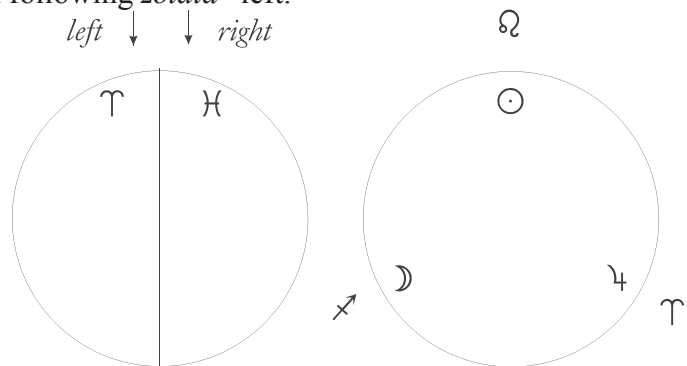
“Those which have been posted in position on the right”² Then he recommends also to examine the other *zōidia* which are unconnected and the stars which are being figured, some of which prevail on the right, some on the left, as in the theory.

One must examine not only whether the stars should happen to be in like-engirding or equally-ascending [*zōidia*], but also what is right and what is left, either a benefic or malefic. For the right brings about suitable things³ more than the left. And one must seek not only for this, but also for the figures. For there also one must examine what occupies the right side of a triangle, square or hexagon, and what the left. And it is worthwhile to seek how the right part is taken, and how the left. And we say that for every figure, and for that which is not a figure, that star is called “right” which is actually in leading *zōidia*; but [the star] in following *zōidia* “left.”

Such as: if one [star] is actually in Pisces, and another in Aries, the one in Pisces is called right, the one in Aries left. And thus in order for the unconnected [*zōidia*].

And for figures, if someone has proposed Zeus in Aries, the Sun in Leo, the Moon in Sagittarius, Zeus is right in relation to the Sun, since it is in leading *zōidia*, but left in relation to the Moon, since Sagittarius leads Aries when we consider the zodiacal circle. For we say that *zōidion* to be leading which is before six *zōidia* even when actually following the other *zōidion*. And the Sun is left as in the [same] relation [that] Zeus [was] left,⁴ but right in relation to the Moon. And the Moon is right in relation to Zeus, but left in relation to the Sun.⁵

And also in the same way the right and left part for the other figures, according to those leading and those following.



¹ That is, Sagittarius-Pisces and Gemini-Virgo.

² Paulus, Chapter 12, p. 27, ll. 4-5, replacing γινομένων *ginomenōn* with τεταγμένων *tetagmenōn*. This quotation and the sentence which follows it actually occur on page 11, ll. 15-18 of the Olympiodorus text, but I have inserted it here because it seems to fit with the present commentary.

³ τὰ οἰκεῖα *ta oikeia*.

⁴ A variant text reads: “Also in the same way the Sun is right in relation to the Moon, for Leo leads Sagittarius, but left in relation to Zeus, for Leo follows Aries.”

⁵ This is a good time to point out that Paulus’ and Olympiodorus’ definitions of “on the right” and “on the left” may be seen as the opposite of the medieval terms dexter (right-handed) and sinister (left-handed). The Greek terms are used from the point of view of the *aspected* planet, and the medieval terms from the point of view of the *aspecting* planet. [Ed.]

(Greek Text p. 10, ll. 1-21, p. 11, ll. 1-3)

7. Concerning Those Ascending and Declining¹

And one must seek out the right and left whenever there should be stars, not only in those *zōidia* which make figures, but also in those that do not. In addition to these, it is necessary to seek also the post-ascensions and the declines, and whether the stars are post-ascending or declining; also which are post-ascending and which declining, whether benefic or malefic.

The post-ascensions are taken from the pivots. For since there are 4 pivots — the *Hōroskopos*, Midheaven, *Setting*, *Subterraneous* — one must know that the leading *zōidion* for each pivot is called a decline. The one which is following the pivot [is] a post-ascension.

Such as: for the nativity of the Cosmos, let Cancer mark the hour, Aries culminate, Capricorn set and let the *Subterraneous Pivot* be Libra. Pisces is the decline of Aries, Taurus the post-ascension; Leo is the post-ascension of Cancer, Gemini the decline, since Cancer is following. And Scorpio is the post-ascension of Libra, Virgo the decline. One must take [it] in the same way for each nativity. And those following from the pivots are called post-ascensions, but those leading them declines.

And so, since the stars which come to be in these *zōidia* may accomplish great things in the nativities, one must inspect them; and what they are, what indeed they may accomplish by occurring in them, we will learn with God in the tabular investigation.² These things satisfy the theory.

(Greek Text p. 11, ll. 19-22, p. 12, ll. 1-8)

Practicum 8, with God

8. Concerning Appearances and Settings

“The wandering stars make phases to the Sun”³ Since the astrologer has lectured about the figures which occur in the *zōidia*, and has taught what kinds of interval⁴ figures of the stars make, and what kind they do not make, and has lectured about those which are unfigured, now he turns to another inquiry. And he hands down the phases which the stars make to the Sun and the Moon, each of them divided in two: one is called morning, the other evening. But each of them is also said [to be] rising/emerging and setting.

¹ περί ἀναφορῶν καὶ ἀποκλιμάτων *peri anaphorōn kai apoklimatōn*, referring to the “post-ascending” (succeedent) and “declining” (cadent) places. Usually the word used for succeedent is ἐπαναφορὰ *epanaphora*, not ἀναφορὰ *anaphora*.

² Paulus, Chapter 24; Olympiodorus, Chapter 23.

³ Paulus, Chapter 14, p. 28, ll. 15-16. This could equally be translated as “the wandering stars make appearances in relation to the Sun,” which may be more accurate in terms of what is actually happening.

⁴ διαστήμα *diastēma*, literally “distance.”

(Greek Text p. 12, ll. 9-23)

9. Concerning When a Morning Rising is Said [to Occur] and When a Station, Acronycal, Acceleration and also Morning and Evening Setting¹

But it is worthwhile to seek out this thing itself, what is called a morning rising phase and a morning setting phase; and what phase is called an evening setting, and what phase is called an evening rising. And we say that a morning phase is simply said [to be] whenever one of the stars may actually be in *zōidia* leading [preceding] the Sun; but an evening phase [is] whenever [it may be] in following [*zōidia*]. But if on the one hand the star should be within 15 degrees of the Sun, so that it does not appear but is under its beams, then under these circumstances it is said to be setting, either in the morning or evening. But on the other hand, if it should have gone out from under² the 15 degrees, so that it appears to us, under these circumstances it is rising; if in following [*zōidia*] it is an evening rising, but if in leading [it is] a morning rising.

(Greek Text p. 13, ll. 1-14)

Such as, for example, let the Sun be in the 15th degree of Aries, Kronos to be itself in the 27th degree of Aries, and Zeus in the 2nd degree. Here the two are setting (sunken), since neither of them has come out 15 degrees from the Sun. But Kronos is said [to be] evening setting [occidentally sunken],³ since it is actually in following setting degrees, and Zeus [is] morning setting [orientally sunken],⁴ since [it is] in leading degrees of Aries. But the Sun, going from Aries to Taurus, when it lets Zeus be,⁵ under these circumstances <Zeus> comes to be morning rising/emerging.⁶

And Kronos comes to be with the Sun by body until it [the Sun] passes by that one. For when once the Sun has passed by that one, under these circumstances Kronos also becomes oriental⁷ of it, first in a sunken condition. But when the Sun has advanced, Kronos also comes to be morning rising/emerging, just as Zeus [is].

¹ The phrases “morning rising,” “evening setting” and the like are very loaded terms. This material is critical for modern astrologers in understanding Greek astrology. The ancients likened a planet rising on the Ascendant or setting on the Descendant to one emerging out of the Sun’s beams or sinking into the Sun’s beams. The word which I am translating as “morning,” ἑως *heōios*, can also mean “oriental” or “eastern.” The word I am translating as “evening,” ἑσπέριος *hesperios*, can also mean “occidental” or “western.” “Rising,” ἀνατόλικος *anatolikos*, and “setting,” δύτικος *dutikos*, also have much greater implications than just coming up or going down. ἀνατόλικος *anatolikos* is really in a state of emergence; the literal meaning of ἀνατέλλω *anatellō* is “come up into being,” hence, rise. The roots of the Latin-derived “emergence” actually mean to “come out of a sunken condition, or come forth, rise up,” so by using this English word we are still being true to the sense of the Greek, and also connecting ἀνατόλικος *anatolikos* to δύτικος *dutikos*, which encompasses the meaning “sinking” or “sunken.” δύτικος *dutikos* comes from δύω *duō*, which means to “sink.” So a planet that is δύτικος *dutikos* is sinking, or even in a sunken condition; when it is ἀνατόλικος *anatolikos*, it is “emerging” from its sunken condition. In most cases in this translation, I translate ἑως *heōios* as “morning,” ἑσπέριος *hesperios* as “evening,” ἀνατόλικος *anatolikos* as “rising” and δύτικος *dutikos* as “setting.” Any deviations from this protocol are marked in the footnotes.

² ὑπεξέρχομαι *hupexerchomai*. This is a literal translation.

³ ἑσπέριος δύτικος *hesperios dutikos*.

⁴ ἑως δύτικος *heōios dutikos*.

⁵ As in the phrase, “Let him be!” Then Zeus is no longer under the beams, or in sunken condition.

⁶ In other words, when the Sun moves into Taurus, Zeus will have moved a few more degrees in Aries, but will still be out of the Sun’s beams.

⁷ ἑως *heōios*, that is, in preceding degrees of the Sun.

(Greek Text p. 13, ll. 15-25, p. 14, ll. 1-5)

But it is worthwhile to seek out up to what distance¹ each of the stars standing away from the Sun is said [to be] morning rising, and for how much time the morning rising persists for all of these. And we say that up to the point where it arrives at the triangular side, that is to say, up to when the Sun stands 120 degrees away from it. For up to then the star is said [to be] morning rising.

But when once it trines the Sun, under these circumstances Zeus stations. And this is called the first station. It is said to station since it revolves some time around the same degree. Then it retraces its path, that is, it does not come by natural movement² to Taurus, but moves back to Pisces and takes away degrees ^{by longitude}. As if it was — let's say — around the 29th degree ^{of Aries}; it takes away one and comes to be in the 28th, until it has come back to Pisces, where it is called subtractive, and under these circumstances making a first station and retracing its path.

(Greek Text p. 14, ll. 5-16)

Then, when that one [Zeus] has moved on so as to be on the first degree of Aries, but the Sun, by making its natural course, has come into the *zōidion* on its diameter, that is to say, to Libra, under these circumstances Zeus makes a diameter to the Sun, and is called acronycal. It is thus called since, when the Sun is setting, that one on the edge of the night,³ that is, in the beginning [of the night], rises. And when the Sun rises again, that one on the edge of the night, that is, in the end, sets. And then the stars become brighter to us than they were before, and greater, since when the Sun is at the diameter they receive rays from it.

(Greek Text p. 14, ll. 16-24, p. 15, ll. 1-4)

But when the Sun has passed by the diameter, Zeus is no longer called acronycal. But it remains subtracting and retracing its path, up to where the Sun has come upon the other side of the triangle, that is, in Sagittarius, for under these circumstances again Zeus makes the second station, and begins to move according to natural movement, to add and to come thus again to Taurus. Whence also it is said [to be] additive,⁴ and under these circumstances making a second station. And it is called evening rising, since when the Sun has come upon the other side of the triangle, it is found in leading *zōidia* of Zeus. For Sagittarius precedes Aries; and thus Zeus remains additive, up to when the Sun should catch it again.

(Greek Text p. 15, ll. 5-20)

And the same also presumes for the other two stars, Kronos as well as Ares. For these are the only three called “going around,”⁵ as in going round about. They go all around since they make all figures with the Sun, hexagons, squares, triangles and diameters.

Yet the other two, both Hermes and Aphrodite, neither of them can make figures with the Sun, since [neither] stands away from it by enough distance.⁶ For Aphrodite stands away only 48 degrees from the Sun, and Hermes only 23.⁷ And they can hardly ever make a hexagonal figure for

¹ διαστήμα *diastēma*.

² Meaning direct in motion.

³ εἰς τὸν ἄκρον τῆς νυκτός *eis ton akron tēs nuktos*, thus “acronycal.”

⁴ Not only direct in motion, but will increase in speed.

⁵ Quotation marks not in original.

⁶ Literally, “much distance.”

⁷ Hermes can actually be up to 28 degrees away from the Sun.

themselves when Hermes is standing 23 degrees away and Aphrodite 48 degrees away. Though indeed they can not make figures with the Sun, at one time they come to be under its beams, and at another they may be emerging¹ either at morning or evening. For when Aphrodite stands 48 degrees away from it, under these circumstances it stops and makes the first station.²

(Greek Text p. 15, ll. 21-23, p. 16, ll. 1-12)

But then it does the opposite to the other stars [Ares, Zeus, Kronos]. For those, when they stop at the first station, move back and become subtractive. But [Aphrodite], when it has made the first station in <the> 48th degree, since it can not stand further away from it, under these circumstances, it adds, so that it may catch the Sun. Then, when it has caught [the Sun], it stands away from it by following *zōidia* up to 48 degrees. And when it arrives at the 48th degree, under these circumstances it stops again and makes the second station.³ And then it moves back again, coming to the Sun by the opposite [way] of the other stars. For those, when standing away from the Sun in the first station were making a subtraction, but in the second station, when carrying themselves toward the Sun, were making the addition. But [Aphrodite] does the opposite, for which the astrologer also hands down the cause through which we sought these things.

(Greek Text p. 16, ll. 13-24, p. 17, ll. 1-2)

For one must, he says, examine for each nativity whether the stars are actually morning/oriental or evening/occidental, and whether emerging/rising or sunken/setting. For if they are oriental and emerging, immediately from youth they provide good things, especially if [they are] of the sect of the ruler. For if they should be contrary to sect, they blunt the good things. But if while being oriental⁴ they are actually sunken, immediately from youth they bring in lacks of success and discomforts, especially if they happen to be subtractive or even declining. Yet truly also the ones which are evening rising provide good things around middle age, even though more slowly. And examine also for these things, namely if they should be of the sect of the lord. But if they should be setting, they bring in base things and discomforts around the same time.⁵

(Greek Text p. 17, ll. 3-17)

Whenever they may be morning risers which happen to be in the same *zōidion* in which the Sun is also, especially then they bring about strong activities and [are] forces for good things. [This is] so [when] the Sun—let's say— may be at the 20th degree of Aries, and Zeus or Aphrodite around the 2nd degree, and yet especially if the stars should be house stewards; that is, if Zeus [is] morning rising, so that it might be in Sagittarius, the Sun may be in Pisces. For these *zōidia* are Zeus'; for under these circumstances the good things are stronger, just as the bad things [are] if the sunken/setting star should be close to the Sun, such as 6 or 7 degrees away.

And they come to be morning risers and morning and evening setters in relation to the Moon in the same way, so one must also examine these phases. And then especially one must mention that these are strong whenever they may be in sect together with the Moon while making phases to it.

¹ ἀνατόλικος *anatolikos*.

² This is slightly misleading. At 48°, Venus moves slower than the Sun. By the time the Sun is 30° away, Venus goes retrograde.

³ The station actually occurs at a 30° distance from the Sun.

⁴ ἑωθός *heōios*.

⁵ That is, in middle age.

The theory has these things.

(Greek Text p. 17, ll. 18-24, p. 18, ll. 1-4)

10. Concerning Risings,¹ Disappearances, Additions, Subtractions and Wanderings

“The wandering stars make phases with the Sun”² He now proposes to treat, one at a time, risings, disappearances, stations, additions and subtractions. And he calls the three stars wandering, I mean of course Ares, Kronos, Zeus, because they wander all around. For the remaining two, Hermes and Aphrodite, do not stand far away from the Sun. On account of this neither make figures with it, and because of this he lectures especially about those which wander around it [the Sun].

(Greek Text p. 18, ll. 5-20)

“Has been borne along to first and second station”³ You have learned what a station is in theory, and what first and second [are], and that the two stars, Aphrodite and Hermes, make their required additions or subtractions contrary to the other three stars. Yet truly you have also learned what acronycal is, and that stars which happen to be upon a morning rising are productive. Then he hands down [its] use, that is to say, the fruits of such an investigation.

“Until . . . making the move into its right triangle”⁴ He called a right triangle that which the star makes when, having separated from the Sun, it happens to be morning rising, where it makes the first station. The left is opposite, where it makes the second station, whenever the star is found occidental⁵ being carried toward the Sun.

(Greek Text p. 18, ll. 21-27, p. 19, ll. 1-20)

11. Concerning Conjoining Stars

“And they become conjunct whenever they happen to be in the same degree as the Sun at the same *zōidion*”⁶ What does he say? That if the stars should be in the same *zōidion* as the Sun, under these circumstances they are called conjunct, especially if they should be in the same degree as the Sun, defining the same as up to 59 minutes of one degree.

“And when more than that, [they become] weak and unprofitable in their specific outcomes”⁷

Here he says what he has said in the theory, that stars which are under the beams⁸ become rather unprofitable and base, whenever they are nearer the Sun, such as around 5 or 6 degrees.⁹

“But those to the Moon [are] in degrees following her”¹⁰ What does he say? That just as we have said for the phases of the stars to the Sun, that they are morning rising up to the time when they will make a triangular figure with it, we also say the same for the Moon. That the star is at morning or

¹ ἐπιτολή *epitolē* The Lexicon says this is “the rising of a star,” from ἐπιτέλλω *epitellō*, which also has the meaning of “command” or “prescribe.” Could it be that the rising of a star makes it fit to command?

² Paulus, Chapter 14, p. 28, ll. 15-16.

³ Paulus, Chapter 14, p. 28, ll. 18-19.

⁴ Paulus, Chapter 14, p. 29, ll. 8-9.

⁵ ἑσπέριος *hesperios*.

⁶ Paulus, Chapter 14, p. 29, ll. 16-18.

⁷ Paulus, Chapter 14, p. 29, ll. 19-20.

⁸ ὑπαυγος *hupaugos*.

⁹ The Greek has “6 or 5 degrees.”

¹⁰ Paulus, Chapter 14, p. 30, ll. 17-18. This quotation refers in Paulus to the spearbearers of the Moon.

evening rising from her until the Moon has gone out of the *zōidion* in which the stars have made phases to her.

Only “in the advantageous places of the nativity,”¹ that is, in the *Hōroskopos* or in the Midheaven.² What does he say? That then, rather, the stars spearbearing for the Sun are active; that is, being morning or evening rising, whenever also they should be in the same *zōidion* as the Sun, and receive the Sun in their own houses, and if they are thus [in such a state], they should be found in the advantageous places of the nativity, that is in the *Hōroskopos* or Midheaven.

(Greek Text p. 19, ll. 22-25, p. 20, ll. 1-22)

Practicum 9 with God

12. Concerning Stations

“The stations of the stars are different”³ Still the astrologer lectures about stations, and says that the stars do not have stations alike and are not the same.

For both the [stars] of Kronos and Zeus are alike in every way, since, when they stand 120 degrees away from the Sun and make a triangle to it, then they are said to make a station, as he has also said above; at one time subtractive, but at another time additive. It is subtractive in the first station, whenever, being morning rising, they should trine the Sun. For under these circumstances they turn themselves around the same degree and no longer make a regular motion, but an irregular one, retracing their path and subtracting in numbers of degrees until the Sun has come, from 7 or 8 *zōidia* away, by a diameter of them. And then they are called acronycal since, as the Sun is setting, they rise at the beginning of the night, and again, they themselves set when the Sun is rising.

Under these circumstances, furthermore, they begin, rather, to subtract until the Sun should overtake them in the second triangle. For under these circumstances again they make a second station. And after making <the> second station, under these circumstances, rather, they add in numbers, until the time when again they come to be evening rising of the Sun. And these two stars, both the [star] of Kronos and that of Zeus are always just so.

(Greek Text p. 20, ll. 23-29, p. 21, ll. 1-8)

The [star] of Ares is not always just so, but at one time thus, at another time it makes the first station when standing 82 degrees away from the Sun. Next it begins to become subtractive, until the time when it should become acronycal. Then it begins to add slightly, until which time it should come to be either at the triangle of the Sun, or again from 82 degrees away. Then, thus again, <it stations,> when it also begins to add more intensively.

And one must know that when they are stationing all the stars are evil, whether they are making the first station or the second. If the star of Ares, when stationing, should figure the Sun by triangle or square, it comes to be most difficult. For if it should chance to become thus situated, under these circumstances it destroys the father, or might also lessen the paternal substance, and might strip bare or also damage the nativity itself.

¹ Paulus, Chapter 14, p. 30, ll. 22-23.

² Scholion #27 gives the same information.

³ Paulus, Chapter 15, p. 31, l. 2.

(Greek Text p. 21, ll. 9-24, p. 22. ll. 1-4)

13. Concerning Whether the Father or Son is Hurt

But one must seek out whether it hurts the father and the paternal substance, or the native. And we say that if the Sun is helped by other benefic stars, such as the [stars] of Zeus or Aphrodite; that is, if Zeus or Aphrodite should figure it or it should be found in a good *zōidion* or on a pivot, or the Sun be situated in some other way, under these circumstances neither the father nor the paternal substance is hurt. But the native will be hurt in the sense organs, which Zeus rules,¹ I mean the eyes and the rational mind.²

If, on the contrary, the *Hōroskopos* is helped by being figured by benefic stars, but the Sun is maltreated³ by Ares or Kronos when taken by a figure, under these circumstances the native will not be hurt, but the father will be destroyed. For the Sun is analogous to the father, ⁴the [star] of Ares to the native.⁴

And in the same way, also, if ⁴Ares⁴ should figure the Moon at either station, the [afore]said will be concerning the mother ⁴and the maternal substance,⁴ if it [the Moon] should not be helped by benefic stars. These things concern the three stars, Kronos, Zeus, and Ares.

(Greek Text p. 22, ll. 5-21)

However, the other two, Hermes and Aphrodite, not only make stations unlike these, according to how much distance [they are from the Sun], but also according to their manner. [They are unlike] according to how much [distance], because those, [Kronos, Zeus, Ares], when standing by triangle or 82 degrees away from the Sun make a station; but these, [Hermes and Aphrodite], station without making a figure ⁴to the Sun⁴. But also the two themselves station differently from each other, according to the amount of degrees. For the star of Aphrodite makes the station when standing 48 degrees away from the Sun. So they are different in this way from the others according to how much [distance], and according to their manner, since those, [Kronos, Zeus, and Ares], make the first station when they are morning rising, that is to say, the subtractive [station], but when they come to be evening rising they make the second station from the triangle, that is the additive. But these, [Hermes and Aphrodite], the opposite: when they are morning rising they make the second station, but evening setting the first [station], that is, the subtractive.

(Greek text p. 23, ll. 1-19, p. 24, ll. 1-2)

Generally the stations of the stars are said [to be] irregularities, since under these circumstances, in subtracting and adding, they move irregularly. But may you also know this, which is true: that there is not even one irregularity or disorder in the heavens, but all is order and equality. But these things come to be on account of their appearance to us. For the stars neither station nor subtract, but always keep in the same way according to these things themselves which are governed by the mind.

But since every body is three-dimensional, and a body and the heaven which really exists has width and depth and length; and many times it happens that the star is in the concavity of heaven, when it is said [to be] at perigee on account of drawing nearer to the earth. Then it comes into the

¹ Paulus says the Sun rules them, not Zeus; see his Chapter 15, p. 32.

² τὸ λογικόν *to logikon*.

³ κακῶ *kakoō*, listed in the Lexicon as “render unpropitious” (in Vettius Valens).

⁴ This is an emendation by the editor of the Teubner text; it is clearly incorrect. Paulus says: “the *Hōroskopos* to the native” (p. 32, l. 22).

convexity from the concavity, when it is said [to be] at apogee on account of standing away from the earth under these circumstances. But I do not mean that it was actually near the earth before, but as for a comparison of the concavity of heaven with the convexity, it is nearer to the earth than the convexity.¹ And so, since the star passes from the concavity and comes to be at apogee, for the sake of this it provides the appearance to us as making a station and as subtracting, that is, as retracing its path.

(Greek Text p. 24, ll. 2-13)

But equally someone will speak, saying that: how do you mean that none of the stars makes a station in truth, and they do not move irregularly, since they make certain outcomes by moving irregularly and stationing? And we say against this, that the outcomes are not from irregularity, nor are the outcomes from a station, but from the shifting from the hollow into the bulge or the reverse; that is, from the perigee into the apogee or from the apogee into the perigee. They provide us the appearance of station and irregularity, occurring, as we will learn with God, in the canon of Ptolemy. The theory has these things.

(Greek Text p. 24, ll. 14-27, p. 25, ll. 1-6)

14. Concerning How the Stations Differ

“The stations of the stars are different and do not come to be in the same way.”² Here he wants to hand down how the stations of the stars differ from one another.

“Standing 120 degrees away from the Sun, more or less”³ - - - -⁴ more or less, so that it signifies the zodiacal and degree-wise figure-description.

“Generally they come to be subtractive in numbers whenever they stand 6, 7, or 8 *zōidia* away from the Sun”⁵ Well said: 6, 7, or 8, for when the star should separate from the Sun by five *zōidia* and make a triangular figure to it, straightaway it makes the first station. And after stationing it retraces its path, up to where it should figure it by diameter; that is to say, it comes to be 7 *zōidia* from it, and approaches the 8th. For after the 8th *zōidion*, it is no longer subtractive but additive.

“And they seem greater in their circumference”⁶ What does he say? That if the stars should be at diameter of the Sun, under these circumstances they seem both brighter and bigger, since they receive a rich light from it.

(Greek Text p. 25, ll. 7-24, p. 26, ll. 1-3)

¹ See “Commentary on the Above Diagram” beginning on p. 26 and the diagrams that accompany the commentary. The term “convexity” refers to the point in the epicycle where the planet is above the deferent (farther from the earth) and the term “concavity” refers to the point in the epicycle where it is being carried inside of the deferent (closer to the earth). [Ed.]

² Paulus, Chapter 15, p. 31, ll. 2-3.

³ Paulus, Chapter 15, p. 31, ll. 3-4.

⁴ There is a 5-letter lacuna here.

⁵ Paulus, Chapter 15, p. 31, ll. 10-12.

⁶ Paulus, Chapter 15, p. 31, ll. 16-17.

Practicum 10 with God

15. Concerning the Figures of the Moon

“The figures of the Moon, which are called phases, are these”¹ After the stations and phases which the five stars make to the Sun, I mean² of course Kronos, Zeus, Ares, Aphrodite, and Hermes, since only the Moon has been left over, let’s also hand down its figure-description and the phases which it makes to the Sun. For the number of phases it makes is ten, though some even add another eleventh one.

Of which the *Concurrence*³ is 1st, since it is actually in the same *zōidion* where the Sun is. And not only in the same *zōidion*, but also in the same degree. For it has been bound⁴ with the Sun under these circumstances, by travelling along⁵ with it, whence the astrologers call this phase a *Concurrent Bond*.⁶

At whatever point of time it has withdrawn itself from the single degree in the same *zōidion*, under these circumstances the phase is said [to be] *Coming Forth*,⁷ since it passes by the bowels⁸ of the Sun. And under these circumstances it proceeds from the unseen⁹ into the visible,¹⁰ after the manner of fetuses.¹¹ *Coming Forth* is said [to be] up to where it stands 15 degrees away from it (the Sun).

(Greek Text p. 26, ll. 3-22, p. 27, ll. 1-7)

For after passing by the 15 degrees, the phase is called *Emergence*,¹² when it begins to appear to us after separating from the Sun by 15 degrees. If it should stand 60 degrees away from the Sun and will make a hexagonal figure with it, under these circumstances it is said to be a *Crescent*.¹³ It

¹ Paulus, Chapter 16, p. 33. ll. 15-16. “Are these” is a variant text; the main Paulus text has “are ten.”

² While the main Olympiodorus text has “λέγει,” (*legei*), “he means,” a variant text has “λέγω” (*legō*), “I mean.”

³ σύνοδος *sunodos*, literally, “with the path.” The normal translation for this word is conjunction, the roots of which are Latin for “join together.” But joining is not part of the Greek word σύνοδος *sunodos*. I have chosen instead to translate it as “concurrence,” whose roots mean “running together with,” because this seems to incorporate more of the sense of the Greek. At least the sense of being on a path is implied in “running with,” while no sense of a path occurs in “conjunction.” We also talk astronomically about the “synodic” cycle of the Moon, which transliterates the Greek but perhaps does not convey an obvious connection to the idea of running along the same path with something.

⁴ συνδέω *sundeō*, to bind together. Note the letter similarity to σύνοδος *sunodos*.

⁵ συνοδεύω *sunodeuō*. The “astronomical” definition in the Lexicon is “be in conjunction,” but the Greek literally means to “tread the path with.”

⁶ συνοδικός σύνδεσμος *sunodikos sundesmos*. There is a wonderful play on words in Greek here, with the similarity between the words σύνοδος *sunodos* and σύνδεσμος *sundesmos*. Should we call this instead a “concurrent connection?” This is the best we can do in English.

⁷ γέννα *genna*, which also means descent, birth, origin.

⁸ κοιλίαι *koiliai*, literally, cavities of the body, its other meanings are belly, abdomen and also womb! This whole description is filled with birth symbolism. The union of the Sun and Moon produces a “birth,” which then “emerges” in the next phase.

⁹ ἀφανής *aphanēs*, “not appearing.”

¹⁰ ἐμφανής *emphanēs*, “manifest.”

¹¹ ἔμβρυον *embryon*, young one, embryo or fetus.

¹² ἀνατολή *anatolē*. We have already discussed the roots of this word in the section on risings and settings (see page 85, note 1). When we see this same word applied to the phase of the Moon in which the Moon becomes visible for the first time (a tremendously significant indicator), the importance of the concept of “emergence” becomes even more clear.

¹³ μηνοειδής *mēnoeidēs*, literally, “moon-form.”

is said [to be] a *Crescent* since under these circumstances it receives¹ its familiar form² and its own disc, just like a shadow-painting. It has a certain sigma-shaped³ outline in it which has length without breadth. And this occurs when a hexagon from the Sun happens.

But if it should stand 90 degrees away from the Sun; that is, if it should figure it by square, under these circumstances it is said [to be] a *Half-moon*,⁴ since half of the disc appears illuminated and half unlit. This happens when the Moon, under these circumstances, is between the *Concurrent* and *Whole Moon* [phases], that is, the diametrical figure.

Then after the square figure, when a triangle from the Sun has occurred; that is to say, if it should stand 120 degrees away from it, under these circumstances the phase is said [to be] *Gibbous*,⁵ since the Moon begins to fill up its two peaks⁶ and to become swollen.

And after the triangular figure, when once the Moon has come to be at the diameter of the Sun—that is to say—when it stands 180 degrees away from it, that is 7 *zōidia*, under these circumstances the phase is said [to be] a *Whole Moon* Bond; up to where it should pass by 15 degrees in [that] *zōidion* and come into the eighth one. For under these circumstances it is said [to be] waning, since it begins to make a lessening of its familiar lights as it has come into the additive portion of the Sun.

(Greek Text p. 27, ll. 7-22, p. 28, l. 1)

And when it should stand 60 degrees away from the *Whole Moon* Bond; that is, by a triangle from the Sun, under these circumstances the *Second Gibbous* phase occurs, since, just as in the first side when it has separated from the Sun by 120 degrees and trined it, a *Gibbous* [phase] was occurring; thus again, after the *Whole Moon* Bond on the other side, when the Moon has come to be at the triangle of the Sun, it experiences the same figures again.

In the same way again, as it is carried upon the Sun, if it should make a square figure—that is to say—if it stands 90 degrees away from it, again a *Second Half-moon* occurs; since under these circumstances it is between the *Concurrent* and *Whole Moon* Bond.

Yet truly, as it is still approaching the Sun and coming upon *Concurrence* with it, if it should come 60 degrees before it, so that it makes a hexagon with it, under these circumstances a *Second Crescent* occurs again.

Then, again, it comes upon a *Concurrence*.

(Greek Text p. 28, ll. 1-19)

And these are the 10 figures, which are called phases, which the Moon makes to the Sun: *Concurrence*, *Coming Forth*, *Emergence*, *First Crescent*, *First Half-moon*, *First Gibbous*, *Whole Moon*, *Second Gibbous*, *Second Half-moon*, *Second Crescent*.

But some add in another figure, the [so]-called *Full Moon*. What sort of thing is it? It is this, they say. That after its triangle with the Sun, that is to say, *First Gibbous* up to where it should come in the 7 *zōidia*; that is to say, up to where a *Whole Moon* should come to be, such a figure is said [to be] a *Full Moon*, since it is neither a full *Whole Moon*, nor *Gibbous*, yet truly both. And in the same

¹ ἀπολαμβάνω *apolambanō*, to take from another, receive what is one's due. We still have the idea here of genetic inheritance, in that the fetus receives what it is ordained to get from its parents.

² τὸ οἰκεῖον εἶδος *to oikeion eidos*.

³ The small sigma looks like a C, the shape of the crescent, thus: ς.

⁴ διχότομος *dichotomos*, literally, “cut in two.”

⁵ ἀμφίκυρτος *amphikurtos*.

⁶ τὰ ἄκρα *ta akra*, literally, its “heights,” referring to the two points of the Moon at this stage.

way also after the *Whole Moon* figure, up to where it should come to be *Second Gibbous*. And they say this [is] a waning *Full Moon*, since the Moon begins to make a lessening of lights as it is carried toward the Sun under these circumstances.

The text in hand grants these things. And the figures of the Moon, which are called phases, are these. The received text is quite clear from the theory.

(Greek Text p. 28, ll. 20-24, p. 29, ll. 1-15)

Practicum with God

16. Concerning the Figures of the Moon with Respect to the Stars

“Since the reckoning concerning separation happens to be varied.”¹ Since the astrologer has handed down the phases and figures which the Moon makes to the Sun, now he hands down to us the phases which the Moon makes to the other 5 stars; and he says that it makes to them, in relation to the phases, both application² and separation.

[There are] two each of these. For application is said [to be] by body and by figure, just as [there is] also separation both by body and by figure. But if it seems good, first let us discuss both application and separation by body.

Accordingly, application by body is said [to be] whenever the Moon should be carried to one of the stars and should approach it from 15, 10, or 9 degrees. Under these circumstances it is said to connect³ by body. And still further, if, coming to be within 15 degrees, it should be carried toward it and come near it by 3 or 4 degrees; and even still more it is said to make its connection, if the Moon should happen to be in the same degree in which the star is.

(Greek Text p. 29, ll. 16-23, p. 30, ll. 1-2)

Separation by body [is] whenever it should pass it by at the degree in which it was with it, and begin to stand away from it. Under these circumstances they say [it] separates from it, up to where it should stand 15 degrees away from it. For if it should pass by the degrees, it is no longer said [to be] separation by body.

But for the rest one must seek out the separation by figure, as application and separation is of 30 degrees.⁴

Then after these, one must examine if it makes an application to another after separating from the first star.

Variant text for p. 29, ll. 9-23 - p. 30, ll. 1-2.

¹ Paulus, Chapter 17, p. 36, ll. 3-4 For some reason the Olympiodorus text leaves out the word συναφή *sunaphē*, application.

² The word that we are translating as ‘application’, συναφή *sunaphē*, really means a joining together or connection. It could even be translated as ‘conjunction’, which usage was continued by the Medieval Latin *coniunctio* which means exactly the same thing as *sunaphē*. Thus planets applying to each other are actually being joined to each other, while a separation (lit. a “flowing away”) releases the connection.

³ συνάπτω *sunaptō*, the verb from which συναφή *sunaphē* comes.

⁴ Meaning that application/connection begins 15 degrees before the exact conjunction, and separation ends 15 degrees after it. The text in this sentence is somewhat corrupt: the Greek actually reads, “as application and separation is of 30 degrees of the application and separation.”

Accordingly, application by body is said [to be] whenever the Moon, when being carried to one of the stars, should come together with it from a distance of 12 degrees. And again separation by body, whenever, after coming together with the star, it should stand the same 12 degrees away. After these [degrees] it is not said to separate by body. Application and separation by figure is said [to be] whenever it comes to be with a star before 12 degrees of the precise figure-description by degree of a hexagon, square, triangle or diameter, up to its connection; but separation from it is standing away up to 12 degrees. Then, after the separating of a star either by body or by figure, one must examine if it applies to another.¹

(Greek Text p. 30, ll. 3-16)

And generally one must examine for every nativity and [the chart of] every sort of matter² given, from what the Moon separated and to what it applies, or the reverse; if it separates from malefics and applies to benefics, or the reverse; and whether it separates from benefics and applies to benefics, or the opposite. And not only this, but examine whether it is lacking when it applies; that is, lessening or increasing.³ For the outcomes are different for each of these phases.

And yet truly one must examine that [situation] for [the chart of] every sort of matter, from how many degrees the application or separation of the Moon is to the star, whether coming near, such as when it applies or separates from only 3 degrees, or from 7, from 15, or from 30.

(Greek Text p. 30, ll. 17-23, p. 31, ll. 1-9)

For these distances fit together with the times of life for the nativity, and in the distance of time for [the chart of] of any other matter.⁴ For if it stands only 3 degrees away from it, or the Moon is actually even within 3 degrees of the star, either applying or separating, it brings on the outcomes immediately, whether they may be good or bad. If the star with which it is present together is good, good things [occur], but if bad, bad things, unless some are applying and others separating. If it is a nativity, it brings on the outcomes immediately in childhood, but if it is standing 6 degrees away from it, or it makes the application or separation of it within 6 degrees, it leads to slower outcomes, such as around the prime of life. But if it applies to or separates from it from 15 degrees, even slower, around [the elderly] age. But if from 30 degrees, the slowest of all, for the outcomes occur around old age whether they are good or base.

(Greek Text p. 31, ll. 10-27)

For example: let the Moon be at the 12th degree of Aries, Ares at the 30th degree of Pisces, Zeus at the 15th degree of Aries.⁵ Here the Moon is said to separate from Ares by body, but to apply to Zeus by body. And in the same way even if the stars should be in [just] one *zōidion* or even in different *zōidia* which are next to one another. For one must seek the 30 degrees of the application and the 30 of the separation. And this is application and separation by body.

For the rest, we should talk about both application and separation by figure. This is different. For

¹ This figure of 12 degrees is the same as the medieval value of the Moon's orb. [Ed.]

² *πρᾶγμα pragma*; this seems to be the word used throughout the commentary when referring to an inceptional (horary or electional) chart, rather than a birth chart (nativity).

³ *λείπουσα leipousa*, from *λείπω leipō*, means to be wanting or missing; it refers to the moon when it is less than full, whether this occurs during waxing or waning.

⁴ An inceptional chart.

⁵ See Appendix III.

it happens according to hexagon, square, triangle and diameter; and to begin with, we will lay bare¹ the reckoning for the triangle. For in that way, it will also be clear to us for the remaining figures.

For let the Moon be assumed to be at the 1st degree of Sagittarius, Zeus at the 1st degree of Aries, and the Sun at the 1st degree of Leo.² Under these circumstances, the Moon is said to make a separation from the Sun by triangular figure, but to apply to Zeus by triangular figure.

(Greek Text p. 31, l. 27, p. 32, ll. 1-22)

But since the Moon is swiftly moving and quickly passes through the degrees, and does not at any rate stand exactly 120 degrees away from the Sun or Zeus, the ancient one grants 3 degrees for each figure, both in leading and in following, such as for the triangle mentioned now. For if the Moon stands not precisely 120 degrees away from the Sun, but 117, 118, or 119, it is said to trine it. And in the same way also in the following. If the Moon stands <not> only 120 degrees away from the star, but 121, 122, or 123, it is said to trine. And simply say the range³ for every figure is up to 3 degrees, both following and leading. And one must deem the applications and separations for the square to be thus also, and for the other figures.

And again one must examine these things for every matter and every nativity, whether it applies or separates by figure to a benefic, or to a malefic. Without the ^linspection^l of these phases, I mean of course the application and separation which the Moon makes to the stars by body and by figure, it is impossible to interpret⁴ anything concerning a nativity [and] whatever it is, and concerning [the chart of] every matter which will be cast out precisely. For these phases are that strong.

(Greek Text p. 33, ll. 1-22)

17. Concerning What Kind of Wind Will Blow

[Application and separation] are used not only in these [ways], but also a more wonderful one, that we can also get to know what kind of wind will be blowing from these phases, whether East, North, South, or West, and whether turbulent or calm and favorable.⁵ We can get to know this from the application and separation by triangular figure. For if the Moon makes an application or separation to one of the stars through the first trigon, indeed I mean the one through Aries, Leo, and Sagittarius, an East Wind will be blowing; one must distinguish whether benefic or malefic in relation to the star to which it is carried. If it applies through the second trigon, indeed I mean the one through Taurus, Virgo, and Capricorn, a South Wind will blow. One must judge if helpful or hurtful in relation to the star to which the Moon is carried. If the Moon applies to the star through the third trigon, indeed I mean the one through Gemini, Libra, and Aquarius, a West Wind will come to be. If through the fourth trigon, the one through Cancer, Scorpio, [and] Pisces, a North Wind will blow.

¹ γυμνάζω *gumnazō*. The verb has to do with training in gymnastic exercise, which was done naked.

² See Appendix III.

³ τὸ πλάτος *to platos*, the breadth, width

⁴ προφητεύω *prophēteuō*, to speak for the god, interpret an oracle.

⁵ καλός *kalos*.

[We will learn¹ with God more precisely about the minute relationship² of the winds in another theory. The text in hand hands down these things.]

(Greek Text p. 33, l. 23, p. 34, ll. 1-22)

Practicum Concerning Knowing the Lord of the Day

18. Concerning the Lord of the Day, Both the One Presiding and the One Managing

“Add the fourth of the years from Diocletian to the year which you are seeking”³

Since the astrologer has discussed the phase which the stars make to the Sun, when he said that phase was twofold, [consisting of] morning and evening; and then having discussed the phases and figures which the Moon makes to both the Sun and the rest of the stars, when he spoke about *Coming Forth*, *Concurrence* and *Emergence*; and when he said application and separation [were] twofold;⁴ now he wishes to seek out the one presiding and managing.

And he hands down a certain method through which we can apprehend, for each nativity, of which god the day is in which the nativity has occurred. That is to say, the one presiding over the birthday, so that even if many years have passed ^lfrom the nativity,^l and the one approaching the chart may not know its natal day, [that is,] which one of the seven it was, we [still] have this to say to him. And this is not for the sake of empty glory, but since the one presiding and managing contributes the greatest things to us in [terms of] the outcomes. And one must know, in all ways, what is itself coming about,⁵ if he should intend to forecast outcomes⁶ without reproach.

(Greek Text p. 34, l. 22, p. 35, ll. 1-20)

And such is the method through which it is found. One must examine how many it is from Diocletian, according to that year in which the chart of the nativity is given for you. Then, counting up a fourth of these, add to the others, themselves, from Diocletian. Then add to these also the other 2 which are called universals, then divide the collected number by 7, and the number remaining rules by itself.

And say these are the days of the gods. Then seek which is the month which has been given to you counting from Thoth, and when you find it, double the number and add to those which have been left remaining, such as if it is the 10th month from Thoth, double it and make 20 with doubling the number from the months and with those of the gods that have been left over, and see what the number is. And again divide this by 7, and see what the remaining <number> is. Such as if [it is] 5 or 6, give this over to the days of the week, casting out from the day of the Sun and Moon in order, then Mars, and immediately Hermes, and if there are 5 left over, say that it was the day of Zeus in which the nativity has occurred.

¹ These two sentences in brackets are probably additions to the text. The brackets are those in the text itself, not those of this translator.

² λεπτολογία *leptologia*.

³ Paulus, p. 39, ll. 17-18 This next section actually incorporates the chapter (19) titled “Knowing How Many Days of the Gods There Are” with the chapter (20) on which ones preside and manage.

⁴ That is, by body and by figure.

⁵ ἀποτελῶν *apotelōn*.

⁶ ἀποτελέω *apoteleō*.

(Greek Text p. 35, ll. 20-23, p. 36, ll. 1-26)

And they are laid out as follows in order of each, by whichever of the 7 stars they are ruled, and these are: day 1 of the Sun, day 2 of the Moon, day 3 of Ares, day 4 of Hermes, day 5 of Zeus, day 6 of Aphrodite, day 7 of Kronos. ^LAnd so it is said each star presides over each day, just as they are laid out.^L

For example: we will lay bare the reckoning for the present day, which is the 20th of [June]¹ Pauni.² I seek the years from Diocletian and I find 280 of them. Then I count up the fourth of these and I find 70. I add these 70 to the 280 and it comes to be 350. To these I add the 2 called universals, and it comes to be 352. I divide these 352 by 7 and it comes to be 7 times 50. 2 remain left over, which are said [to be] of the gods. Then I seek how far [away] the aforeying month is, indeed I mean Pauni, and I find that [it is] the tenth from Thoth. I double the months, and they come to be 20. I add these 20 to the 2 of the gods, and they come to be 22. Then I seek the day of the month, namely how much it is, and I find that [it is] 20. Again I add these 20 to the 22 from the doubling of the months. And they come to be 42 altogether. I divide these by 7, 5 times 7 [is] 35. 7 remain left over. I begin to count the 7 from these beginning from the day of the Sun, then Moon, then Ares, then Hermes, then Zeus, then Aphrodite the 6th, and the 7th falls on the day of Kronos. And see it has been found, from the method of what god the day is on the 20th of the month of Pauni, 280 years from Diocletian, that Kronos was the one presiding.

And thus you will know, for each nativity, of which god the day actually was according to the time of the nativity, that is to say, which was the one presiding. The lecture hands down these things by hand.

(Greek Text p. 37, ll. 1-22)

Concerning Managing³

And these are [the] things concerning presiding. But since we have also mentioned managing, it is necessary to speak about this. They say each [star] does not manage each entire day, but certain hours of the night and day.⁴ And the method of knowing the ones who manage each of such hours [is] this: [for] each star presiding over this day, that one is also said to manage the 1st hour of it, from the rising of the Sun, and the 8th, 15th, and 22nd besides. But the next star after it, according to the order of the position of the spheres themselves, [manages] those next to the aforesaid hours, that is, the 2nd, the 9th, the 16th, and the 23rd. And again the next star [manages] the hours next to these, and likewise for the others.

And so we may make clear by example what has been said, let us seek which stars manage which of the hours of the day and night of the 1st day. And since the Sun presides over the 1st day, it manages the 1st hour, and the 8th, the 15th, and the 22nd besides. Since Aphrodite has been placed in the spheres after the Sun, Aphrodite is said to manage the 2nd hour of the 1st day, the 9th, the 16th, and the 23rd. And after Aphrodite Hermes [manages] the 3rd, 10th, 17th, and 24th; and after Hermes the Moon [manages] the 4th, 11th, and 18th of it. Then Kronos the 5th, 12th, and 19th, and after it Zeus [manages] the 6th, 13th, and 20th, and after Zeus Ares [manages] the 7th, 14th, and 21st.

¹ Bracketed word inserted by the Greek editor from variant text.

² June 14, 564. See Appendix III.

³ This next section is a variant which is not in the main text.

⁴ Meaning a 24-hour period which encompasses a night and a day.

(Greek Text p. 37, ll. 23-32)

Then, since the second day is the Moon's, she manages the 1st hour of it, and the 8th, 15th, and 22nd, and after the Moon, again we say, beginning from the top, that Kronos manages the 2nd hour of the 2nd day, and the 9th, 16th, and 23rd besides. Then after it, Zeus manages the 3rd, 10th, 17th, and 24th, and after Zeus Ares [manages] the 4th, 11th, and 18th; and after Ares the Sun [manages] the 5th, 12th, and 19th, and after the Sun Aphrodite [manages] the 6th, 13th, and 20th, and after Aphrodite Hermes [manages] the 7th, 14th, and 21st. And this [method] is found infallible through all the stars and all the hours of the day and night of each day.

[Although there is no table of planetary hours in the text, the following is given for convenience:]

Table of Planetary Hours

Day	Presides	Manages Day Hours											
Sunday	☉	1 ☉	2 ♀	3 ♀	4 ☾	5 ☿	6 ♀	7 ♂	8 ☉	9 ♀	10 ♀	11 ☾	12 ☿
Monday	☾	☾	☿	♂	♂	☉	♀	♀	☾	☿	♂	♂	☉
Tuesday	♂	♂	☉	♀	♀	☾	☿	♂	♂	☉	♀	♀	☾
Wednesday	♀	♀	☾	☿	♂	♂	☉	♀	♀	☾	☿	♂	♂
Thursday	♂	♂	♂	☉	♀	♀	☾	☿	♂	♂	☉	♀	♀
Friday	♀	♀	♀	☾	☿	♂	♂	☉	♀	♀	☾	☿	♂
Saturday	☿	☿	♂	♂	☉	♀	♀	☾	☿	♂	♂	☉	♀
	Presides	Manages Night Hours											
Sunday	☉	1 ♀	2 ♂	3 ☉	4 ♀	5 ♀	6 ☾	7 ☿	8 ♀	9 ♂	10 ☉	11 ♀	12 ♀
Monday	☾	♀	♀	☾	☿	♂	♂	☉	♀	♀	☾	☿	♂
Tuesday	♂	☿	♂	♂	☉	♀	♀	☾	☿	♂	♂	☉	♀
Wednesday	♀	☉	♀	♀	☾	☿	♂	♂	☉	♀	♀	☾	☿
Thursday	♂	☾	☿	♂	♂	☉	♀	♀	☾	☿	♂	♂	☉
Friday	♀	♂	☉	♀	♀	☾	☿	♂	♂	☉	♀	♀	☾
Saturday	☿	♀	☾	☿	♂	♂	☉	♀	♀	☾	☿	♂	♂

(Greek Text p. 38, ll. 1-21)

Practicum 19

19. Concerning the *Dōdekatēmorion* of the 7 Stars

“One must treat the *dōdekatēmorion* (twelfth-part) of the stars, and whatever kind of pivot or lot, as follows;”¹ As the ancient one has taught us the method through which the one presiding for each

¹ Paulus, Chapter 22, p. 45, ll. 11-12.

nativity is found, not only does he teach us the *dōdekatēmorion* of the stars and how one must find [them], but also those of the pivots and the lots. He does not teach us these in vain, but because they contribute toward getting to know whether the nativity is fortunate or unfortunate, whether the native [is] long-lived, dying early, or possessing good fortune.

But since there are different meanings of the “twelfth-part,” ¹it is necessary to show the meanings of this. ¹For a twelfth-part is said [to be] ¹both a 12th of the whole zodiacal circle, whether it is a *zōidion* or simply 30 degrees. But it is ¹also ¹said ¹[to be] 2½ degrees of each *zōidion*, as I apply [it] to the *zōidion* itself, since of the 30 degrees of each *zōidion* the 2½ happen to be 12.² But now the astrologer does not talk about one of these, but about finding a *dōdekatēmorion* in the stars, pivots and lots through a certain calculation.

(Greek Text p. 38, ll. 22-23, p. 39, ll. 1-21)

The *dōdekatēmorion* is found in such a method, [as follows]. One must examine in what *zōidion* the star is, and not only in what *zōidion*, but also in what degree. You will be able to learn this from the canon of Ptolemy. Then you will examine the number of degrees found up to the degree which the star occupies, multiply this by 13, and see where the number falls. Then cast out the number which has been found from that *zōidion* in which the star is, giving 30 to each *zōidion*, beginning from that *zōidion* in which that star is, and first giving over 30 to that one, then 30 to the next, and 30 to the following in the same way. And examine in what *zōidion* those remaining which are less than 30 fall, and in what degree of the *zōidion*. For the *dōdekatēmorion* of the star which you are seeking is at that place.

Then after you find the *dōdekatēmorion*, under these circumstances examine which of the stars is in that *zōidion* in which the *dōdekatēmorion* has fallen, whether [it is] a benefic or malefic, in sect together or contrary to sect, or if none of the stars is there at all. And examine this also, if the *dōdekatēmorion* has fallen in one of the pivots (for thus also the nativity will be fortunate), in a decline or post-ascension or in good lots, that is, in the lots of the Sun or the Moon or Hermes, or rather in evil lots.

(Greek Text p. 39, ll. 22-26, p. 40, ll. 1-9)

What the lots are and how they are cast out we will learn, but not yet. Yet truly examine: examine all these things also, whether the *dōdekatēmorion* has fallen in that *zōidion* in which the preceding *Conjunction* or *Whole Moon* has come to be. For from all these things the outcomes are different.

For example: let Zeus be in the 15th degree of Aries, and we wish to cast out the *dōdekatēmorion* of this. I take the 15 degrees and multiply by 13. Ten times 10 [is] 100, three times 10 [is] 30, five times 10 [is] 50, five times 3 [is] 15. All comes to be 195. I cast these out from Aries. I give 30 first to Aries, then 30 to Taurus, 30 to Gemini, 30 to Cancer, 30 to Leo, 30 to Virgo, which comes to 180. 15 remain left over. I supply these to Libra, and I say that the *dōdekatēmorion* of Zeus in the chart of this [example] is in Libra.

(Greek Text p. 40, ll. 9-24, p. 41, ll. 1-6)

Then I attend to Libra [and] how it is situated. First, if any benefic star is in it; then, if it is a

¹ The previous half-bracketed material is from a variant text.

² A variant says: “for each *zōidion* a *dōdekatēmorion* (twelfth-part) [is] 2½ degrees of it, for 12 times 2½ [is] 30.”

pivot or post-ascension; then, if it has fallen in a good lot — indeed I mean [the lot] of the Good Spirit, which is the Sun, or Fortune, which is the Moon, or Necessity, which is Hermes — for if there is a benefic star where the *dōdekatēmorion* is, if it has fallen into such a *zōidion*, there will be all good things. But if there is a malefic star where we seek the *dōdekatēmorion*, [if] ¹the *dōdekatēmorion* of it¹ has fallen in one of these aforementioned, or it should be on a pivot where there is a malefic¹ or in a bad² lot [such as that of Ares or Kronos],³ it obscures all and makes the opposite.

And in the same way also if a *dōdekatēmorion* of a benefic has fallen into a *zōidion* where there is a malefic star, lot. or decline, for under these circumstances all base things come to be. For generally we wish that benefics or the *dōdekatēmorion* of these fall in pivotal places or where there is a benefic star, or in a pivot,⁴ or in [the] lot of the Sun, Moon, or Hermes. But the opposite for malefics: either where there is no star, or in a decline and such. And this is the method through which we cast out the *dōdekatēmorion* of the stars.

(Greek Text p. 41, ll. 7-24)

20. Concerning the Pivots

The same way again for the [*dōdekatēmorion*] of the pivots. For examine what *zōidion* the *Hōroskopos* is, and what the Midheaven is, and what the *Setting* and the *Subterraneous*. And if you wish to cast out the *dōdekatēmorion* of the *Hōroskopos*, examine the degree which marks the hour. Let the *Hōroskopos* happen to be the 20th degree of Scorpio. Make⁵ these by 13, [and] it comes to be 260. Cast out from the *Hōroskopos*, indeed I mean from Scorpio, first giving 30 to that one, then next to Sagittarius, and from 30 for the rest. And see into what *zōidion* the *dōdekatēmorion* falls. It falls in Cancer, that is, in the 9th *zōidion*. For eight times 30 [is] 240, which give over up to Gemini, remainder 20, which you will give to Cancer, and say that the *dōdekatēmorion* of the *Hōroskopos* is in the 20th degree of Cancer.

Then I examine the same things again, if it has fallen in a pivot, in a decline or a post-ascension, or where there is a benefic or malefic star, or where there is a good or bad lot. You will do [it] also in the same way for the other pivots.

(Greek Text p. 42, ll. 1-23, p. 43, ll. 1-4)

21. Concerning Lot[s] and Their *Dōdekatēmorion*

The rest is left to us to discuss the *dōdekatēmorion* of the lots. But we can't do this before we wholly learn what a lot is, or how a lot is cast out, by what sort of method.

And one must know that Hermes Trismegistus has written about these lots in the book called *Panaretus*, in which he hands down the outcomes of these, that through them alone it may be possible for someone to forecast for each matter separately from some other one.

This divine man said there were 7 lots in relation to the number of the 7 stars. For he said the lot of the Sun was the Good Spirit, the lot of the Moon Good Fortune, the lot of Zeus Victory, that

¹ The text is garbled here. “Benefic” is written, but this must be an error.

² Again, garbled: “good” is written in error.

³ The brackets are in the text, not added by the translator.

⁴ This phrase is redundant; another version omits it.

⁵ A variant text has “multiply” for “make.”

of Hermes Necessity, that of Aphrodite Eros, that of Ares Courage, that of Kronos Nemesis. He has not decreed these, in such a way, randomly. But since the Moon is some kind of fortune for everyone, for this reason he called its lot Good Fortune. And since the Sun is overseer of all, for this reason he called its lot Good Spirit.¹ Since, again, Zeus is lord of victory and glory, Trismegistus called his lot Victory. Yet truly also since Hermes is lord of *logos*, and *logos* is actually necessary,² for this reason he called his lot Necessity.³ In the same way also he called the lots of the rest of the stars according to their own distinctive quality,⁴ and so on.

(Greek Text p. 43, ll. 5-20)

But since there is much reckoning concerning the finding of the lots, we will yield this method to another theory.

Now, as the lot for each of the gods has already been found, we cast out its *dōdekatēmorion*. And one must know that again we have used the same canon which we used for the *dōdekatēmorion* of the pivots and the other stars. For one must examine what [*zōidion*] and which degree the lot of Good Spirit is, if it happens [to be the one we are looking for], or the [lot] of Good Fortune or another such kind, and finding the number of degrees which it occupies in the *zōidion*, multiply by 13 and give over the resulting number of degrees to the *zōidia* from 30, having begun from the *zōidion* where the lot is, up to where it will leave off in a different *zōidion*. And one must examine in what *zōidion* the number leaves off, and say that place is the *dōdekatēmorion* of the lot. Speech hands down these things by hand.

(Greek Text p. 43, ll. 21-23, p. 44, ll. 1-15)

“The 12th part of the stars” It is worthwhile to seek out for what reason a *dōdekatēmorion* is said to be the position of each star and its multiplication by 13. And we say: the ancient Egyptians used to call it the 12th part, since the number is found in the position of each star multiplied by 12. However Paulus, having come later and examined the matter closely, [said] that the multiplication by 12 is never returned to the same *zōidion* where the star is, where we seek the *dōdekatēmorion*—but often the *dōdekatēmorion* of the star happens to fall in the same *zōidion* where the star is. Because of this he multiplied [the degrees of its position] by 13 so that the *dōdekatēmorion* should arrive at the same *zōidion* where the star is. For if both the position of the star and its *dōdekatēmorion* should happen to come together in the [same] *zōidion*, the greatest goods will come to be from this. But that multiplication by 12 is not turned round again into the same *zōidion*, but clearly only arrives up to it.

(Greek Text p. 44, ll. 15-23, p. 45, ll. 1-4)

For if we suppose the star to occupy the 30th degree in the *zōidion*, and I multiply the 30 by 12, 30 times 12 comes to be the number 360, that is to say, up to 12 *zōidia*, and it does not lay hold of the 13th *zōidion* where the star itself is. If, however, I multiply the 30 degrees by 13, 30 times 13 [is] 390, both the 13th *zōidion* in which the star is, is included, and the *dōdekatēmorion*, is given back to

¹ With the sense of δαίμων *daimōn* as the divine power which rules all? According to the Stoics, the *daimon* is the divine component in the soul. See the *Discourses of Epictetus* Book I, chapter 14.

² ἀναγκαστικός *anankastikos*. Again, this is a Stoic concept that without Reason (*logos*) we are unable to discriminate or learn, and, therefore *logos* is necessary and compulsory.

³ Ἀνάγκη *Anankē*.

⁴ ἰδιότης *idiotropia*.

it. For the sake of this Paulus changed the 12th number into the 13th. But since a *dōdekatēmorion* was said [to be] the position and the multiplication from the 12th number, for the sake of this the name of the *dōdekatēmorion* itself survived also after the change into the thirteenth.

(Greek Text p. 45, ll. 5-22)

“For through this theory it will be necessary to distinguish the fortunate, long-lived, and blessed.”¹

What does he say? That if the *dōdekatēmorion* of the benefic stars are found either on pivots, or on the lots of Fortune, Spirit, or Necessity or ¹in the place¹ of the preceding *Conjunction* or *Whole Moon* for the nativity, or where the Sun, Moon, or Hermes is, in these circumstances the nativity is fortunate and glorious and producing many years for itself.

But if the *dōdekatēmorion* of one of the malefic stars falls in these places, in these circumstances the opposite happens. For it brings about laborers, and those who are ill-spirited and not successful in acquiring property and short-lived, and sometimes violent deaths. And so on the whole, we wish for the benefics or their *dōdekatēmorion* to fall on pivots, or where a good star is, or otherwise in significant places; and malefics in insignificant places and declines and suchlike.

(Greek Text p. 46, ll. 1-16, p. 47, ll. 1-5)

Practicum 22

22. Concerning the Names of the Seven Lots and What It Means

“First the Lot of Fortune, which it will be necessary to count”²

Since, in the preceding theory, we introduced the method of finding the lots, now let’s hand this down. And first indeed we will begin from the Lot of Fortune, since rather this goddess, more kindred to things here, has begotten increasing and lessening circumstances, for which reason also that most divine one, I mean Hermes Trismegistus, affiliates³ her with the Moon.

Then after this the [Lot] of the Good Spirit, since we can get to know the characteristics⁴ of the soul, sense, and purpose⁵ from this, just as [we learn] the body and things concerning the body from Fortune. Especially concerning these things, the greatest power of divination abides with knowing the characteristics of the soul and instruction about the body; that is to say, how a soul, having come from above, is here a citizen according to the cosmos,⁶ and how the body [is situated]⁷ and things

¹ Paulus, Chapter 22, p. 46, ll. 15-16.

² Paulus, Chapter 23, p. 47, l. 15.

³ οἰκέω *oikeō*.

⁴ ἥθη *ēthē*, also the manners, customs.

⁵ προαίρεσις *proairesis*, with a sense of choice. This word is frequently used by Epictetus the Stoic. See F.H. Sandbach, *The Stoics*, 2nd ed. Indianapolis: Hackett Publ. Co., 1994, pp. 165-166.

⁶ ψυχὴ πολιτεύεται κατὰ τὸν τῆδε κόσμον, ἀνωθεν ἐλθοῦσα *psuchē politeuetai kata ton tēide kosmon, anōthen elthousa*, in other words, the soul lives as a citizen, but governed by the rules of the cosmos in which the body is incarnated. The concept of the soul being a citizen of the cosmos is again part of the Stoic philosophy. Cicero writes about this in *On the Ends of Good and Evil*, 3.64. See M. R. Wright, *Cosmology in Antiquity*, London and New York: Routledge, 1995, p. 34.

⁷ διακείμεναι *diakeimai*, in a variant text.

concerning the body. And to say, simply, all the things it will encounter not depending on us.¹

(Greek Text p. 47, ll. 5-20, p. 48, ll. 1-5)

For the sake of this, one must seek the Lot of Spirit and Fortune before all the [other] lots. Yet truly also there is another reason,² that because of this one must first cast out the Lot of Spirit and Fortune, since from these we cast out all the others. And so we could not cast out the rest without these being looked at. Since, therefore, these have been thoroughly discussed, let us come to the preceding and seek the method through which the Lot of Fortune is cast out.

For one must examine in what *zōidion* and what degree the Sun was actually in at the time of the birth, or to say simply, for every matter being undertaken; in the same way also in what *zōidion* and what degree the Moon actually was; and in addition to these, both in what *zōidion* and what degree the *Hōroskopos* actually was. And when these things have been found, if the nativity is diurnal, in this case measure the distance of degrees from the Sun to the Moon. Then, when this number for the distance has been found, to add the number ^{of degrees} found on to the *Hōroskopos*. Then thus begin to count from the *Hōroskopos*, giving 30 degrees to each *zōidion*, and examine in what *zōidion* and what degree the number which has been found will leave off, and say that the Lot of Fortune is in that place.

(Greek Text p. 48, ll. 6-19, p. 49, ll. 1-2)

For example: let the Sun be in the 12th degree of Gemini, the Moon in the 28th degree of Aquarius and the *Hōroskopos* in the 10th degree of Libra in a diurnal nativity.³ Here I measure the distance from the Sun to the Moon since the nativity is diurnal. And so I take the 12 of Gemini, where the Sun was, and the 28 of Aquarius, where the Moon was, and they come to be 40 degrees. Then I calculate the *zōidia* in between by 30's, and there are 7 between Gemini and Aquarius. Seven times 30 [is] 210, and I add in the amount of the *zōidia* in which the Sun and the Moon were, and it comes to 250. And I add in the 10 degrees of the *Hōroskopos*, and it all comes to 260. Finally I cast out from the *Hōroskopos*, first giving 30 to the *Hōroskopos* itself, indeed I mean Libra, and to them in order by 30's up to Gemini, for eight times 30 is 240, the remainder 20. I give these to Gemini, and I say that the Lot of Good Fortune is in the 20th degree of Gemini.

(Greek Text p. 49, ll. 2-20)

For the rest I behold how Gemini is situated: does it occupy a place of a pivot, such as an ascending one, or is one of the benefic stars there; and all the other things which are handed down in the tabular inspection. And thus I show forth things about to happen in regard to the body and concerning the body. And these are about a diurnal nativity.

If, however, the chart was nocturnal, the opposite.⁴ For I measured the distance from the Moon to the Sun, that is from Aquarius to Gemini, and I took 2 degrees from Aquarius, and 18 degrees from Gemini, which the Sun was traversing: it comes to be 20. Then I measured the distance between the 3 *zōidia*, which is 90 degrees. And I added the 20 from the Sun and Moon and the 10

¹ Unfortunately, this sentence is not simple! But perhaps it is again referring to a Stoic concept, that certain things, such as thought, are within our power, but other things, such as the body, are not. See Epictetus, *The Manual*, 1.

² αἰτία *aitia*.

³ See Appendix III.

⁴ Clearly this is just for the purposes of example, because a chart with those positions— Libra Ascendant and Gemini Sun— must be diurnal.

from the *Hōroskopos*. They come to be 120. I cast out from the *Hōroskopos* itself, first giving 30, and to them in order, thus, up to 4 *zōidia* from Libra. No remainder: that is to say, that Capricorn is the Lot of Fortune in the 30th degree. And so it is for the Lot of Fortune.

(Greek Text p. 49, ll. 21-23, p. 50, ll. 1-15)

The reverse, however, for the Lot of Spirit: for a diurnal nativity from the Moon to the Sun, but for a nocturnal one from the Sun to the Moon. One must measure again the [degrees] from the *Hōroskopos*, casting out the collected number, and where the number falls out, say that there is the Lot of Spirit, just as it has been said for Good Fortune. And one must say thus concerning the Lots of Good Spirit and Good Fortune.

For the rest, let us seek how the remaining lots are cast out, beginning first from Eros. For it is necessary to examine in what *zōidion* and what degree Aphrodite is, and calculate the intervening distance,¹ for a diurnal nativity from the Lot of Spirit to the degree of Aphrodite, but the reverse for a nocturnal one, from the degree of Aphrodite to the Lot of Spirit. Then thus add the [degrees] of the *Hōroskopos*, cast out from the *Hōroskopos* and see in what *zōidion* the number falls. For the Lot of Eros is at that place.

(Greek Text p. 50, ll. 16-21, p. 51, ll. 1-12)

The Lot of Victory will be found in such a way: for a diurnal nativity, count from the Lot of Spirit to the degree of Zeus, then add the [degrees] from the *Hōroskopos*, then cast out thus according to the aforesaid method for the other lots. And where the number leaves off, say that there is the Lot of Victory.

Measure the Lot of Necessity for a diurnal nativity from the degree of Hermes to the Lot of Fortune, the reverse for a nocturnal one; then thus add the [degrees] from the *Hōroskopos* and cast out.

Measure the Lot of Courage for a diurnal nativity from the degree of Ares to the Lot of Fortune, the reverse by night. And likewise adding the [degrees] of the *Hōroskopos*, cast out.

The Lot of Nemesis for a diurnal nativity from the degrees of Kronos to the Lot of Fortune, and the reverse by night, from the Lot of Fortune to the degree of Kronos.

(Greek Text p. 51, ll. 13-22, p. 52, ll. 1-9)

And these, on the one hand, are the seven lots in the *Panaretus*, written about by the most divine Hermes Trismegistus, which Paulus set forth here.

But on the other hand, one must know that other lots actually exist apart from [those in] the *Panaretus*, those called [lots] of father, mother, brothers, children, marriage, and many others. However, Paulus did not set out all [of these], for he surely did not set out the Lot of Living Abroad, or Occupation, or Commerce, or suchlike, but only [those] of father, mother, brothers, children, and marriages, which are necessary.²

And he says that if you wish to cast out the Lot of the Father, calculate from the degree of the Sun to the degree of Kronos for a diurnal nativity, the reverse for a nocturnal one. But if Kronos is under the beams, calculate from Ares to Zeus both by day and night. For if the Lot of the Father

¹ τὸ μέσον διάστημα *to meson diasēhma*, literally, “the middle distance.”

² ἀναγκαῖος *anankaaios*; a variant has “most necessary in the nature of men,” meaning that they are indispensable to human relationships.

should fall into a good *zōidion*, where benefic stars are, [or where] Kronos¹ should be found on a pivot, and simply, the others are well situated in the *zōidion*, the father is illustrious and fortunate. But if the *zōidion* does not happen to be thus, say the opposite.

(Greek Text p. 52, ll. 10-22, p. 53, ll. 1-2)

The Lot of the Mother in a diurnal nativity [is] from the degree of Aphrodite to the degree of the Moon, but by night the reverse, and, obviously, adding the degrees from the *Hōroskopos*. For one must do this in all cases and cast out thus from it.

Calculate the Lot of Brothers both by day and night from the degree of Kronos to the degree of Zeus, together with the degrees from the *Hōroskopos*; but the Lot of Children the reverse, from Zeus to Kronos, having added the [degrees] of the *Hōroskopos* and casting out from it.

Measure the Lot of Marriage in a masculine nativity from Kronos to Aphrodite, but in a feminine one the reverse, both for day and night [nativities] from Aphrodite to Kronos, adding, obviously the degrees from the *Hōroskopos*.

(Greek Text p. 53, ll. 3-16)

From all these it is shown to us that on the whole, the number comes to be either from stars to stars, just as it was said for Spirit and Fortune — for there the number comes to be from the Sun to the Moon and from the Moon to the Sun, yet truly also from the Lot of the Father and Mother and the rest— or from stars to lots or from lots to stars as it was said also for the Lot of Eros and Necessity and the rest for a diurnal and nocturnal nativity. For Eros and Victory on the one hand for diurnal births from lot to stars, but the reverse for nocturnal. But for Courage, Necessity and Nemesis on the other hand, for diurnal births from stars to lots, but for nocturnal from lots to stars.

(Greek Text p. 53, ll. 17-27, p. 54, ll. 1-10)

These Diurnal Lots; For a Nocturnal Nativity the Reverse²

Lot of Living Abroad from ☉ to ♂, Lot of Resources from ♂ to ☉, Lot of Invention from ♀ to ♀, Lot of Military Service from ♂ to ♀, Lot of Theft from ♀ to ♂, Lot of Desire from ♀ to ♀, Lot of Inheritance from ♀ to ♀, Lot of Partnership from ♀ to ♀, Lot of Loans from ♀ to ♀, Lot of victory³ from ♀ to ♂, Lot of Action/What One Does from ♀ to ☽, Lot of Beginning/Sovereignty from ♀ to ♀, Lot of Adultery from ♀ to ♂, Lot of Purchase from ♀ to ♀, Lot of Parents/Ancestors from ☉ to ☽, Lot of Ship-owning from ♀ to ♀, Lot of Slaves from ♂ to ☽, Lot of Friends from ♀ to ♀, Lot of Death from ♀ to ☽, Lot of Landed Properties⁴ from ♀ to ♀, Lot of Advantage from ♀ to ♂, Lot of Craft from ♂ to ☽, Lot of Injury from ♂ to ♀, Lot of Manner of Living⁵ from ♀ to ♀, Lot of Life⁶ from ☽ to ♀, Lot of Basis/Foundation from ♀ to ♀, Lot of Enemies from ♀ to ♂, Lot of Rank from ☉ to ♂, Lot of Fatherland from ♀ to ♀, Lot of Judgment from ♀ to ♀, Lot of Exile from ♀ to ♂, Lot of Imprisonment from ♀ to ☉, Lot of Pain from ♀ to ♂, Lot of Action/What One Does from ♀ to ♀.

¹ “Kronos” in one variant, but “Zeus or Aphrodite” in another, which makes more sense.

² See Appendix I for a more easily used list of lots.

³ Victory with a small “v,” can also mean mastery, ascendancy or damages recovered in a lawsuit!

⁴ Real estate?

⁵ βίος *bios*.

⁶ ζωή *zōē*.

(Greek Text p. 54, ll. 11-29, p. 55, ll. 1-11)

The Lots Otherwise, Better

Lot of Manner of Living from ☉ to *Hōroskopos*, Lot of Partnership from ♃ to ♀, Lot of Slaves from ♀ to ☽, Lot of Life from ♃ to ♄, Lot of Selling from ☉ to ♃, Lot of Farming from ♄ to ♀, Lot of Friends from ♃ to ♀, Lot of Reputation from ♃ to ♀, Lot of Property Disposition¹ from ♀ to ♄, Lot of Wealth from ♃ to ☉, Lot of Strength from ☉ to the Midheaven, Lot of Auspiciousness from 2nd parts² onto the setting of the ☽, Lot of Enemies from ♄ to ♂, Lot of Properties from ♀ to ♄, Lot of Buying from ♂ to ♀, Lot of Selling from ♀ to ♂, Lot of Hate from ♂ to ♄, Lot of Property Disposition from ♄ to ♃, Lot of Partnership from ♀ to ♃, Lot of Waters from ♀ to ♄, Lot of Family/Household from ♄ to ☽, Lot of Burial from ☽ to ♄, Lot of Informing from ♀ to ♀, Lot of Loss from ♂ to ♀, Lot of Thieves from ♀ to ♂, Lot of Debt from ♄ to ♀, Lot of Birth from ☉ to the 19th degree of Aries, ^{Lits exaltation}³, Lot of Fortune from ☉ to ☽, Lot of Spirit from ☽ to ☉, Lot of Eros from Spirit to ♀,³ Lot of Necessity from ♀ to Fortune, Lot of Victory from Spirit to ♃, Lot of Courage from ♂ to Fortune, Lot of Nemesis from ♄ to Fortune, Lot of the Father from ☉ to ♄, Lot of the Mother from ♀ to ☽, Lot of Brothers from ♄ to ♃, Lot of Children from ♃ to ♄, Lot of Marriage for Males from ♄ to ♀, Lot of Marriage for Females from ♀ to ♄, and by night in the same way, Lot of the Place of Accusation from ♄ to ♂, Lot of the Destroyer⁴ from the Ruler of the *Hōroskopos* to the ☽, and by night likewise, Lot of Death from ☽ to the 8th place and equal amounts from ♄, and by night likewise.

(Greek Text p. 55, ll. 11-25, p. 56, ll. 1-6)

And these are the lots outside of the *Panaretus*, which the Thrice-greatest Hermes set out. For in this [book] he has handed down only the seven lots, I mean those of Spirit, Fortune, Necessity, Eros, Courage, Victory, and Nemesis.

The most wise Paulus alone set forth lots of father, mother, marriage, children, and brothers.

We ourselves have set forth all the others, which we found from other ancient [writers], in being the final word concerning lots. For the investigation concerning these contributes in the greatest [ways] to us. For when taking in hand any matter, either of being abroad, skill, friends, marriage, or any other such thing, wanting to know the outcome — whether harmonious or discordant; having come upon the table of the lots and sought how perhaps the lot of the matter in hand is cast out, from which star to which and whether by day or night; and having calculated according to the aforesaid method, you will find what the end of the matter will be.

(Greek Text p. 56, ll. 6-26)

For if this lot should fall onto the Lot of Spirit, Lot of Fortune or Necessity, or in the degree where the preceding *Conjunction* or *Whole Moon* has come to be, or in a *zōidion* in which there is a benefic star, or on a pivot, all good things will be in that matter and there will be much success. But if it should fall on a decline or where a malefic star actually is, or otherwise, somehow, the lot

¹ In a will.

² 2nd Place?

³ Reading ♀ for ♀.

⁴ Anareta.

of the matter should fall in an evil place, its undertaking will be discordant. And this is the usage concerning these lots.

Suitably, the first seven general lots, I mean those of the seven stars, the most divine Hermes called by such names, having named the [lot] of the Moon Fortune, that of the Sun Spirit, and so on; since also in nature the Moon has established Fortune, and the Sun Spirit and Aphrodite Eros, Hermes Necessity, Ares Courage, Zeus Victory, and Kronos Nemesis. The *Hōroskopos* acts as a judge midway between these,¹ since it has established a foundation for the whole cosmos; because from it all the lots are cast out, and since what is born draws life primarily from it. In the same way also every matter has an inception from it.

(Greek Text p. 56, l. 26, p. 57, ll. 1-22)

And on the one hand Fortune signifies all things concerning the body and the matters concerning life. It becomes indicative of acquisition, both of glory and privilege. But Spirit on the other hand happens to be lord of soul, temper,² sense, of every capability,³ and sometimes it assists with the reckoning about what one does. Eros signifies appetites and the desires which have come to be by choice, [and] it becomes responsible for both friendship and favor. Necessity indeed signifies both confinements and subjections, battles and, wars, and it makes enmities, hatred, judgments against one, and all the other violent actions which happen to men as their lot. Courage becomes responsible for rashness, treachery, strength, and every evil work. Victory becomes responsible for faith and good expectation, contest and every association, and still more of enterprise and success. But Nemesis signifies underworld spirits and the showing of hidden things, and becomes responsible for weakness, banishment, loss, sorrow, and the quality of death.

The foundation is the *Hōroskopos*, and it becomes responsible for life and breath, since along with the process of being born, everything which is born draws the life-giving breath from the air in the turning-point of the water-clock's <hour> which has been set at birth, which is the indicator of the whole.

(Greek Text p. 58, ll. 1-14)

In another copy the lots have been found written according to this kind of order.

These are diurnal lots:

Lot of Living Abroad from ☉ to ♂, Wealth from ♃ to ☉, Invention from ♃ to ♃, Theft from ♀ to ♂, Inheritance from ♃ to ♀, Loans from ♀ to ♃, Action/What One Does from ♀ to ☽, Adultery from ♀ to ♂, Parents/Ancestors from ☉ to ☽, Slaves from ♂ to ☽, Death from ♃ to ☽, Occupation from ♃ to ♃, Injury from ♂ to ♃, Life from Fortune to ♀, or from ♃ to ♃, or from ♀ to ♃, or to ♀, Enemies from ☉ to ♂, Fatherland from ♃ to ♃, Love from ♃ to ♂, Imprisonment from ♃ to ♂, Action/What One Does from ☉ to ♃, Advantage from ♃ to ♃, Relief from ♃ to ☉, Properties from ♂ to ♀, Farming from ♃ to ♀, Property Disposition from ♀ to ♃.

[For a nocturnal nativity, the opposite.]

(Greek Text p. 58, ll. 15-23)

¹ Since the lots are formed by counting from one planet or point to another, and then an equal amount from the *Hōroskopos*.

² τρόπος *tropos*.

³ δυναστεία *dunasteia*, lit. 'power.'

Lot of Resources from ♂ to ☉, Lot of Military Service from ♂ to ♃, Desire from ♃ to ♀, Partnership from ♀ to ♀, ¹or ♃ from ♃ to ♀, Victory from ♀ to ♂, Rule and Glory from ♃ to ♀, Buying from ♀ to ♀ or to ♂, Ship-owning from ♃ to ♃, Friends from ☿ to ♀, or from ♃ to ♀, Landed Properties from ♃ to ♀, Craft from ♂ to ♀, Manner of Life from ♀ to ☿ or to ♃, Bases/Foundations from Fortune to Spirit, or from ♀ to ♀, Rank from ♃ to Sun, or from ☉ to ♂, Judgment from ♃ to ♀ or to ♂, Modesty from ♂ to ☿, Pain from ♃ to ♂.

(Greek Text p. 59, ll. 1-15)

The lots otherwise, better. Lot of Manner of Living from ☉ to the *Hōroskopos*, Lot of Partnership from ♃ to ♀, Slaves from ♀ to ☿, Life from ♃ to ♃, What One Does from ☉ to ♃, Farming from ♃ to ♀, Lot of Friends from ♃ to ♀, Reputation from ♃ to ♀, Property Disposition from ♀ to ♃, Wealth from ♃ to ☉, Strength from ☉ to the Midheaven, Auspiciousness from 2 parts into the setting of the ☿, Enemies from ♃ to ♂, Properties from ♀ to ♂, Buying from ♂ to ♀, Selling from ☉ to ♂, Lot of Fortune the 17th [degree] of Capricorn [on] the Sun trining Hermes/Aphrodite, Lot of Spirit 22nd of Gemini [on] Zeus sextiling Sun, squaring . . . Lot of Victory 22nd of Aries [on] the Sun trining . . . Lot of Eros 12th of Gemini [on] Hermes squaring Aphrodite, Lot of Marriage on Zeus squaring Ares, Lot of Living Abroad 13th of Gemini [on] Aphrodite or Kronos sextiling Ares.

(Greek Text p. 59, ll. 16-26)

Lot of Kingship from Sun to Moon and equally from the Midheaven, Lot of Exaltation for a diurnal nativity from ☉ to its exaltation, or the 19th of Aries, and equally from the *Hōroskopos*; by night from the Moon to her exaltation, or the 3rd degree of Taurus,² and equally from the *Hōroskopos*, Lot of Turning from Sun to Moon and equally from Leo, Lot of Other Turning from Moon to Sun and equally from Cancer. And observe the lord of these lots. For when it happens to be Ares, and he falls within 3 *zōidia*,³ he is a cause of shedding blood and captivities.

(Greek Text p. 60, ll. 1-20)

Concerning All the Lots of the Ancients (Variant Text)

Lot of Fortune from ☉ to ☿ by day, by night from ☿ to ☉, and I apportion from the *Hōroskopos*; the Lot of Spirit from ☿ to ☉ by day, by night the reverse and the same from the *Hōroskopos*. Lot of Basis by day from Fortune to Spirit, by night the reverse and the same from the *Hōroskopos*; Lot of Eros from Spirit to ♀ by day, by night the reverse and the same from the *Hōroskopos*; Lot of Necessity by day from ♀ to Fortune, by night the reverse and the same from the *Hōroskopos*; Lot of Courage by day from ♂ to Fortune, by night the reverse; Lot of Victory by day from Spirit to Zeus, by night the reverse; Lot of Nemesis by day from ♃ to Fortune, by night the reverse; Lot of Action/What One Does by day from ♀ to ♂, by night the reverse; Lot of Father by day from ♀ to ♃, by night the reverse; Lot of Military Service by day from ♂ to ♃, by night the reverse; Lot of Military Expedition by day from ♃ to ☿, by night the reverse; Lot of Manner of Living from the Ruler of the second place to the 2nd place itself, and begin to count the same from

¹ Main text has 42nd!

² Reading Taurus for Scorpio, which is clearly an error.

³ A sextile.

the *Hōroskopos* both by day and night; Lot of Mother, <by day> from ♀ to ☽, by night the reverse, Lot of Marriage of Men by day from ♀ to ♀, by night the reverse; Lot of Marriage of Women by day from ♀ to ♀, by night the reverse;

(Greek Text p. 60, ll. 20-43)

Lot of Life by day from ☽ to ♀, by night the reverse; {other version: Lot of Life from Zeus to ♀ by day}; Lot of Invention by day from ♀ to ♀, by night the reverse; Lot of Invention by day from ♀ to ♀, by night the reverse; Lot of Inheritance by day from ♀ to ♀, by night the reverse; Lot of Craft by day from ♂ to ☽, by night the reverse. Lot of Manner of Living by day from ♀ to ♀, by night the reverse; Lot of Children by day from ♀ to ♀, by night the reverse; Lot of Female Children by day from ☽ to ♀, by night the reverse; {other version: Lot of Male Children from ☽ to ♀}; Lot of Friends by day from ☽ to ♀, by night the reverse; Lot of Slaves by day from ♀ {correction in another version: ♀} to ☽, by night the reverse; Lot of Death from ♀ to ☽ by day, and the same by night; Lot of Death from ☽ to ♀ by day, but by night the reverse; Lot of Death from ☽ onto¹ the 8th *zōidion* and give the distribution from Kronos by day and night; Lot of Injury from ♀ to ♂ and begin to count from ♀ by day, but by night from ♂ to ♀ and begin to count from ♀; Lot of Wealth by day from ♀ to ☽, by night the reverse; Lot of Conception by day from ☽ to ♂, by night the reverse; Lot of Dreams by day from ♀ to ♀, by night the reverse; Lot of Trial by day from ♀ to ♀, by night the reverse; Lot of Penalty by day from ♂ to ♀; Lot of Sale by day from ♀ to ☽, by night the reverse; Lot of Fatherland by day from ☽ to ♂, by night the reverse; Lot of Living Abroad by day from ☽ to ♂, by night the reverse;

(Greek Text p. 61, ll. 1-15)

Lot of Living Abroad from the Ruler of the 9th place to the 9th place, and the same from the *Hōroskopos* by day and night; Lot of the Place of Accusation by day from ♀ to ♂, and the same from ♀, but by night the opposite; the same lot is also said [to be] hurtful as a destroying star from the Ruler of the *Hōroskopos* to ☽ and the same from the *Hōroskopos*, but by night the opposite. Lot of a Critical Year² by day from ♀ to the lord of the preceding *Conjunction* or *Whole Moon* and the same from the *Hōroskopos*; Lot of Marriage of Men according to Valens from ☽ to ♀, but of Women from ☽ to ♂ by day and night; Lot of Adultery according to the diameter of marriage from ☽ to ☽ and the same from the *Hōroskopos* by day and night; and this outcome³ lies in the 4th chapter of the second book of Dorotheus;⁴ Lot of the Exaltation of the Nativity by day from ☽ to its exaltation, but by night from ☽ to her exaltation; Lot of Enemies from ♀ to ♀; Lot of Injury by day and night from ♀ to ♂;

(Greek Text p. 61, ll. 15-27)

Lot of Properties by day and night from ♀ to ♀; Lot of Master by day and night from ♀ to ☽; Lot of Sickness by day from ♀ to ♀; Lot of Going Abroad by day from ♀ to ♂; Lot of Military Service by day from ♀ to ♂; Lot of Money-Lender by day <and> night from ♀ to ♀; Lot of Voyage taking degrees from ♀ to Cancer by day and apportioning from the *Hōroskopos*, but by

¹ The preposition here is *eis eis*, not *epi epi*.

² κλιμακτηρικός ἐνιαυτός *klimaktērikos eniautos*.

³ That is, the interpretation of these lots according to how they are placed.

⁴ See *Carmen Astrologicum* of Dorotheus of Sidon, trans. David Pingree, Mansfield, Notts.: Ascclla Publications, 1993, pp. 200 ff.

night the opposite; Lot of Freedom from ♀ to ☉; Lot of Friendship of a Man by day from ☽ to ♀; Lot of a Woman Friend by day from ♀ to ☽; Lot of Love of a Woman by day from ♀ to ☽; Lot of Love of a Man by day from ♀ to ♀; Lot of Brothers by day and night from ☿ to ♀; for all the lots one must take the degrees of the *Hōroskopos* and apportion from it. All the lots written above are apportioned from the *Hōroskopos* except for those which have been noted as exceptions.

(Greek Text p. 61, ll. 28-34, p. 62, ll. 1-13)

Beginning of the Second Section

23. Concerning the 12 Places, How They are Called and What it Means

“of the 12 places used for every description of outcomes”¹

Since the astrologer has taught us, through the preceding, the canons and methods through which we find the figures and phases of the stars, and then about each of their own houses, exaltations, and depressions, and both bounds and degrees; and further, which *zōidia* are obeying and which commanding, and which are seeing and being seen, and which are equally ascending and like-engirding; and in addition to these he has also taught us the phases of the stars and the applications and separations which the Moon makes to the stars; then handing down the method through which the *dōdekatēmoría* are found, both of the stars and of the lots and pivots; and having sought of them all the method through which the lots are found; and in these things concluding the first section; so that he should not let us be uninitiated² from the outcomes, now also he discusses these things.

(Greek Text p. 62, ll. 13-27, p. 63, ll. 1-15)

And just as in the beginning when he wanted to hand down the methods of the aforesaid things to us, first he divided the zodiac into 12 sections and made its beginning from Aries; also now in this way he cuts the whole revolving wheel³ of the zodiac into 12 sections which he does not call by the names of the *zōidia*, but calls the first [section], which first lifts up⁴ from the horizon at the time of the nativity, *Hōroskopos*. The second, post-ascending from it, the *Gate of Hades and Life*; the third from the *Hōroskopos* the place of the *Goddess*, since the Moon rejoices when found in the place itself at the time of the nativity. The fourth, *Subterraneous* and *Anti-Midheaven*; the fifth, *Good Fortune*, since Aphrodite rejoices in the place itself for every nativity. The sixth *Bad Fortune*, since Ares rejoices when found in it, and since it is unconnected from the *Hōroskopos* according to figure; the seventh is called *Anti-Hōroskopos*, since it is a diameter of the *Hōroskopos*, and it is called the *Setting Pivot*.

The eighth is called an *Idle Place*, since it is inharmonious and unconnected from the *Hōroskopos*. The ninth is said [to be] a place of gods⁵ and *Good Decline*, since when found in the nativity in this [place] the Sun rejoices beyond all the rest. The tenth is called *Midheaven*, and the

¹ Paulus, Chapter 24, p. 53, ll. 23-24.

² The adjective used here, ἀμύητος *amuētos*, is one specifically applied to initiation into a mystery. The knowledge which Paulus (and Olympiodorus) impart thus takes on those aspects of mystery, sacredness, and initiation.

³ ἡ περιφορά *hē periphora*, originally used of courses being carried around at a dinner, then used to refer to the revolution of the heavens (in the diurnal cycle).

⁴ ἀνίσχω *anischō*.

⁵ Yes, the text says “gods,” not “god.”

eleventh section is called *Good Spirit*, since when found in this place the star of Zeus rejoices more beyond the remaining places. The twelfth is called *Evil Spirit*, and pre-ascension of the *Hōroskopos*, which is a decline, since when found in this place Kronos rejoices. And these are the names of the twelve places.

(Greek Text p. 63, ll. 16-25, p. 64, ll. 1-9)

Finally, what each of them contributes¹ in the nativity, whether it should happen to be ruled by benefic stars or by malefics, and of what sort of matters² in life each of the places begins.

And first we begin from the *Hōroskopos*, since this is a foundation³ and groundwork⁴ of the other eleven places. For if this should not be found, it is not possible to set the rest together. Since Hermes especially rejoices in this place, whenever this god should be found in the *Hōroskopos* at the birth, being jointly witnessed by benefic stars or after the Sun,⁵ [but] not being under the beams, it furnishes the greatest goods to the nativity; and in the same way, even if it should not be [Hermes] itself, but another one of the benefics. However, if Hermes is badly figured there, being hit by Kronos or Ares by figure, or one of these, [Kronos or Ares,] should be found there and will [eventually] figure the Sun or Moon, the opposite will come to pass in the nativity, immediately from the age of infancy. For those brought into the world will become un-nourished, beggars and orphans, and those who have been injured or suffer besides.

(Greek Text p. 64, ll. 10-20)

The second place, which is called *Gate of Hades* and *Life*, signifies the reckoning about action and sudden hopes. It makes the familiar outcomes not immediately leading on from infancy but from advancing age. It signifies also the reckoning about property/inheritance, whenever Zeus or Aphrodite should be found at the birth in this <place>, or when benefic stars bring about the familiar good things of the place and inheritance of others' fortunes.⁶ If, however, one of the malefics should be found there, the opposite: it makes the loss of goods and failure to acquire property. And not only [these things], but it makes the natives unstable according to their manner of living.

(Greek Text p. 64, ll. 21-26, p. 65, ll. 1-12)

The third place, which they call *Goddesses* and *Good Decline*, signifies the reckoning about goods, friendships, patronage, living abroad, and siblings. Whenever Aphrodite or the Moon should be found in this place at birth, hit by a benefic [and] being unfigured by all the malefics, it provides good things for the aforesaid specific interests of the place, such as acquisition of goods, friends, goodwill of brothers and abundance of patrons, and for profit in living abroad. But if the Moon, when actually in that place, is hit by malefics, all these things are blunted, except not completely, since the Moon is wholly in its own place. But if one of the malefic stars should be found there, all the aforesaid are the worst; yet if none of the stars should be there, one must examine by what it is hit by figure, whether by benefics or malefics, and thus show either good or bad things. One must also do the same for all the places where there is not one of the 7 stars.

¹ Reading συμβάλλει *sumballei*, as in a variant text, for συνεισβάλλει *suneisballei*, “appears together with.”

² πρᾶγμα *pragma*.

³ βάσις *basis*.

⁴ κρήπις *krēpis*, literally, a man's boot.

⁵ μετὰ Ἡλίου *meta Helion*; Hermes in this position would be emerging from the beams, which is a great benefit.

⁶ πρᾶγμα *pragma*.

(Greek Text p. 65, ll. 13-27)

The fourth place, that is to say, the *Subterraneous Pivot*, signifies the reckoning about parents, fatherland/patrilineal descent, family, properties, and foundations; and also besides, household goods, continuance, ships, watery places, and association. It makes the familiar¹ outcomes in old age, whenever the chart should be taken in a birth.² It signifies that a matter happens slowly. In addition to these it signifies also the end of life, the covering of the body, and the administration of one's possessions at death.

And so whenever benefic stars happen to be in this pivot, they make the aforesaid familiar things of the place good. Also in addition to these, such a one will grow old, be thought worthy of burial by households, and will leave heirs. [It is] the same way even if the place should be witnessed by benefics, especially according to sect.

(Greek Text p. 65, l. 27, p. 66, ll. 1-13)

If one of the malefics should be found [there], not altogether bad things will happen, since Kronos also rejoices in this place, especially when it happens to be according to sect in the nativity; it provides the greatest goods from middle age, for it provides wealth and windfalls. If, however, it should be found there contrary to sect, it makes diminution of the paternal substance and provides living away from the father or orphanhood, and still also ill-repute and sicknesses in youth. But if Ares should be found in this place contrary to sect, those with still more sickly tendencies. Sometimes also it makes epileptics. But if according to sect, it makes the bad things less. Sometimes also it leads to military service³ if it should be hit by benefics. It afflicts the reckoning about children and women. For it causes being wronged and treated ungratefully by women.

(Greek Text p. 66, ll. 14-26, p. 67, ll. 1-5)

The fifth place, which we said [is] *Good Fortune*, signifies the reckoning about children. And so whenever the star of Aphrodite or another one of the benefics should be found ^{in it,} they are indicative of fruitfulness of children. But if a malefic should be found ^{in it,} a malefic is not so bad because of the goodness of the place, but it comes to be destructive of children.

The sixth place, which we said [is] *Bad Fortune* and *Base Decline*, signifies the reckoning about injuries and things relating to the service of female persons such as slaves, and herds, and in addition to these also the quarrels and enmities which occur from these; and besides, also, the reckoning about father and mother. Moreover, when one of the benefic stars is found in this place, it is blunted in its own operation if another benefic should not figure it by triangular figure or square, or from the culminating pivot, or from the second place, post-ascending to the *Hōroskopos*. For [then] this will be no longer ineffective but will activate the affairs of the place.

(Greek Text p. 67, ll. 6-24)

Further, when the Sun is found there it signifies the father is a beggar and cheap or servile. But if it is hit by a benefic from a triangle, it signifies he is assisted by a wealthy woman. Likewise also the Moon, if it should be found in the place itself, signifies the mother is a slave or poor. But if it is hit by triangular figure by a benefic star, it signifies she is assisted by a wealthy man and not set

¹ I.e., usual.

² Meaning that a chart has been drawn up for a birth (rather than an event or horary).

³ Reading στρατεία *strateia* for ἐπιστρατεία *epistrateia*, "march or expedition against."

free.¹

If Ares should be found in this place according to sect, trined by benefic stars or even with Aphrodite in a feminine *zōidion*, it leads to military glory and advancement. But if it is not figured by a benefic star, it will not thus bring on great evils, if it should not be contrary to sect. In the same way nor will Kronos when there according to sect, since the bad rejoice in bad places. If, however, the malefic stars should be found there contrary to sect, they bring about as bad the things belonging to this place, indeed, I mean those concerning injuries and insurrections from female persons.

(Greek Text p. 67, ll. 25-31, p. 68, ll. 1-8)

The seventh place, which we called *Anti-Hōroskopos* and *Setting Pivot*, signifies the reckoning about marriage, living abroad, end of life and quality of death, yet truly also the reckoning about injuries and about conception and more different things which come to be according to life in relation to the star ruling over the place. It makes the familiar outcomes for² the good during the age [which is] past its prime.

For if Kronos should be found in this place, while actually being in its own ^Lhouse^L, exaltation, or trigon, and if it should be according to sect, it brings about the greatest goods; for it will make long lives which are both fortunate and respectable, except it does not point out those without suffering in the secret places, but it injures the places around the seat³ so as to settle blood [there], and sometimes it supplies dysenteries and conditions of suffering in the bowels, especially if in *zōidia* belonging to others.

(Greek Text p. 68, ll. 9-23)

But if Ares should be found there, it becomes responsible for many evils, especially if it happens to be outside of joint witnessing of the benefic stars, such as whenever Ares should figure the Sun or the Moon, or receive the application of the Moon. For under these circumstances it strikes with varied sufferings. If it will figure the Sun and Moon without the benefics shooting rays, also under these circumstances it makes those who have short lives and violent deaths. Finally, you will know what sort of death from the *zōidia*. For if ^Lthe *zōidion*^L is watery, such as Aquarius or Pisces, it will drown with waters; if hot, such as Leo, through fire; if armed, as Sagittarius and Gemini, through swords; if bestial, such as Capricorn, Leo, Scorpio, by animals. It does not only these things, but also points out those who are poor, living abroad and unstable.⁴

(Greek Text p. 68, ll. 24-27, p. 69, ll. 1-12)

If Zeus should be found here, it makes those who are fortunate as time progresses,⁵ for it grants successes and good marriages, except it makes those with few children and those who are distressed with women and children.

If Aphrodite should be found in that place, it makes those who are unstable about marriage, or even altogether wifeless, except it provides an old age free from toil and an easy death.

Finally, one must examine by what it is hit by rays. If Hermes should be found in that place, it

¹ A variant text has “except not set free,” which makes more sense.

² Reading ἐπὶ as in a variant text for εἰς.

³ Or, less delicately put, the “rump.”

⁴ This passage about Ares in the 7th is almost identical to Scholion #62.

⁵ Using the verb προκόπτω *prokoptō* instead of the usual προβαίνω *probainō*.

makes those who are sensible and literate, except prone to being beguiled¹ by sufferings of the soul.

Also examine the witnessing of the rest [↳]of the stars[↳].

And if the Sun should be found in this pivot without the ray of the malefics, it makes both those who live splendidly and are wealthy, and it signifies those who are born of famous parents, especially if it should be upon a masculine *zōidion*. If the Moon should happen to be here, it will make those who live abroad. If it should be found in somewhat wet *zōidia*, it makes shipowners, pilots, and all those who wander, and have ups and downs in fortune, if it should not be jointly witnessed by benefics according to sect.

(Greek Text p. 69, ll. 15-27, p. 70, ll. 1-3)

The eighth place, which we called *Idle*, this one also signifies different matters in life according to the stars occupying the place. It also signifies the reckoning about death. For if there are benefics [here], they give inheritances and profits from fatal occasions. The Moon does the same when it is found in that place, while actually increasing in light, especially when a North Wind is coming up. But if it should be decreasing in light and outside of the witnessing of the benefic stars, it makes those who are poor, miserable, and pathetic.²

If the Sun should be found here, it shows abandonment by the father, suffering, or injury, but it will be more idle in other things.

When the malefics have happened to be contrary to sect in that place, they become causes of the greatest evils. For they bring on a decline of life circumstances and reduction of goods and affairs which do not succeed, and sometime also unfortunate deaths; but if according to sect, [the effects are] more blunted.

(Greek Text p. 70, ll. 4-12)

When Aphrodite is found here, it makes things to do with marriages more unworkable; it makes both pederasts and those who are licentious and passionate.

When Hermes has been found here, if it is actually emerging,³ it makes those who are fond of rest; but if it is hit by evil ones,⁴ thieves, [or] forgers. But if it should happen to be under the beams or should be with Kronos, or be figured by it by triangular or diametrical figure, under these circumstances it will make those who are dull and silly, and lazy besides.

(Greek Text p. 70, ll. 13-28, p. 71, ll. 1-2)

The ninth place, which we said is *God* and *Good Decline*, signifies the reckoning about gods, living abroad, dreams, and astronomy. And so whenever those in the sects of the diurnal birth happen to be here, such as the Sun, Kronos, or Hermes, they bestow favors from gods or kings, gifts, and good services, except they make those who live abroad; yet truly also they make good businessmen, those who are illustrious, and those fitted for divination, and they point out priests of gods or in others, those who have serious occupations.⁵

If the Sun should be found in that place together with Hermes for a diurnal birth, besides that,

¹ βουκολέω *boukoleō*, literally, tend cattle, which recalls the myth of Hermes stealing the cattle of Apollo; then coming to mean graze, ruminate, or beguile, as Hermes also beguiled Apollo.

² ἐμπαθής *empathēs*: overly emotional?

³ ἀνατολικὸς *anatolikos*.

⁴ Malefics.

⁵ διατριβή *diatribē*.

they also bring about astrologers, those who make omens from birds or dream-interpreters — to speak plainly, mystics. If, for a nocturnal birth, the Sun should be found together with Hermes in that place, they point out those who are unreliable with dreams and who speak falsely of the gods, divining nothing reliable.¹

If the Moon should be found in that place, she makes for living abroad, when making application to one of the malefics or to Hermes.

(Greek Text p. 71, ll. 3-22)

The tenth place, which we proclaim Culminating Pivot, signifies the reckoning about what one does, reputation, alliance, rank, authority, fatherland, and permanence; and besides that, the reckoning about marriage and male children in relation to the stars which are found there.

For if the Sun should happen to be in it at the time of the birth, under these circumstances it makes those who are fit for rule, of high repute, and effective, if it is not shot with rays by malefics; and it signifies the father is distinguished.

When the Moon is here for a nocturnal birth and is not being beheld by the malefic stars, she makes those who are distinguished, governors of states, tax-gatherers of kings; and she also signifies the mother is actually well-born.

When Kronos is here for a diurnal birth and in its own places,² it makes those who are fortunate in the water trades, and it shows those who are farm-loving, guardians and owners of building sites; but when it is contrary to sect it makes those engaged in the water trades, but poor, unfortunate, unmarried, and with few children, and sometimes also those who live abroad for a long time.

(Greek Text p. 71, ll. 23-29, p. 72, ll. 1-10)

When Zeus has been found here according to sect [and] adding in numbers, actually being without shooting of rays from Ares, it makes those who are of high repute and entrusted with the great affairs of kings, and friends of great men. If it should be for a nocturnal birth, such a one makes those not truly good-spirited nor obeyed nor those who pass the whole day in businesses.

If Ares should be found here for a diurnal birth, it will divide parents from each other and subject these to many evils, and it shows those born from them [to be] poor, unfortunate, unstable, without a living and unmarried from youth. If it should also be outside the shooting of rays of the benefic stars, it brings about those who have violent deaths. But if Zeus or Aphrodite should figure with it by triangle, it will lead to a good old age and escape the danger of a violent death. If this star should be found in this place upon a masculine *zōidion* whether by day or night, it will make male offspring scarce.

(Greek Text p. 72, ll. 11-25, p. 73, ll. 1-7)

If Aphrodite should be found in this pivot at the birth, if (on the one hand) it has an evening rising, it will make great goodnesses, if it is not hit by malefic stars. For it makes those who are illustrious and fortunate, are high-priests of the god, wardens of the temple, councillors, magistrates, crowned with wreaths. In addition to these it also becomes a cause of good marriages and

¹ This last sentence is similar to Scholion #65, though it does not attempt to explain how a 9th house Sun can be nocturnal. Indeed, because of this lack, the note for this line of text says: “*i. mg. add.*: “ἀδύνατον τοῦτο” (in margin added: this is not possible).

² Essentially dignified.

fruitfulness in children. If, on the other hand, it makes a morning rising, the good things are blunted. For it makes artisans of the musical crafts, such as cithara-players, theatrical musicians, and those making a living through sound, yet ruining the family.

If Hermes occupies this place, it will make those skilled in logic, skilled in letters, tax-gatherers, examiners, copy-clerks, secretaries, stenographers, pleaders, public advocates, lawyers, interpreters, or bankers. But if Ares figures it, it will make liars, atheists, those who are sacrilegious and temple robbers, and in addition to these it makes poisoners or witnesses of poisoners, forgers, counterfeiters, robbers, murderers or accomplices to these; and altogether those with bad reputations and the notorious, and sometimes also it makes public executioners and jailers, mine-overseers, or toll-collectors; for the mixture of Ares and Hermes without the looking ahead¹ of the benefics always produces eyewitnesses² of evil deeds and in evil.

(Greek Text p. 73, ll. 8-27)

The eleventh place, which we said [is] *Good Spirit*, signifies also as much as the tenth place: alliances, patronages, and reckoning of good hopes.

For when the Sun happens to be in this place, it makes those who are esteemed, wealthy, and fortunate as time goes on, and [it makes] the father esteemed.

When the Moon happens to be in this place, and especially [when] according to sect, she shows the same things again and the mother well-born, especially if she is carried to the application of a good star.

When Kronos is here on its own sect, as time goes on it makes those who are fortunate and achieve their ends, but it will make them lazy in achievements and treacherous.³ But if Kronos should be found here contrary to sect, it lessens what was owned before. It makes those who are slothful and unsuccessful, except it does not afflict so much on account of the nature of the place.

When Zeus is found in this place, either by night or day, it increases the manner of living and will make those who are fortunate or even glorious and prevail over enemies; and it will guard [them] from injury and suffering for the most part.

(Greek Text p. 74, ll. 1-14)

When Ares obtains this place as its portion, contrary to sect, it becomes responsible for the greatest evils. For [it makes] losses, losses of circumstances, and changes of places; and in addition to these it afflicts the reckoning concerning children. If, however, it should be according to sect, it provides many good things, for it provides honors from the masses and makes those well-known for their greatness.⁴

When Aphrodite happens to be here, not afflicted by malefic stars, it makes good marriages, good children, those who are well-ordered and fine-living, fortunate as time goes on.

When Hermes happens to be here without the witnessing of the malefics, it will make those

¹ ἐπιθεωρία *epitheōria*; Paulus has ἐπικουρία *epikouria*, “aid”.

² αὐτόπτης *autoptēs*; Paulus has ἄξων *axōn*, “axis;” other variants have αὐξοντας, *auxontas*, “those who increase in evil deeds.”

³ ἐπιβούλος *epiboulos*; Paulus has ἐπιβόλη *epibolē*, “enterprise.”

⁴ This paragraph is almost identical to the one in Paulus (p. 69, ll. 19-25), except that it talks about “contrary to sect” and “according to sect” instead of “in a diurnal birth” and “for nocturnal births.” Is this a clue that sect for these writers was based solely on the sect of the chart, not on placement or sign? (Of course, Ares in the 11th would be diurnally placed in a diurnal chart, and nocturnally placed in a nocturnal one.)

living from writings, practical and fortunate as time goes on. Sometimes it also brings about those participating in virtue and knowledge.

(Greek Text, p. 74, ll. 15-30)

The twelfth place, which we will address as *Evil Spirit* and pre-ascension of the *Hōroskopos*, which is a decline, signifies the reckoning about sufferings, childbirth, enemies, and male slaves, in relation to the stars which are in it, since only Kronos rejoices in it. If it should be found according to sect here, it provides great good things, especially if it should happen to be in a masculine *zōidion* in that place, for it makes those who prevail over their enemies, those fitted for accomplishing, masters, tyrannical in manners. But if contrary to sect, it gives a cessation of patrimonies, and crises from slaves. Sometimes also it pierces the natives with injuries.

When the Sun is found here in the nativity, it makes the greatest evils and still more <afflicts> the father through certain injuries. It signifies him being cheap and a beggar, and points out the natives as poor and without resources.

(Greek Text p. 75, ll. 1-22)

When the Moon is found in that place, she signifies a slave mother. If she should be beheld by a malefic star or make an application to it, it makes the mother short-lived. The offspring will be beggars, short-lived, without resources, and unfortunate in everything.

If Zeus should come to be here, it makes enemy rebellions, litigations against those of least account, and a lessening of patrimonies, except it helps the reckoning about slaves and four-footed animals.

If Ares should be here, it makes ambushes and treacheries of slaves, especially if it should be contrary to sect.

If Aphrodite should be found here, it will make those affected by things to do with love, and in pain through female disorders, and those who have intercourse with courtesans, female slaves, or old women, because of which they are childless through [these] union[s].

When Hermes obtains this place as its portion, it brings about thieves, informers, slanderers, evil-doers, deceivers, exploiters; but sometimes it makes secretaries, teachers, interpreters, or advocates in relation to the nature of the *zōidia* and the figure-description of the rest of the stars. Generally, one must listen to this as well for every star.

(Greek Text p. 75, ll. 23-31, p. 76, ll. 1-8)

Concerning the Separation of the Twelve Places¹

There has come to be a certain amount of difference and ambiguity for the astrologers concerning the division and separation of such twelve places.² For they define the whole place as the *zōidion* itself, whose degree is found marking the hour or culminating. But in this reckoning

¹ The following section is in *CCAG IV*, p. 82, ll. 16 ff.

² Here we have one of the all-time great understatements in an astrological text. For what this section is about is the beginning of the great controversy on house division. We have inklings of this in earlier writers. However, in those cases these other house systems are used to determine the strength of a planet as in angular, succedent, or cadent. This is the earliest instance that we know of in which these new systems (in this case the so-called Porphyry system) is used to determine the significations of the houses. See Robert Schmidt's translation of Book III of the *Tetrabiblos* for a discussion of this issue (Golden Hind Press), or my book *Whole Sign Houses*, available from ARHAT. [Ed.]

other faults also result, especially because from the hour-marking degree up to the culminating one there is not always a distance of 90 degrees, but either more or less; in more remaining over, an unused *zōidion* results, but in less, an [unused] place. But others, taking 15 on each side of the hour-marking degree and the culminating one, likewise circumscribe the places. These also thus result in ill-placement.¹

But one of the ancients, whose name time has handed down in the depths of forgetfulness, taking as a starting point what has been said about lengths of life by the most divine Ptolemy, that one must take the hour-marking place from 5 degrees of those pre-ascending the hour-marking degree, sets out a method which seems even better than all the others, in respect of how much none of the ill-placements in those result in this one.

(Greek Text p. 76, ll. 8-33)

This is the method. One must, he says, take the 5 <degrees> pre-ascending the Midheaven and make this a beginning of the culminating place, noting of what *zōidion* and in what degree it is. And since the interval between both the hour-marking degree and the culminating one is not always of 90 degrees, but at one time more and another less, one must take them, and however many there are, and write out the third part of them. And so, beginning from the degree before the culminating one, which we have made the beginning of the Midheaven place, give over to the whole distance of it the written out <degrees> of the third part of the interval, noting what the last is and the degree of what *zōidion*. For this will be the end of the Midheaven, but the beginning of the eleventh place, that is to say, the *Good Spirit*.

Again, counting from this, as into the ones that follow, an equal [number] to those of the third part of the interval, noting the last just as with those above. For this again will be the end of the *Good Spirit*, but the beginning of the *Evil Spirit*. And still, likewise, casting out first the third part of the interval as according to those following from the zodiacal degree of what has been found at the beginning of the Evil-Spirit place, that is the twelfth, we will have the end of it, or the beginning of the *Hōroskopos*. And it is obvious² that the beginning of the *Hōroskopic* place will be 5 degrees before, pre-ascending the hour-marking degree, since we have made the beginning of the counting of degrees of the circumscription³ of these three places from the 5 degrees pre-ascending the Midheaven degree.

(Greek Text p. 76, ll. 34-43, p. 77, ll. 1-6)

Again, also taking the interval from the culminating degree up to that at the *Setting Pivot*, whether it is clearly more than 90 degrees or less, as it has been said above, and we will take the third part of this and write it out. And beginning from the zodiacal degree which is setting 5 degrees before the setting degree, and casting out first as according to those of the *zōidia* following. Where the <number> of the degrees of the third part of the interval leaves off, we will make this <degree> the end of the *Setting Pivot*, but the beginning of the eighth place. And still doing likewise with what has been said above, we distinguish both the end of the eighth place, which is the beginning of the ninth, and further, the end of it, which is the beginning of the Midheaven [place], which from necessity will be 5 degrees before the culminating degree. Thus, accordingly, when the zodiacal

¹ ἄτοπος *atopos*, literally, “unplaced.”

² φανερόν *phaneron*.

³ περιγραφή *perigraphē*.

semi-circle above the earth has been divided, and circumscribing each of the six places above the earth, we will also have the circumscription of the six places under the earth.

(Greek Text p. 77, ll. 7-37)

So that through example we may make clear what has been said: let the 15th degree of Aries be culminating, the 24th degree of Cancer marking the hour. And since the interval from the 15th degree of Aries to the 24th degree of Cancer is 99 degrees, we take the third part of these, which is 33 degrees. We write it out, and beginning from the last of the 5 pre-ascending the culminating degree, that is the 10th [degree] of Aries, we have made the 10th degree of Aries itself the beginning of the Midheaven pivot; and casting out first from this itself, the 10th degree of Aries, as according to those of the *zōidia* following, the 33 degrees of the third part of the interval, we will have the 13th [degree] of Taurus, on the one hand the end of the Midheaven pivot, but on the other the beginning of the *Good Spirit*.

Beginning again from the 13th degree of Taurus itself, and casting out first the 33 <degrees> of the interval, we will reach the 16th [degree] of Gemini, which we will make also the end of the *Good Spirit* place, but the beginning of the *Evil Spirit*. And still from the 16th <degree> of Gemini itself casting out first the 33 of the interval,¹ we will have the 19th [degree] of Cancer, the end of the *Evil Spirit* but the beginning of the *Hōroskopos*, which is the 5 degrees pre-ascending the hour-marking degree.

After these, again taking the interval between the culminating degree and the setting one, which is 81 (clearly, those remaining in the 180 from the aforesaid 99 degrees), the third part of these degrees is 27. Writing it out and beginning from the last degree of the 5 setting before the setting degree, which is at the 24th degree of Capricorn, the very last of such 5 is at the 19th [degree] of the same Capricorn. And we made this the beginning of the *Setting Pivot*; still also from this, as according to those of the *zōidia* following, casting out first the written out 27 degrees of the third part of the interval, we will have the 16th [degree] of Aquarius, which is the end of the *Setting Pivot*, but the beginning of the eighth place.

(Greek Text p. 77, ll. 37-40, p. 78, ll. 1-13)

And again from this the 16th [degree] of Aquarius, likewise casting out first the same 27 degrees, we will have the 13th [degree] of Pisces, the end of the eighth house but the beginning of the ninth. Still likewise from this, the 13th [degree] of Pisces, casting out first the same 27, we will have the 10th degree of Aries [as] the end of the ninth place, the one which we had as the beginning of the Midheaven pivot.

Thus, accordingly, having divided the semi-circle of the zodiac above the earth into the six places relating to it, and we will easily have the six remaining which are under the earth, taking for these the ones according to diameter. And the end of the *Hōroskopos* for us will be the 16th degree of Leo, but the beginning of the second place. The 13th [degree] of Virgo [will be] the end of the second place, but the beginning of the third; and the 10th [degree] of Libra [will be] the end of the third place, but the beginning of the *Subterraneous Culmination*. And the 13th [degree] of Scorpio the end of the *Subterraneous Culmination*, but the beginning of the fifth place. And the 16th [degree] of Sagittarius the end of the fifth place, but the beginning of the sixth. And the 19th [degree] of Capricorn the end of the sixth place, which has been shown as the beginning of the *Setting Pivot*.

¹ Clearly shorthand for “the 33 degrees which is a third part of the interval.”

(Greek Text p. 78, ll. 14-27, p. 79, ll. 1-20)

Practicum 24

24. Concerning Children

“It will be necessary to examine the fifth from the *Hōroskopos* and the place at the zenith”¹

Since the astrologer has discussed the tabular investigation of the twelve places, what sort of activities each of these has, and has handed down the sympathies of the stars in relation to these, now he has come upon a certain other particular theorem, I mean indeed the reckoning about children. And he hands down a method through which we can get to know, in relation to begetting, what sort of person the native is; whether he will come to be without children, with many children or with few, and ¹if he will make good² children or bad.

And in regard to the knowledge of this, Paulus takes 4 *zōidia*, that [is] to say, 4 places: the Midheaven pivot, the *Subterraneous*, the post-ascension of the Midheaven pivot, which is *Good Spirit*, and the post-ascension of the *Subterraneous*, which is *Good Fortune*. Then he places 4 stars as benefic for making children, and 3 as malefic: the benefics [are] Zeus, Aphrodite, Hermes, Moon; the malefics Kronos, Ares, Sun. In addition to these he takes the Lot of Children, that of Zeus³ and the trigonal master of the *zōidion*.⁴

We have learned what the trigonal master is: that for the first trigon, ¹through Aries, Leo, and Sagittarius, it is the Sun by day, Zeus by night. For the second <trigon> through Taurus, Virgo, and Capricorn, by day the lord⁵ is Aphrodite, by night the Moon. For the third, ¹through Gemini, Libra, and Aquarius¹, by day Kronos, by night Hermes; the fourth, ¹through Cancer, Scorpio, and Pisces¹, by day Aphrodite, by night Ares. And so whenever there should happen to be a certain star in one of these trigons, if the birth is diurnal, the trigonal master of it is said [to be] the diurnal lord of the trigon; but if nocturnal, the nocturnal [lord].

(Greek Text p. 79, ll. 21-23, p. 80, ll. 1-13)

And so Paulus recommends examining what sort of *zōidia* are in the Midheaven pivot, the *Subterraneous* one and the post-ascensions to them, that [is] to say, *Good Spirit* and *Good Fortune*, whether prolific, scanty, or altogether infertile. And there are three prolific ones: Cancer, Scorpio, Pisces; four having little fertility: Aries, Sagittarius, Gemini, Libra; and four infertile: Virgo, Leo, Capricorn, and Aquarius. Then examine what sort of stars are in these places and what make figures with them. For if benefics, I mean of course Zeus, Aphrodite, ¹Hermes¹ and the Moon, and the trigonal master of Zeus, and the Lot of Children are in these without the testifying⁶ of the others or being in these, they make many children and blessings of children, only if, however, the *zōidia* in which these places are should be prolific.

¹ Paulus, Chapter 25, p. 72, ll. 17-18; Paulus also mentions the 11th place.

² Literally, “beautiful.”

³ It is unclear from the Greek whether Olympiodorus means “the lot of Zeus” (the Lot of Victory?) or “the star of Zeus.” The latter, the star of Zeus, is consistent with Paulus.

⁴ The *zōidion* of Zeus? That interpretation would be consistent with Paulus, p. 72, ll. 17-20.

⁵ Lady?

⁶ ἐπιμαρτυρία *epimarturia*.

(Greek Text p. 80, ll. 13-26)

But when such a part of the chart is found to be of the scantiest [*zōidia*], it is necessary to examine whether the two places or the three stars ¹are free from the witnessing¹ of malefic stars and the eclipsing nodes, I say, of course, the Ascending and Descending [Nodes],² and whether the benefics should be found not in bad places, such as in *Bad Fortune*, *Evil Spirit*, or in the eighth place; or [whether] the Lot of Children [should be in a bad place]. For thus the native will be blessed with children. If, however, the benefics should be found in bad places and [also] the Lot of Children, and malefics in the fifth place itself which is said [to be] productive of children, or in the other three [places], or fall in³ with them by figure, under these circumstances there will come to be absolutely no children, or bad children, in relation to the kind of stars and *zōidia*.

(Greek Text p. 81, ll. 1-20)

For when the Sun is found in these places, if the *zōidia* should be infertile, it becomes a cause of childlessness; but if prolific, it annuls the events.⁴

<If> Zeus is actually in bad places, such as in the sixth or the twelfth, and Ares occupies the Midheaven with Aphrodite, it becomes a cause of childlessness. If the trigonal ruler of Zeus, that is the Sun, should be in a decline and one of the malefics has the fifth place, it will make very few children, for insofar as the Sun afflicts [less] ⁵when it is in the decline,⁵ such is good; but insofar as the malefic is occupying a good place, bad.⁶ The scantiness of children is because of this middling state. For generally one must know this, that it is necessary to find the good⁷ in these places and [in] prolific *zōidia* for the producing of children, and the malefics in bad places. If, however, the good and bad should be mixed up, count them up and give the count to the ones with more. Yet if benefic stars are in these places, but these *zōidia* should be infertile, not even the presence of the good will help.

(Greek Text p. 81, ll. 21-27, p. 82, ll. 1-19)

For there will be childlessness, if Aphrodite and Hermes are in the fertile place, that is the fifth, but the fifth place is found in an infertile *zōidion* such as Capricorn, Aquarius, or the rest. But if Ares should be found in the Midheaven in a feminine *zōidion* in a nocturnal nativity, since there is a relationship of sect, it makes a few children and does not completely do away with them; but if for a diurnal nativity, [it makes for one] completely childless, especially [in the reckoning concerning male children]⁸ if it should be in a masculine *zōidion*. But when in a feminine, the opposite.

And generally when malefics are in good *zōidia*, but Zeus is with the Sun in a decline, they make childlessness, especially if Zeus occupies the fifth place.⁹ If Aphrodite should be found with another

¹ μαρτυρία *marturia*.

² The North and South Nodes of the Moon, where eclipses occur.

³ εισβάλλω *eisballō*.

⁴ In other words, negates the childlessness.

⁵ This phrase was followed by a half-bracketted emendation by the Greek editor, “but when Ares or Kronos is in the fifth, on a good place.” I disagree with emendation and have omitted it.

⁶ The Sun is considered a malefic in the producing of children, so a malefic in a decline produces good, that is, children; but a malefic in a good place, such as Mars in the fifth, produces infertility. Thus the two conditions at the same time produce “few” children, not an abundance.

⁷ Benefics.

⁸ The brackets are from the text editor, not this translator.

⁹ Would this mean Zeus in the fifth place, but the Sun in the sixth, though in the same *zōidion*?

malefic in a bad place, the same; even if the Sun should culminate, but Ares or Kronos occupies the fifth place, and Zeus or Aphrodite should be found in a bad place, they are indicative of childlessness. But if Zeus together with Hermes should occupy the fourth and fifth, or the *Setting [Place]* or the *Hōroskopos*, they cause the destruction of male children. When the Moon is found in bounds or houses of Hermes, while Aphrodite is in Saturnian¹ *zōidia* or bounds, it makes one child. If Kronos and Hermes are on pivots, they cause grief in the reckoning about children. Yet truly also the Moon and Aphrodite, <if> they are in the bounds of Kronos or its *zōidia*, they make childlessness, if they are figured by Kronos or Ares. But if they are not figured by them, they make a few children.

(Greek Text p. 82, ll. 20-25, p. 83, ll. 1-3)

In addition to all these, one must examine also the Lot of Children and the *Hōroskopos*, in what *zōidia* they are, whether prolific, infertile, or scanty, and with what stars, and if in the aforesaid four places the benefics of the stars prevail more, namely Zeus, Aphrodite, Hermes, Moon, and the rest less; and if in ^{such} places either a benefic is rather in the fifth place or is figured by benefics, this is indicative of children, whence also it is said [to be] fertile.

(Greek Text p. 83, ll. 4-25, p. 84, ll. 1-6)

Practicum 25

25. Concerning What One Does

“The reckoning about what one does is comprehended, on account of its swiftness, from the stars having quick motion”²

Since the astrologer has handed down the reckoning concerning children, now he goes over to another chapter, I mean of course the one about what one does; and he hands down to us the method through which we can judge beforehand about what kinds of actions³ and skills⁴ the native will have.⁵ But since every action, insofar as it has active operation,⁶ has swift motion, he makes the discovery of the method from the stars which have swift motion, I mean of course Ares, Aphrodite, and Hermes, not only because of this, but since these stars are actually the givers of every art⁷ and science. He also makes the discovery from the Sun and Moon. For these also are actually of those which have quick motion. He makes the discovery not only from these stars, but also from the Lot of Fortune.

And he says that one must turn to a certain nine places, I mean of course to the four pivots and the four post-ascensions of these, and to the sixth place from the *Hōroskopos*, which is *Bad Fortune* and decline of the *Setting Pivot*. And so one must examine which of the aforesaid stars, Ares, Hermes, Aphrodite, actually are in the aforesaid places, and even more in the Midheaven pivot or

¹ Κρονικός *Kronikos*.

² Paulus, Chapter 26, p. 75, ll. 7-8.

³ πράξις *praxis*.

⁴ τεχνή *technē*.

⁵ Literally, “be.”

⁶ πρακτικὴ ἐνεργεία *praktikē energeia*.

⁷ τεχνή *technē*.

in the post-ascension of the *Hōroskopos*. For these places are rather more reliable and authoritative¹ than the others.

(Greek Text p. 84, ll. 7-23)

And when you should find one of these stars holding the more authoritative places, or even the other ones, say that the actions and skills come to be according to the operation of that one; such as if it should be Aphrodite, the native is destined to be concerned with musical arts, such as cithara-playing, dancing, painting, ivory-working, embroidery, and such as these, and however many works are connected with women. And if it occupies the authoritative places, I mean of course the Midheaven or the post-ascension of the *Hōroskopos*, such a one will pursue the most authoritative and valuable of arts; but if the others, the cheapest because of their lesser status.

If Hermes occupies these places, it provides, in relation to the places, the arts and sciences concerning words,² which it rules over. For if it prevails over the most authoritative places, under these circumstances it points out rhetoricians, grammarians, teachers; but if the cheaper ones, lawyers, speechwriters, elementary school-teachers, because of the lesser status of these places.

(Greek Text p. 84, ll. 24-31, p. 85, ll. 1-19)

If Ares occupies the places, if the most authoritative ones, it makes generals, military commanders, professional soldiers; but if the cheaper ones, smiths, builders, carpenters, and simply whatever holds through the working of iron. But also there will be a difference in the smiths in relation to the place ruled over by Ares, for either they become sculptors or silversmiths,³ or workers of iron in relation to the service of tools, or still at least are locksmiths and the like.

And so it will be necessary to examine which of these stars embraces the aforesaid places. And if the three are in them, under these circumstances say the native comes to be skilled in many arts, and especially the native is conspicuous in that art whose master is in the more authoritative places; such as if Hermes should be in the Midheaven, but Aphrodite ¹should be¹ in the *Hōroskopos*, say such a one [is] a teacher and life-painter, or seeking anything else of pleasures rather than intellectual. And in the same way for the post-ascension of the *Hōroskopos* and ¹the Midheaven¹, for these are also lords.⁴

But if it happens that none of these stars is in these places, under these circumstances it will be necessary to examine the Lot of Fortune, in what *zōidion* it falls, and see if perhaps one of these stars is there; and say [it is] lord of what one does. But if none of them is there, under these circumstances one must examine which is morning rising with respect to them, or to which of them the Moon makes the application, and say this is lord of what one does.

The present theory has these things.

(Greek Text p. 85, ll. 20-25, p. 86, ll. 1-13)

Practicum 26

26. Concerning the Declines

¹ κύριος *kuriōs*, the adjectival form of “lord,” meaning also “ruling.”

² λόγος *logos*. Hermes rules words, and other things inherent in the meaning of *logos* also!

³ μηνοποιός *mēnopoios*, not in the Lexicon, but one of the meanings for μήνη *mēnē*, “moon,” is also “silver.”

⁴ That is, these places are also rulers of what one does.

“there are four pivots, four post-ascensions...”¹

Since we have divided the places in three, namely those in pivots, those in post-ascensions and those in declines; and we said that whenever the benefic stars are in the pivots or the post-ascensions, they bring about their own good things more, also, just as the malefics [bring about] bad things. Now Paulus shows that sometimes when they happen to be in the declines, they bring about their own [good things] as if they were even in the pivots or post-ascensions. For if, he says, while being in a decline, they should trine one of the pivots by degree, which allows a range of three degrees, that is from 117 degrees or 123, under these circumstances they are saved on account of such a figure, and bring about the familiar activities as if the star even was on a pivot, and more if it trines the *Hōroskopos* or the Midheaven, as the sixth place and the ninth [trine them.] For the sixth trines the Midheaven as the decline of the *Setting Pivot*, the ninth the *Hōroskopos* as the decline of the Midheaven.

In the same way even if a benefic is in a decline and is powerless because of this, whenever it should trine another benefic by degree, it is saved by it² and becomes active, just as a malefic afflicts a malefic more when making a figure with it by triangle, still more a different star when actually on a pivot and trining it makes the star which happens to be in a decline more active and well-tuned,³ benefic [to] benefic and malefic [to] malefic.

(Greek Text p. 86, ll. 24-28, p. 87, ll. 1-9)

For example: let the *Hōroskopos* be in the 15th degree of Scorpio, and let the Sun be in the 15th degree of Cancer, which is the decline of the Midheaven and the ninth place. We say that as far as regards the Sun being in the decline, it blunts the activities, but since [it is thrown] by triangle on the *Hōroskopos*, it is rescued, and more, if a benefic star should be found in the *Hōroskopos*, such as Zeus or Aphrodite. In the same way Zeus alone, if it had actually been in the 15th degree of Pisces, it [would have] saved the Sun and pointed it out as active, since it was about to see⁴ it by triangle. And in the same way for the other declines. If, however, a malefic figured it by triangle or was on a pivot trining it, it blunts the activity of it still more. And these are what concerns these things.

(Greek Text p. 87, ll. 10-26)

And may it please you to know this, that whenever a benefic, when it has fallen in a decline, is trined by a benefic either on a pivot or without a pivot, the one which happens itself to be in the pivot, or otherwise somehow trining the one in the decline, provides the intensification of the good luck or action, the star which is in the decline provides the quality of the action, acquisition or course of life.

Such as, let Aphrodite be given in the sixth place, which is the decline of the *Setting Place*, and Zeus in the Midheaven pivot. Zeus provides the good luck and, simply, the acquisition. Since Aphrodite is the one being helped by Zeus, clearly the good luck and action will come to be through female persons. But if Hermes was the one which declined, the good luck could be through words. If, however, Ares or Kronos was actually seeing Aphrodite or Hermes by triangle, there would be

¹ Paulus, Chapter 27, p. 76, l. 13.

² Reading ὑπὸ *hupo* for ἀπὸ *apo*.

³ εὐτονός *eutonos*.

⁴ Reading the variant, ὁρᾶν *horan*, “to see,” for εἶναι *einai*, “to be.”

misfortune through women and wars through words.

(Greek Text p. 87, ll. 27-30, p. 88, ll. 1-7)

And one must also not be ignorant of the fact that the malefics, when they are in the declines, bring about more their familiar activities in regard to harming and wrong-doing whenever another malefic should actually be found in one of the pivots, especially when one malefic should be found on the sixth place, which is the decline of the *Setting Pivot*, and the other in one of the pivots. If, however, one of the stars should be found in the sixth place, but the one like it should not be in one of the pivots, especially on the Midheaven, under these circumstances such a one is found weak and idle for every activity, especially if it happens to be a benefic. The present theory has these things.

(Greek Text p. 88, ll. 8-20, p.89, ll. 1-3)

Practicum 27

27. On Knowing What Degree the Sun and the *Hōroskopos* [Are]

“The creator of the whole, the Sun, makes its movement from *zōidion* to *zōidion* sometimes in 30 days, sometimes 31, but sometimes 29.”¹

Since the prelude and foundation of every nativity and every inception is the *Hōroskopos*, and not only [of these] but also of the other places, that is to say, of pivots, post-ascensions and declines, and it is actually a foundation-stone and like a basement—for from it we find the remaining pivots and the post-ascensions of these and the declines—therefore the astrologer wants to hand down to us a certain method, through which we find what *zōidion* and what degree <the *Hōroskopos*> occupies for the nativity and for every inception of a deed.

(Greek Text p. 89, ll. 4-19, p. 90, ll. 1-5)

For it is clear that the inquiry concerning this is more useful than that concerning others. But since it is impossible to know what degree the *Hōroskopos* occupies, or what *zōidion*, without knowing in what [*zōidion*] and degree the Sun is, on account of this he hands down to us first a method rougher in terms of precision, through which we can cast out the degree which the Sun occupies. And he says that one must examine in what month and in what <degree>² of the month the nativity or the inception of the deed has occurred, and count from the first day of Thoth up to that natal hour, I mean of course, that given to you, how many hours³ and how many months, and when you find it, under these circumstances add to these the other 156⁴ universals, and examine how many hours are all collected.

And when you find it, under these circumstances subtract from them half of the aforesaid months from Thoth up to then. Such as if 6 months, subtract 3 hours; if 10, subtract 5 and examine the remaining number. And if it exceeds 360, subtract a circle⁵ from Aries, giving up to 30 to each *zōidion*. And in what *zōidion* the number should fall out, and in what degree, there is the Sun.

¹Paulus, Chapter 28, p. 79, ll. 4-6.

²Should this emendation be “day?”

³The note in the text says: “in the margin added: ‘ἡμερας λέγει *hēmeras legei* (he means days)’.”

⁴Paulus has 158 (p. 79, l. 15).

⁵That is, subtract 360, the number of degrees in a circle.

(Greek Text p. 90, ll. 6-18)

Such as for the present day, hour, and month, I mean of course the 28th of Pauni, I wish to know where the Sun is. I do [it] thus: I count from Thoth, the first month, until the present hour,¹ which is the 28th of Pauni. There are <9> months, 298 hours² since the 28 of the 10th month are added. To these I add 156 universals; they come to be 454. From these I subtract half of the aforesaid 10 months, which is five. 449 are left remaining. Then I begin to count a circle from Aries, giving up to 30. 30 to Aries, 30 to Taurus, 29 of Gemini are left remaining.³ And this is the method through which we roughly find in what *zōidion* and what degree the Sun is.

(Greek Text p. 90, ll. 19-21, p. 91, ll. 1-14)

And finally let us come to the purpose for the preceding, and seek how we can cast out the [degree] of the *Hōroskopos*. One must take the given hour, whether it is diurnal or nocturnal; perhaps it is the 3rd, 5th, or even simply the 10th hour— whatever it may be. Let us propose that [it is the] second. I multiply these by 15. Two times 10 is 20, two times 5 is 10, altogether are 30. Then to these 30 I add the degrees which the Sun occupies in which *zōidion* it is. For it has already been found. For on account of this, we first find the Sun, since here we need its position in casting out the *Hōroskopos*. Let us propose as for the present degree, the 29th of Gemini. And so I add the 29 degrees to the 30. They come to be 59. These 59, if the hour given to me was diurnal, I cast out from the same *zōidion* in which the Sun is, I mean of course from Gemini, giving up to 30. And so I provide 30 to Gemini, leaving a remainder of 29. I give these to Cancer, and I say that the *Hōroskopos* is at the 29th degree of Cancer.⁴

(Greek Text p. 91, ll. 14-21, p. 92, ll. 1-3)

But if the 2nd hour which has been given to me is nocturnal, just as it is now, I do the same method for the aforesaid, but no longer do I cast out the number I find from the *zōidion* in which the Sun is, but from the one in diameter to it. Such as for the paradigm, the Sun is at the 29th degree of Gemini, the count has been found as 59; I do not cast out the 59 from Gemini, but from the *zōidion* in diameter to it, which is Sagittarius. And I give 30 to Sagittarius, remainder 29; I give these to Capricorn, and I say that the *Hōroskopos* is at the 29th degree of Capricorn. The *Hōroskopos* has this [degree].

(Greek Text p. 92, ll. 3-20, p. 93, ll. 1-7)

“The creator of the whole, the Sun, makes its movement from *zōidion* to *zōidion* sometimes in 30 days, sometimes 29.”⁵

It is worthwhile to seek out what the cause is of the inequality that the Sun does not do the same hours in every *zōidion*, but more in some and less in others, and we say the cause of this is that it goes up to northern parts and goes down to southern ones. For whenever it is in northern *zōidia*,

¹ The note in the text has: “day.”

² “Days.”

³ In other words, subtract 360, a circle, from 454, remainder 89. Counting from the beginning of Aries brings one to 29 Gemini.

⁴ This method as described here and in the next paragraph is only approximate. The rate of 15 degrees per hour is true in right and oblique ascension, but not in longitude. Any Ascendant falling near the cusp of a sign could not be counted upon as to its sign. [Ed.]

⁵ Paulus, Chapter 28, p. 79, ll. 4-6.

under these circumstances it spends more hours in the *zōidion*, that is 31, on account of inscribing the great circle under these circumstances, I say, of course, whenever it should come to be in Cancer or Leo. Whenever it should come to be in these equinoctial [tropical]¹ <*zōidia*>, that is, in Aries and Libra, under these circumstances it does only 30 hours in the *zōidion* on account of inscribing the symmetrical circle. Whenever it should come in the southern *zōidia*, I say, of course, in Capricorn and Aquarius, then it does only 29 or 28 hours in the *zōidia* on account of inscribing the small circle.

In the same way, according to the same manner, it also does the same daily journey. Sometimes one degree, sometimes 62 minutes, sometimes 59, 58, or 57 according to its going up from the northern [parts] to the southern. For whenever it should be in a northern *zōidia*, under these circumstances it does 62 minutes in a night and a day,² but whenever in equinoctial ones 60, and whenever in southern ones 59 or 58, according to the descent of the journey.³

(Greek Text p. 93, ll. 8-24, p. 94, l. 1)
Practicum 28

28. Concerning the Degree and through How Much Time Each *Zōidion* is Brought Up

Since the astrologer has handed down to us the method through which the Sun is found, what degree it occupies, [and] not only this but also the *Hōroskopos*, now he hands down the method of how we can also seize what degree the Midheaven occupies. For from these two pivots we can also infer about the rest, both the *Setting* and the *Subterraneous*, finding the *Setting Pivot* from the *Hōroskopos* and the *Subterraneous* from the Midheaven. For one must go 180 degrees away from the *Hōroskopos* up to the *Setting Pivot*, and in however many the 180th degree should fall out, say that there is <the *Setting Pivot*. And in however many the 180th degree from the Midheaven should fall out, say that there is> the *Subterraneous Pivot*.

(Greek Text p. 94, ll. 1-17)

And so since we have learned how the *Hōroskopos* is found, one must also seek the Midheaven, and Paulus says that one must take the ascensions of the *zōidia* from Aries and the *zōidia* in order up to the hour-marking *zōidion*, and the degrees of the one marking the hour. One must take the ascensions, the zone, in which we are seeking the Midheaven. For we have learned through the above, that the *zōidia* do not ascend in every zone equally, but in the 1st zone they ascend straight up,⁴ but in the 2nd [zone] through a lesser time, since they slant and become more oblique— and the oblique ascend more quickly than the upright— in the 3rd zone still more quickly, since they slant more, and simply say in the remaining ones up to the 7th zone according to sequence, the *zōidia* which slant more are brought in the ascensions in a lesser time.

(Greek Text p. 94, ll. 17-25, p. 95, ll. 1-2)

¹ Brackets added by the editor of the Greek text, not this translator.

² A 24-hour period.

³ The preceding explanation for the varying speed of the Sun through the signs is not astronomically correct. It has nothing to do with northern versus southern signs. In terms of the astronomy of his time it is due to the eccentricity of the Sun's deferent and its epicyclic motions. In terms of our astronomy it has to do with the Sun's (actually the Earth's) orbit being an ellipse, not a circle. [Ed.]

⁴ That is, at a 90° angle.

And so it is necessary to examine for each zone in which the examination happens, through how many times each *zōidion* is brought up. The canon of the ascensions according to Ptolemy will be written later. Then examine the ascensions from Aries in order up to the hour-marking degree, and one must begin to count the collected number of the ascensional times from Capricorn, giving 30 to each *zōidion*; and where the last time falls, say that there is the Midheaven degree. One must know that Paulus says more roughly how [to calculate] the ascensions; nevertheless, the precise method of the ascensions has been written in the canon of Ptolemy.

(Greek Text p. 95, ll. 3-26)

Let us say, for the sake of an exercise, that we transpose a few from there in regard to their precise ascension. For one must examine in what zone the observation occurs, and come on the canon of ascensions for that zone, then examine [beginning] from Aries through how many times and how many minutes the 30th degree of Aries is brought up, then examine what number lies next to the 30th degree of this one. Since more than all those being found for Aries are themselves found now, subtract times and minutes for the thirty degree arc of Aries from the times and minutes being found for the <30> degrees of Taurus, and show the number existing after that casting out [subtraction] to be the ascensions of this one.¹

Again, subtract the number found from the beginning for the thirty degree arc of this from the number found for the thirty degree arc of Taurus,² and say the number left remaining is that of the ascension of Gemini.³ And in order thus, up to the degree already cast out by you, also examine this in the canon, through how many times and how many minutes it ascends, and collect together all the ascensions found by the *zōidion* of Aries up to the hour-marking degree, and cast out from Capricorn, according to the subtraction already mentioned by Paulus.

(Greek Text p. 95, ll. 27-28, p. 96, ll. 1-16)

For example: let the 20th degree of Cancer be marking the hour. I want to calculate in what degree the Midheaven falls. I am in the <3rd> zone, that is to say, in Alexandria. I come in the canon of ascensions of the 3rd zone and I find Aries ascending, that is, the 30th degree of Aries, through 20 times, 53 minutes, and I come into the thirty degree arc of Taurus. And then I find the number next to it, 45;5. I do this so that I will find through how many time and minutes Taurus ascends. I subtract the 20;53 of Aries from the 45;5 of Taurus. 24 times and 12 minutes remain left. I say that Taurus ascends through 24;12. Again I come upon the thirty degree arc of Gemini and I find that 75 times and 70 minutes⁴ are next to it. What do I do, so that I will find through how many times Gemini ascends? The ones found from the beginning for Taurus, that is 45;5, I subtract from the 75 and 29 times and 55 minutes remain left. I say that Gemini ascends through 29 times and 55 minutes.

(Greek Text p. 96, ll. 17-29)

And I come to the 20th degree of Cancer in the canon, which was marking the hour, and I find the number next to it 96 times and 46 minutes. And I do likewise and then add all the times of the ascensions from Aries up to the 20th degree of Cancer. The times of Aries 20;53, Taurus 24;12,

¹ The Greek in this sentence is very dense, but the meaning seems to be that the calculations for these ascensions are cumulative, so one needs to subtract the times and minutes from Aries to get the exact times and minutes for Taurus.

² Reading Taurus, as in a variant text, for Cancer.

³ Reading Π, as placed above the line in a variant text, for Cancer.

⁴ Note in the Greek text says “70 minutes = zero, nothing.”

Gemini 29;55, times of the hour-marking degree of Cancer 21;48. Together all come to be 96;48 times. I cast these out from Capricorn, giving up to 30 times to each *zōidion*. 30 to Capricorn, 30 to Aquarius, 30 to Pisces. Remaining are 6 times, 48 minutes. I give these to Aries, and I say that the 6 degrees and 48 minutes of Aries is the Midheaven, which is the 10th *zōidion*.¹

(Greek Text, p. 96, ll. 30-31, p. 97, ll. 1-8)

For you should also know this, that the Midheaven is not always <the> 10th from the *Hōroskopos*, but it is sometimes <the> 11th, sometimes <the> 9th, according to the ascension of the *zōidia*. For if the *zōidia* should be less-ascending, that is to say, if they come up obliquely in few times, under these circumstances <the> 11th *zōidion* overtakes the Midheaven; but if much-ascending in many times, on account of going straight up, under these circumstances <the> 9th becomes the Midheaven. But if the ascension of the *zōidia* is equal, neither slow nor fast, under these circumstances <the> 10th is found as the Midheaven. In which the theory is filled.

(Greek Text p. 97, ll. 9-21)

Practicum 29

29. Concerning Year, Month and Day

“As many years as the nativity should spin out, we pass these through from the hour-marking *zōidion*”²

Since the astrologer has taught us the method through which we can find the *Hōroskopos* and the Midheaven, these now lead us up to a certain method of [finding] an outcome, through which we can foretell all the things which come to pass in regard to the manner of life, both useful³ and base. And not only both the useful and base things which are coming to pass, but also when it will come to pass, that is, in what year, and not only in what year, but also in what month; not only in what month, but also in what day; not only in what day, but also in what hour.

(Greek Text p. 97, ll. 22-23, p. 98, ll. 1-19)

This [is] the method. It is necessary, he says, to take the year, whichever one the examination concerns, how much it is from the birth up to the natal hour of the year⁴ in which the examination is happening, then to seek for the birth the *zōidion* marking its hour, and what the lord of that *zōidion* is, and give the first year to the *Hōroskopos*, the second to the *zōidion* after it, the third to the third, the fourth to the fourth, and so on in order thus, up to where the twelve *zōidia* should be filled in twelve years.

And again it is necessary to give the 13th year to the *Hōroskopos*, the 14th to the second and thus

¹ Again this is an approximate technique in that it actually gives the right ascension of the M.C., more or less, rather than the longitude. [Ed.]

² Paulus, Chapter 31, p. 82, ll. 12-13.

³ χρηστός *chrēstos*, instead of the usual ἀγαθός *agathos*, “good.”

⁴ This phrase clearly refers to the time of the annual solar revolution, or solar return as it is commonly called now. Here we see a technique commonly thought to have been an invention of the Arabic astrologers, the use of annual profections (moving the Ascendant one sign per year) to find a planet, later known as the Lord of the Year, which is the planet ruling the sign into the Ascendant has been profected. Clearly this method was in use by Olympiodorus’ time considerably before the Arabic conquests. [Ed.]

in order up to where that year will extend. When it should extend, examine what the *zōidion* is that has left off in that present year from the natal hour, and when you find the *zōidion*, examine what the lord of the *zōidion* is, such as Kronos, Zeus, Aphrodite, the Sun, Hermes, Ares, or the Moon. For whichever is lord of the *zōidion* you find, the lord itself is lord of that year, such as <if> Taurus or Libra fell in that *zōidion*, call that one belonging to Aphrodite; if Gemini or Virgo, belonging to Hermes, and likewise for the others. Then when you find the lord of the year, examine these things.

(Greek Text p. 99, ll. 1-20)

First, how this *zōidion* and its lord are in the nativity, namely if it was in the same *zōidion*, that is, in its own house; but even if not in the same one, [if] it figured it by triangle, square, hexagon, or diameter. And whether, under these circumstances, the *zōidion* was hit by benefic stars or even the lord of the *zōidion* itself, or completely the opposite: the star was neither in its own *zōidion* in the construction, but was actually averse, nor did a benefic [make a] figure [to] the *zōidion* or its lord, but on the contrary, a malefic figured it.

Second, examine in the same way also in the natal hour¹ of that year how that *zōidion* and its lord are—that is to say—the lords of that year, whether it is actually in the same *zōidion* or, even if it isn't actually [there], it hits them by triangle, square, hexagon, or diameter, and also benefic stars hit it by figure or are in it; or these are all opposite, that is, both the lord of the *zōidion* and of the year is averse from the *zōidion* and, on the contrary, malefics figure it or are actually in it.

(Greek Text p. 99, ll. 20-26, p. 100, ll. 1-9)

But if, on the one hand, the former things should be, all [will be] good, and those good things will happen in that year based on what the place rules where that *zōidion* which rules the year should be found according to the construction of the nativity. Such as if the fourth place should be found in that *zōidion* at the time of the construction, under these circumstances, he will be fortunate in that year in those matters from what the fourth place rules, such as for parents and ancestors, fatherland and home, building sites, household goods, ships, association, and simply say, not only whatever the fourth place offers, but also from what things the ruler of the *zōidion* is master, and he will prosper from these. Such as if Hermes is ^lthe lord^l, he will be distinguished in words that year; if Aphrodite, from a woman and simply by female persons. Also, if there is marriage in the year itself, he will marry profitably.

(Greek Text p. 100, ll. 10-22)

If the fifth place is that *zōidion* according to the nativity, it will be necessary to examine those [things]² of which the fifth place is the ruler. You will find these in the tabular inspection. It is necessary also to examine the benefics which hit the *zōidion* occupying the year by figure. And the good things in that year come to be from these. But if they should be found all opposite, the greatest evils will happen in that year, especially of those matters which the place offers[, the place being the one] in which that *zōidion* was according to the construction, and of what the malefic stars offer. The year ^lis^l also unprofitable if the lord of the *zōidion* should be averse from its own *zōidion*, just as if it figured it in it[s own *zōidion*], it would be profitable.

¹ A variant text has “day” instead of “hour” which is a bit more in keeping with Solar Revolutions.

² I.e., those things which are signified for by the fifth place as they actually are in the native's life, and judge accordingly.

(Greek Text p. 100, ll. 22-24, p. 101, ll. 1-13)

But since it is not possible, or quite rare, for all to be found by one,¹ so that the lord of the house should also be in it or figure it, and so that benefics figure it both according to the construction of the nativity and according to the birthday, and the *zōidion* occupying the year should be averse from the testifying of malefics; or, on the contrary, all the opposites [of these] should be found — [↳]but as[↳] for the most part all things are mixed up and are actually both useful and base, it will be necessary to examine if some predominate² more, and what the more remarkable ones are and how much they occupy, and to put those out and display them.

Most remarkable of all is the star which is lord of the year being in its own *zōidion* or at any rate figuring it, just as, indeed, the one averse to it is bad and unprofitable.

(Greek Text p. 101, ll. 14-24, p. 102, ll. 1-3)

30. Concerning a Year

For example: let someone have Leo as the *Hōroskopos*, and let him be 27 years old.³ We want to know how the 27th year will pass, whether good or base. We do thus. We provide the first year to the *Hōroskopos*, that is to say, to Leo, the second to the post-ascension to the *Hōroskopos*, that is, to Virgo, the third to Libra and so on until the twelve years [have] the twelve *zōidia*. Again the 13th year we give to the *Hōroskopos*, Leo, the 14th [↳]to Virgo[↳], and so on in order up to the 24th year. The 25th year we provide again to the *Hōroskopos*, Leo, the 26th to Virgo, the 27th to Libra; and we say that the last belongs to Aphrodite, since Aphrodite is the master of Libra.

(Greek Text p. 102, ll. 3-20)

Then we examine those things we said before: first, how Aphrodite is in the nativity and this *zōidion*. Did it perhaps figure it, or was in it, or on the contrary was averse to it? Then, whether benefics or malefics hit in Libra, and whether Aphrodite was hit by benefics or malefics in these circumstances. In the same way again we seek all the same things also in the natal hour.⁴ And if I find on the one hand that Aphrodite figures Libra or is in it, I say that the year is profitable and good, especially if Aphrodite is hit by benefic stars in these circumstances, or is in a good place, that is, on a pivot, or in the *Good Spirit* or decline,⁵ or in *Good Fortune*. For under these circumstances it provides things from itself, for it will make the year lovely and charming, and provide many aids from women. And if he will marry in the year itself, [it will be good] in respect to the observations, and not only this, but also he will have good from the place of which it is lord, in which Libra is found according to the construction.

(Greek Text p. 102, ll. 21-22, p. 103, ll. 1-15)

It is found in the third place, that concerning the *Goddess*, since the *Hōroskopos* was Leo. And so it will be necessary to examine the affairs of the place in the tabular inspection. But if all should be found the opposite, the year will be difficult. But if neither good nor all the opposite, the year will be mediocre. Such as if Aphrodite should be found averse from the *zōidion*, since it was in Taurus,

¹ Meaning that all the criteria are only good, or only bad.

² ἐπικρατέω *epikrateō*.

³ See example chart in Appendix III.

⁴ A variant text has “day of the 27th year.”

⁵ Note in the Greek text has “or decline” omitted in a variant; the editor adds, “*fortasse recte*” (perhaps rightly).

and Ares in it, ^Lthat is in Libra^L; as far as according to this, that year [is] most difficult and unprofitable.¹ But Zeus is found in Aries opposing Libra, and the Sun and Hermes are in Gemini hitting it by triangle, and on account of this they did not force Ares to be altogether malefic, only seeming [to be]. On the one hand the year is afflicted by women, since Aphrodite is figured by none of the benefics, but on the contrary it is hit by Kronos by square, since it [Kronos] is in Leo. And thus we comprehend what each year is, either benefic or malefic, from the aforesaid method.

(Greek Text p. 103, ll. 16-24, p. 104, ll. 1-3)

31. Concerning a Month

But since it is not enough for us to know [only] this, namely what sort of year it is, but we also wish to know how we will spend it according to each month, and according to each day and hour. We seek what sort of month it is thus, as for the previous example, where the last year fell, I mean of course the 27th. It fell in Libra: there one must begin the months. And just as we provide the 1st year to the *Hōroskopos*, the 2nd to the post-ascension and so on thus, we will also give the first month of the year being sought to the *zōidion* in which that year fell. We will practice [this] just as [we did] for the preceding.

(Greek Text p. 104, ll. 4-21)

The 27th year fell in Libra. I wish to know how I will spend the 7th month of the 27th year, either profitable and useful or the opposite, base and unprofitable. I do [it] thus: the 1st month of the 27th year I give to Libra, the second to Scorpio, the 3rd to Sagittarius, the 4th to Capricorn, the 5th to Aquarius, the 6th to Pisces, the 7th to Aries. I say that my 7th month belongs to Ares.

Then I examine if Ares is in it or figures it; if it is in it or makes a figure, I say that [the month] is profitable. Then I behold what [stars] hit Ares and Aries by figure. And if Zeus, the Sun, Hermes, or Aphrodite hits Aries or Ares, I say that it will be beautiful, good, and profitable for good things. If, however, none of the benefics hits either Ares or Aries, but only Ares is there or shoots rays at Aries, I say that the 7th month is profitable for bad things. But if Ares does not hit, all in all the month will be unprofitable and base. Thus we find the month.

(Greek Text p. 104, ll. 22-24, p. 105, ll. 1-18)

32. Concerning a Day

We find thus how we might spend the day. From the *zōidion* in which that month fell where I am seeking the day, I begin to cast out the days, giving each day to each *zōidion* in order up to the day which I am seeking. Such as for the preceding example, I want to know how I might spend the 20th day of the 7th month of the 27th year. I do [it] thus. The 1st day of the 7th month I provide to Aries, for the 7th month fell in it. The 2nd to Taurus, the 3rd to Gemini, and so on up to the 12th. Again, the 13th to Aries, the 14th to Taurus, the 15th to Gemini, the 16th to Cancer, the 17th to Leo, the 18th to Virgo, the 19th to Libra, the 20th to Scorpio. I say that the 20th day of the 7th month ^Lbelongs to Ares^L, since Ares is the lord of Scorpio.

Again, in the same way, I see ^Lif^L Ares is there or figures Scorpio or is averted, or [if] benefics shoot rays at the *zōidion* or are averse from it, and thus I proclaim² about that day, whether it will

¹ See Solar Return chart in Appendix III.

² ἀποφαίνομαι *apophainomai*.

come to be good or bad, just as for the month. In the same way one must do also for every day.

(Greek Text p. 105, ll. 19-27, p. 106, ll. 1-12)

33. Concerning an Hour

We will do thus for how we might know each hour, whether it will happen with cheerfulness or despondency. The 1st hour of that day ^{whose} hour we are seeking, we provide to the *zōidion* in which that day fell. The 2nd to the one after it, the 3rd in order to the one after it, up to the hour which we are seeking. Such as for the previous example: I am seeking how I am about to spend the 9th hour of the 20th day of the 7th month. And I do [it] thus. The 1st hour I provide to Scorpio. For the 20th day of the 7th month fell in this [*zōidion*]; the 2nd to Sagittarius, the 3rd to Capricorn, the 4th to Aquarius, the 5th to Pisces, the 6th to Aries, the 7th to Taurus, the 8th to Gemini, the 9th to Cancer. I say that the 9th hour of the 20th day belongs to the Moon.

Then I examine how the Moon is and how Cancer [is], whether the Moon is in Cancer itself or figures it, or, on the contrary, is averse from it, and whether the Moon and Cancer are shot by rays from benefics or malefics. And thus also I proclaim about the hour just as for the month and the day. The text in hand hands down these things.

(Greek Text p. 106, ll. 13-23)

Practicum 34

34. Concerning the *Monomoiria* by Trigon

“The *monomoiria* by trigon is taken thus.”¹

Since the astrologer has handed down to us a method through which we can take the position of the Sun, and not only which degree it occupies but also the position of the *Hōroskopos*; and then discussing outcomes of what happens by year, month, and day, now he wants to hand down to us another method, through which we will find with precision the indispensable degree which the *Hōroskopos* has.

(Greek Text p. 107, ll. 1-22, p. 108, ll. 1-5)

Yet it is not possible to find this out without knowing the stars' *monomoiriai* by trigon, which one occupies the *monomoiria* by trigon [of itself], or is in another's. And if in another's, whether a benefic's or malefic's. <If> another is actually in its *monomoiria*, whether benefic, malefic, or nothing at all, on account of this it is worthwhile to seek first of all the *monomoiria* by trigon, then to come upon ^{the indispensable degree} of the *Hōroskopos*. For the present hour also contributes not to the birth alone but also to the reckoning about crisis, injury and many different outcomes. For which reason we make use of these things.

But it is worthwhile to seek first what this thing is itself, namely the *monomoiria* by trigon, and then thus what star perhaps occupies the *monomoiria* by trigon of which [star]. And we say that, just as we have learned above, there are actually four trigons of *zōidia*, and each one holds two stars, one by day, the other by night. And the first trigon is through Aries, Leo, and Sagittarius. The Sun holds this for a diurnal birth, Zeus for a nocturnal one. The second trigon [is] through Taurus, Virgo, and

¹ Paulus, Chapter 32, p. 85, l. 8.

Capricorn, and Aphrodite holds it by day, the Moon by night. The third trigon [is] through Gemini, Libra, and Aquarius, and Kronos holds it by day, Hermes by night. The fourth trigon [is] through Cancer, Scorpio, and Pisces, and Aphrodite holds it by day, Ares by night.

(Greek Text p. 108, ll. 5-15)

Since these hold thus for each trigon, the lords of the trigon occupy the first 2 degrees, by day the diurnal sect [lord] of the trigon the first [degree], the nocturnal [lord] the second, but for a nocturnal birth the reverse. And this is for each *zōidion* of that trigon. Then after these the ones of the next, and after these again the ones of the third. And thus again the first take the degrees in order, that is, the lords of the trigon, up to where the 30th degree of that *zōidion* will reach.

(Greek Text p. 108, ll. 16-18, p. 109, ll. 1-14)

For example: as for the first trigon, which is of Aries, Leo, Sagittarius, we said that by day the Sun rules¹ this trigon, by night Zeus. But we are seeking as for a diurnal birth. And so surely we provide the first degree of Aries to the Sun, and the second to Zeus, and the third and fourth to the lords of the second trigon, which are Aphrodite and the Moon. But since the chart is diurnal, we will give the third to Aphrodite, and the fourth to the Moon. For if it were nocturnal, we would do the reverse. We will give the 5th and 6th degrees of Aries to the lords of the third trigon, the 5th to Kronos, since the sect is diurnal, and the 6th to Hermes, since it is middling.² And we will give the 7th and 8th to the sect [lords] of the fourth trigon, Aphrodite and Ares. But since Aphrodite took its portion <the> third degree of Aries [as lord] in the 2nd trigon, that is to say, in Taurus, now it does not take [a degree].

(Greek Text p. 109, ll. 15-20, p. 110, ll. 1-6)

For generally one must know this, that none of the stars take two degrees before all are otherwise filled and take each their own degrees, and begin again from Aries, the first trigon. And so surely since Aphrodite took the third degree, now we will not give the 7th to her but to Ares, and the 8th, again beginning as above from the Sun, we will give to the Sun, and the 9th again we will give to Zeus, the 10th to Aphrodite, the 11th to the Moon, the 12th to Kronos, the 13th to Hermes, the 14th to Ares. Now Aphrodite does not take the 15th, since she took the 10th, but again the Sun. And so on, thus up to the completion of the 30th degree of Aries.

(Greek Text p. 110, ll. 7-24)

One must do [this], using the same order, in the same way also for Leo and Sagittarius. Giving the first degree to the Sun for a diurnal birth, the 2nd to Zeus, since these are the lords of the trigon, and to the rest in order according to the order of the trigons, by day putting the diurnal masters of the trigon in front, by night the nocturnal ones. And whichever degree each occupies in each *zōidion* according to the order of the trigons, that is said [to be] its trigonal *monomoiria*.

Again, for the second trigon, let Aphrodite be put in front for a diurnal birth, and let it take the 1st degree of Taurus, the Moon the 2nd, Kronos the 3rd, Hermes the 4th, Ares the 5th (for again, let Aphrodite be, since it took the 1st degree), the Sun the 6th, Zeus the 7th, and thus again let Aphrodite

¹ ἄρχω *archō*.

² This paragraph has a variant text which elucidates Hermes as “middling” (μέσος *mesos*). “For Hermes is middling according to sect, so here it takes over as nocturnal lord.”

take the 8th from the beginning, and the rest in order up to the end. Such an order will be not only in Taurus, but also in Virgo and <in> Capricorn.

(Greek Text p. 111, ll. 1-8)

Again, for the third and fourth trigon, the lords of the trigon should begin. Let the rest take [degrees] in order according to the mentioned order. For a canon will also be written at the end of the present theory, containing the order of which trigonal *monomoiria* each rules over, in order to find each *zōidion* correctly through the degree of which star a trigonal *monomoiria* actually is. And this is the exposition of the trigonal *monomoiria*.

(Greek Text p. 111, ll. 9-24, p. 112, ll. 1-4)

For the rest, we will seek how each of the stars which occupy a trigonal *monomoiria* is found. For one must first know in what *zōidion* the star which we wish to know is, [and] what occupies the trigonal *monomoiria*, either its own ¹or another's¹. Not only in what *zōidion*, but also in what degree of the *zōidion*. We will learn this in the canon with God. Then examine that *zōidion* in which the star is, of what trigon it actually is, whether the first, second, third, or fourth.

And when you find what its trigon is, under these circumstances, according to the order written for you before, pass through from the 1st degree of that *zōidion*, giving the 1st and 2nd degrees to the lords of the trigon: for a day [birth] assigning the trigonal <*monomoiria*> to the diurnal [lord], but for a night one, the nocturnal, and thus to the rest according to the order of the trigons as it has been said, up to where it counts up into the degree which the star occupies. And <one must> examine of which [star] the degree itself turns out [to be, that degree] which is being occupied by the star; for where it is, that one is said to occupy the trigonal *monomoiria* of that [star].

(Greek Text p. 112, ll. 5-19, p. 113, ll. 1-8)

For example: for a diurnal birth, let Zeus be in the 12th degree of Aries. I want to know whose trigonal *monomoiria* it occupies, or rather [does it occupy] its own or another's. And since the lord of this trigon is the Sun, and the nativity is diurnal, I give the 1st degree to the Sun according to the aforesaid order, the 2nd to Zeus, the 3rd to Aphrodite, the 4th to the Moon, the 5th to Kronos, the 6th to Hermes, the 7th to Ares according to the order which we have said.¹ And again the 8th to the Sun, the 9th to Zeus, the 10th to Aphrodite, the 11th to the Moon, the 12th to Kronos. And I say that Zeus is in the 12th degree of Aries in the trigonal *monomoiria* of Kronos.

In the same way also for the rest. Then, when I find in what trigonal *monomoiria* the star is, under these circumstances I examine whether it is in its own trigonal *monomoiria* or another's. And if in another's, whether it is a benefic's or malefic's, and whether the star itself is benefic or malefic, and whether it is hit by benefics or malefics. And thus I proclaim, that² if it is in its own trigonal *monomoiria*, good; if in places of benefics, still better; and if hit by benefics, it is best. But if the opposite, the reverse. In which things the theory is completed.

¹ Reading the variant text in place of the main text's "according to the order of the 2 trigons," which makes no sense.

² Reading ὅτι *hoti* for ὅτε *hote*.

(Greek Text p. 113, ll. 9-41)

Canon of Trigonal *Monomoiriai*

Degree	Triplexity 1 Ω Τ ς		Triplexity 2 ♄ ♂ ♃		Triplexity 3 ♅ ♁ ♃		Triplexity 4 ♄ ♂ ♃	
	D	N	D	N	D	N	D	N
1	⊙	♄	♀	♄	♄	♀	♀	♂
2	♄	⊙	♄	♀	♀	♄	♂	♀
3	♂	♄	♄	♀	♂	⊙	⊙	♄
4	♄	♂	♀	♄	⊙	♂	♄	⊙
5	♄	♀	♂	♄	♄	♀	♄	♄
6	♀	♄	⊙	♂	♀	♄	♄	♄
7	♂	⊙	♄	♂	♄	♄	♀	♂
8	⊙	♂	♀	♄	♄	♄	♂	♀
9	♄	♀	♄	♄	♄	♀	♂	⊙
10	♂	♄	♄	♄	♂	♄	⊙	♂
11	♄	♄	♀	♂	♂	⊙	♄	♄
12	♄	♄	♂	♀	⊙	♂	♄	♄
13	♀	♂	⊙	♄	♄	♄	♄	♄
14	♂	♀	♄	♄	♄	♄	♄	♄
15	⊙	♄	♀	♄	♄	♄	♄	♄
16	♄	⊙	♄	♂	♄	♀	♂	♄
17	♂	♄	♄	♀	♂	♄	⊙	♄
18	♄	♂	♀	♄	♂	♄	♄	♄
19	♄	♀	♂	♄	⊙	♄	♄	♄
20	♀	♄	⊙	♂	♄	⊙	♄	♄
21	♂	⊙	♄	♀	♄	♄	♄	♄
22	⊙	♂	♀	♄	♄	♄	♄	♄
23	♄	♀	♄	♄	♄	♄	♄	♄
24	♂	♄	♄	♄	♄	♄	♄	♄
25	♄	♄	♀	♂	♄	♄	♄	♄
26	♄	♄	♂	♀	⊙	♂	♄	♄
27	♀	♂	⊙	♄	♄	♄	♄	♄
28	♂	♀	♄	♄	♄	♄	♄	♄
29	⊙	♄	♀	♄	♄	♄	♄	♄
30	♄	⊙	♄	♂	♀	♄	♄	♄

Translator's Addendum to this Chapter

Though the reasoning behind how each trigonal *monomoiria* is determined seems clear in the text, the tables are another story completely. Both the Paulus and Olympiodorus texts have more than one table to accompany this chapter, and the tables in both texts often have planets missing, do not follow the reasoning of the text, or are just plain filled with errors. The table presented above seems the closest to the reasoning of the text, though there could be another interpretation of the order of the planets in Trigon 3. (See below for explanation.)

It might be helpful to go over the reasoning in detail. Since Olympiodorus has covered Trigon 1 fairly well, let's look at Trigon 4.

We begin with the sect rulers, Venus by day, Mars by night. For a diurnal birth, Venus rules the 1st degree and Mars the second; for a nocturnal one, Mars the 1st and Venus the 2nd. Then, the rulers of Trigon 1, the Sun and Jupiter, rule degrees 3 and 4; reverse for night. Then, though Venus rules Trigon # 2 by day, we can't use Venus because it was used for the 1st degree; we have to use the Moon, nocturnal ruler of Trigon #2, and Saturn, diurnal ruler of Trigon #3 for degrees 5 and 6; reverse for night. Then we use Mercury, nocturnal ruler of Trigon #3, and now we can use Venus, diurnal ruler of Trigon #4, for degrees 7 and 8; reverse for night. Then Mars, nocturnal ruler of Trigon #4, and the Sun, diurnal ruler of Trigon #1, for degrees 9 and 10; reverse for night.

Then, for degrees 11 and 12, we use the nocturnal ruler of Trigon #1, Jupiter, and again we can't use Venus, because we just used it for degree 7, so we have to use the Moon, the nocturnal ruler of Trigon #2; reverse for night. Then we use the diurnal and nocturnal rulers of Trigon #3, Saturn and Mercury, for degrees 13 and 14; reverse for night. Then we can use Venus and Mars, diurnal and nocturnal rulers of Trigon #4, for degrees 15 and 16; reverse for night. Then we use the Sun and Jupiter, diurnal and nocturnal rulers of Trigon #1, for degrees 17 and 18; reverse for night. Then we cannot use Venus, so we move to the Moon, nocturnal ruler of Trigon #2, and Saturn, diurnal ruler of Trigon #3, for degrees 19 and 20; reverse for night.

Then we use Mercury, nocturnal ruler of Trigon #3 and Venus, diurnal ruler of Trigon #4, for degrees 21 and 22; reverse for night. Then we use Mars, nocturnal ruler of Trigon #4, and the Sun, diurnal ruler of Trigon # 1, for degrees 23 and 24; reverse for night. Then Jupiter, nocturnal ruler of Trigon #1 and, since we can't use Venus, use the Moon, nocturnal ruler of Trigon #2, for degrees 25 and 26; reverse for night. Then Saturn and Mercury, diurnal and nocturnal rulers of Trigon #3, for degrees 27 and 28; reverse for night. Finally, Venus and Mars, diurnal and nocturnal rulers of Trigon # 4, for degrees 29 and 30; reverse for night.

By following this pattern, we will always end up with the last two degrees of each trigon being ruled by the sect lords of that trigon.

Another way to do Trigon #3.

In the Paulus system, the lords of each degree for a diurnal birth always follow this order (in all four trigons): Sun, Jupiter, Venus, Moon, Saturn, Mercury, Mars.

In the table in Olympiodorus, the diurnal lords follow this pattern for the first 3 trigons, but then the pattern breaks, because the 4th trigon begins with Venus/Mars. The order then is: Venus, Mars, Sun, Jupiter, Moon, Saturn, Mercury.

However, we could do the 3rd trigon in another way, consistent with the reasoning in the text, yet making the pattern for the 3rd and 4th trigons the same. We begin with Saturn/Mercury, then go to the 4th trigon rulers Venus/Mars, then 1st trigon rulers Sun/Jupiter, then 2nd trigon nocturnal ruler Moon (because we can't use Venus again yet). This pattern is not given in any table in the text, yet it is consistent with the reasoning for the determination of trigonal *monomoiria*. In actuality, there is no reason why the 3rd trigon should have the order Saturn/Mercury, Mars/Sun, Jupiter/Venus, Moon. After Saturn/Mercury, it is logical to have Venus/Mars, as rulers of the 4th trigon, be assigned the 3rd and 4th degrees (Venus has not yet been assigned a degree in the 3rd trigon). Then continuing, we have Sun/Jupiter and finally Moon. Using this pattern, we still end with Saturn/Mercury as the 29th and 30th degrees. This is how it would look:

Criteria for Determining *Monomoiriai* by Trigon

(Based on observations from the text and tables)

1. Use the sect lords, beginning with the diurnal lord for a day chart, the nocturnal one for a night chart.
2. Begin rulership of each trigon from its appropriate sect lords.
3. The diurnal lord rules the 1st degree in a diurnal chart; the nocturnal lord rules the 1st degree in a nocturnal chart. The second degree will reverse this order; that is, the nocturnal lord rules the 2nd degree in a diurnal chart, the diurnal lord rules the 2nd degree in a nocturnal chart.

4. There are always pairs of degrees, the second degree reversing the order of the first; thus 15 pairs for the 30 degrees.

5. Do not give a planet rulership of another diurnal degree in the trigon until all the other planets have been used. In practice, this applies to Venus, the diurnal ruler of both the 2nd and 4th trigons.

6. In placing nocturnal rulers, we must be consistent about rule #4: using pairs of degrees, thus pairs

Degree	Triplexity 3 ≡ Π ≈	
	D	N
1	♄	♀
2	♀	♄
3	♀	♂
4	♂	♀
5	☉	♄
6	♄	☉
7	♅	♄
8	♄	♅
9	♀	♀
10	♀	♀
11	♂	☉
12	☉	♂
13	♄	♅
14	♅	♄
15	♄	♀
16	♀	♄
17	♀	♂
18	♂	♀
19	☉	♄
20	♄	☉
21	♅	♄
22	♄	♅
23	♀	♀
24	♀	♀
25	♂	☉
26	☉	♂
27	♄	♅
28	♅	♄
29	♄	♀
30	♀	♄

of planets, and reversing the order of them.

In regard to this last rule, something very interesting happens. Because we are being consistent with rule #5, in not assigning a planet to a second degree until all the others have been used, we find that the nocturnal rulers of the first 7 degrees do repeat a planet, which is always the diurnal lord of the trigon. The nocturnal rulers of the second set of 7 degrees have a repeat planet which is the nocturnal ruler of the previous trigon. The nocturnal rulers of the third set of 7 degrees again repeat with the diurnal lord of the trigon, and the fourth set again doubles the planet which is the nocturnal ruler of the previous trigon. The last two degrees are always the diurnal and nocturnal lords of the trigon.

(Greek Text p. 115, ll. 1-14, p. 116, ll. 1-4)

Practicum 35

35. Concerning the Indispensable Degree of the *Hōroskopos*

“The Egyptian sages laid down the *monomoiria* by trigon to be useful”¹

Since the astrologer has the aim of handing down to us a method through which we apprehend the *Hōroskopos*, [namely] what degree of the *zōidion* marks the hour, first he recommends to us to learn in what *zōidion* and what degree the position of the Sun is. Then from that we may cast out the hour-marking degree.

But since this method is rougher and does not hand down to us the hour-marking degree precisely, he urged us to seek the *monomoiria* by trigon of that star, so that through it we may apprehend the degree of the *Hōroskopos* both precisely and without falling amiss, as if we even cast out from the canon of Ptolemy himself. We have learned what the *monomoiria* by trigon is from the previous theory.

(Greek Text p. 116, ll. 5-24)

Now we cast out the hour-marking degree. But certainly others have used the trigonal *monomoiria* otherwise for finding the *Hōroskopos*. For some said to apprehend the hour-marking degree through the *monomoiria* by trigon from the position of the Sun for a day [birth], but from the position of the Moon by night; and others from the position of the bounds which the Moon occupies either by day or night; but others from the prenatal *Conjunction* or *Whole Moon* nearest the nativity, and this in two ways. For either from the *Whole Moon* or the *Conjunction* at the birth they take the 12th section,² or from the house-steward of the *Conjunction* or *Whole Moon*, or from the bound ruler. But others from the *dōdekatēmorion* of the *Whole Moon* or the *Conjunction*, and this in two ways. For either they take the *dōdekatēmorion* from the *Whole Moon* or the *Conjunction* at the birth, or of the day of conception, at which the embryo has been put together. These are all the 6 methods. But one must know that even though the methods are different, indeed all have used the trigonal *monomoiria* as a tool for precise apprehension of the hour-marking degree.

(Greek Text p. 117, ll. 1-24, p. 118, ll. 1-2)

¹ Paulus, Chapter 33, p. 88, ll. 3-4.

² ἡβ' τμήμα 12' *tmēma*; the *zōidion* of the prenatal *New* or *Whole Moon*. See Olympiodorus, pp. 122-123.

So let's begin to unfold each of these [outlined] above. For examining from the position of the Sun and the Moon, they have used such a manner: all commonly cast out the *Hōroskopos* first roughly, according to the former method, and then they examine what degree of the *zōidion* the Sun occupies for a diurnal birth. And when they have taken [it], under these circumstances they examine of what star the trigonal *monomoiria* is itself which the Sun occupies. Then when they find the star as the lord of the Sun's position, under these circumstances they examine the degree in the hour-marking *zōidion* according to the trigonal *monomoiria* thus, if it is near the degree given just now. And when they find if the trigonal *monomoiria* of the star is more than the hour-marking *zōidion*, they add the excess to the above hour-marking degree. And they say that where the trigonal *monomoiria* should be found is the precise *Hōroskopos*. But if the above hour-marking degree should have a larger number, and the trigonal *monomoiria* of the star a lesser, under these circumstances they subtract the excess from the *Hōroskopos* degree and say that [degree], in which the trigonal *monomoiria* of the star is, marks the hour. And these [are] for a diurnal birth.

But for a nocturnal, they seek the position of the Moon, and the lord of it by trigon. And thus they use the same process again.

(Greek Text p. 118, ll. 3-23, p. 119, ll. 1-3)

For example: as far as the present hour and day, I mean of course the 7th of Epiphi [July], 1st hour.¹ For the Sun has been apprehended in Cancer; it happens to be at the 8th degree, and the *Hōroskopos* at the 23rd degree. I examine of what star the trigonal *monomoiria* actually is at the 8th degree of Cancer, which the Sun occupies. I find, according to the aforesaid method, that the 8th degree of Cancer is the trigonal *monomoiria* of Aphrodite.² And so, since I found that Aphrodite is the lady of the Sun's position, I seek in the *Hōroskopos* degree which has been cast out, that is to say, in the 23rd of Cancer, how closely Aphrodite has the trigonal *monomoiria*, perhaps in the hour-marking [degree] itself or near it; and if it is near it whether ahead or behind. I sought and found that it is near it by one degree. For the hour-marking degree was actually 23, but the trigonal *monomoiria* of Aphrodite is in another, 22.

And so what do I do? I subtract the one degree surplus of the hour-marking degree, and I say that <the> 22nd marks the hour, which Aphrodite is found to have, the lady of the position of the Sun. And this is the precise *Hōroskopos* degree. If, however, 24 was the degree which the <*Hōroskopos*>³ occupied, or 25, the opposite; they added the excess to the hour-marking degree from the beginning, and said that the 24th degree is the hour-marking one, or <the> 25th.

(Greek Text p. 119, ll. 4-21)

We apprehend not only this from this method, but also something else which is wonderful and incredible. For from that source we can also come to know the hour given to us, if it has been given to us as complete or incomplete; and if incomplete, by how much incomplete, or even more, has

¹ July 1, 564. See Appendix III.

² Other variants of the text have Ares in place of Aphrodite, as the trigonal *monomoiria* of 8 Cancer. This points up the disagreement between the Paulus system and the Olympiodorus system discussed above in the section on trigonal *monomoiriai*. For in the Paulus system, Ares does rule the 8th degree of Cancer, not Aphrodite.

³ "*Hōroskopos*" is a conjecture by Neugebauer, but the pattern seems to be that one adds or subtracts from the *Hōroskopos* degree whatever the difference is between the position of the trigonal *monomoiria*'s lord and the *Hōroskopos* degree; thus, a better conjecture here would be "Aphrodite."

exceeded the hour given to and apprehended by us. For we seek the excess and the deficiency¹ from the beginning of the hour-marking degree, according to the last, precise *Hōroskopic* degree which has been found, I mean of course the trigonal *monomoiria* of the star being found. Then we examine of what part of the hour this addition and deficiency is. And if it is one degree, I mean a fifteenth of an hour; but if 2, we say that [it is] a 7th,² and if 3, we say that [it is] a 5th, and so on thus. Then we either add this part of the hour which has been found, whether the 15th or the 7th, the 5th or however much it is, to the hour given, or we subtract from it, and we say that the given hour is less a 15th, that is, what has exceeded the given hour, and the 15th was of another hour.

(Greek Text p. 119, l. 22, p. 120, ll. 1-16)

And I say that at one time we add, but at another time subtract. Examine, so that you come into the precise hour, whether you subtract from the *Hōroskopic* degree first cast out by you; examine the degree also and subtract what is found from the hour given to you. But if you are adding, add on to the hour. Such as for the example now preceding; for since the 23rd degree of Cancer was marking the hour according to the rough method, but it has been found at the 22nd degree according to the precise [method], [it is] clear that the excess is one degree. And so I examine what [part] of 15³ this one degree comes to be, and I find that [it is] a 15th.

And so, since I subtracted this one degree from the 23, that is, from the aforesaid *Hōroskopic* degree, so that I might come into the precise degree of the *Hōroskopos*, clearly also I subtract this one, which is a 15th of the hour, and I say that the given degree was not one complete hour but was less by the 15th.

(Greek Text p. 120, ll. 17-25, p. 121, ll. 1-8)

And this is the first method for a diurnal birth. [There is] another method for a nocturnal one. Instead of the Sun, let it be sought what star occupies⁴ the trigonal *monomoiria* for the Moon, and thus let the same things be sought which also were for the Sun.

The ones who take the *Hōroskopos* from the position of the Moon do [it] thus both for a diurnal and nocturnal birth. They examine in what *zōidion* and what degree of the *zōidion* the Moon is. Then when they find [it], under these circumstances they seek whose bound she occupies, that is to say, of what bounds the degree was which she occupies, and what star is lord of those bounds. Then when the star has been found, they closely examine the lord of the bounds in which the Moon is, where it [the lord] occupies the trigonal ¹*monomoiria* in the hour-marking *zōidion*, near the *Hōroskopic* degree given first, either ahead or behind. And when they find [it], under these circumstances again they use the same process, just as those before did.

(Greek Text p. 121, ll. 9-21)

Such as for the aforesaid example, for the first hour of the seventh day of Epiphi. Since the

¹ Meaning that it is less than a full hour.

² Actually one-seventh and a half, because if one degree = 1/15 hour (or 4 minutes), 2 degrees = 8 minutes, which multiplied by 7.5 = 60 minutes or 1 hour.

³ There are 15 degrees per hour..

⁴ ἐπέχω *epechō*. Normally this word refers the state of being present within a degree, but here and elsewhere it can also refer to the planet which occupies by ownership rather than presence.

Moon is in the 19th degree of Virgo, and it is found in the bounds¹ of Ares, see where in the hour-marking *zōidion*, [that is, in Cancer],² Ares has its trigonal *monomoiria* in Virgo near the previously cast out 23rd *Hōroskopie* degree.³

I find that Ares is <in the> 23rd⁴ degree, and see how the two methods are found harmonious, the aforesaid one and this. For it also produced the *Hōroskopos* even in its trigonal ^L*monomoiria*, that is to say, one degree before the previously cast out *Hōroskopie* <degree> in the 23rd degree of Cancer.⁵ And in such a way is the second method.

(Greek Text p. 121, ll. 22-24, p. 122, ll. 1-17)

The ones casting out the *Hōroskopos* from the prenatal *Conjunction* or *Whole Moon* do [it] thus. They examine where the preceding *Conjunction* or *Whole Moon* has occurred. If the birth has occurred before the *Whole Moon*, they seek the *Conjunction*, but if after the *Whole Moon*, the *Whole Moon*. Then, when they find in what *zōidion* and what degree the *Conjunction* or *Whole Moon* has occurred, they seek of what star that *zōidion* was, and not only <the *zōidion*> but also the degree in which the *Conjunction* or *Whole Moon* occurred. They examine of what [star] the *monomoiria*⁶ was <and the bound>, that is to say, they seek the house-steward and bound ruler of the *Conjunction* or *Whole Moon*.

Then, when they find the two, under these circumstances they seek which of them is situated better according to the time of the birth, either the bound ruler or the house-steward; which is on a pivot or of *Good Spirits*,⁷ or hit by good ones, sect⁸ or on the hour-marking degree, and simply to say which has the more valuable count. And they carry that one into the hour-marking *zōidion* near the hour-marking degree, and make the precise *Hōroskopos* with it, as also for the others.

¹ A variant text says “the 19th degree of Virgo is the trigonal *monomoiria* of Ares.” (In the Olympiodorus table, Ares does rule 19 Virgo. Only the bound system of Vettius Valens has Mars as the ruler of the 19th degree of Virgo. In Scholion #87, the Moon is listed as having the position of 23 Virgo. This is in the bounds of Mars in the Egyptian bounds.

² Bracketed text is a variant.

³ Shifting the position of the phrase “τῆς Παρθένου of Virgo,” so that the sentence makes more sense

⁴ The original text reads “26;” Neugebauer has conjectured “24;” so that the previous method and this one will agree (namely, preserving the one degree difference between the “rough” *Hōroskopos* and the “precise” one supplied by the method). But the 23rd degree of Cancer is the trigonal *monomoiria* of Ares, according to the Olympiodorus table. The 2nd trigon does have Ares as the ruler of the 26th degree, so perhaps the original text was correct. However, there still appears to be some confusion about which trigon to look at.

⁵ The Greek in this paragraph appears to be somewhat corrupt, beginning with the uncertainty about the number of degrees in the first sentence. The two methods end up with similar results: the *Hōroskopos* either at 23 or 22 Cancer. The order of the last sentence in the text, however, is somewhat contrary: the sentence reads: “For it also produced the *Hōroskopos* even in its trigonal *monomoiria*, that is to say, in the 23rd degree of Cancer one degree before the previously cast out *Hōroskopie* <degree>.” But in the previous method, Aphrodite, the trigonal *monomoiria* of the Sun, was at 22 Cancer, so I have shifted around the phrases in the sentence to make more sense.

A variant text may make this clearer (starting from the previous paragraph): “see in the hour-marking *zōidion* where whatever is roughly marking the hour has a trigonal *monomoiria* near the 23rd degree of it. And we find the 23rd itself, and we say the 23rd of Cancer also is a precise *Hōroskopie* degree; and see through this method approximately the same *Hōroskopie* degree is found which is also through the first [method].”

⁶ While the *monomoiria* ruler is referred to here, it is not heavily involved in the rest of this discussion and does not appear to be a major part of this technique. In fact this technique is a variant quite close to Ptolemy’s *Animodar* aside from the reference to the *monomoiria* ruler. [Ed.]

⁷ The 11th and 5th places?

⁸ In sect?

(Greek Text p.122, ll. 17-25, p. 123, ll. 1-19)

Such as for the preceding example, I mean for the first hour of the established [day],¹ in which we cast out the 23rd degree of Cancer as roughly marking the hour, when the preceding *Conjunction* occurred in the 1st degree of Cancer. Cancer is the house of the Moon. The first 6 degrees of Cancer are the bounds of Ares.² I say [⌊]that[⌋] the house-steward of the *Conjunction* is the Moon, but the bound ruler is Ares. Then I seek which is situated better in the *Hōroskopik* degree given to me,³ whether Ares or the Moon. And I find that the Moon figures the *Hōroskopos* by hexagon, and Ares by triangle. The triangle is stronger than the hexagon. For Ares is in Scorpio, in the fifth place, and the Moon [is] in Virgo in its own place, or the third. Since the Moon is in its own place, I see what figure has the better relationship. But since Ares is bound ruler of the syzygy, it is more noteworthy than [the Moon], for Ares was in its own house. And not only this, but also, since <Ares> is trined by the Sun and Hermes, it has a much better count than the Moon in the finding of the precise *Hōroskopos*. And so one must bring it into the hour-marking *zōidion* with respect to the hour-marking degree. And one must observe the trigonal *monomoiria* in it. And we will find [it] in the 22nd degree of Cancer⁴ just as for the first methods. And see how the three methods harmonize concerning the precision of the *Hōroskopos*.

(Greek Text p. 123, ll. 20-23, p. 124, ll. 1-8)

The ones who are trying to find the *Hōroskopos* from only the bound ruler of the *Conjunction* or *Whole Moon* do [it] thus. They seek what bounds the bound ruler of the *Conjunction* occupies in the hour-marking *zōidion*, and whatever they find that the bounds occupy, they say the *Hōroskopos* is of such degrees. Such as for the aforeying [⌊]7th day of Epiphi and[⌋] 1st hour. For since, in the preceding *Conjunction*, Ares was shown [to be] bound ruler of the *Conjunction*, they seek Ares, what bounds it occupies⁵ in the hour-marking *zōidion*, that is to say, in Cancer, and they find that it occupies 7 bounds.⁶ And they say that the 7th degree is the *Hōroskopos*. But this method seems to be false.

(Greek Text p. 124, ll. 9-19)

36. Concerning the Given Hour

The ones who are taking the hour-marking degree from the *dōdekatēmoría* of the *Conjunction* or *Whole Moon* do [it] thus. They examine the day of the birth and the day of conception, in which the fetus was put together, and they seek in what *zōidion* and what degree the preceding prenatal *Conjunction* or *Whole Moon* [⌊]has occurred[⌋]. They do this both for the conception and for the birth, and cast out both *dōdekatēmoría*, the *dōdekatēmorion* of the *Conjunction* or *Whole Moon* at the birth and at the conception.

¹ The 7th of Epiphi.

² He is using the bounds according to Ptolemy!

³ Reading the variant text, ὥροσκοπικῇ μοίρᾳ *hōroskopikēi moirai*, for ὥροσκοπικῇ ὥρᾳ *hōroskopikēi hōrai*.

⁴ Ares is the trigonal *monomoiria* of the 22nd degree of Cancer in the Paulus system.

⁵ Again this word denotes ownership of the degree rather than being in it. [Ed.]

⁶ Ares has 7 bounds in Cancer in the Egyptian bounds.

(Greek Text p. 124, ll. 20-25, p. 125, ll. 1-14)

37. Concerning the Time of Conception

The conception is found roughly from the birthday. For one must run 270 days back to [the day] of the conception, that is to say, 9 months, and examine the then closest occurring *Conjunction* or *Whole Moon*, and cast out the *dōdekatēmorion* of it. As they cast out the *dōdekatēmorion* for the conception and the birth, they also examine in what trigonal *monomoiria* the *dōdekatēmorion* fell, that is, of what star, what ¹stars hit the stars in relation to them, and what is situated more notably according to the figures and also in relation to the position of the places, <either the one> occupying *dōdekatēmorion* of the trigonal *monomoiria* of the birth, or the one of the conception. And they bring that one which is situated more remarkably into the canon with respect to the hour-marking degree, and find the precise *Hōroskopos* according to the aforesaid method.

How they cast out the *dōdekatēmorion* of the 5 stars, lots and *Conjunction/Whole Moons* is said above in the <19th> Practicum.

(Greek Text p. 125, ll. 15-24, p. 126, ll. 1-16)

Let's say for example: for this aforelyng ¹hour of the 7th day of the month of Epiphi, I give these also to Cancer, because the *dōdekatēmorion* of that *Conjunction* is the 13th degree of Cancer. We will seek the method: for since the preceding *Conjunction* has occurred in the 1st degree of Cancer, I cast out thus the *dōdekatēmorion* of that. I multiply that degree found for me by 13. And these come to be 13. And I come into the canon of the trigonal *monomoiria* of the stars and I find the 13th. The 13th degree of Cancer is the trigonal *monomoiria* of Kronos. Then I return to the fertile day, that is, for the conception. And I also seek the *dōdekatēmorion* of the *Conjunction* or *Whole Moon* occurring then, and in what degree it falls. Then when you find the degree, under these circumstances I seek of what [star] that trigonal *monomoiria* is the degree, in which the *dōdekatēmorion* fell. Let's say I find that [it is] Ares.

Then I examine Kronos and Ares in the given hour, that is to say, in the 1st <hour> of the 7th day of Epiphi, which [of them] is situated better, either Kronos or Ares. I found that Kronos has the much more noteworthy count, since it was post-ascending to the *Hōroskopos*. Now I bring this one into the hour-marking *zōidion* according to the aforesaid method. And I make the precise *Hōroskopos* according to it.

And these [are the methods] for [finding] the *Hōroskopos*, in which with God also the present theory is completed.

Practicum 38

38. Concerning Crises

“It comes to pass that death-bearing and dangerous crises occur”¹

Since the astrologer has lectured about the trigonal *monomoiria* of the stars, through which the precise degree of the hour-marking *zōidion* is found easily, and not only this, but also whether the given hour is complete or deficient, and whether a beginning has occurred,² now he goes to another chapter, that is to say, to the reckoning of crises, and he shows from what cause unexpected dangers

¹ Paulus, Chapter 34, p. 90, ll. 2-3.

² Meaning, perhaps, the beginning of a new hour?

come to pass for all men. Not only this, but also about which year of a man's life [this happens] and what form of danger, either through sickness, loss, or sword, and simply the kind of danger [it will be].

But one must know this first, that the causes of the onset of dangers are threefold. For the [cause] [is] from a meeting¹ of the stars with the Sun, from the leap² of the Sun, or from the contact³ of the two malefic stars with the Sun and Moon, or with the *Hōroskopos*, or the Lot of Fortune, or of the Sun to the Moon, or of the Sun and Moon to the Ascending and Descending Nodes; for contact is all these things.

(Greek Text p. 127, ll. 18-28, p. 128, ll. 1-8)

And these three [are] the greatest causes of the crises. But there are also two other lesser ones. One is that of the ingresses of the Sun and the rest of the stars, and the other is that from the falling of the years on the recently occurring *Conjunction* or *Whole Moon* for the birth. These are the causes of the crises.

But let us make clear what a “meeting” is, what a “leap” of the Sun is, what “contact” is, what “ingresses” are, and what “fallings of the years” are.⁴

And one must know that a meeting is whenever one of the remaining six stars, in following [or leading]⁵ [*zōidia*], should be found in the same *zōidion* in which the Sun is.⁶

A leap of the Sun [is] whenever the Sun should happen to be in a certain *zōidion* at the birth, but 5, 10, 15, or however many degrees are lacking from it.⁷

Contact is [when] figures of the malefic stars to the Sun, Moon, *Hōroskopos*, Ascending or Descending Node are deficient.⁸

(Greek Text p. 128, ll. 9-25, p. 129, ll. 1-5)

Also in the same way of the Sun to Ares, as whenever the Sun should happen to be trining Ares, but 5 or 6 degrees are lacking for the completion of the triangle. In the same way also for the other figures, squares, hexagons, diameters; in the same way also for the *Hōroskopos* and, simply, all stars and places taking over by contact. And so one must know that properly, contact is said [to be] the precise figure-description by degree, and anything that is called shooting of rays.

Ingress is whenever each of the seven stars will make its own return for itself.

Falling, whenever the year should fall in the *zōidion* in which the preceding *Conjunction* or *Whole Moon* for the birth has occurred.

And these are [the causes] of crises. But of these, 5 are moving and 2 unmoving. The ones which move are the Lot of Fortune upon Kronos or Ares, as well as the Moon, Sun and *Hōroskopos*, and the Sun and Moon towards themselves. For then these 5 places are said to be moved since they are

¹ συναντήσις *sunantēsis*.

² ἔξαλμα *exalma*, the “leap” of the Sun from one *zōidion* to another; see Paulus Chapter 34, page 71, note 2.

³ κόλλησις *kollēsis*.

⁴ The quotation marks are the translator's.

⁵ Bracketed part is a variant text.

⁶ In *CCAG VII*, p. 101s., is a variant: “Meeting is whenever from following degrees of the ☉, ☌ or some other place, some star should overtake by temporal circumambulation the one leading according to the ascensions of the *zōidia*.”

⁷ Meaning that the Sun is a certain number of degrees before the end of the *zōidion*, where it will make the “leap” into the next one.

⁸ Meaning that “contact” will occur when these applying figures are no longer “deficient,” but become exact.

figured by the two malefic stars [as they are moved]. But these [others, Kronos and Ares,] are said to stand still as perceived by the mind since they are said to figure those places, but those [others] to be figured by these, and truly not the reverse.¹

(Greek Text p. 129, ll. 6-15, p. 130, ll. 1-14)

But since these things have been well said, let us examine the method through which we can come to know when the crises will be. For one must seek what the zone in which the investigation is happening is, then seek in what *zōidion* the position of the Sun was when the day of conception occurred, and behold, in the canon of ascensions according to the method written before above, through what times the *zōidion* in which the Sun is ascended in that zone. Then, when we find through how many times they ascend, we multiply these times by 12. And divide by 30 the number which came to be from the multiplication, and say that is months. Then measure them out by ¹12¹. And say the number which came to be [in the 30]² is years, and say that that *zōidion* has such years in returns in that zone. We do this so that we know how many months ¹appertain¹ for each degree of the *zōidion*, and we will make a judgment of the future crisis in relation to this.³

Then, when you find how many years that *zōidion* has, under these circumstances examine, if you wish to see the leap of the Sun, how many degrees are lacking from it until it fills that *zōidion*. And multiplying the degrees which are lacking by the years of the *zōidion*, you will find how many months the ones found from the multiplication of the years make. Then divide those months again ¹by¹ 12 and make years. And say that the crisis of the leap of the Sun will come to be after such years.

(Greek Text p. 130, ll. 15-28)

For example: the chart is given in golden Alexandria.⁴ I seek what zone it is. I found that [it was] of the third. I sought the position of the Sun; I found it in the 15th degree of Leo. I sought through how many times Leo ascends in the third zone. I found that [it was] through 35. I multiply by 12. They come to be 420. And so I divide these by 30 and they come to be 14 months.⁵ Then after these, I seek what is lacking in the position of the Sun to fill up the *zōidion*. I found that [it was] 15. For I represented the Sun to be 15 degrees. I multiply the remaining ones by 14 and they come to be 210. And I divide these by 12 and they come to be 17 years and 6 months. And I say that in the 17th year, 6th month, the crisis of the leap will be for the native.

(Greek Text p. 131, ll. 1-22)

There is also another method which leads again to the same [result]. For I double the 35 ascensions of the *zōidion*, they come to be 70. Again I multiply these by 6, they come to be 420. And I call these days. Then I divide them by 30 and they come to be 14 months. And I say that each

¹ This is a reference to a doctrine similar to the Ptolemaic in which only certain planets are directed (significators in later terminology) and others are directed to (promissors in the later terminology). In Ptolemy only the Ascendant, Sun, Moon, Lot of Fortune, and the Midheaven are directed. Olympiodorus omits the Midheaven. In this version of the technique, the Sun and Moon may be both signifier and promissor with respect to each other. [Ed.]

² Brackets placed by the editor of the Greek text, not the translator.

³ All of the preceding is simply a way of converting the degree of a sign's ascension into months and years for doing what amounts to a simple primary direction. [Ed.]

⁴ See Appendix III.

⁵ That is, each degree rises by direction in 14 months. [Ed.]

degree of Leo has 14 months. For if you multiply the 14 themselves by 30, they come to be 420 months, and if by 15, they come to be 210 months. And the 210 months come to be 17 years. And again being divided by 30 they come to be 14 just as for the other procedure. And this is the method of the leap.

Let's also talk about the meeting. For one must examine in the leading parts of the *zōidion* itself in which the Sun is whether there is one of the ¹remaining 6¹ stars, or [whether there is one of the remaining 6 stars] in the next *zōidion* up to the end of the 30 degrees according to the time ¹of the birth¹; then, having sought the distance between the Sun and the other star, see how many degrees they are away from one another. And multiply the degrees which are found by 14, as [you] also [did] for the leap, and see how many months come to be. Then, having divided these by 12 and made years, that the crisis of the meeting of the Sun with this star comes to be after such [an amount].

(Greek Text p. 131, ll. 23-26, p. 132, ll. 1-16)

For example: let Kronos be ¹in¹ <the> 5th degree of Leo. And so, since the Sun was in the 15th degree, the distance between [them] is of 10 degrees, from 5 to 15; make these by 14, I found 140. I divide these by 12, and they come to be 11 years, 8 months. I say that after 11 years and 8 months the crisis of the meeting of the Sun with Kronos will come to be. In the same way also for the meeting of the other stars with the Sun, up to the 60 degrees.

And so, since two ways through which the crises come to be have been said, let's indeed advance the third. I mean, of course, that of the contact. For one must examine all the aforesaid, the figure-description of the Sun to Ares or to Kronos; and in the same way also [the figure-description] of the Moon, the *Hōroskopos* and the Lot of Fortune, if they might figure with Kronos or Ares. And in addition to these also [the figure-description] of the Ascending or Descending Node, if the figure should be by triangle, square, diameter, or hexagon; and then also the figure-description of the Sun to the Moon.

(Greek Text p. 132, ll. 17-28, p. 133, ll. 1-10)

In the meantime, as in the paradigm, let the Sun be assumed to be figured by Kronos in a triangular figure. If the triangle is at the precise single degree, that is to say, if the contact or shooting of rays is precise, say the crisis is brought on sooner from the figuring of Kronos¹ to the Sun. If, however, 5 or 6, or however many are lacking for filling up the contact, that is, the triangular figure, then we find the ascension of that *zōidion*, which we multiply by 12. Then we divide it ¹by¹ 30. ¹And we make months, according to what has been said above.¹ Then we multiply the remaining degrees by the given months. Then we divide ¹the number which came to be¹ by 12, and we will know after how many years the crisis for the native will come to be.

In the same way also if Kronos should figure it whether by triangular, square, or hexagonal figure, or diameter. Again one must do the same, and also if Ares or Kronos should figure the *Hōroskopos*, the Lot of Fortune, the Moon, or the Ascending Node, and even if the Sun [should figure] the Moon. When you have done the same manner, you will have the time in which the crisis will come to be.

(Greek Text p. 133, ll. 11-27, p. 134, ll. 1-11)

Except please also know this: that at one time [the native] escapes the crisis, but at another he

¹ Reading Kronos for "Ares," clearly an error.

does not escape. And at one time the crises are large, but at another moderate. This comes to be in relation to the figure and in relation to ¹the stars being in sect or not. In relation to the figure, as when there should be a triangle, square, hexagon, or diameter, and whether the figure is on the right or left. For if the figure should be a triangle, the crisis will approach, but this [figure] will cause escape, whatever it may be, either right or left. In the same way even if it should be a right square or hexagon, [the crisis] will be harmless because help will happen for him. But if the square or hexagonal figure should be left, he will be harmed by the crisis, and, thus, on account of the figure.

And examine being in sect or not. For if Ares figures the Sun for a diurnal birth by a left square or hexagon, it brings on, in all ways, a most difficult death, partly because ¹Ares is contrary to the sect of the Sun, and partly because it figures it by the left. But if it figures it for ¹a nocturnal birth, also thus [it is] bad, insofar as it is contrary to sect,¹ except not thus, since the ¹nocturnal nativity is dear to Ares. And if Kronos figures the Sun for a diurnal birth by a right hexagon or square, it will cause escape, since [it is] in sect, and more, ¹that the figure [is] a right square, not altogether bad. But if it figures it for a nocturnal birth, base, especially if by a left hexagon or square, except not really, since it is in sect.²

(Greek Text p. 134, ll. 12-24, p. 135, ll. 1-5)

Again, if Ares should figure the Moon by night by a right hexagon or square, [it is] not base, partly because of sect, partly because of being on the right. But if it will figure [the Moon] by day, base, especially if in the left, except not altogether bad on account of being of the same sect [or Ares being a nocturnal sect].³ If, however, Kronos will figure [the Moon] by day, most base, since it is contrary to the sect of the Moon. In the same way also if the Moon should figure the Sun by night, [namely] bad, since the Sun is contrary to sect, and the Moon is according to sect. But if by day, worse, since it is contrary to sect. And so examine whether these figures [are] right or left.

In the same way also for the *Hōroskopos*, the Ascending and Descending Node, or the Lot of Fortune. For if Ares will figure the *Hōroskopos* for a diurnal birth, most base, but if for a nocturnal, moderate; but Kronos the opposite. In the same way also for the crisis of [the Lot of] Fortune and the Ascending and Descending Node.

(Greek Text p. 135, ll. 6-26)

One must also examine the ingresses of the malefic stars, I mean of course Ares and Kronos, when they come to be in the pivots of the nativity according to the progress⁴ of time, or upon the Lot of Fortune in the nativity, the Lot of Hermes,⁵ or where the Ascending or Descending Node was then, and especially if they should station in such places or should be found as morning risers. For under these circumstances it stretches out the bad.

And in addition to these, one must investigate also the years falling in the preceding *Conjunction* or *Whole Moon* which occurred for the time of the birth, or in their squares or diameters. Such as,

¹ Although Ares is a nocturnal planet, the Sun by its nature is diurnal, so Ares and the Sun will always be contrary to sect. A variant text reads: "But even if it fails to figure on the left, it still thus is bad insofar as they are contrary to sect, except the crisis will be subdued in a certain way. And likewise if the birth is nocturnal, but the figure is on the left."

² The effect is mitigated because both the Sun and Saturn are in the same sect intrinsically, even though in this instance the birth is nocturnal.

³ Brackets placed by the editor of the Greek text, not the translator.

⁴ πρόοδος *proodos*.

⁵ The Lot of Necessity?

then the *Hōroskopos* for the birth [was] Virgo, but the preceding *Conjunction* was in Sagittarius. Clearly the first year belongs to Hermes, that is, [it is] Virgo's. The second to Aphrodite, since [it is] Libra's; the third Scorpio's, the fourth Sagittarius', where the preceding *Conjunction* of the Moon for the birth occurred. And so say that the child will be in danger in the fourth year. In the same way even if the year should fall in the square or diameter of the *Conjunction*: say the child will mark a critical period.

(Greek Text p. 135, ll. 26-30, p. 136, ll. 1-9)

Generally, reckon what sort of crises in relation to what sort of stars and *zōidia*. For if the figure is of Ares to the Sun in Leo, there will be danger through fire, but if in Sagittarius, through swords; if in Scorpio through reptiles, if in Aquarius or Pisces through water, if in Capricorn through a wild beast, if in Libra through a court. In the same way also ¹if Kronos ¹figures the Moon, through sorrows or shipwrecks, especially if it should be in watery *zōidia*, or through a long illness.

In this manner one must guess for every sort of figure, and for the leap and the meeting, according to the keenness of [one's] sense and hitting the mark. For astrology especially needs this. And in these things is the theory.

(Greek Text p. 136, ll. 10-22)

Practicum 39

39. Concerning the Bond of the Moon

“The bond of the Moon is comprehended”¹

Since the astrologer has handed down to us about crises, now he has gone after another chapter, I mean of course the bond of the Moon, discussing [it] no less than this chapter about crises. But if it seems good, let us learn first what a bond of the Moon is.

The first bond is *Concurrent*, whenever it should be actually together with the Sun, 5 before the degree which the Sun occupies² and 5 after, so as to be 10 whole degrees of the *Concurrent bond*. It is necessary to consider in the same way for the other bonds: 5 before the precise degree of the bond and then 5 again.

(Greek Text p. 137, ll. 1-21)

The second bond of the Moon before the Sun, whenever [the Moon] should figure [the Sun] by hexagon, [is] whenever it comes to be away from it by 60 degrees, and when it comes to be a *Crescent*. And again one must say the same, that the bond of the hexagon comes from 55 degrees up to 65, so as for the bond to possess 10 degrees. Then, whenever it should come precisely in the 60th degree, under these circumstances it is said [to be] both bond and application, as we have learned above in the figures of the Moon.

The third bond is whenever it should figure the Sun by square, and when it comes to be a *Half-moon*.

The fourth bond, whenever it should figure it by triangle, and when it comes to be *Gibbous*.

¹ Paulus, Chapter 35, p. 94, l. 7.

² A variant text reads: “And so the first bond is a *Concurrence* beginning 5 degrees before the position of the Sun and ceasing after 5.”

Fifth bond, whenever the Moon should make a diameter to the Sun, whenever it stands away by 180 degrees.

Sixth bond again is its figure description by the other triangle, whenever it should make the *Second Gibbous*.

Seventh bond, whenever it should make the *Second Half-moon*, and when it makes the second square.

Eighth bond,¹ whenever again it should make the second hexagon to the Sun, when it comes to be the *Second Crescent*.

The ninth bond² [is] the one 15 degrees before the *Concurrence* which, with the *Concurrence*, or rather, after 15 degrees from the *Concurrence*, is said [to be] *Emergence*.

The tenth bond again is that of the *Concurrence*.

(Greek Text p. 138, ll. 1-14)

Now that we have these, one must know that from [such] bonds to the Sun, the greatest crises and greatest goods come to be for the nativities.

We will begin first from the *Concurrent bond*. For if, 5 degrees after the *Concurrence*, it will meet with one of the malefic stars, I mean of course Kronos and Ares, either by body or by figure, it comes to be responsible for the greatest evils, and sometimes also of deaths, especially when it should meet with Ares after the dissolution of the *Concurrent bond*, or with Kronos after the dissolution of the *Whole Moon* bond. For since after the *Concurrence* it is much inflamed from the solar beams, when it should meet with Ares, which is most hot, it makes madmen at the birth, those who die quickly, those who are terror-stricken, or even the native who is quickly destroyed.

(Greek Text p. 138, ll. 14-23)

And in the same way after the *Whole Moon*. Since heat is put away and it begins to lack in lights, and since Kronos is the coldest and darkness-bearing at the birth, it makes deadly crises. If, however, it should come to be interchanged, so that it should meet with Kronos after the *Concurrence*, and with Ares after the *Whole Moon*, the evils are less, since under these circumstances there comes to be a good mixture of the Moon and the stars, and perhaps not wholly bad. And these things [happen] if it will meet with the bad [stars] after a *Concurrence* or *Whole Moon*.

(Greek Text p. 138, ll. 23-27, p. 139, ll. 1-15)

If, however, it will meet with good [stars] after the *Concurrence* or *Whole Moon*, and for the other bonds at their dissolution, especially in right sides, I mean of course either Zeus, Aphrodite, or Hermes, it comes to be responsible for the greatest goods for the nativity. In the same way for meeting with malefics after the dissolution of the remaining bonds, [it makes the stars] active for harming; but if with benefics, active for helping.

You will know after how much time either the harm or help will come to be from the aforesaid method in the reckoning of crises, taking the distance, that is the degrees, [between] the Moon and the stars, such as it may be. If it makes the meeting with it by body, this: multiply by the years found from the ascensions of that zone in which the examination is, as was said in the theory before this,

¹ A variant text reads: "And so the first bond is a *Concurrence* beginning 5 degrees before the position of the Sun and ceasing after 5."

² This whole paragraph is in a variant text.

and make them months. Again, divide these by 12 and make them years, and discern according to how many years the good or bad will come to be. And thus, whenever the application is by body.

(Greek Text p. 139, ll. 16-26)

But if it is by figure, take the degrees lacking for completing the figure, whatever they may be. And multiply by the years found from the ascensions, as was said, and you will find [what is being sought.]¹

Do not forget this also, that the bad come to be rather more active for harming whenever they should be figured in the left parts, and the good rather more active for helping whenever the Moon should make the meeting with them in the right [parts]. So that if an interchange should occur, both are adulterated. In the same way also for the figures of the Moon to the Sun. The theory has these things.

(Greek Text p. 140, ll. 1-18)

Practicum 40

40. Concerning Ruler and Times of Life

“The manner of Ruler² is comprehended from the Sun and Moon”³

Since the astrologer has handed down to us the reckoning concerning crises, then having discussed about the bond of the Moon, now he takes up upon another most necessary chapter, in which he shows us how much time the one who has such a birth as his portion will live.

He shows us this through what is called the Ruler.⁴ The Ruler is the one giving the time of life to the native. And so one must find the Ruler, for from this we will know how much life. This is found either from the Moon and the Sun, or from the *Hōroskopos*, or from the preceding *Conjunction* or *Whole Moon* for the birth, or from the Lot of Fortune, or the Lot of the Good Spirit. For from these 7 places the Ruler is found.

(Greek Text p. 140, ll. 18-26. p. 141, ll. 1-10)

For one must examine in the time of the birth by day a certain five places, but eight for a nocturnal birth. By day the *Hōroskopos*, the Midheaven, the *Setting* and the *Setting-Upon*, that is to say, the eighth place. And in addition to these, the eleventh place, which is called *Good Spirit*. For if the Sun is in one of these five places, under these circumstances we cast out the Ruler for a diurnal birth from the Sun.

But for a nocturnal from the Moon; for one must examine if [the Moon] is in one of the eight places, I mean of course in the 4 pivots, in the *Good Fortune*, that is, in the fifth place, where Aphrodite rejoices, in the *Good Spirit*, that is, the eleventh place, where Zeus rejoices, in the post-ascension of the *Hōroskopos*, and in the *Setting-Upon* [place], that is to say, in the eighth place. For if the Moon should be in these places, under these circumstances one must cast out the Ruler for a nocturnal birth from her, as for a diurnal [birth] from the Sun, if it should be in the aforesaid places.

¹ Bracketed portion in a variant text.

² Οἰκοδεσπότης *Oikodespotēs* here, but οἰκοδεσποτεία *oikodespoteia*, “Rulership,” in Paulus.

³ Paulus, Chapter 36, p. 95, l. 18.

⁴ By capitalizing “Ruler,” we show that we are referring to the overall ruler, in Greek the οἰκοδεσπότης *oikodespotēs*. The literal meaning of οἰκοδεσπότης *oikodespotēs* is “house-master.”

(Greek Text p. 141, ll. 10-23, p. 142, ll. 1-7)

But since these have been taken well before, let's seek by what method the Ruler is cast out. For one must examine the Sun by day, in what *zōidion* it happens to be, and in the bounds, exaltation and *monomoiria* of what [star]. And I call the lord of the *zōidion* in which it is the house-steward, the lord of the bounds the bound-ruler, the lord of the trigon the trigon-ruler, and the lord of the exaltation the exaltation-ruler.

Then, when we learn which of the 5 stars is the house-steward, which bound-ruler, trigon-ruler, and exaltation-ruler, we may examine which from these four has a better count, that is to say, lying well or being on a pivot, or being in the *Good Spirit* or post-ascending, or actually being in *Good Fortune*, or being figured by the Sun by triangle. For the one which is found having the better count, this one is said to be Ruler. Sometimes the Sun itself is the Ruler, if it should have a better count than the rest. One must examine that also, if the one having the better count is under the beams. For if this should be, one must not put it as Ruler, but ⁱⁿ another method come to what has been said.

(Greek Text p. 142, ll. 8-22)

One must do likewise also for the Moon in the nocturnal nativities, if she should actually be in one of the aforesaid 8 places. For one must also examine for her her house-steward, the bound-ruler, trigon-ruler, and star exalted in that *zōidion*, if it should be the exaltation of something. But if not, you will not seek an exaltation-ruler, but <one must> cast out the ruler from the three.¹

Let's indeed, for the sake of clarity, also use such a paradigm: as here, for the present 2nd nocturnal hour, I seek where the Moon is, and I find that [she is] ⁱⁿ the 15th degree of Gemini; I say that Hermes is house-steward, Ares bound-ruler,² Hermes again trigon-ruler, since the trigon is his at night, by Kronos by day, exaltation-ruler no one, since no one is exalted or depressed in it.

(Greek Text p. 142, ll. 23-24, p. 143, ll. 1-21)

Then we examine again ^{which} from Ares and Hermes has a better count. And we say that Hermes has the better count over Ares, since it is both house-steward of the Moon and trigonal master, but Ares is actually in a decline in the 6th ³ place. And thus the Ruler is found.

Then one must examine how many bounds Hermes controls in the whole zodiac. For however many it controls, it provides such years of life. In the same way also for the others if they should happen to be Rulers. Hermes rules in the whole zodiac 76 bounds, Zeus 79, Kronos 57, Ares 66, Aphrodite 82, the Sun 120, the Moon 108.⁴ And so the one from these which happens to be the Ruler under these circumstances, gives such years of life to the native, and of however many bounds it is actually lord in the whole zodiac, except if it is not cut down by the destroyer. The destroyer is said [to be] the one having the lesser count, just as now Ares is found having less count than Hermes. For generally one must examine if this one which has the lesser count fastens down the bounds of all the Rulers according to the method said in the reckoning of the bounds. For if it fastens [them] down, examine the years of the life, whether ^{such a one} may be either good or bad. If it cuts down nowhere, the Ruler fulfills its own years.

¹ Reading τριών *trion* for τριγώνων *trigōnōn*.

² Using the Chaldean bounds, cited in Ptolemy *Tetrabiblos I*, for these are the only ones which show Mars ruling 15 Π (15+).

³ Reading a variant text instead of the main one, which has "eighth."

⁴ The Sun and Moon, of course do not rule bounds except in the Valens system; the amounts ascribed to them are their final years of life. The amounts for the other planets are taken from the Egyptian bounds, described by Paulus, chapter 3.

(Greek Text p. 143, ll. 22-28, p. 144, ll. 1-13)

One must examine that also, which of the 5 stars figures the Ruler, and, making a figure, whether it is situated well or badly; that is, ¹if it is on a pivot, post-ascending, in the *Good Spirit* and such, or, on the contrary is under the beams, falling amiss or in the *Evil Spirit*. For if it is well-situated and figures the Ruler, it provides to it the lesser years of itself, so that not only the life of the Ruler but also those of the addition of the star figuring it.

And if Kronos should be figuring the Ruler, it adds 30 years, 30 months, 30 days, 30 hours.¹ Zeus adds 12 years, 12 months, 12 days, 12 hours; Ares 15 years, 15 months, 15 days, 15 hours; Hermes 20 years, 20 months, 20 days, 20 hours; Aphrodite 8 years, 8 months, 8 days, 8 hours. And they add these when well-situated and figuring the Ruler. But if they figure it when badly-situated, they subtract them from the Ruler according to each addition from the years of life, so that they do not let the Ruler provide the years of itself, but subtract its years by figuring it from a bad place.

(Greek Text p. 144, ll. 13-25)

And these things are said as for the Sun and Moon, if they should happen to be in the aforesaid places. If, however, they should not be in them, we do not cast out from them, but either from the Lot of Fortune or Good Spirit, the *Hōroskopos* or the preceding *Conjunction* or *Whole Moon*. We examine what place is more well-situated and we cast out from it, taking also the house-steward from all these, that is, the lord of the *zōidion*, the trigon-ruler and the exaltation-ruler. And one must assign the Rulership ¹of the times of life to the one having the better count, as was said before for the Sun and Moon.

And in these things [is] the theory.

¹ A variant text reads: "...it provides to it the lesser years of it, or [months, days, hours]."

Appendix I: Categories of Lots
(in Olympiodorus Commentary on Paulus)
(compiled by Dorian Gieseler Greenbaum)

(listed in diurnal formula unless otherwise specified)

Sun - Moon

Fortune (τύχη)	Asc + ☽ - ☉
Spirit (δαίμων)	Asc + ☉ - ☽
Parents/Ancestors (γονεῖες)	Asc + ☽ - ☉
Turning (τροπή)	0° ♄ + ☽ - ☉
Other Turning (ἐτέρω τροπή)	0° ☾ + ☉ - ☽

Sun - Mercury

Freedom (ἐλευθερία)	Asc + ☿ - ♀
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Sun - Venus

Male Marriage (Valens) (γάμος ἀνδρὸς)	Asc + ♀ - ☉ <i>(day and night)</i>
Master (δεσπότης)	Asc + ☉ - ♀ <i>(day and night)</i>

Sun - Mars

Living Abroad (ξενιτεία)	Asc + ♂ - ☉
Rank (ἀξίωμα)	Asc + ♂ - ☉
Enemies (ἐχθροί)	Asc + ♂ - ☉
Selling (πράσις)	Asc + ♂ - ☉
Conception (σπόριμος)	Asc + ♂ - ☉
Fatherland (πάτρις)	Asc + ♂ - ☉
Power/Resources (ἐξουσία)	Asc + ☉ - ♂

Sun - Jupiter

Action/What One Does (πράξις)	Asc + ♃ - ☉
Selling (πράσις)	Asc + ♃ - ☉
Wealth (πλοῦτος)	Asc + ☉ - ♃
Rank (ἀξίωμα)	Asc + ☉ - ♃

Sun - Saturn

Father (πατήρ)	Asc + ♄ - ☉
Imprisonment/Confinement (συνοχή)	Asc + ☉ - ♄
Relief (ἀνοχή)	Asc + ☉ - ♄
Wealth (πλοῦτος)	Asc + ☉ - ♄

Other Sun Lots

Sun - M.C.	Strength (εὐρωστία)	Asc + MC - ☉
	Kingship (βασιλεία)	MC + ☽ - ☉
Sun - 19° T	Birth (γενέσις)	Asc + 19° T - ☉
	Exaltation (ὑψώμα)	Asc + 19° T - ☉ (<i>by day only</i>)
Sun - Asc	Manner of Living (βίος)	Asc + Asc - ☉

Moon - Mercury

Action/What One Does (πράξις)	Asc + ☽ - ☿
Slaves (δούλοι)	Asc + ☽ - ☿
Sale (πράσις)	Asc + ☽ - ☿
Friends (φίλοι)	Asc + ☿ - ☽

Moon - Venus

Life (ζωή)	Asc + ♀ - ☽
Female Children (τέκναι θηλυκαί)	Asc + ♀ - ☽
Mother (ματὴρ)	Asc + ☽ - ♀
Love of a Woman (φιλή γυναικὸς)	Asc + ☽ - ♀

Moon - Mars

Slaves (δούλοι)	Asc + ☽ - ♂
Craft/Skill (τεχνή)	Asc + ☽ - ♂
Modesty (αἰδήμων)	Asc + ☽ - ♂
Female Marriage (Valens) (γάμος γυναικὸς)	Asc + ♂ - ☽ (<i>day and night</i>)

Moon - Jupiter

Woman Friend (φίλος γυναικὸς)	Asc + ☽ - ♃
Friendship of a Man (φιλία ἀνδρὸς)	Asc + ♃ - ☽
Male Children (τένιοι ἀρσενικοί)	Asc + ♃ - ☽

Moon - Saturn

Death (θανάτος)	Asc + ☽ - ♄
Death	Asc + ☽ - ♄ (<i>day and night</i>)
Family/Household (οἰκήσις)	Asc + ☽ - ♄
Military Expedition (ἐπιστρατεία)	Asc + ☽ - ♄
Burial (τάφος)	Asc + ♄ - ☽

Other Moon Lots

Death (<i>day and night</i>)	♄ + 8 th place/house (cusp?) - ☽
Death (<i>day and night</i>)	♄ + 8 th zōidion - ☽
Destroyer (Anareta) (<i>day & night</i>)	Asc + ☽ - ruler of Asc.
Exaltation	Asc + 3° ♄ - ☽ (<i>night only</i>)

Mercury - Venus

Partnership (κοινωνία)	Asc + ♀ - ♀
Informing (μηνυτής)	Asc + ♀ - ♀
Friends (φίλοι)	Asc + ♀ - ♀
Buying (ἀγορασία)	Asc + ♀ - ♀
Basis/Foundation	Asc + ♀ - ♀
Life (ζωή)	Asc + ♀ - ♀
Invention-Unexpected Luck (εὐρήμα)	Asc + ♀ - ♀

Mercury - Mars

Loss/Destruction (ἀπώλεια)	Asc + ♀ - ♂
Thieves/ Theft (κλεπτής / κλοπή)	Asc + ♂ - ♀
Action/What One Does (πράξις)	Asc + ♂ - ♀
Going Abroad (ἀποδήμιος)	Asc + ♂ - ♀
Military Service (στρατεία)	Asc + ♂ - ♀

Mercury - Jupiter

Partnership (κοινωνία)	Asc + ♃ - ♀
Property Disposition (in a will) (διαθήκη)	Asc + ♃ - ♀
Inheritance (κληρονομία)	Asc + ♀ - ♃

Mercury - Saturn

Loans (δανεία)	Asc + ♄ - ♀
Property Disposition (in a will)	Asc + ♄ - ♀
Father (πατήρ)	Asc + ♄ - ♀
Trial (δίκη)	Asc + ♄ - ♀
Ship-Owning (ναυκληρία)	Asc + ♀ - ♄
Fatherland (πατρίς)	Asc + ♀ - ♄
Debtor(s) (χρεωστής)	Asc + ♀ - ♄

in Vettius Valens, the Lot of Debt is Asc + ♄ - ♀.

Landed Properties (Real Estate?)(χωρία)	Asc + ♀ - ♄
Judgment (κριτήριο)	Asc + ♀ - ♄
Dreams (ὄνειροι)	Asc + ♀ - ♄
Enemies (ἐχθροί)	Asc + ♀ - ♄
Chronic Illness (ἀρρωστία)	Asc + ♀ - ♄
Money-lender (δανειστής)	Asc + ♀ - ♄ (<i>day and night</i>)

Other Mercury Lots

Necessity	Asc + Fortune - ♀
Injury (σινός)	♀ + ♂ - ♄
Place of Accusation (τόπος αἰτιατικοῦ)	♀ + ♂ - ♄

Venus - Mars

Properties (ἐγγαιων)

Buying (ἀγορασία)

Selling (πρᾶσις)

Adultery (μοιξεία)

Victory (νικῆ)*

Asc + ♀ - ♂

Asc + ♀ - ♂

Asc + ♂ - ♀

Asc + ♂ - ♀

Asc + ♂ - ♀

*victory with a small “v,” which can also mean mastery, ascendancy, or damages recovered in a lawsuit.

Venus - Jupiter

Desire (ἐπιθυμία)

Beginning

(also called power & glory) (ἄρχη)

Action/What One Does (πράχιν)

Partnership (κοινωνία)

Friends (φίλοι)

Reputation (δοξά)

Love of a Man (φίλος ἀνδρὸς)

Asc + ♀ - ♃

Asc + ♀ - ♃

Asc + ♀ - ♃

Asc + ♀ - ♃

Asc + ♀ - ♃

Asc + ♀ - ♃

Asc + ♃ - ♀

Venus - Saturn

Farming (γεωργία)

Inheritance (κληρονομία)

Properties (ἐγγαιων)

Male Marriage (γάμος ἀνδρὸς)

Female Marriage (γάμος γυναικὸς)

Manner of Living (βίος)

Properties

Waters (ὕδατα)

Life (ζωή)

Asc + ♀ - ♄

Asc + ♀ - ♄

Asc + ♀ - ♄ (*day and night*)

Asc + ♀ - ♄

Asc + ♄ - ♀

Asc + ♄ - ♀

Asc + ♄ - ♀

Asc + ♄ - ♀

Asc + ♄ - ♀

Other Venus Lots

Eros

Life (ζωή)

Asc + ♀ - Spirit

Asc + ♀ - Fortune

Mars - Jupiter

Military Service (στρατεία)

Asc + ♃ - ♂

Advantage (πράγμα)

Asc + ♂ - ♃

Father (*if ♃ comb. or under beams*)

Asc + ♃ - ♂ (*day & night*)

Mars - Saturn

Enemies (ἔχθροι)

Asc + ♂ - ♄

Exile (ἐκδημία)

Asc + ♂ - ♄

Pain (λυπή)

Asc + ♂ - ♄

Place of Accusation

Asc + ♂ - ♄

Eros (ἔρως)

Asc + ♂ - ♄

Imprisonment/Confinement (συνοχή)

Asc + ♂ - ♄

Judgment (κριτήριο)

Asc + ♂ - ♄

Injury (σινός)

Asc + ♂ - ♄ (*day and night*)

Injury (σινός)

Asc + ♄ - ♂

Hate (μῖσος)

Asc + ♄ - ♂

Penalty (ζημία)

Asc + ♄ - ♂

Other Mars Lots

Courage

Asc + Fortune - ♂

Jupiter - Saturn

Invention/Unexpected Luck (εὐρήμα)

Asc + ♃ - ♄

Judgement (κριτήριο)

Asc + ♃ - ♄

Property Disposition (in a will)

Asc + ♃ - ♄

Brothers (*day & night*)

Asc + ♃ - ♄

Ship-owning (ναυκληρία)

Asc + ♃ - ♄

Fatherland (πάτρις)

Asc + ♃ - ♄

Children (τέκνοι)

Asc + ♄ - ♃

Children (*day & night*)

Asc + ♄ - ♃

Life (ζωή)

Asc + ♄ - ♃

Occupation (πραγματεία)

Asc + ♄ - ♃

Advantage (πράγμα)

Asc + ♄ - ♃

Other Jupiter Lots

Victory

Asc + ♃ - Spirit

Other Saturn Lots

Nemesis

Asc + Fortune - ♄

Critical Year (κλιμακτηρικός ἐνιαυτός)

Asc + lord of preceding new or whole ♄ - ♄

Voyage (πλόος)

Asc + 0° ☾ - ♄

Lots from Lots

Eros

Asc + ♀ - Spirit

Victory	Asc + ♃ - Spirit
Necessity	Asc + Fortune - ♀
Courage	Asc + Fortune - ♂
Nemesis	Asc + Fortune - ♄
Bases/Foundations (βάσεις)	Asc + Spirit - Fortune
Basis (βάσις)	Asc + Spirit - Fortune

Lots from Houses (cusps?)

Manner of Living (βίος)	Asc + 2 nd house - ruler of 2 nd (<i>day and night</i>)
Living Abroad (ξενιτεία)	Asc + 9 th house - ruler of 9 th (<i>day and night</i>)

(**Note:** There is also a Lot of Auspiciousness (εὐφημία), but the text is so corrupt that I can not determine what planets are involved.)

Duplicate Lots (same name, different planets)

(listed in diurnal formula unless otherwise specified)

Partnership

Asc + ♃ - ♀
Asc + ♀ - ♀
Asc + ♀ - ♃

Property Disposition

Asc + ♃ - ♃
Asc + ♃ - ♀
Asc + ♃ - ♀

Action/What One Does

Asc + ♃ - ♀
Asc + ♀ - ♃
Asc + ♃ - ☉
Asc + ♂ - ♀

Slaves

Asc + ♃ - ♂
Asc + ♃ - ♀

Manner of Living

Asc + Asc - ☉
Asc + ♃ - ♀
Asc + ♃ - ♀
Asc + 2nd house - ruler of 2nd

Buying

Asc + ♀ - ♂
Asc + ♀ - ♀

Selling

Asc + ♂ - ♀
Asc + ♃ - ☉
Asc + ♂ - ☉
Asc + ♃ - ♀

Life

Asc + ♀ - ♃
Asc + ♃ - ♃
Asc + ♀ - Fortune
Asc + ♃ - ♀
Asc + ♀ - ♀

Death

Asc + ♃ - ♃
Asc + ♃ - ♃ *(day & night)*
♃ + 8th house - ♃ *(day & night)*
♃ + 8th zōidion - ♃ *(day & night)*

Fatherland/Hereditary Descent

Asc + ♃ - ♃
Asc + ♂ - ☉
Asc + ♀ - ♃

Imprisonment/Confinement

Asc + ☉ - ♃
Asc + ♂ - ♃

Advantage

Asc + ♂ - ♃
Asc + ♃ - ♃

Properties

Asc + ♃ - ♀
Asc + ♀ - ♂
Asc + ♂ - ♃ *(day and night)*

Ship-owning

Asc + ♃ - ♃
Asc + ♀ - ♃

Bases/Basis(Foundation)

Asc + ♀ - ♀

Asc + Spirit - Fortune

Friends

Asc + ♀ - ♀

Asc + ♀ - ♀

Asc + ♀ - ♀

Enemies

Asc + ♂ - ♀

Asc + ♂ - ♀

Asc + ♀ - ♀

Male Marriage

Asc + ♀ - ♀

Asc + ♀ - ♀ (Valens) (day & night)

Father

Asc + ♀ - ♀

Asc + ♀ - ♀

Inheritance

Asc + ♀ - ♀

Asc + ♀ - ♀

Injury

Asc + ♀ - ♀

♀ + ♂ - ♀

Asc + ♂ - ♀ (day & night)

Living Abroad

Asc + ♂ - ♀

Asc + 9th house - ruler of 9th (day & night)**Destroyer (Anareta)**

Asc + ♀ - ruler of Asc

Asc + ♀ - ruler of Asc (day & night)

Military Service

Asc + ♀ - ♂

Asc + ♂ - ♀

Rank

Asc + ♂ - ♀

Asc + ♀ - ♀

Craft/Skill

Asc + ♀ - ♂

Asc + ♀ - ♂

Judgment

Asc + ♀ - ♀

Asc + ♀ - ♀

Asc + ♂ - ♀

Female Marriage

Asc + ♀ - ♀

Asc + ♂ - ♀ (Valens) (day & night)

Invention/Unexpected Luck

Asc + ♀ - ♀

Asc + ♀ - ♀

Children

Asc + ♀ - ♀

Asc + ♀ - ♀ (day & night)

Wealth

Asc + ♀ - ♀

Asc + ♀ - ♀

Place of Accusation

Asc + ♂ - ♀

♀ + ♂ - ♀

Adultery

Asc + ♂ - ♀

Asc + ♀ - ♀ (day & night)

Appendix II: The Calendar Used by Paulus and Olympiodorus

Both Paulus and Olympiodorus calculated dates from the Era of Diocletian (or Era of the Martyrs), which began either August 29 or September 17, 284 C.E. (most sources give August 29). That day would correspond to the first day of the first month in that system. The Diocletian Era superseded the Alexandrian Era.

Like our calendar, the year had 365 days with an extra day added every fourth year (the *bisekton* referred to in the text). (As an interesting aside, when England changed from the Julian to the Gregorian calendar in 1752, by dropping 11 days in September, a ladies' almanack of the time referred to 1752 as "Being Bissextile, or Leap Year." This shows that the term from *bisekton* was still used as late as 1752.)¹ The year consisted of 12 months of 30 days each, plus five (or six, in a leap year) days added at the end of the year (the epagomenal days). In 321 C.E. the emperor Constantine handed down an edict proclaiming the seven-day week, with Sunday as the day of rest and the beginning day of the week. These days correspond exactly to our present system.

The twelve months in Alexandria, where Paulus and Olympiodorus wrote, were known by their Coptic names. The following is a table of the Coptic month names and their correspondences with the modern months.

Table of Coptic Months

Month No.	Coptic Name	Corresponding Roughly to Our
1	Thoth	September
2	Paophi	October
3	Athyr	November
4	Cohiac	December
5	Tybi	January
6	Mecheir	February
7	Phamenoth	March
8	Pharmouti	April
9	Pachons	May
10	Pauni	June
11	Epiphi	July
12	Mesori	August

Sources for this information:

Duncan, David Ewing, *Calendar: Humanity's Epic Struggle to Determine a True and Accurate Year*. New York: Avon Books, 1998.

Parise, Frank, ed., *The Book of Calendars*. New York: Facts on File, Inc., 1982.

¹ Actually the term is still in use in the Old Farmer's Almanac and other similar publications. [Ed.]

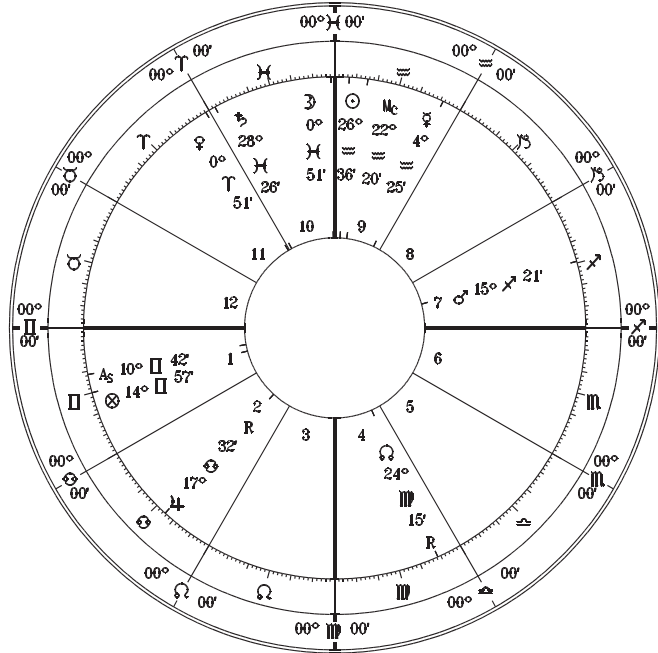
Appendix III: Charts Used by Paulus and Olympiodorus

The times of the following charts, which accompany the appropriate chapters in Paulus and Olympiodorus, are adapted from the notes to the Greek text by David Pingree, pp. 149-150b.

Paulus' Chart of the
Day, Chapter 20 12:00:00 PM LMT
Feb. 14, 378 Alexandria, Egypt
Lat. 31°N 12' Long. 29°E 54'

Whole Sign Houses

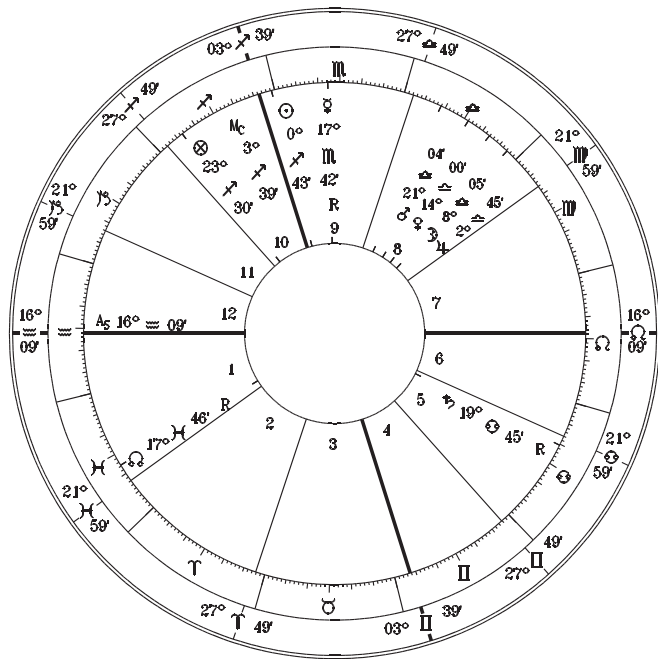
Planet	Long.	Lat.
Moon	0° 51'	+1° 57'
Mercury	4° 25'	-1° 46'
Sun	26° 36'	+0° 00'
Venus	0° 51'	-0° 21'
Mars	15° 21'	+0° 01'
Jupiter	17° 32' R	+0° 50'
Saturn	28° 26'	-2° 45'
N. Node	24° 15'	+0° 00'
Ascendant	10° 41'	
Midheaven	22° 20'	
Fortuna	14° 57'	
Spirit	6° 25'	



Scholion #46 12:00:00 PM LMT
Nov. 16, 1150 Athens, Greece
Lat. 37°N 58' Long. 23°E 43'

Porphyry Houses

Planet	Long.	Lat.
Moon	8° 05'	-1° 39'
Mercury	17° 42' R	+2° 25'
Venus	14° 00'	+2° 01'
Sun	0° 43'	+0° 00'
Mars	21° 04'	+0° 56'
Jupiter	2° 45'	+1° 14'
Saturn	19° 45' R	-0° 03'
N. Node	17° 46'	+0° 00'
Ascendant	16° 09'	
Midheaven	3° 39'	
Fortuna	23° 30'	
Spirit	8° 47'	



The remaining charts are from Olympiodorus.

Chapter 16, no. 1

Apr. 29, 493

Lat. 31°N 12'

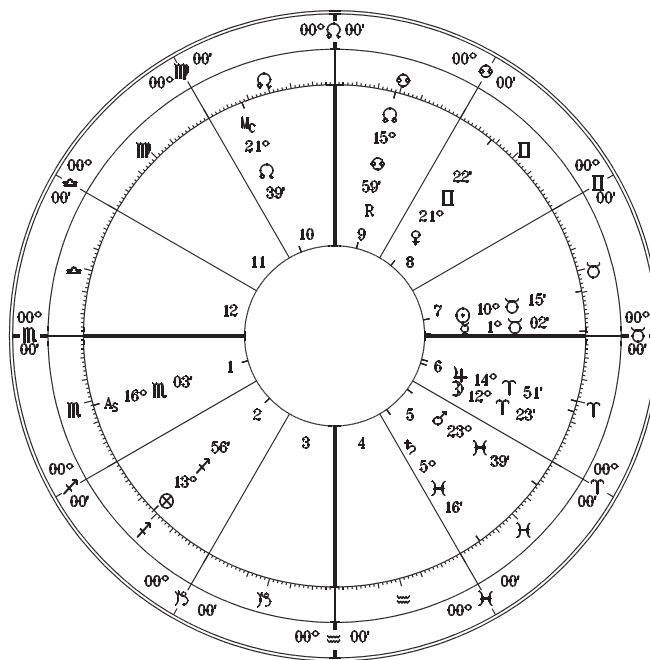
07:00:00 PM LMT

Alexandria, Egypt

Long. 29°E 54'

Whole Sign Houses

Planet	Long.	Lat.
Moon	12°♊23'	-5° 03'
Mercury	1°♊02'	-0° 52'
Venus	21°♊22'	+2° 21'
Sun	10°♊15'	+0° 00'
Mars	23°♊39'	-1° 21'
Jupiter	14°♊51'	-1° 08'
Saturn	5°♊16'	-1° 51'
N. Node	15°♊59'	+0° 00'
Ascendant	16°♊03'	
Midheaven	21°♊39'	
Fortuna	13°♊52'	
Spirit	18°♊11'	



Chapter 16, no. 2

July 21, 492

Lat. 31°N 12'

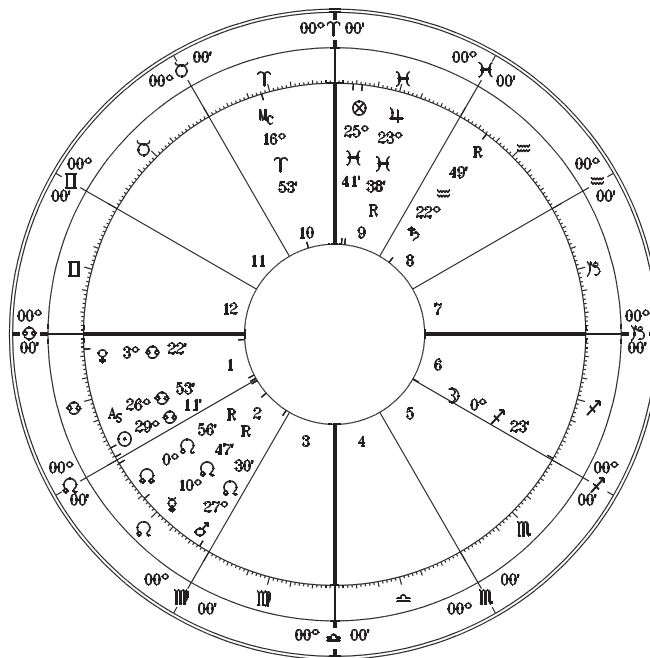
05:00:00 AM LMT

Alexandria, Egypt

Long. 29°E 54'

Whole Sign Houses

Planet	Long.	Lat.
Moon	0°♊23'	+4° 37'
Mercury	10°♊47' R	-4° 35'
Venus	3°♊22'	-0° 13'
Sun	29°♊11'	+0° 00'
Mars	27°♊30'	-1° 00'
Jupiter	23°♊38' R	-1° 34'
Saturn	22°♊49' R	-1° 49'
N. Node	0°♊56' R	+0° 00'
Ascendant	26°♊53'	
Midheaven	16°♊53'	
Fortuna	25°♊41'	
Spirit	28°♊05'	

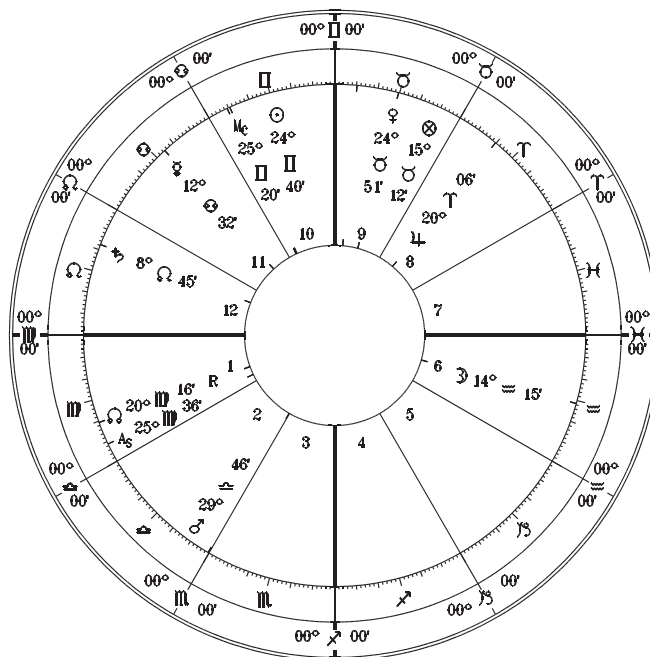


Chapter 18
June 14, 564
Lat. 31°N 12'

12:00:00 PM LMT
Alexandria, Egypt
Long. 29°E 54'

Whole Sign Houses

Planet	Long.	Lat.
Moon	14° ≈ 15'	+2° 56'
Mercury	12° ☿ 32'	+1° 50'
Venus	24° ♀ 51'	-1° 24'
Sun	24° ☿ 40'	+0° 00'
Mars	29° ♂ 46'	-1° 58'
Jupiter	20° ♃ 06'	-1° 15'
Saturn	8° ♄ 45'	+1° 15'
N. Node	20° ♊ 16'	+0° 00'
Ascendant	25° ♊ 36'	
Midheaven	25° ☿ 20'	
Fortuna	15° ♀ 12'	
Spirit	6° ≈ 00'	

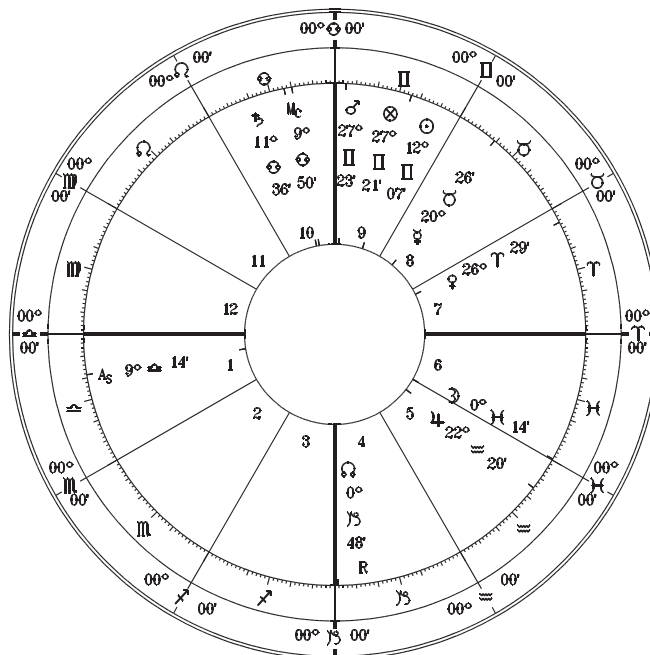


Chapter 22
June 2, 503
Lat. 31°N 12'

01:55:00 PM LMT
Alexandria, Egypt
Long. 29°E 54'

Whole Sign Houses

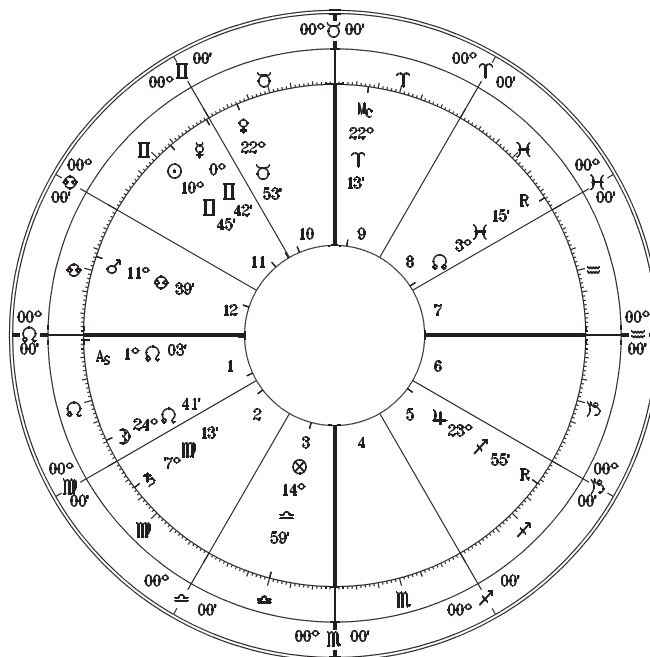
Planet	Long.	Lat.
Moon	0° ♋ 14'	+4° 35'
Mercury	20° ☿ 26'	-2° 41'
Venus	26° ♀ 29'	-2° 48'
Sun	12° ☿ 07'	+0° 00'
Mars	27° ♃ 23'	+1° 00'
Jupiter	22° ≈ 20'	-1° 06'
Saturn	11° ☿ 36'	+0° 11'
N. Node	0° ♊ 48'	+0° 00'
Ascendant	9° ♂ 14'	
Midheaven	9° ☿ 50'	
Fortuna	27° ♃ 21'	
Spirit	21° ♊ 07'	



Birth of "27 year old" 8:40:00 AM LMT
 May 31, 537 Alexandria, Egypt
 Lat. 31°N 12' Long. 29°E 54'

Whole Sign Houses

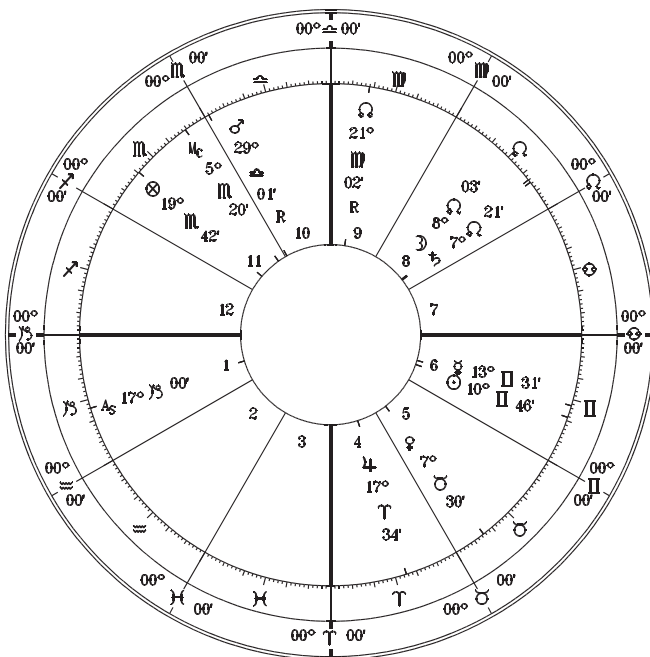
Planet	Long	Lat.
Moon	24° ♍ 41'	+0° 43'
Mercury	0° ♊ 42'	-0° 09'
Venus	22° ♋ 53'	-0° 54'
Sun	10° ♊ 45'	+0° 00'
Mars	11° ♎ 39'	-1° 15'
Jupiter	23° ♌ 55' R	+0° 07'
Saturn	7° ♏ 13'	+2° 15'
N. Node	3° ♏ 15'	+0° 00'
Ascendant	1° ♏ 03'	
Midheaven	22° ♏ 13'	
Fortuna	14° ♏ 59'	
Spirit	17° ♏ 07'	



Solar Return of above 09:30:00 PM LMT
 May 30, 564 Alexandria, Egypt
 Lat. 31°N 12' Long. 29°E 54'

Whole Sign Houses

Planet	Long.	Lat.
Moon	8° ♏ 03'	-3° 28'
Mercury	13° ♊ 31'	+1° 17'
Venus	7° ♋ 30'	-1° 49'
Sun	10° ♊ 46'	+0° 00'
Mars	29° ♏ 01' R	-1° 32'
Jupiter	17° ♏ 34'	-1° 13'
Saturn	7° ♏ 21'	+1° 16'
N. Node	21° ♏ 02'	+0° 00'
Ascendant	17° ♏ 00'	
Midheaven	5° ♏ 20'	
Fortuna	19° ♏ 42'	
Spirit	14° ♏ 17'	

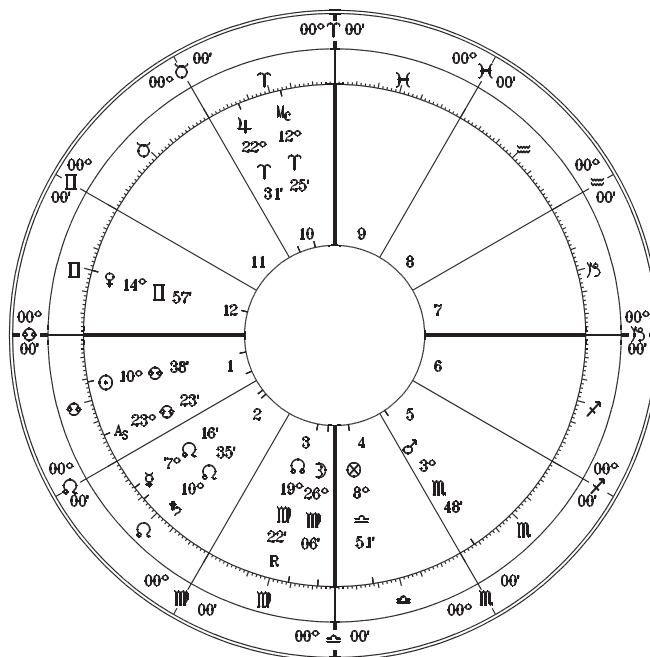


Chapter 35
 July 1, 564
 Lat. 31°N 12'

06:00:00 AM LMT
 Alexandria, Egypt
 Long. 29°E 54'

Whole Sign Houses

Planet	Long.	Lat.
Moon	26° 17' 06"	+0° 41'
Mercury	7° 02' 16"	-0° 03'
Venus	14° 02' 57"	-0° 44'
Sun	10° 03' 38"	+0° 00'
Mars	3° 04' 48"	-2° 16'
Jupiter	22° 03' 31"	-1° 18'
Saturn	10° 02' 35"	+1° 15'
N. Node	19° 07' 22"	+0° 00'
Ascendant	23° 03' 23"	
Midheaven	12° 03' 25"	
Fortuna	8° 00' 51"	
Spirit	7° 00' 55"	

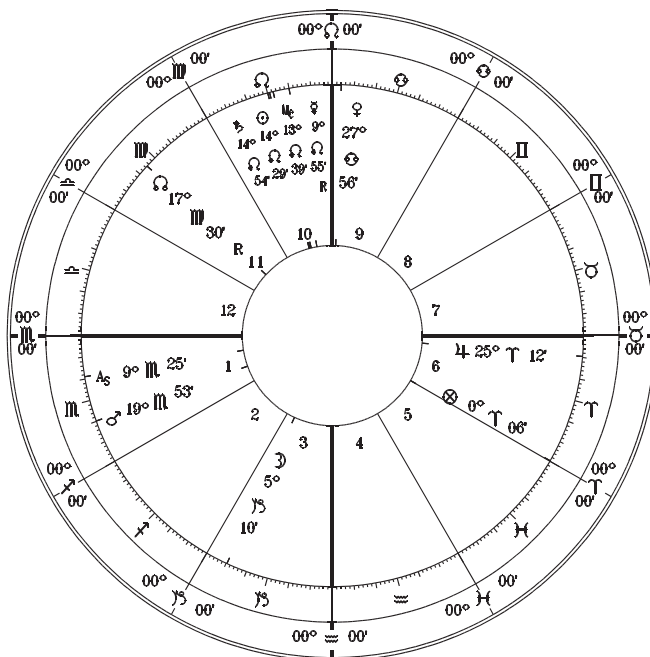


Chapter 38
 Aug. 5, 564
 Lat. 31°N 12'

12:00:00 PM LMT
 Alexandria, Egypt
 Long. 29°E 54'

Whole Sign Houses

Planet	Long.	Lat.
Moon	5° 05' 10"	+4° 56'
Mercury	9° 02' 55" R	-3° 47'
Venus	27° 03' 56"	+0° 45'
Sun	14° 02' 29"	+0° 00'
Mars	19° 04' 53"	-2° 29'
Jupiter	25° 03' 12"	-1° 26'
Saturn	14° 02' 54"	+1° 17'
N. Node	17° 07' 30"	+0° 00'
Ascendant	9° 04' 25"	
Midheaven	13° 02' 39"	
Fortuna	0° 03' 06"	
Spirit	18° 02' 44"	



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