



Notes on Medieval Astrology

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**Listing of Medieval Astrologers
and Glossary of Terms**

The Practitioners – The astrologers we are referring to in the module

Greek

These authors are before the Medieval period but their works lay the foundation of techniques and style that were one of the foundations of later European medieval astrology.

Aratus(d circa 240BCE)Born in Soli in Cilicia he set to verse his poem *Phaenomena* (Appearances) in which he described the constellations and named four stars, The Knot of the Heavens (Pisces) Arcturus in Bootes, Capella in Auriga and Sirius in Canis Major. The *Phaenomena* was one of the major works (along with the Ptolemy's *Almagest*) which influenced the view of the night sky until the beginning of the making of star atlas in the early 16th century.

Claudius Ptolemy (Circa 150 ce) author of the *Tetrabiblos* and *Phases of the Fixed Stars* and the *Almagest*. Ptolemy is one of the most notable ancient authors and a brilliant astronomer/astrologer. His *Tetrabiblos* is his scientific framework for astrology within the context of Aristotelian philosophy. His work laid a foundation stone for classical astrology.

Vettius Valens (Circa 160 ce) – Anthology over four books. Valens is a contemporary of Ptolemy and probably a better astrologer than his famous rival. He left us with a compendium of personal practical experience, rather than just theory alone.

Dorotheus of Sidon (presumed 1st Century ce) *Pentateuch* – A long and important astrological poem in five books. It contains an extensive treatment of natal astrology and is the major source of ancient electional and horary astrology.

The Medieval Period

Sahl bin Bishr (c. 786-845) *The Introduction*. Sahl is also known by the Latin name of Zael was a Persian Jew whose work influenced both Ibn Ezra and Bonatti(Dykes introduction to Bonatti 2007: viii).

Masha'allah - *Book of Nativities* - 762 ce Iraq. - An Egyptian Jew born in cs. 740 CE in Basra, Iraq and dies cs. 815 CE. He was a prolific writer of astrological text and

was one of the astrologers involved in the casting of the electional chart for the foundations of Baghdad for Caliph Al-Mansur (31 July 762 C.E.).

Omar, of Tiberias. (died 815 or 816) *Three Books on Nativities*. Regarded as one of the most important Arabic astrologers.

Al-Kindi - *On the Stellar Rays* - about 800 ce. Known as the “Philosopher of the Arabs” and was the teacher of Abu Ma’sar. Zoller points out that he translated the works of Aristotle into Arabic and developed his own Neoplatonistic philosophy which is portrayed in his astrology (see introduction to Al-Kindi 1993: x).

[Robert Hand (see the Introduction of Omar 1997: ii) notes that it is from the work of Abu Ma’sar onwards that medieval astrology changes in its nature by altering its aspect theory by employing the practice of reception and quadrant houses began to be used. Additionally the 7th house become the house of open enemies (see The introduction of Omar 1997: ii).]

Abu Ma’sar 787 ce. *The Abbreviation of the Introduction to Astrology* - considered the greatest of the Arabic astrologers. He is considered the most well known astrologer of the medieval period in both the Islamic and Christian worlds.

Al-Biruni - (973 – 1048) *The Book of Instruction in the Elements of the Art of Astrology*. Also known as the *Tafhim*, was written in 1029. Abu Rayhan al-Biruni was an Islamic scientist and his work provides an excellent overview of the mathematics, astronomy and astrology of the Islamic civilization of the time.

Guido Bonatti - *Liber Astronomiae* - 13th century . The *Liber Astronomiae* is a nearly complete and exhaustive compilation of the Western astrological tradition as it was at a particular place in history, the time just after astrology had been restored to Europe from the Moslem Near East. “ Bonatti’s work is a summation of the ideas, methods, and techniques of virtually every major Arabic astrologer of the Middle Ages and the earlier astrologers whose ideas had survived into the Middle Ages.” (Robert Hand in The introduction to Bonatti 1998).

Ramon Lull (born in 1232 or 1233 in Palma) - *Treatise on Astronomy*. Lull produced 263 different works which developed what was defined as “the art” which was a method of analysing logical relationship by employing reductionism. His philosophy became known as Lullism.

Avraham Ibn-Ezra (1092 – 1167) some of his works are : *The Book of Reasons*, *The Book of Wisdom* and *The Book of Nativities and Revolutions*. Ibn Ezra was born in Spain and was a renowned Jewish scholar whose works contain commentaries on the

Bible, Hebrew grammar, philosophy, mathematics, geometry, astronomy and astrology.

A Glossary of Medieval Astrological Terms

Air Sign – These were signs to which the element air had been attributed and were: Gemini, Libra and Aquarius as supported in the work of Ptolemy (1969: 43-45).

Alcoccoden – The alcoccoden according to Omar (1997: 29) and Masha'Allah (1994: 11) was the planet which formed a Ptolemaic aspect to the hyleg. The hyleg was the planet selected in the person's horoscope which indicated that they had a life force. The alcoccoden needed to aspect the hyleg and also was the planet that had the greatest dignity in the zodiacal degree of the hyleg. Once the alcoccoden had been found it is then used to determine the number of years of life. The actual measure of length of life was done using a set of rules which allocated particular years to particular planets, and then added or subtracted years depending on the aspects other planets made to the alcoccoden.

Almuguea – According to Bonatti one planet was said to be the almuguea of another if the distance between the two natal planets was the same as the distance between the two signs ruled by the planets (1995: 66)

Almuten (Almutes, Almutem) – There are several meanings to this term. It can be used to refer to the single planet that ruled the horoscope as suggested by Omar (1997: 13). However, Bonatti (1994: 105) defined it as:

... Indeed sometimes a planet is the lord of the house, and another planet which is not the lord of the house is stronger in that house. That planet is called the stronger which has in that place more dignities or fortitudes, and which has more fortitudes in the house of the matter, or which signifies that matter about which there is a question. And that planet is called the signification, which Alchabitius¹ calls Almutes...

Therefore the planet Saturn which is the exalted ruler of the sign of Libra, as well as one of its triplicity rulers and also rules one of the terms, had greater dignity in Libra than its traditional ruler of Venus. Saturn would therefore be the almuten ruler of Libra. By the time of the Arabic astrologer, Abu Masha, (787 – 886 C.E.) and his

¹Alchabitius was a tenth-century Arabian astrologer whose book on astrology, *Alchabitius cum commento*, was first published in Venice, in Latin in 1473 and later in 1503. See House systems in this glossary.

Jewish teacher Masha'alla (762 – 815 C.E.), the concept of the almuten was being used in determining the length of life (Masha'Allah 1994: 6).

However, by the time of the Islamic mathematician and astrologer, al-Biruni (973-1048 C.E.), a point system was employed in order to determine which planet had the greatest dignity of a particular zodiac degree. Bonatti (1994: 18) referred to this system as: the planet that ruled a degree was allocated 5 points or fortitudes, the planet that was the exalted ruler of the degree was allocated 4 points, the three planets that were the triplicity rulers of the zodiac degree were each allocated 3 points, the planet that ruled the term in which the degree fell was allocated 2 points and, finally, the planet that ruled the face in which the degree fell was allocated 1 point.

The only exception known to this scoring system was in the work of al-Biruni (1934: 307) where he appears to have switched the values of term and triplicity, with the term ruler allocated 3 points and the triplicity ruler allocated only 2. However, this may have been a scribal error, as his following discussion on finding an almuten (from the same page) clearly implied a contradiction to his statements of weighting the term ruler in favour of that of the triplicity.

The figures [scores for the planets] are then added and compared. This is the practice of the Astrologers of Babylon and Persia, who regard the lordship of the face as very important. But among the Astrologers of the present day, the triplicity is regarded as having precedence over term and face, and indeed the latter is often considered of no account....

Angles – For the observer, in any non-polar location, the daily rotation of the earth causes four natural points to occur between the sky and the horizon. The point where the ecliptic (path of the sun) crosses the horizon in the east is known as the Ascendant; in the west this point is known as the Descendant. The point where the ecliptic intersects the local meridian (the circle 90^0 to the horizon and running from north to south) is defined as the mid-heaven (this will also be the point of the culmination of the sun on that day) and its opposite point in the circle is defined as the lower-heaven, or bottom of the sky (Ptolemy 1969: 33). These four points create two axes in the circle of a horoscope, one from east to west and the other from north to south. The mid-heaven is now commonly referred to by astrologers as the MC (Medium Coeli) and the lower-heaven as the IC (Imum Coeli).

Apheta – Derived from aphesis and has been replaced in some texts with the word prorogation as used by Ptolemy (1969: 134). According to Schmidt and Hand the prorogation was interchangeable as a life-giver with the hyleg (1994: 16).

Ascendant – One of the angles of a chart, the Ascendant is the geometrical point where the ecliptic crosses the horizon in the east. It therefore shows which zodiac sign and what degree of that sign was ascending at the moment of the casting of the horoscope.

Aspects – The geometric relationship between planets, points or luminaries. The types of geometric relationships and the orbs used in these relationships vary considerably over the unfolding history of astrology. In the 2nd century C.E., Ptolemy used just five aspects(1969: 36-38) : the conjunction (two planets in the same sign), the opposition (two planets on opposite signs of the zodiac), the square (two planets in signs which were 90⁰ apart), the trine (two planets in signs 120⁰ apart) and the sextile (two planets in signs 60⁰ apart). By the time of Guido Bonatti orbs were applied so that planets not only had to be in the correct signs but within a certain number of degrees(1994: 4). Later, Johannes Kepler (1571-1630) introduced new thinking into the field of aspecting and not only increased the number of aspects but disregarded the sign boundaries(Gettings 1985: 173).

Besiegement – This is the term which was applied to a planet that either had two malefics planets (or their rays) or two benefic planets (or their rays) occupying the first zodiacal locations in front and behind the planet. The term is best described by Bonatti(1994: 162) as:

Sometimes a planet is called besieged, and this happens in two ways. In one, to wit, that which is called *Venerations*, the besieging is called good in a good direction. [That is] when a planet is between two fortunes (or their rays) such that it has one fortune before it (or rays) and one (or its rays) after it so that it is separated from the one (or its rays) and is joined to the other (or its rays).

In another way a planet is called besieged, and that besieging is bad and in a bad direction. [That is] when a planet is between two malefics (or their rays) such that it has one malefic (or its rays) before it, and the other malefic (or its rays) after it.

Chart – The actual map cast by an astrologer of the person's spacial and time relationship with the heavens, also known in modern times as the horoscope.

Combust– A weakening of a planet's astrological function if it was located within a certain orb of the Sun. Bonatti(1995: 72) described this condition as:

And when it [the planet] begins to enter under the rays, it is said that it begins to be combust or to have fallen into combustion; and while it is under the rays near to the Sun by 12 degrees going toward him....

Bonatti continued to give orbs and positions in order to give shades of meaning to the concept.

Conjunctional– A chart was considered conjunctional if the person was born between the times of new moon and the full moon, I.E., when the moon was waxing. The reverse condition for a waning moon is defined as a preventional chart. Ptolemy considered that whether a chart was conjunctional or preventional was an important consideration in determining the hyleg of a chart(1969: 133). In addition, Bonatti(2007: 1086) used the individual degree of the conjunction (new moon before birth) or prevention (full moon before birth) to determine the part of the Hyleg which related to the inner nature of the person.

Debilities – A planet could be debilitated in different ways but primarily, according to Bonatti, (1994: 33-35) by occupying a zodiac sign which did not support its nature.

Dignities – Also known as fortitudes, see essential dignities.

Diurnal – Horoscopes were defined as either Diurnal or Nocturnal which refers to whether the chart was cast for a time during daylight hours (diurnal) with the sun above the horizon or during the hours of the night (nocturnal) when the sun was below the horizon(Ptolemy 1969: 22).

Dominus Geniturae – A term used for a planet considered by its dignity, house position and aspecting to be the strongest planet in the chart(de Montulmo 1995: i).

Dorothean triplicities – The set of three rulers per sign which is attributed to Dorotheus. See Triplicity.

Earth Signs – These were signs to which the element earth has been attributed and were: Taurus, Virgo and Capricorn(Ptolemy 1969: 43-45).

Elements -There were four elements in medieval astrology: fire, air, earth and water. The earliest known existence of the elements in astrology was from the 2nd century Greek astrologer Vetius Valens where, in his work, *Book I of The Anthology*, he allocated an element to each of the twelve zodiac signs(1993: 7) . In the *Liber Hermetis*(1998: 11) these elements were further grouped into masculine and feminine. Fire and Air are considered to be masculine while the elements of Earth and Water were considered to be feminine.

Essential dignities – A system of allocating a type of affinity between a planet or luminary and a sign. There were five essential dignities recognised in Hellenistic astrology which were in order of strength: rulership, exaltation, triplicity, term and face(Ptolemy 1969: 42). These appeared to be duplicated in Islamic

astrology of al Biruni (1934: 307) as well as they passed unchanged into the period of Bonatti in the 13th century, although Bonatti also called them fortitudes (1994: 18). When a planet was in a zodiacal position in which it is in one of its essential dignities, it was considered to have dignity.

Exaltation – One of the five essential dignities. Exaltation was a form of dignity which according to Rochberg-Halton (1988: 51-62) was first recorded as the *nisirti* by the Babylonians where a planet has dignity in a particular degree of a sign. By the time of Ptolemy (1969: 45) the planets gained dignity from the entire sign rather than just the particular degrees. The exaltations are: the Sun in Aries, the Moon in Taurus, Mercury in Virgo, Venus in Pisces, Mars in Capricorn, Jupiter in Cancer and Saturn in Libra.

Face – One of the five essential dignities and considered the least important or smallest manner in which a planet could gain dignity or fortitude from its zodiacal location. Bonatti (1994: 15) described the dignity of face as:

The faces of the signs are distinguished thus: each sign is divided into three equal parts, each of which is called a face. Each face consists of ten degrees. The first, which begins in the beginning of Aries and lasts until the tenth degree of the same sign is completed, belongs to Mars. The second face begins at the beginning of the eleventh degree of Aries and lasts until the end of the twentieth degree and belongs to the Sun. The third face begins at the beginning of the twenty-first degree of Aries and lasts until the end of the sign Aries and belongs to Venus.

He then continued through the rest of the zodiac. However, this can be summarised by attributing the first face of Aries to Mars and then continuing to allocate 10⁰ of a sign to each of the planets in the Chaldean order (observed rate of movement of the planet) which is the Moon, Mercury, Venus, Sun, Mars, Jupiter and Saturn.

Feminine sign – see Elements

Fire Signs – These were signs to which the element fire has been attributed and were: Aries, Leo and Sagittarius (Ptolemy 1969: 43-45).

Fixed stars – The planets were considered to be wandering stars, as they were seen to move amongst the other stars of the night sky. The term *fixed stars* was used to describe the stars themselves (Ptolemy 1969: 24).

House system – The method of dividing the four quarters of a chart created by the angles into a total of twelve sections. There are many different mathematical methods in astrology of dividing up the quarters and each one is called a particular house

system. Bonatti(1994: 40) used a system called Alcabitus named after the Islamic astrologer Alcabitus (916-967 C.E.) although according to Mateus (Mateus 2001) this house system first appeared in a treatise written by Rhetorius, the Egyptian (505 C.E.) entitled *From the Treasury of Antiochus, an Explanation and Narration of the Whole Art of Astrology*.

Each house referred to a different part of the native's life and each house was governed by the following considerations: any planets in a house, the zodiac sign and the planet that ruled the house, a planet that was the exalted ruler of the house, as well as planets which were the triplicity rulers of the house(Bonatti 1994: 46-93).

Hyleg - The planet considered to grant life to a chart. There were many methods used to find this planet for different examples see the work of Masha'allah(1998: 48) and Ptolemy(1969: 129-41).

Lots – See part of Fortune.

Lunation– The new or full moon before birth. See Conjunctional.

M.C. – See Angles

Masculine sign – See elements

Moiety- This is a form of aspecting which used orbs as diameters rather than radii. In Robert Hand's introduction to Guido Bonatti's *Liber Astronomiae, Part III*(1995: iii) he describes moiety as:

Two planets are said to enter an aspect when they are separated by a distance amounting to the sum of their respective orbs divided by two, the well-known "moiety" of the orbs. Such a contact between two planets indicates a minimal interaction between them, and a more powerful interaction does not take place until there is considerable overlap between the orbs. The aspect reaches maximum intensity when the smaller planetary orb is completely within the larger one.

Mutual reception – See Reception.

Nocturnal– A chart cast for the time when the Sun was below the horizon. See Diurnal.

Nodes of the Moon – Also known as the Dragon's head and the Dragon's tail (Abu 1994: 57, Hermes 1998: 64). The Moon's nodes, sometimes simply referred to as the nodes, are the points of intersection between the orbit of the Moon around the Earth

and the projected orbit of the Earth around the Sun, known as the ecliptic. The Moon's orbit cuts the ecliptic in two places and these are known as the north node, where the Moon crosses the ecliptic and moves north of the ecliptic, and the south node, where the Moon crosses the ecliptic as it moves south of the ecliptic. The Dragon's head is the north node and the south node is the Dragon's tail. Knowledge of the location of the nodes allows for the understanding and prediction of solar and lunar eclipses.

Oblique Ascension—The actual rate that a degree of the zodiac (the ecliptic) or planetary body or a point not located on the ecliptic will rise and move through the sky for a given location. In astrology this is used to find the rate of movement in degrees of the movement of the ecliptic over the horizon in order to calculate primary directions. Working with oblique ascension is a form of visual astrology, working with what is actually visible for a given location.

Orbs – See Aspects.

Part of Fortune— Considered to be one of the most important of all the Parts, or Lots (Schmidt and Hand 1994: 37). A part was determined by measuring the angle of separation between two points in the horoscope and then applying that angle, clockwise or anticlockwise depending on the day or night nature of the chart, to a third planet or point. The resulting zodiacal degree was then considered to be the location of that particular part. The Part of Fortune was calculated by measuring the angle between the sun and the moon and projecting that onto the Ascendant. Bonatti (2007: 1043), used the traditional method of measuring from the Sun by day and the Moon by night to determine the direction of the applied angle whereas Ptolemy (1969: 131) ignored the diurnal or nocturnal nature of the horoscope in calculating this part and stated:

The part of Fortune is ascertained by computing the number of degrees between the Sun and the Moon; and it is placed at an equal number of degrees distant from the ascendant, in the order of the signs. It is in all cases, both by night and day, to be so computed and set down,...

However, Ptolemy's rejection of the diurnal or nocturnal nature of chart for the part of Fortune was generally not adopted by later astrologers.

Peregrine – If a planet is located in a sign and degree in which it has no dignity then it is considered to be disadvantaged and classified as being in a condition of peregrine (Al-Biruni 1934: 306).

Preventional– A chart was considered to be preventional if the person was born between the times of full moon and the new Moon, I.E, when the moon was waning. See Conjunctional.

Primary directions - also simply called *Primaries*. A predictive technique of directing a planet or a point in the horoscope via the diurnal movement of the celestial sphere (oblique ascension) by taking one degree of movement as being equivalent to one year of life. Ptolemy(1969: 135-36)used primaries when he considered the length of life:

The amount of the increases or diminution is indicated by the degree, in which each stars [planet],so operating, is exactly situated; for the number of years will depend upon, and correspond with, the horary times proper to each degree.

There are different mathematical variations which could be used in working with the celestial sphere and these gave rise to different methods of primary directions.

Profections–A predictive system where the astrologer counted in a chart in an anti-clockwise direction a sign (or house) per year of life. Having found the sign which corresponded to the year of life this could be more finely tuned by using that as the next starting point and counting a sign per month forward to find the particular month. Once the month and year had been found, this could be taken another step further. The astrologer could continue to count forward using a ratio of one zodiac sign (or house) per two-and-one-third days. As described by Ptolemy(1969: 207-08):

.... after the number of years which have elapsed since the birth has been ascertained, the amount is to be projected from each place of prorogation, in the succession of the signs, at the rate of one sign for a year, and the lord of the last sign is to be assumed as arbiter. And, with regard to periods reckoned by months, the same rule is to be observed: for in this case also, the number of the month, as counted from the month of the nativity, is to be projected from such places as possess the dominion of the year, in the proportion of twenty-eight days per sign. So, likewise, in the case of periods reckoned by days, the number of the day, counted from the day of birth, must be projected from the monthly places of dominion, allowing for each sign two days and a third.

The technique of profections was different to most forms of predictive methods in astrology for rather than the points in the chart being directed, it is the circle of the chart which was used as a never ending series of wheels. For example, if a person was 6 years old, then the sign opposite their ascendant would be their dominion of the year. If it was three months after their birthday, then the year dominion is still the sign opposite the ascendant but that particular month would be represented in the chart by the 10th sign from the ascendant (three signs further on). If it was then 5 days after the

period of three months, this would be counted as two signs further along and be the 12th sign (each sign being allocated 2.5 days). In this type of profection, therefore, one had a year ruler, month ruler and day ruler. All profections would be repeated every twelve years since there are only twelve signs or houses. However, the condition of the rulers was not taken from the natal chart but rather from the revolution of the year (chart for the return of the Sun to its natal position) see Valens (1996: 29-30).

Ray – The term was in general use for what is now known as an aspect. However, the use of this word is important as it implies that the planets were considered as active components of a chart which had the ability to cast or hurl rays (Bonatti 1995: 72, Omar 1997: 19, Valens 1997: 28). These cast or hurled rays could be encountered in the chart by planets or points as they were moved by different forms of directions. Or, these cast or hurled rays could besiege or venerate a planet.

Reception – The emphasis of an aspect in a chart where one planet or luminary in aspect to another is in a sign in which the other planet has dignity. The 9th Century C.E. Jewish astrologer, Masha'allah (1998: 2) described reception as:

Understand that in the causing of whether things will be or will not be reception occurs because of exaltations and domiciles; that is, [it occurs] in such a manner that one of the seven planets is in the exaltation or domicile of a second planet, and that first planet is being joined to the second according to one of the seven recognized aspects; or they are both in one sign, and one of them is in the exaltation [or domicile] of its comrade and joined to it.

Masha'allah mentioned seven aspects because he considered that each aspect has a waxing or waning expression, thus the three Ptolemaic aspects of sextile, square and trine he counted as six aspects and then added the opposition which made the seventh. The bodily conjunction was considered a separate situation.

Mutual Reception occurred when both planets were in the sign of each other's exaltation and/or domicile (rulerships)

Rulership – One of the five essential dignities, also known as the domicile of a planet (Masha'allah 1998: 2). According to Ptolemy (1969: 41) the two luminaries and the planets ruled certain signs as follows: the Sun the sign of Leo, the Moon the sign of Cancer, Mercury, the next planet from the Sun, ruled the two signs either side of Leo and Cancer, which are Virgo and Gemini respectively; Venus ruled the next two signs of Libra and Taurus; Mars the next two signs of Scorpio and Aries; Jupiter the next two signs of Sagittarius and Pisces; and lastly, Saturn ruled the two remaining signs which are the opposite sides of the zodiac to the signs ruled by the luminaries, Capricorn and Aquarius.

Temperament– A method of considering the physical and behavioral tendencies of a chart. Described by Greenbaum(2002) as:

The idea of temperament, as a component of body and soul, was realized by the Greek philosophers and physicians, and applied by Greek astrologers at least from the time of Ptolemy. Temperament as a concept is based on the four qualities, *hot, cold, wet and dry*; the four elements, *fire, earth, air and water*; and the four humors, *choleric, melancholic, sanguine and phlegmatic*. All people are composed of a mixture of these qualities, elements and humors, and the mixture is called the “temperament.” In fact, the word *temperamentum* in Latin means “mixture,” as does its Greek equivalent, *krasis*.

There were many different methods for determining the temperament of a chart.

Terms–Also called bounds. One of the five essential dignities, Terms were seemingly irregular division of the degrees of each zodiac sign into groups. Each grouping within a sign was ruled by a different planet. Each zodiac sign contained five terms with each one being ruled by one of the five planets. The luminaries did not rule any terms. There are two main types of terms: the earlier set was labelled by Ptolemy as *Egyptian* and the later set, which were devised by Ptolemy(1969: 47) are known as the Ptolemaic terms.

Triplicity – One of the five essential dignities. There are four elements in the twelve zodiac signs and each element was attributed to three signs (see elements). Each group of three signs were assigned triplicity rulers.

The Greek astrologer Dorotheus of Sidon presumed 1st Century C.E(Dorotheus, 1993:161) assigned three planets to each triplicity (1993: 161). For example, for the fire signs the triplicity rulers were: the Sun, the diurnal ruler; Jupiter the nocturnal ruler; and Saturn the participating ruler.

However, Claudius Ptolemy(1969: 44) describes these as:

The first triangle, or triplicity, is formed by three masculine (fire) signs, Aries, Leo and Sagittarius, having the Sun, Jupiter, and Mars as lords by house. Mars, however, being contrary in condition to the solar influence, this triplicity receives, as its lords, only Jupiter and the Sun. By day, therefore, the Sun claims the principal co-regency of it and Jupiter by night.

He therefore used only two triplicity rulers instead of the three put forward by Dorotheus approximately a century early. This reduction to two triplicity rulers per sign was also followed by the 4th century Greek astrologer Paulus Alexandrinus

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(1993: 5). However, both traditions prevailed as Islamic astrologers preferred to work with the full three rulers (Masha' Allah 1994: 21, Omar 1997: 2). This gave rise to two systems of triplicity the former known as *Dorothean* Triplicities and the later as *Ptolemaic* Triplicities.

Under the Sun's beams – Also known as Under the Sun's rays. The condition of a planet as it emerged from being combust (Al-Biruni 1934: 296, Bonatti 1995: 75).

Water Signs – These were signs to which the element water has been attributed and were: Cancer, Scorpio and Pisces (Ptolemy 1969: 43-45).

Zodiac degree – The zodiac consist of twelve signs. Each sign is divided into 30^0 and a point or planet could be located in the chart by first stating its zodiac sign and then its particular degree position.

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