PAULUS
ALEXANDRINUS

Introductory
Matters

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Introduction to Paulus Alexandrinus
by
Robert Hand

The *Introductory Matters* by Paulus Alexandrinus is the first book of the series of translations by Project Hindsight from the ancient languages into English. Therefore, I and the principal translators, Robert Schmidt for the Greek track, and Robert Zoller for the Latin Track, would like to take this opportunity to welcome you to Project Hindsight and to thank you and the astrological community for your support.

We believe that this text by Paulus is a worthy place to start the project. First of all, Schmidt’s translation is the first translation of Paulus’ work into any modern language, let alone English. Second, Paulus’ work is in fact an introductory text. It provides an overview of the tools used by late Classical astrology at the very end of the pre-Christian era.

Paulus’ astrology is a mature horoscopic astrology with most of the features of contemporary Western astrology, signs, aspects, directions, transits, rulerships, dignities etc. But it is also an astrology that is still developing. Almost every one of Paulus’ techniques has a form that ranges from somewhat different to very different indeed from their modern counterparts. Some of the techniques used are closer to those of Indian than Western astrology. For example, houses in Paulus are not a twelfefold division of the local sphere as they are most systems of modern Western astrology. Houses for Paulus are not even a category separate from the signs. Houses are simply the signs, themselves, counted from the sign rising, or *Hóroskopos* as the first “place” (*topos* rather than *oikos* or house). The other signs follow as “places” in the normal order. The first house extends from the first degree of the rising sign to the last degree, the second house or “place” likewise and so forth, although Paulus does also refer to the actual degree of the ascendant as well. This system, often referred to as “whole sign houses” or the “sign-as-house” system is used in India to this day. A horoscope so constituted is called a *Rasi Chakra* to distinguish it from a chart drawn with houses as we know them in the West, the *Bhava Chakra*. Whole sign houses are not peculiar to Paulus. The system is found in
Dorotheus of Sidon (probably First Century C.E.)\textsuperscript{1} and several Arabic astrologers including Masha'Allah (c.740-c.835) and Abu Ali Al Khayyat (c.770-c.835).

Aspects or “figures” as they are referred to in this translation, are also different from the modern Western system in that they are usually taken from sign to sign, rather than degree to degree. There do not seem to be any orbs as they are known in the modern West. Any point in Aries is in trine to any point in Leo or Sagittarius, regardless of orb. This again is like the Indian system, the main difference being that in Paulus all of the Ptolemaic major aspect relationships are used. In the Indian system each of the planets has its own characteristic set of aspects that it can form. But even in Paulus there are a number of differences in the manner of using aspects that make them quite different from modern astrological aspects in the West. Despite misleading footnotes by modern commentators, Ptolemy also seems to have used aspects from sign to sign. Also Paulus distinguishes between aspects measured counter-clockwise from one planet to the other and those measured clockwise. And this distinction is quite different from the modern system of dexter and sinister aspects.

Paulus describes all of the essential dignities that are used in Arabic, Medieval Western and Renaissance astrology, but he adds two more, both of which affect individual degrees. These are the monomotria, the first of which assigns planetary rulers according to the Chaldean Order\textsuperscript{1} to each degree starting with the ruler of the sign. The second does the same but according to the rulers of the triplicities. He does not make it clear, unfortunately exactly what one is supposed to do with the first type beyond conferring dignity upon a planet situated in its own degree. However, the second type is involved in correcting the rising degree.

Perhaps the most important discovery awaiting those who have studied either modern Western astrology or Indian astrology is that of the two sects. This is a concept that has all but disappeared from modern astrology both East and West. We have a vague awareness that some planets are “diurnal” and others are “nocturnal,” but we have no idea what function this is supposed to play in interpretation. In Paulus and also in Julius Firmicus Maternus, Dorotheus of Sidon, as well no doubt as other astrologers of this period that we are not yet familiar with, sect is a central matter in judging a planet. Ptolemy mentions sect, but does little with it. Paulus and other authors actually show us how both diurnal and nocturnal planets change their significations according to whether the chart is a day-birth or a night-birth.

Although Ptolemy mentions the sects, he emphasizes instead the principle of the oriental or occidental placement of a planet. It has always been a subject of debate among astrologers exactly what Ptolemy meant by oriental and occidental placements and there are clear differences between the ancient Hellenistic definitions of the terms and the definition in use in Seventeenth Century English astrology. The sections of Paulus on sect and solar phases, as well as passages in Ptolemy, himself, strongly suggest that the oriental-occidental dichotomy is part of the diurnal-nocturnal sect dichotomy. One hopes that subsequent discoveries among the ancient authors will clarify this matter.

Another area that will be of interest to students of contemporary astrology are the so-called “Arabic” parts or Lots. I say “so-called”

\textsuperscript{1} The oldest charts in Dorotheus have been dated from about 41 C.E. and references in other authors date him to the First Century. The original text was written in Greek poetic form, and was translated from Greek into Pahlavi (an old form of Persian) and thence into Arabic. The Greek original has been lost except for fragments. While the text of the Arabic is clearly connected to Dorotheus, there are clearly things in it that have been added by later authors, such as, for example, frequent references to Allah. There are also references to Roman emperors who are much later than the First Century. The text as we have it is a mixture of authentic Dorotheus and later additions.

Also throughout this text we use the abbreviations C.E. for “Common Era” rather than the older convention A.D. for “Anno Domini.” This has become the standard for historians wishing to avoid the sectarian implications of the terms A.D. and B.C. For dates “B.C.” the abbreviation B.C.E. is used which stands for the phrase, “Before the Common Era.”

\textsuperscript{1} The term, “Chaldean Order” does not appear in Paulus. He uses the phrase, “order of the seven-zoned sphere.” This is a reference to the order of the spheres in the ancient Greek geocentric system in which there are seven concentric spheres bearing planetary bodies starting with Saturn and coming down to the Moon. The order is Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon. This is the order of increasing orbital motion with Saturn as the slowest and the Moon as the fastest.
because they are found in Paulus, as well as in Dorotheus of Sidon and Julius Firmicus Maternus. It is clear that lots or parts were a standard part of the tool kit of the Hellenistic astrologer. All the Arabs did with them was to extend their numbers until there were dozens of them. In Paulus and other classical authors, there are usually a less than a dozen.

However, something of special interest to be found in Paulus is clear interpretations for both the Lot of Fortune and the Lot of Spirit. The reader should also note that Paulus' definitions of the Lots of Fortune and Spirit follow the normal classical practice of reversing the positions of the Sun and Moon at night. The lots are very important for Paulus and we shall see an even greater importance given to the Lot of Fortune in Vetius Valens, later in this series.

We should not emphasize only the technical issues here. It is also clear that Paulus is much more than a technically competent astrologer. He shows abundant awareness of his philosophical and mythological matrix as well. He uses word play consistently to alert the reader to implications in his writing that might otherwise be obscure. An example that surfaces constantly in the text is the connection between the words for 'fate' and 'degree' and the use of weaving and spinning metaphors in the language whenever he describes a calculation involving degree positions. Preserving as much as possible of this has been one of the challenges in translating Paulus.

One final note: While we have tried to clarify Paulus' thinking wherever possible either in the translation or in the notes, the reader must know that at this point in Project Hindsight, i.e., the beginning, we do not yet understand everything that there is to understand about the doctrines and methods of Hellenistic and other ancient astrologies. Therefore there will be passages that are unclear with little in the notes to assist the reader. Many academic scholars encountering difficult material in these texts have thrown up their hands in horror and given up, attributing their inability to understand the texts to corrupt texts or fuzzy thinking by the original authors. While this might sometimes be true, your translators normally take the position that the fault lies in us and not in our authors. You, the reader, are in just as good a position to find the correct interpretation of some of these passages as your editors and translators.

It is also possible that there are passages that we think we understand but that we understand incorrectly. Other interpretations may be better than ours. This, we believe, should be part of the excitement of your being involved in Project Hindsight. We invite feedback and suggestions as to how future editions of both this and the other works in Project Hindsight may be improved and made more useful to you.

Note — All of the footnotes in this book are by the translator, Robert Schmidt, unless initialed RH in square brackets. [RH] indicates a note entered by your editor.

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1 Al-Biruni, *The Book of Instruction*, translated by Ramsey Wright, § 476, contains the following passage.

It is impossible to enumerate the lots which have been invented for the solution of horary questions, and for answering enquiries as to prosperous outcome or auspicious time for action; they increase in number every day, but the following 97 different lots, 7 of which belong to the planets, 80 to the houses and 10 to neither are those most commonly in use.

And this was a conservative list! [RH]

2 As of this writing it appears that the only source for the modern practice of computing the lot of fortune the same both day and night is Ptolemy's *Tetrabiblos*, especially texts based on the Proclus paraphrase. In both the texts used by Robbins and in the definitive Teubner edition of Ptolemy, it is not at all clear that this is a correct reading of Ptolemy. Not only is it the general practice of the ancient authors to compute the lots differently day and night, but it is clear from the logic of sects that they ought to be.

3 See the section on the word *moira* in the translator's preface.
Translator's Preface
by
Robert Schmidt

Absolutely nothing is known about the life of Paulus of Alexandria beyond what can be inferred from his book. The Introductory Matters is the only writing of his that we possess. For a while it was thought that he was the original author of certain astronomical writings surviving only in Sanskrit translation, but this was evidently a mistake. From internal evidence, the composition of the Introductory Matters may be dated to 378 C.E.

The present translation has been done from the critical edition of Boer (Teubner, Leipzig, 1958). In its surviving form, the text seems a bit chopped up, with certain obvious omissions and occasional displaced sentences or paragraphs. It is possible that the text we now have represents a mixture of its first and second editions in Paulus' own time.

Neugebauer, while acknowledging that Paulus was more competent at astronomy than most astronomers of his time, called him a “wretched writer” (along with Vettius Valens). It is true that this is not style-conscious writing in the aesthetic sense (as Ptolemy's Greek quite certainly is). Paulus' style is not at all mannered, but consists of relatively simple sentences that often become note-like. It seems to be more conversational than literary, as if it were intended to be read and used by a small and familiar audience rather than the public at large.

At the same time Paulus' writing exhibits a strange sensitivity to the subtleties, overtones, and equivocations of Greek astrological terminology. He seems constantly to be “working” his words. At first, you may think this is a kind of harmless punning, deliberate mystification, or questionable analogical reasoning. Gradually you realize that it is nothing of the kind, but an essential—perhaps the essential—part of the communication.

And occasionally you come across one of those shimmering phrases or sentences, which, had it been attributed to one of the pre-Socratic philosophers instead of an astrologer, would be held up as one of the most precious and convincing testimonies of the true level of enlightenment attained by early Western thought.

This brings up the problem of how to read the work. It is offered as an introduction, and it certainly does present instruction in most of the basics of Hellenistic astrology. But it is also clear that the reflective reader is supposed to be caught by certain words or phrases. At this time, it is not certain whether these are doorways to an esoteric level of the teaching, from which the unprepared, unworthy, or uninstructed are to be excluded, or whether they constitute a deliberate didactic device designed to help the student cultivate and arrive at an astrological world-view. Or is it that the material cannot practically be presented in any other manner, being intrinsically too subtle for any simple discursive treatment?

In this translation we have made no effort to “improve” Paulus' style. In view of the above, this would not only be presumptuous, but ultimately self-defeating. Instead, we have made it as literal as we possibly could within the bounds of readability, trying to clarify matters even further in the annotations. The importance of Hellenistic astrology may not lie simply in what it said, but also in how it said it.

General Note

There are several translation decisions which must be addressed from the outset. These are not specific to this work of Paulus, but affect the entire Greek astrological corpus. Some of the words in question are so basic that they seem to sum up the Greek astrological experience all by themselves. This being the case, it would be pretentious of us to offer definitive translations of them at this time. In fact, the translations in question should probably be the very last matters to be decided upon, since they will serve to fix and preserve the understanding of Hellenistic astrology we hope to derive from the translation project itself. Accordingly, these words will instead be the subject of constant reflection and revision throughout this track.

Zōidion — What could be more fundamental to astrology than the

1 The English word ‘zodiac’ comes from the Greek zōidion via Latin. The original Greek word is spelled with an omega (long 'O' in English) subscripted with an iota (the letter 'I' in English). The iota was lost when the word came over into Latin from Greek. However, it was pronounced in Greek such that the sound of the word zōidion was a bit like "zoy dee on." The plural is zōidia and is similarly pronounced. It is the convention to retain iota subscripts when transliterating Greek into Roman characters. Therefore, we have chosen to retain
signs of the zodiac? Yet 'sign' is an impossible translation for the Greek word ᾶοδιόν. This Greek word is the diminutive form of ᾶον, which has two basic meanings: a living thing, and a picture or image (though not necessarily the picture of an animal).

_Signum_ in Latin also has two basic meanings: a sign or an image. The second sense was an acceptable translation of the figural connotation in ᾶοδιόν, although it entirely left behind any connotation of living thing. The first meaning (sign) picked up the sense of another Greek word commonly associated with the stars: σέμα, a sign or indicator. This term (or its derivatives) was commonly employed when the stars were being used for weather prediction, but never to refer to the zodiacal "signs" themselves.

Unfortunately, the English word 'sign' heavily favors the first sense of _signum_, that of signification, which may be a good translation of _σέμα_, but preserves none of the original sense of _ᾱοδιόν_ at all, not even that of an image, for an image does not of itself signify. Thus, all connection with the original semantic field of the Greek word has been lost through the Latin intermediary.

This is a critical problem because the Greeks seemed acutely conscious of the equivocal quality in the ᾶον, and often reflected on it. An animal and a picture comprise the classical Aristotelian example of a pair of things named _similarly_. That is, ᾶον is not a homonym in which two entirely different things accidentally came to be called by the same sound. Nor is a picture called an animal in the derived sense that it is a picture of an animal, because the Greeks called pictures ᾶοίδια even if they were not pictures of living things. Instead, a living thing and a picture were both called ᾶοίδια out of some analogy the Greeks saw in them.

Plato seems to hint at this analogy in the _Epinomis_, where, after defining a ᾶον as an alliance of soul and body that gives birth to a shape, he says that the stars are either gods themselves (and thus a kind of living creature composed primarily of the fire element), or else images that the gods have created of themselves. As the soul informs the body, so does the sculptor shape his material.

So what do we do? 'Animate' (as a noun) might serve as a translation for the Greek word ᾶοδιόν. Though it may sound strange at first, it comes close to preserving the highly equivocal character of the Greek word ᾶον. It refers to soul's quickening of matter. (In the _Epinomis_, the stars exhibited their intelligence or soul through their motions.) We also customarily use the verb 'animate' analogously of someone who inspires a group. As a windfall, it also has the cartoon sense of simulating life by motion. Unfortunately, we do yet not see how this translation could pick up another important astrological overtone—that is, how a ᾶοδιόν can also be a dwelling place for a planet. Thus, for now, we have thought it wiser to merely transliterate the word as ᾶοδιόν (_ᾱοίδια_ in plural), particularly since the term zodiac is well accepted in English.

_Schema_ — The technical astronomical term 'aspect' is equally troublesome. It comes from the Latin _aspectare_ which simply means to look at or regard. There are two separate problems here.

First of all, the most common Greek term for the geometrical relationship between two planets is _schema_, an all-purpose word for figure or shape in the broadest sense. The Greeks do frequently use a variety of visual terms for such relationships, but usually when they are trying to be more specific about the relationship—to indicate whether the planet is looking ahead of it or behind it in the order of the signs, for instance. (Such terminology seems to be heavily dependent on the Greek understanding of vision, which is radically different from our own.)

Secondly, as an ontological problem, the Greeks for the most part did not think of the relation obtaining between two bodies as existing separately from the two bodies themselves (as we do today), but rather as residing in one or the other of the bodies. Thus 'double' is a determination of one body in relation to another, but it is a determination of that body itself; it is a way in which that body exists. The visual terminology employed for the relationships between planets expresses that relationship from the point of view of one of the bodies. It is the attitude or regard of the one body in relation to the other, but it belongs to that body.

The word _schema_ seems to be an attempt to express the relationship in a way that does not favor one body over the other, by reconceptualizing it as a shape or form of which each of the two planets is a constituent part, much like the three sides of a triangle that constitute

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the iota in our spelling. The English word 'zodiac', however, has never had an 'i' in it, so we have retained the conventional spelling. [RH]

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the triangle. Bear in mind that this is not an abstraction in the modern sense, but a reconceptualization of one type of concrete being (a relationship) as another type of concrete being (a qualitative form).

Thus, the word ‘aspect’ no longer contains any of the specialized optical senses, but yet comes from too specialized a semantic field to serve as the general term. We have translated σχήμα as ‘figure,’ the various visual terms by their exact English equivalents, and discarded ‘aspect’ altogether.

Oikos — The Greeks reserved the word ‘house’ (oikos) for that one of the zôidia in which each planet takes a special delight (‘rules’ in modern jargon). As far as the divisions of the zodiac which are relative to the horizon and midheaven are concerned, the Greeks simply call them ‘places’ (topoi). There is no reason to think that the Greeks were confused about these matters (as some scholars have suggested). But it is not yet clear when and if the Greek astrologers detached their concept of ‘place’ from the zôidia themselves, to have it refer to certain abstract, empty, spatial regions, or whether it was simply another way of talking about the zôidia themselves. In the midst of this uncertainty, we have no choice but to adhere to the Greek usage as rigorously as we can.

Planet Names — The Greek astrologers do not seem to have identified the astronomical bodies we call planets with the gods themselves. They almost always say “the star of (belonging to) Hermes,” “the star of Aphrodite,” etc. We have retained this usage, not yet knowing exactly how Greek astrology and Hellenistic theology were connected.

We have also kept the Greek names for the gods, thinking that it may later help keep distinct the Greek planetary meanings from those of later traditions.

There is another usage connected with the planets which we have translated literally, though it sounds strange to the modern ear. The Greeks almost never say that a certain planet is “in” a zôidion, although they often say it is “in” a place. They regularly say that it is “upon” this zôidion. This seems to be an important clue as to how the Greeks actually looked at the sky.

Moira — There is one word that we have not yet attempted to retranslate, nor could we simply transliterate it into English. It is the Greek word moira, which means that part of the zodiac which we call a ‘degree,’ but it more commonly means that portion or allotment which is one’s fate.

Moira is the standard term for that division of the zodiac in the writings of Greek astronomers. And from the frequency with which it occurs in the astronomical sections of Greek astrological writings, one might argue that moira had come to simply mean a division of the zodiac, and could be safely translated as ‘degree.’

However, Paulus’ work is too full of word play on this term, and the related vocabulary of allotment, apportionment, etc., to think that he was not constantly reflecting on its astrological meaning.

All this is totally apart from the problem that the word ‘degree’ has an entirely different semantic range than the word ‘portion.’ The Greek term seems to have none of the overtones of ‘step’ or ‘intensity’ that sound in the word ‘degree.’

We actually tried ‘portion’ in the first draft of this translation, but it seemed to cause confusion in the astronomical sections. Furthermore, it is by no means clear who or what is the recipient of this apportioning. Is it the child’s portion? The planet’s?

So we somewhat reluctantly decided to retain the translation ‘degree’ for now, contenting ourselves with drawing attention to the problem.

Apotelesmatic — The Apotelesmatics is a very common title for Greek astrological writings. The basic verb from which it derives occurs everywhere in astrological writing as an all-purpose causal term more or less interchangeable with words like ‘make’ and ‘produce.’

It is often translated as if it contained an explicit reference to astrology. However, the root meaning of the verb from which this noun derives is simply ‘to complete or make or effect something,’ especially with regard to material objects. In the Epinomis of Plato, it even describes the activity of the soul in shaping the body. The restriction of this word to astrological prognostication comes about when the stars and planets are understood as the agents bringing about change in the material or sublunar sphere.

Incidentally, the word ‘talisman’ may be derived from it.

Hóroskopes — This is the Greek term for the Ascendant, although it is not its semantic equivalent. One often hears that it means “view of the hour.” We do not know the origin of this statement, but it is clearly a
Introductory Matters
by Paulus Alexandrinus

1. Preface

Having quite thoroughly found out, my dear child Cronamon, the things that were falsely stated in the edition of the Introductory Matters prior to this one, you have exhorted us to compose another, which is lacking in none of the theorems that are conducive to the end it has in sight; and, along with forcing the ascensions back into place\(^1\) according to Ptolemy, to set out the calculations in addition to the astrological effects. This was because we have perceived these ascensions to be more serviceable, considering that Ptolemy himself established how to treat them in his “On Length of Life,” and Apollonarius advises using them in his “On Releaser and Master and Destroyer,”\(^2\) and Apollonius of Laodicea calumniate the Egyptians for having been much deceived in the ascensions of the zôidia.

2. On the Twelve Zôidia

The zodiacal circle is moved obliquely, being divided into twelve sections, which are called zôidia. A zôidion has three decans and 30 degrees, a degree having 60 minutes.

The beginning of the zodiacal circle is Aries: masculine, equinoctial, tropical, spring, house of Ares, exaltation of the Sun around the 19th degree, depression of Saturn around the 20th degree, trigon of the Sun by day, of Zeus by night. It lies in the latitude of Persia, assigned to the East Wind. It has authority over head and face as a whole. For the Egyptians, in the latitude through Alexandria, which is the third, this zôidion rises from the invisible part of the cosmos to the visible cosmos.

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\(^1\) The verb katamankazo used here commonly means to set a broken bone. The ascensional times used by Paulus in the first edition of his book were evidently from the Babylonian system, which was in fact incorrect. Paulus seems to be making a wry and self-deprecating joke about how fractured the zodiac is according to that system.

\(^2\) peri aphetou kai oikodespotou kai anairetou.
in 21:40\textsuperscript{1} times with 1:26:40 equinoctial hours. In this \textit{zőidion} is the culminating pivot\textsuperscript{2} of the original disposition of the cosmos.\textsuperscript{3}

The second \textit{zőidion} is Taurus: feminine, solid, spring, house of Aphrodite, exaltation of the Moon around the 3rd degree, depression of nothing, trigon of Aphrodite by day, of the Moon by night. It lies in the latitude of Babylonia, assigned to the South Wind. It has authority over neck and tendon. For the proposed latitude, this \textit{zőidion} climbs up from the invisible to the visible part of the cosmos in 25 times with 1:40:00 hours.

The third \textit{zőidion} is Gemini: Masculine, bicorporeal, spring, human in shape, house of Hermes, exaltation of none, hollow\textsuperscript{4} of none, trigon of Kronos by day, of Hermes by night. It lies in the latitude of Cappadocia, assigned to the West Wind. It has authority over shoulders and hands and fingers. For the proposed latitude, this \textit{zőidion} climbs up from the invisible to the visible part of the cosmos in 28:20 times with 1:53:20 equinoctial hours.

In this \textit{tri-zőidion} interval, which is called air,\textsuperscript{5} the change of the spring season is completed.

The fourth \textit{zőidion} is Cancer: feminine, tropical, summer, house of the Moon, exaltation of Zeus around the 15th degree, depression of Ares around the 28th degree, trigon of Aphrodite by day, of Ares by night. It lies in the latitude of Armenia, assigned to the North Wind. It has authority over breast and stomach. For the mentioned latitude, this \textit{zőidion} climbs up from the invisible to the visible part of the cosmos in 31:40 times with 2:6:40 equinoctial hours. In this \textit{zzoidion} is the \textit{Hőroskpheric\space{0.2em}plos\space{0.2em}of\space{0.2em}the\space{0.2em}cosmos.}\textsuperscript{6}

The fifth \textit{zzoidion} is Leo: masculine, solid, summer, house of the Sun, exaltation of none, hollow of none, trigon of the Sun by day, of Zeus by night. It lies in the latitude of Asia, assigned to the East Wind. It has authority over ribs. For the mentioned latitude, this \textit{zzoidion} climbs up from the invisible to the visible part of the cosmos in 35 times with 2:20:00 equinoctial hours.

The sixth \textit{zzoidion} is Virgo: feminine, bi-corporeal, summer, house and exaltation of Hermes around the 15th degree, depression of Aphrodite around the 27th degree, trigon of Aphrodite by day, of the Moon by night. It lies in the latitude of the Hellas and Ionia, assigned to the South Wind. It has authority over flanks and upper belly and the whole innards. This \textit{zzoidion} climbs up from the invisible to the visible part of the cosmos in 38:20 times with 2:33:20 equinoctial hours.

In this \textit{tri-zzoiodion} interval, which is called fire, the change of the summer season is completed.

The seventh \textit{zzoiodion} is Libra: masculine, equinoctial, tropical, fall, house of Aphrodite, exaltation of Kronos around the 20th degree, depression of the Sun around the 19th degree, trigon of Kronos by day, of Hermes by night. It lies in the latitude of Libya and Cyrene, assigned to the West Wind. It has authority over hip and buttocks. This \textit{zzoiodion} climbs up from the invisible to the visible part of the cosmos in 38:20 times with 2:33:20 equinoctial hours. In this \textit{zzoiodion} is the subterraneous pivot of the cosmos.

The eighth \textit{zzoiodion} is Scorpio: feminine, solid, fall, house of Ares, exaltation of none, hollow of the Moon around the 3rd degree, trigon of Aphrodite by day, of Ares by night. It lies in the climate of Italy, assigned to the North Wind. It has authority over genitals, bladder, and groin. This \textit{zzoiodion} climbs up from the invisible to the visible part of the cosmos in 35 times with 2:20:00 equinoctial hours.

The ninth \textit{zzoiodion} is Sagittarius: masculine, bicorporeal, fall, house of Zeus, exaltation of none, hollow of none, trigon of the Sun by day, of Zeus by night. It lies in the latitude of Cilicia and Crete, assigned to the East Wind. It has authority over thighs. For the latitude mentioned,
this *zōidion* climbs up from the invisible to the visible part of the cosmos in 31:40 times with 2:6:40 equinoctial hours.

In this *tri-zōidion* interval, which is called earth, the change of the fall season is completed.

The tenth *zōidion* is Capricorn: feminine, tropical, winter, house of Kronos, exaltation of Ares around the 28th degree, depression of Zeus around the 15th degree, trigon of Aphrodite by day, of the Moon by night. It lies in the latitude of Syria, assigned to the South Wind. It has authority over knees. This *zōidion* climbs from the invisible to the visible part of the cosmos in 28:20 times with 1:53:20 equinoctial hours. It is the setting pivot of the cosmos.

The eleventh *zōidion* is Aquarius: masculine, solid, winter, house of Kronos, exaltation of none, hollow of none, trigon of Kronos by day, Hermes by night. It lies in the latitude of Egypt, assigned to the West Wind. It has authority over legs [knee to ankle]. This *zōidion* climbs up from the invisible to the visible part of the cosmos in 25 times with 1:40:00 equinoctial hours.

The twelfth *zōidion* is Pisces: feminine, biciporeal, winter, house of Zeus, exaltation of Aphrodite around the 27th degree, depression of Hermes around the 15th degree, trigon of Aphrodite by day, Ares by night. It lies in the latitude of the Red Sea and the region of India, assigned to the North Wind. It has authority over the sole of the foot and foot. It climbs up from the invisible to the visible part of the cosmos in 21:40 times with 1:26:40 equinoctial hours.

In this *tri-zōidion* interval, which is called water, the change of the winter season is completed.

Let the twelve *zōidia* be described in some such way [as above] for the exposition of them one at a time, but let them be set out as follows for conceiving them in groups.

Masculine *zōidia* are these: Aries, Gemini, Leo, Libra, Sagittarius, Aquarius. The remainder are feminine: Taurus, Cancer, Virgo, Scorpio, Capricorn, Pisces. And generally speaking, as many *zōidia* as receive an odd number starting from Aries as the first, let them be conceived of as masculine; as many as receive an even number, let them be conceived as feminine.

Tropical *zōidia* are Aries, Cancer, Libra, Capricorn, with Aries and Libra being equinoctial. The solid signs are equal in number to these, being Taurus, Leo, Scorpio, Aquarius. And the biciporeals also happen to be equal in number to these, being Gemini, Virgo, Sagittarius, Pisces.

And to speak of them as groups, as many *zōidia* as stand apart by fours, these receive the same nature of *zōidia*.

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

Exaltations: Aries of the Sun, Taurus of the Moon, Cancer of Zeus, Virgo of Hermes, Libra of Kronos, Capricorn of Ares, Pisces of Aphrodite. *Zōidia* which stand apart from these by seven *zōidia* happen to be the depressions of these same.

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

The first trigon was associated with the East Wind, the second with the South, the third with the West, and the fourth with the North.

The *zōidia* have a special feeling for these regions: Aries for Persia, Taurus for Babylonia, Gemini for Cappadocia, Cancer for Armenia, Leo for Asia, Virgo for Hellas, Libra for Libya, Scorpio for Italy, Sagittarius for Crete, with Capricorn apportioned to Syria, Aquarius allotted Egypt, and Pisces associated with the region of India.

Of the human parts Aries appropriates the head; Taurus has authority over the neck; Gemini is like the shoulders; with Cancer having been allotted the breast; Leo has gotten the stomach and the ribs; Virgo the lower bowels; Libra is master of the buttocks; Scorpio has gotten the genitals; Sagittarius the thighs; Capricorn the knees, Aquarius the legs; Pisces the feet.2

Each of these *zōidia* ascends for Egypt in the third latitude, which

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1 *prosokeio*.

2 The preceding two paragraphs introduce a whole medley of terms for expressing the idea of allotment. These will be used often in the rest of the treatise. The terms are: *lanchanō* (obtain by lot); *apomenō* (apportion); *prosokeio* (associate with); *aikeio* (appropriate); *klēroio* (sort). *Apomenio* (assign) was used earlier in the assignment of the winds.

We should not be too quick to think that they are merely synonyms to relieve tedium. It is possible that each term was chosen because of the nature of the *zōidion*, itself.
is through Alexandria: Aries and Pisces in 1:26:40 hours and 21:40
times; Taurus and Aquarius in 1:40:00 hours and 25 times; Gemini and
Capricorn in 1:53:20 hours and 28:20 times; Cancer and Sagittarius in
2:6:40 hours and 31:40 times; Leo and Scorpio in 2:20:00 hours and 35
times; Virgo and Libra in 2:33:20 hours and 38:20 times.¹

3. Concerning the Bounds Which the Five Wandering Stars Have
Been Allotted in the Twelve Zöidia

Of the 30 degrees of the zöidia, the lengths which are distributed to the
five planets are called bounds.² Bounds are not dealt out to the Sun and
Moon. Instead, they divide up even their own houses among the five
planets. For just as a star takes delight in the zöidia of its trigon, or
in its house and its exaltation, so also does it take delight in its proper
bounds in each zöidia. And they have the order that is recorded next in
the canonical exposition.

¹ In the original, Paulus expresses these ascensional times and numbers in
an earlier, non-sexagesimal system, in which 1:26:40 is expressed as 1,39°,
meaning 1 hour, a 3rd part of an hour (20'), a 9th part of an hour (00:06:40).
² horia. The singular horizon is the diminutive of horos, an important Greek
word meaning bound, and as a special case, definition. The traditional English
translation is 'terms', from termini, which was a good translation into Latin. But
because of nominalistem tendencies, our word 'term' regularly refers to the word
itself and not to the thing defined. Therefore, we think the word 'bounds' is a
better translation.

It is clear from what follows that the plural horia does not here mean the
two bounds that separate one set of degrees from the adjacent ones, but rather
the collection of individual degrees making up the length, each degree being
considered as a single horizon.

³ chairé. The Greek here does not say that the planet takes delight when
it is within its bounds (or house, etc), but takes delight in its bounds. (There is
no preposition accompanying chairé.) Elsewhere in the book, this formulation
is altered slightly (with the addition of the preposition en,) and consequently
becomes ambiguous.

Exposition of Bounds
for the Zöidia and Stars

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For, by means of these bounds, the Egyptian wise men formed a judgment
about the determination¹ concerning rulership, from which the

¹ This is an important and highly charged sentence. It contains three separate
words that contain the idea of bound or limitation, all interacting in
some type of argument or inference. We have already discussed horizon itself
in note 2 above. Tekmairomai means to fix by a bound or marker, as well as
to judge by marks or signs. In addition to this, the word logos itself has the
meaning of definition in the sense of delimitation (Cf. Plato’s Sophist, 262d.)
Forming a judgment by means of signs is an act of inference. But exactly
how is this inference thought of? The primitive meaning of tekmairos is to
determination concerning the years of life is established. For by proportion, the number of bounds is exactly suited to the filling up of the 360 degrees of the zōion-bearing circle, with the quantity of bounds that each of the stars was allotted by zōidion giving the final years of life: for example, for Kronos 57 years; for Zeus, 79 years; for Ares, 66 years; for Aphrodite, 82 years; for Hermes, 76 years. We also made a canon of the quantity of bounds that the stars have in the whole zodiacal circle.

Someone will ask the reason why the Sun and the Moon became alienated from the mastership of the bounds. To which one must respond thus: that they are the rulers of one's all, and, since they are actually kings of wholes, they have taken the authority over the whole [length of life] for their rulership. For if at birth the Sun obtains as its lot the argument concerning the years of life, and being well positioned, is found to have dealings in terms of rulership, it gives 120 as the final fix by a bound or marker. A bound so fixed is called a tekmar, and is a sign or marker to other people. The diminutive tekmerion often has the sense of a sure sign or proof of something. In forming a judgment from signs, it appears as if the signs retain the primitive sense of bound markers, and these signs (so understood) in some way confine or delimit some other matter; they put their mark upon it, so to speak.

To connect this exegesis with Paulus' own statement, we need only note that the word horion is a synonym for both a tekmar and a tekmerion, while the logos concerning length of life is the matter that is determined by means of these horia.

Conceptualizing judgment and inference as an act of bounding, delimitation, or determination may sound strange to the modern reader, but it is intrinsic to classical Greek thought. Not only is a logos a peras (another Greek term meaning limit or extremity), but a syllogism (syllogismos) draws a conclusion (sumperasmos) from certain premises, which are themselves logos, and may even be definitions (hora).

As a matter of fact, Aristotle himself connects the word tekmar with peras, and considers a tekmerion to be a special case of a sign (semeion), which he regards as a kind of rhetorical syllogism. (Cf. Rhetoric, 1357b 10)

Might this sentence of Paulus be the trace of a more ancient inferential tradition from which the rhetorical/logical tradition was later developed? And might it not have left its mark upon the deepest understanding of logic and inference in the West?

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1. sunistemisi.

years of life. And if the Moon, having dealings in the fashion set out, is found for the argument concerning years of life, it gives 108 as the final years of life.

4. Concerning the Faces Which the Seven Stars Possess in the Twelve Zōidia in Respect of the Decans

As for the faces of the seven stars from the decanic shaping by zōidion, in which they delight just as they do at their own dwellings, it will be necessary to treat them in the order of the seven-zoned sphere, by

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1. Since the Sun and Moon have jurisdiction over wholes (see chapter 6), they give the maximum number of years for day and night births respectively. According to Pliny, this was often associated with the longest rising time that a quadrant of the ecliptic could have for a given latitude, converting the degrees of right ascension to years. Since the planets only have jurisdictions over subregions or parts of the ecliptic quadrant, they evidently make for fewer years.

2. prosopos. A common Greek word for face, visage, countenance, etc. By development, it can also mean mask (cf. Latin word persona) or person. Note that this word possesses the same image/identity ambiguity as does zoidion.

3. dekanos. In ordinary language this word referred to the person responsible for ten of something (cf. Latin decurio), often a policeman in some supervisory post. In an astrological context, then, it refers to the 36 deities each of whom was responsible for ten degrees of a zoidion. Excerpt VI of the Corpus Hermeticum discusses the activity of these deities in considerable detail, and gives them a rank above the planets and the stars in the zodiac. Elsewhere in Greek astrological material they are associated with the paranastellonta, the constellations co-rising with these ten-degree divisions of the zoidia. Sometimes, however, it seems as if the astrological texts are referring to the group of ten degrees itself and not the deities responsible for it. This is why the title of this chapter might also be translated "Concerning the Faces Which the Seven Stars Occupy down upon the Decans in the Twelve Zōidia."

4. diamorphosis. The word means to give shape to something, as the soul does to the body, or the sculptor his stone.

5. See chapter 21.
means of which the star going about and executing¹ is apprehended. We must start from Aries and for each zōidion count by 10 degrees at a time up to the star in question—I mean, we must always give the first decan to Ares, the second to the Sun according to the order of going about and executing, the third to Aphrodite. Then, one must next give the first decan upon Taurus to the star of Hermes, then to the Moon, then to Kronos. Upon Gemini, the first decan to Zeus, the second to Ares, the third to the Sun, and so forth for the remainder, in accordance with the number of the seven-zoned sphere. For the purpose of quickly finding the face of the star in question, we also made the canonical exposition of them recorded below.

Faces of the Zōidia

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5. Concerning the Zōidion's Monomoirai, over Which the Seven Stars Have Mastery

As for the monomoirai² of the stars, one must treat it as following the order of the seven-zoned sphere, the first degree being reckoned to the account of that star whose zōidion it is, the second degree to the star after it in the order of the seven-zoned sphere, and so forth in succession, until you come down to the degree which the star occupies (including the minutes all together as one degree).

We have also arranged a canonical diagram of these.

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¹ Monomoirai is a complex word and reflects the ambiguity inherent in moira at yet a higher level. Where moira comes from meirōmai and means a part or degree (see general note), moiraō was a verb formed from moira itself after it had evidently begun to lose its abstract verbal force (still in our word 'portion'); it meant to portion out or apportion. Moiria is an abstract noun formed from the latter, and means apportionment. Monomoirai, then, could mean either what was already apportioned or distributed to the individual degrees, or the act of apportioning or distributing to individual degrees.

Thus, from the present context alone, it is not clear is whether the stars have mastery over the act of apportioning itself, or over what has been already apportioned to the individual degrees. [Additional by RH] Subsequent astrological practice suggests that it is probably the latter.

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6. Concerning the Sect of the Two Lights

Since one's all 1 is administered throughout 2 from the Sun and Moon, and no being in the cosmos is born apart from the mastership of these stars, it is necessary to teach what the solar as well as the lunar sect 3 has been allotted, and that all things unite through these. The Sun, then, was allotted the day and the morning rising and the masculine zôidia, and it has the stars of Kronos and Zeus as spear-bearers. 4 The Moon was allotted the night and evening rising and the feminine zôidia, and has the stars of Ares and Aphrodite as spear-bearers. Hermes, true to its common nature, rejoices both with the Sun at morning rising, and with

1. Ta hola, one's all, picks up the theme from chapter 3 that the Sun and the Moon have to do with wholes: day and night, masculine and feminine.

2. dioikêo. Yet another verb formed from the word for house, which properly means to manage household affairs.

3. hairesis, which means acquisition, choice, sect. 'Sect' has been the traditional translation. The related Greek word diairesis means a taking apart or cleaving in twain. This clearly seems to be the context of the present discussion. However, unlike the English word 'division,' the Greek word diairesis refers primarily to the division itself, and not to the resulting parts. Hairesis here may have been chosen to refer to the parts resulting from such a 'division.' But the English word division nicely picks this up.

To see that there was still some consciousness of its root meanings, see the plays on this word at end of chapter 34, in what appears to be a direct quote from Hermes Tresmegistos.

4. The phrase 'spear bearer' is a literal translation of the Greek doruphoros. Some translators, most notably, Ashmnd in his translation of Ptolemy, have simply Anglicized it 'doryphory.' Others have translated it into the Latin Satellitium. The meaning of the Latin is close to doruphoros but it is not really a translation into English. It is our opinion that the translation into the phrase 'spear bearer' is much more useful because it contains the vivid image of a king (the Sun) or a Queen (the Moon) being attended to by guards. Also the king's guards in a procession can always be seen before the king himself. The reader should note that the spear bearers of the Sun are conceived of as coming before the king, i.e. in the degrees preceding, while those of the Moon follow it. Also the spear bearers of the Sun can precede the Sun by much more than those of the Moon can follow it.

A similar teaching can be found in Ptolemy's Tetrabiblos, Book III, chapter 5. [RH]
the Moon at evening rising. For this star, having been allotted a
common nature, seems to be good with the benefic stars and mean1 with
the destructive ones. Benefic stars are the stars of Zeus and Aphrodite.
Malefic ones are the stars of Kronos and Ares, the star of Kronos
having an excessively cold nature, that of Ares being much too fiery.
Hermes actually has a common nature. The Sun, Kronos, and Zeus
rejoice at daytime births, if they have dealings in the masculine zôidia
in good places, especially when Kronos and Zeus are undergoing
morning risings. The Moon, Ares, and Aphrodite rejoice at nocturnal
births if they rise in the evening and if they occupy feminine zôidia, the
other two stars being assigned as spear-bearers of the Moon.

7. Concerning Quadrants

The first quadrant,2 that from the degree marking the birth-hour to the
culminating degree, is masculine. This same quadrant is also rising, and
is called easterly. It signifies the first age—1 mean youth. The second
quadrant, from the culminating degree to the setting degree, has dealings
with the feminine. It is southerly and noon-tide. It signifies the age after
youth, which is middle-age. The third quadrant, from the setting degree
to the subterraneous degree, happens to be masculine, is thought of in
terms of setting, and called westerly. It signifies old-age. The fourth
quadrant, from the subterraneous degree to the degree marking the
birth-hour, is feminine and northerly, and it signifies elderly age until
the end at death.

For knowing what has been said by following the sequence of the
four pivots, the quadrants are as follows: From the degree marking the
birth-hour up to the subterraneous degree is the quadrant toward the
North. From the subterraneous degree up to the setting degree is the
quadrant toward the West. From the setting degree up to the culminating
degree is the quadrant toward the noon-place, which means the
regions toward the South. And from the culminating degree to the
degree marking the birth-hour is the quadrant toward the East, which
means the regions toward the orient.

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1 We would expect the word 'bad' (kakos) here in opposition to 'good'
(ágathos). It is significant that Paulus shifts to phaulos, which means 'common'
in the sense of 'vulgar' or 'base.' This makes us consider the word 'good' all
over again. In the Platonic tradition, the One itself, which is the principle of
sameness and commonality, is identified with the idea of the Good. Thus, the
common nature of Hermes may manifest in two ways, depending upon whether
it is configured with benefits or malefics. With benefits it is common in the
good sense of unity; with malefics it is common in the debased or promiscuous
sense of common to all.

Thus for Paulus at least, Hermes does merely take on the benefic or
malefic character of the other planets, as seems to be the case in modern
astrology. It is not just neutral. Its common character is not in relation to the
other planets, but lies in its very nature. Compare the Latin words communis
from which comes our 'common' as opposed to 'vulgaris' from which comes
our 'vulgar.'

2 tetramorion. Literally, a fourth-part.
3 sēmainō. It could also mean 'gives signs for.'
8. Concerning the Ζώιδια that See One Another

The zōidia that see one another are as follows: Gemini looks at Leo, and Leo perceives Gemini. Taurus looks at Virgo, Aries looks at Libra (by induction); Scorpio looks at Pisces, being looked at by them, Aquarius perceives Sagittarius, and Sagittarius looks at Aquarius. The

---

1 The relationship of signs that see one another is close to the later idea of anticlinia and perhaps the logic of it is the same. Ptolemy in Book I, chapt. xvii (Ashmonean trans. Proclus paraphrase) says the following:

Any two signs, equally distant from either tropical sign, are equal to each other in power, because the Sun, when present in one, makes day and night, and the divisions of time, respectively equal in duration to those which he produces when present in the other. Such signs are also said to behold each other, as well for the foregoing reasons, as because each of them rises from one and the same part of the horizon, and sets in one and the same part.

However, if this is a relationship of anticlinia, then the matching of signs the way it is done in Paulus, and in Ptolemy as well, requires that the solstice points be in the middle of the signs of Cancer and Capricorn, not at the beginning. If they were at 0°, then Cancer would equal in power with Gemini, etc. Is this perhaps a relic of the time when the vernal equinoctial point was defined as 15° of Aries rather than 0°. [RH]

2 blepō. To see in the general sense of having the power of sight. As is evident from what follows, this basic power includes both the ability to look at something (blepō in a restricted sense), and the ability to perceive something (horaō in its basic sense). Compare the next chapter in which the signs that hear one another are articulated into those that command, and those that obey.

3 blepō in the restricted sense of looking at. Notice that this verb is used when the seeing is directed forward in the order of the zōidia.

4 horaō. To see in the sense of perceiving or being aware of. Notice that this verb is used when the seeing is directed backward in the order of the zōidia, except for the pair Scorpio, Pisces (see next page, note 6 below).

5 Since Aries and Libra are 180 degrees apart, it would seem to be an arbitrary matter which is taken to be ahead and which behind in the order of the zōidia. Thus, the pattern must be filled in by induction.

6 This verb is not horaō as would initially be expected from the pattern, but is the passive voice of blepō. It may be that the passive meaning of blepō begins to blend with the meaning of horaō.

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1 Compare horaō and blepō to epitheoreō and aktinoballō, whose usage similarly depends on the order of the zōidia. These distinctions may be due to Greek optical theory, in which there is a visual ray proceeding from the eye, but there are also rays coming from the body being viewed. They are both involved in the power of seeing—blepō in its most basic sense.
9. Concerning Commanding and Obeying Ζῳδία

The commanding Ζῳδία have this order. Taurus commands Pisces, while Pisces obeys it; Gemini commands Aquarius, Cancer Capricorn, Leo Sagittarius, Virgo Scorpio. The Ζῳδία which hear each other dispose well for flight of fugitives and for going abroad, for accusations and tidings at the same time, when the Moon is brought by counterpassage into relation with Hermes or the benefic stars, whether at a birth, or at such and such a commencement of the things that are examined in relation to this part.

1 This doctrine also appears in Ptolemy. Book I, chapt. xvii (Ashmnd trans., Proclus paraphrase).

Any two signs configured with each other at an equal distance from the same, or from either equinoxial point, are termed commanding and obeying, because the ascensional and descensional times of the one are equal to those of the other, and both describe equal parallels.

The signs in the summer semicircle are commanding; those in the winter semicircle, obeying: for, when the Sun is present in the former, he makes the day longer than the night; and, when in the latter, he produces the contrary effect.

Notice here, however, that unlike the previous section, Ptolemy makes the vernal point the axis, while Paulus makes the whole Ζῳδίων of Aries the axis. Again Paulus seems to be following an older convention. [RH]

2 prosp. Although the basic root of this verb does not immediately have anything to do with sound, but rather with the idea of ordering or arranging, it is certainly true that one commands by giving spoken orders.

3 hupokao. This word comes from the root which means to hear (akou) by the addition of a prepositional prefix meaning under. Notice that it is the Ζῳδία in the lower hemisphere of the zodiac that obey.

4 akou. It would seem that commanding and obeying Ζῳδία are known together as signs that hear one another, just as the looking and perceiving Ζῳδία are collectively known as the Ζῳδία that see one another (see the preceding chapter). In each case there is an active and a passive component.

5 parados. This word generally means to pass by or transit. Here it evidently means to pass by in opposite directions while in opposite hemispheres; thus, to be in commanding and obeying Ζῳδία.

6 katable. 10. Concerning Triangles, Hexagons, Squares, and Diameters as Figures

Since the zodiacal circle is in fact an assembly of 360 degrees, the side of a triangle is formed on the one hand from 5 Ζῳδία, on the other hand from 120 degrees; 1 for when the 120 degrees are tripled they exactly

1 The two ways of describing each figure are coordinated by the Greek particles men, de, which indicates that these are alternative ways of understanding the figures, not equivalent ways. In fact, the first probably refers to the older, zodiacal or "platic" definition of these figures in which the Ζῳδία
total the 360 degrees of the circle of ᾶοίδια. The side of a hexagon is formed on the one hand from 3 ᾶοίδια, on the other from 60 degrees; for here too, when the 60 degrees are sextupled they exactly total the 360 degrees of the zodiacal circle. The side of a square is formed on the one hand from 4 ᾶοίδια, on the other from 90 degrees; for when the 90 degrees are quadrupled, they exactly total the 360 degrees of the zodiacal circle. The side of the diameter is formed on the one hand from 7 ᾶοίδια, on the other from 180 degrees, which, being doubled, exactly total the 360 degrees of the zodiacal circle.

The side of a triangle is harmonious and without harm. That of a square becomes disharmonious and irregular in relation to the fulfillment of the effects. That of the hexagon, if it should be found in those ᾶοίδια which hear or see one another, has the power of the triangle, the hexagonal three-ᾱοίδια being half of the ᾶοίδια of the triangle. The side [sic!] of the diameter makes for a contrary, opposed, and irregular result. Of those stars which are configured with regard to one and the same place of the very same ᾶοίδιον, let their presence together be conceived as harmonious and productive in relation to each of the effects, and let it be conceived as like in power to the side of the triangle.

But those ᾶοίδια which are separated by intervals other than these are called averted and unconnected.

\[ \times = \triangle \]

themselves are said to have a figural relationship, while the second refers to the geometrical definition in terms of an exact number of degrees. Notice that the counting of ᾶοίδια is from the first ᾶοίδιον.

1 apotelesma. That is, the astrological effects. See the translator's general note at beginning of treatise.

2 apostróphē. Literally, turned away.

3 anastēsēs. Inconjunct is the usual translation for this word, but in English it sounds as if it is only negating the conjunction relationship, whereas the meaning here is without any of the described figural relationships.

11. Concerning ᾶοίδια Unconnected to Each Other

The position of ᾶοίδια which are unconnected to each other is at a numerical interval of two, six, eight, and twelve. And those ᾶοίδια taken in relation to some such numerical interval are also said to be averted from one another. The stars being found in these ᾶοίδια, then, become disharmonious. And sometimes they bring about enmities and factionalisms, other times separations and exiles when such a stance is adopted.
by all, whether by parents toward children, by brothers, by man and wife, by an association, by slaves and masters, and by all such like. 1

12. Concerning Those Ζῳδία in Aversion and in Sympathy to Each Other 2

The twelfth parts in aversion and unsympathetic to one another become sympathetic through like-engirdling 3 and through ascending in the same times. Like-engirdling is whenever the Ζῳδία happen to be of the same star. Equal ascension is whenever the Ζῳδία ascend in equal hours from the invisible to the visible. The intervals of the like-engirdling Ζῳδία, in accordance with the count of the unconnected Ζῳδία, are as follows: Aries to Scorpio, Scorpio to Aries; Taurus to Libra and Libra to Taurus; Capricorn to Aquarius and Aquarius to Capricorn. Of the equally ascending Ζῳδία, the arrangements are these: Aries to Pisces, Gemini to Capricorn, Cancer to Sagittarius, Virgo to Libra; for they are present at 2, 6, 8, and 12 Ζῳδία from one another. Those Ζῳδία which are neighbors to each other also have a sympathy for each other that is exactly like those which are arranged in accordance with the same

1 Whereas unconnected Ζῳδία have no connection at all, Ζῳδία in aversion would seem to be avoiding one another, which is a kind of negative connection. We might combine these two ideas into the notion of 'disjunction.' This helps to distinguish the special character of these relationships from that of opposites. According to the previous chapter, the opposition or diastematic figure has to do with contraries and conflicts. But according to main line of Greek thought, contraries generally belong to the same genus and can interact with one another, as hot and cold, wet and dry. We might say that they must be turned toward one another in order to be in strife, and may even be attracted to one another. However, the Ζῳδία in aversion, though unconnected in any kind of generic relationship, are turned away from one another in a kind of repulsion.

2 Here we see exceptions to the disjunct relationship. Although we have no clearly worked out examples, thus far, it would appear that aspects between planets in these relationships might be possible. [RH]

3 homoζωνία. The planets are here thought of as being engirdled by certain zones of the zodiac, that is, certain Ζῳδία. Certain other deities were called αξίων, meaning that they were not confined to any local region.

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1 sunoikouria. Cancer and Leo are the neighboring Ζῳδία, which do not have the same house-master, but they have the same sympathy for each other as those that do.

2 epideixis. Literally, handiness or dexterity; metaphorically, cleverness or tact. The lexicon also gives 'position on the right' as a meaning (the root being dexitios), and cites this passage in Paulus. If there is some reference to right-side in this passage, it is subordinate to the idea that sympathetic Ζῳδία are more likely to exhibit a certain tact in their dealings toward one another, increasing the chances that a certain effect will actually be brought about.

3 This last phrase looks forward to the next chapter.

4 theoria. [Additional by RH] In Hindu astrology, aspect relationships between signs are said to have a full glance, or a half glance, or three-quarters glance. Although 'glance' might not be the most appropriate English word to use here, it is clear that the word theoria, and the original Sanskrit term are conceptually related. 'Aspect,' itself is a word of vision in Latin. See page ix in the introductory section.
selves ordered by tact and by superiority. As for those zôidia which are equally ascending but also figured, Leo will have more power in relation to Scorpio, and Aquarius in relation to Taurus. For, the zôidia which are neighbors in accordance with like-engirdling will have a power exactly equal to those zôidia that have made a configuration.

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1 That is, sympathetic zôidia. See note 2 on page 23 for a discussion of the word 'tact.'

2 kathuperterēsis. This word, like epidexitēs which has a connotation of being in the right, has the connotation of being in a position above. The exact sense is not clear.
14. Concerning the Phases Which the Five Stars Make in Relation to the Sun

The wandering stars make phases in relation to the Sun, sometimes morning risings and evening settings, other times evening risings and morning settings,¹ as they are born along in their course to first and second station. For this reason, they sometimes become subtractive in numbers ² and acronyical, and other times they are taken to be additive in numbers.² And when the stars happen to be at morning rising, let them be conceived to be active and effective from youth in relation to their specific effects.³ And at evening rising and for advancing times⁴ they are effective in their specific effects. When making morning or evening settings, or when retracing their path, or when declining, their productions are ineffectual, unavailing, and insignificant.

The stars become morning risers whenever they are separated from the Sun by 15 degrees in the preceding degrees, or even in the preceding zodiac; this lasts until, in the course of their motion, they are both the evening and morning, and also helically set in both the morning and evening, depending upon whether they are morning or evening stars. The superior planets, Ares, Zeus, and Kronos, heliacally rise only in the morning and set only in the evening. Interestingly enough the Greek scholia #20-22 address the same ambiguity which tells us that the lack of clarity exists not only for those reading this passage in translation but also for those who read it in Greek. [RH]

¹ This phrase and its corresponding opposite ‘additive in numbers’ caused some problems at first. Our first interpretation was that ‘subtractive in numbers’ meant retrograde motion, and ‘additive in numbers’ meant direct in motion, and it is still possible that some authors may have intended to restrict these phrases to that usage. However, it has quickly become apparent to us that this interpretation could not be correct in most cases because these two expressions were also applied to the Moon which is never retrograde. It is now clear that these two expressions refer to a planet’s being faster or slower than average in its daily motion, ‘subtractive in numbers’ being slower, and ‘additive in numbers’ being faster. The reason for the form of these phrases is as follows:

In all Greek systems of planetary motion the planets were conceived as moving according to perfectly circular motions. Of these there were always at least two, a dominant one that accounted for the planet’s major period of revolution, and a lesser one that caused the planets to move retrograde, or in the case of the Moon, caused it to slow down or to speed up. This second circular motion added its angular motion to that of the first circle when the two circles carried the body in the same direction, or subtracted its angular motion from that of the first circle when the two circles moved in opposite directions. [RH]

² See page 27, note 1. [RH]
³ apotelesmata.
⁴ Variant on phrase ‘additive in numbers’. See page 27, note 1. [RH]
found to move into a right hand triangle with it. They are evening risers whenever they are separated from the Sun by the said 15 degrees in the succeeding degrees, or even in the succeeding zöidia, up until they should be found in a left hand triangle with it. When they have had an interval in relation to the Sun within the said 15 degrees, being present in the degrees pre-ascending the Sun, they make a morning setting; in the degrees post-ascending it, an evening one. They become conjunct, whenever they happen to be in the same degree of the same zöidion as the Sun, not being 59 minutes apart from it, more or less. The stars become more ineffectual and unavailing in relation to their specific effects, whenever one of them is within a distance of 9 degrees from the Sun, whether it should occur at morning or evening setting.

We will make use of an illustration in order to conceive the aforesaid more easily. Let it be the case that the Sun is in the 17th degree of Pisces, while the star of Zeus is in the 2nd degree of the same zöidion, and Kronos is upon the 26th degree of Pisces. We say that the star of Zeus is morning rising, because it already had dealings with the Sun in the preceding 15 degrees, while Kronos is evening setting, because it did not stand apart from the Sun the said 15 degrees in the succeeding degrees.

In order to make what we have said quite clear, the degrees and zöidia preceding the Sun up until the side of the triangle in the degrees pre-ascending the Sun and on the right-hand side of it have dealings in the morning. The degrees and zöidia succeeding the Sun up until the side of the triangle in the degrees post-ascending the Sun and on the left-hand side of it maintain their regard in the evening.

And those of the stars which become spear-bearers for the Sun are in the degrees and zöidia preceding the Sun, up until the side of the triangle. The spear-bearers for the Moon have prepared the degrees succeeding it, up until the next zöidion.

Then, those of the stars which become spear-bearers for the Sun are actually more active and stronger, whenever they are found as morning risers in the same zöidion as the Sun, having dealings in advantageous places of the birth, being of the sect of the Sun or actually being its house-stewards. Let those for the Moon be conceived as more effective and more active in the same fashion.

15. Concerning Stations

The stations of the stars are different and they do not arise the same. The stars of Kronos, of Zeus, and of Ares make their first station when they are distant from the Sun by more or less than 120 degrees and appear in a right hand triangle, and as they are moving more slowly they pivot around at about that same degree until they become subtractive in numbers by retrograding, (their first station changing to the subtraction of numbers, the second to addition). And generally, the aforesaid three planets become subtractive in numbers, whenever they are 6 or 7 or 8 zöidia distant from the Sun. And when they appear opposite it, within 180 degrees, which is 7 zöidia, they have the acronyical phase from the solar ray, and as they continue to go back they are subtracting in numbers even more, and they appear to be greater in their circumference by taking the transparent light from the ray of the Sun.

The second station of the aforesaid stars comes about whenever they are distant from the ray of the Sun by more or less than 120 degrees in the succeeding part of the zodiac making a left hand triangle with the Sun. and as they begin go forward, becoming additive in numbers, they move even faster at this figure.

Whence they have properly been called stations. The first, then, from the stars' having come to a stand and retracing their steps by subtracting in numbers was called the subtractive station. The second, from the stars' having come to a stand and adding in numbers for a faster motion, was called the additive station. The stars are called acronyical when they happen to be at the diameter of the Sun, rising with its setting.

Only the star of Ares moves anomalously when it is about to

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1 In this passage, rising and setting evidently refer to the planets' appearance from the glare of the Sun and its disappearance within that glare. In Ptolemy and others, evening rising and setting have to do with the planets' literally rising in the east as the Sun sets in the west and vice versa.

2 That is, combat, although the value is a bit different. [RH]

3 ischousin tén theorían.
station. It makes its first anomaly, when, being morning rising, it stands apart from the Sun by 82 degrees as it is being carried to its first station. The second, whenever it appears as evening rising, standing apart from the Sun by the same 82 degrees as it is being carried from its second station and has become additive in numbers.¹

¹ Neugebauer has the following passage in his History of Ancient Mathematical Astronomy, p. 792.

Mainly in astrological contexts one can find references to a special “phase” of Mars called the “90-day anomaly” or similar, variously related to the stations of the planet or its elongation with respect to the Sun. What all this means becomes intelligible thanks to a passage in Pliny in which he says that Mars is sensitive to the rays of the sun at 90°elongation, called “primus et secundus nonagensarius,” and that the planet remains six months in the same sign when “stationary” (stationalis).

The latter remark contains the key to all the passages considered here. If Θ represents the exact opposition of the planet then there exist two neighboring points, Θ’ and Θ”, of equal longitude . . . The time interval between Θ’ and Θ” is very nearly six months and for this interval the longitude of the planet remains well within ±15°, i.e. within “the same sign.” Since the elongation of the planet from the sun at Θ is per definitionem 180° the elongation near Θ and Θ”, 90 days earlier and later, is ±90° since the sun moves 90° in 90 days. Hence the “stationary” interval of Mars is limited by the quadratures, a situation of obvious appeal to astrological speculation . . .

In later sources [Paulus is specifically cited—RH] we find Pliny’s quadratures replaced by elongations of 82°. In effect this means introducing as boundaries of the “stationary” intervals points before Θ” and after Θ”, hence to shorten somewhat the section of linear motion. The origin of the parameter 8°=90°-82° is probably to be related to the elongation required for the first and last visibility of Mars . . .

We would like to offer an additional explanation for the change from 90° to 82°. It may be that Paulus and others are not really concerned with Θ, Θ’ and Θ” as is Neugebauer, but with the entry of Mars into the arc range of the retrograde motion, known as “retrograde arc” in modern astrology. In other words we are concerned not with Mars’ transit over the longitude of the upcoming opposition, Neugebauer’s Θ, but with Mars’ direct transit over the degree of the upcoming direct station and the later transit of Mars direct in longitude over the place of the previous retrograde station. Actual investigation shows that the elongation of Mars from the Sun at these times is highly variable but comes at times very close to Paulus’ figure of 82° and is quite often less than 90°. Paulus’ 82° could well represent the minimum elongation of Mars required for much slower movement of Mars near stations that causes it to remain within less than a 30° span. [RH]

They are called anomalies, because the star moves anomalously when it comes into these figures. Every time this star makes either its first or its second anomaly, whenever it should scrutinize the Sun, it lays waste the paternal surplus and brings ruin to the father himself. In addition to these, it becomes a cause of injury and suffering, especially concerning the eyes, or madness. The sufferings are concerned with the father, or else the birth itself. For if the Sun is succored by benefics—for example, Zeus or the Moon—by being figured with them, or if it is upon a pivot, or in benefic places, the father is unharmed, and one will turn his attention to the birth itself for the harm, and consider the eyes and the intellect,² for the Sun is the ruler of these. If the Sun is afflicted while the Hóroskopen is succored, the father is destroyed, for the Sun is the analogue of the father, the Hóroskopen of the child. And the Moon, when it is suffering, makes for the same things concerning the mother.³

The star of Aphrodite and the star of Hermes have a different change over in the motion of the stations, for, the first station for the stars of these two comes about in different degrees. The one stations, whenever it should be distant from the Sun by 48 degrees in the succeeding part of the zodiac. For then, after making the motion slower, it begins to retrace its steps and subtract in numbers, until, after becoming conjunct with the Sun, it will arrive at its morning rising. And it will make its second station when it is distant from the Sun by the same 48 degrees.

The star of Hermes makes its first station whenever it should be distant from the Sun by 22 degrees in the succeeding zódion. Then,
after making its motion slower, it will similarly begin to retrace its steps, until, after becoming conjunct with the Sun, it will arrive at its morning rising, and makes its second station the same 22 degrees distant from the Sun. The star of Aphrodite is not apart from the Sun by more than two zoïdias, while the star of Hermes is up to one sign apart. The Handy Tables of Claudius Ptolemy will set out the precise values of these.

16. Concerning the Figures that the Moon Makes with the Sun

The figures of the Moon, which are called phases, are ten: Conjunction, Coming Forth, Rising, Crescent, Half, Doubly Convex, Whole Moon, Doubly Convex again, Second Half, and Second Crescent. Some say that there is an 11th phase, calling it With Full Light or Full Moon.

The Conjunction is whenever the Moon happens to be at the same degree of the same zoïdion as the Sun. Coming Forth, whenever it passes by the Moon one degree. Rising, whenever it should go past by 15 degrees. The first Crescent appears whenever the Moon should become distant from the Sun by 60 degrees in the following part of the zodiac, being actually the side of a hexagon. The First Half is whenever the Moon is 90 degrees distant from the Sun in the following part, being actually upon the side of a square. The First Doubly Convex is whenever the Moon is 120 degrees distant from the Sun in the following part, standing upon the side of a triangle. The Full Moon is whenever it should happen to be away from the Sun by 6 zoïdias, or 150 degrees, in the following zoïdias, but not yet making a diameter with it. The Whole Moon is whenever the Moon is 180 degrees distant from the Sun in the following zoïdias, taking up a position upon the diameter, which is called the Bond of the Whole Moon. Waning is whenever the Moon should go by the position at the diameter of the Sun by one degree, and is called diminishing until 30 degrees. The Second Doubly Convex is whenever it should be 120 degrees distant from the Sun in the part left behind, standing upon side of a triangle. The Second Half is again whenever the Moon is 90 degrees distant from the Sun in the same part, being actually upon the side of a square. The Second Crescent is whenever it should be 60 degrees distant from the Sun in the part left behind, upon the hexagon figure.

Whence, the names of the Moon have been appropriately coined according to the changing of the figures. For, Conjunction is named from the coming together of the Moon with the Sun and running along

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1. Gibbous.
2. The reader should note that the Greek phrase which translates literally as 'Full Moon' is not the same as our full moon. Paulus' 'full moon' would be called by us 'very gibbous!' However, to the naked eye looking quickly, any Moon more than 150° away from the Sun would appear to be full in our sense. The actual opposition of the Moon to the Sun is called by Paulus the 'Whole Moon.' [RH]
the same path with it. Coming forth from the Moon's coming out\(^1\) of the Sun, since when the Moon passes by it by one degree it begins to appear with respect to the cosmos, but not with respect to us. Rising is whenever, going past it by 15 degrees, it appears to take on light which is in shape of a slender line. Crescent\(^2\) is so named because it appears to assume the ideal form which is like it. For the Moon itself is "month"\(^3\) since it also makes a monthly rising. Half is so called, because with half of its complete light, it appears to become cut in half. Doubly Convex is so named, because the sight of the light itself appears to be convex in form on both sides. Full Moon is so called by its appearing from 6 zôidia, but Whole Moon, because it has been filled with light from the rays of the Sun, appearing to be positioned at its diameter, having every torch filled with light. Whence it appears to be circular in form like the Sun when it becomes a Whole Moon. Waning is so called, because, in going past the rays at the diameter, it has from that moment on an extinguishing and diminishment of its light.

17. Concerning the Separation and Application Which the Moon Makes in Relation to the Wandering Stars\(^4\)

Since the determination concerning application\(^5\) and separation\(^6\) is made in manifold ways, it is necessary to present the teaching concerning it. It holds thusly: If the Moon should happen to have more degrees than a star in the same zôidion, it has made its separation from it, just as also if the one of the stars that is actually upon the same zôidion as the Moon should have dealings while having more degrees than it, this star admits of application by the Moon. And in the same fashion, if the stars should be found in the zôidion following or preceding the Moon, being within an arc of thirty degrees, they maintain the relation\(^1\) of separation and application.

For an example,\(^2\) with the Moon in the 20th degree of Sagittarius, the star of Ares in the 20th degree of Scorpio, and the star of Aphrodite in the 20th degree of Capricorn, we say that the separation of the Moon from the star of Ares is done, its application to the star of Aphrodite has begun.

As regards the separations or the applications that arise through the presence of the stars in the same zôidion as the Moon, one must treat them thusly: Say that the Moon is in the 10th degree of Taurus, the star of Hermes in the 9th degree, that of Zeus in the 11th degree. We say here that the Moon has begun its separation from Hermes and is applying to the star of Zeus.

The determination concerning separation and application, when being treated of from the first degree up to an arc of three degrees, is always the most active in relation to the form of the effects being brought about. Second of the aforesaid description of degrees is that having a number from the first degree up to an arc of seven degrees. The third in activity is that from the first degree up to the 15th. The fourth for the determination concerning separation and application is treated of from the first degree up to the 30th. The separations or the applications that are taken from these latter intervals have their activity late in one's years and not from youth (I mean from middle age, or even for old age), bringing to completion the activity of those good or base ones\(^3\) which are to come.

We will make use of yet another paradigm to fully understand the determination concerning separation and application. Say that the Moon is in the 13th degree of Libra, the star of Ares in the 6th degree, the star of Zeus being in the 20th degree of the same zôidion. The Moon has finished separating from the star of Ares and has begun to apply to

\(^1\) exeimi
\(^2\) ménè. Another word for the Moon.
\(^3\) ménè. Another word for the Moon.
\(^4\) In this chapter we have for the Moon something very like orbs in the modern sense, i.e. the figures are not merely taken from zôidion to zôidion but the actual degrees are also taken into consideration as affecting the nature of the interaction between the Moon and other planets. [RH]
\(^5\) sunaphê. Literally, a connection or union of two things.
\(^6\) apporodia. Literally, a flowing off from. It also means effluence.

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\(^1\) logos.
\(^2\) The word here is eikôn, actually meaning image. This is an extremely unusual expression for 'an example.'
\(^3\) It is not clear whether this refers to things, or applications and separations.
the star of Zeus within the delimitation of the arc of seven degrees.\(^1\)

The form of separation and application is treated in accordance with figures and in accordance with wind.\(^2\) It is taken in relation to the stars partly according to a triangle, partly according to a hexagon, partly according to a square and diameter. The application according to a triangular side has dealings within 120 to 117 degrees, that according to a hexagonal within 60 to 57 degrees, that according to a square within 90 and 87 degrees, that according to a diameter within 180 and 177 degrees, either according to a right hand or a left hand figure of the stars in relation to the Moon.

For the purpose of illustrating the application upon the side of a triangle, let it be given that the Moon is at the 15th degree of Aries, Zeus at the 18th to the 15th degree of Sagittarius. We say that the application of the Moon to Zeus has taken place according to a right hand triangle. One must conceive of the Moon being similarly figured by degrees for the remaining sides.

As for the kind of separation or application of the Moon in relation to the stars\(^3\) that comes about in accordance with the motion of the wind, it has its own special treatment, with the Moon sometimes rising up and coming back together with the passage of the wandering stars in the same wind; other times in a different wind.

Without there being a determination that concerns separation and application, there is established at birth no longness or shortness of life, no suffering, no injury, no wealth, no ill-fortune, no good or bad reputation, no manhood, no weakness.\(^4\)

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1. The Era of Diocletian was instituted by that emperor so as to institutionalize his reforms of the Roman state into calendar calculations. Years were to be computed from this era using the already existing Alexandrian calendar. Using the Julian calendar, Thoth 1 Era of Diocletian corresponds to 29 Aug. 284 C.E. [RH]

2. It is interesting that when Paulus adds these two years to the years from the Diocletian era, he calls them “universal.” This reflects the highly concrete character of Greek arithmetic, which does not count “abstract” units, but apples and oranges. It would be a conceptual faux pas not to designate these two additional years as neutral or all-purpose.

3. The Alexandrian calendar had 365 days, except that it had 366 days every fourth year, like our leap year. This calculation evidently determines just where we are in the week after a certain number of full years has elapsed. This piece of information is required for finding out what day of the week it is somewhere in the course of the year, which is calculated in the next chapter.

The year of the Alexandrian was exactly the same length as the Julian year, but was divided differently. There were twelve months of exactly 30 days in length starting with 1 Thoth which was Aug. 29 Julian in normal years and Aug. 30 in leap years. The five extra days, six in leap years, were added to the end of the year.
result for the time of the 94th year of Diocletian, thusly. Finding 23 as
the fourth of them, when the universal two and the 94 years are
collected together with them, 119 result. I divide by 7, seven times 10
is 70, 7 times 6 is 42, 7 is the remainder. We call these the days of
the gods. If the number is found to be full and nothing is left as a remain-
der, we call this a hexameron.

20. On Knowing to Which of the Gods Each Day Belongs
Double the months from the month of Thoth up to the month in
question, add to the number that results from this doubling the days of
the gods found for that time, and further add to the conjoined number
the day of the month, and divide the resulting number by 7. Pass the
remainder through 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 that it is, the day which you are seeking.

For the purpose of illustration, we are seeking to which god the day
belongs for today, which is the 20th of Mecheir, 94 years from
Diocletian. Then since 6 months elapse from Thoth to Mecheir, we
double these and 12 result. There are 7 days of the gods for this year.
If we add these to the doubled number of the months, 19 result. If we
further add to these 19 the twenty from the month in question, 39 result.
We divide these by 7. Since five times 7 is 35, 4 remain. We depart
with the 4 from the day of the Sun, and we measure by following in the
order of the seven days of the week, counting the first as the Sun,
giving the second to the Moon, assigning the third to Ares, the fourth
to Hermes. Therefore, the day arrived at in the aforesaid fashion is the
day of Hermes.

21. Concerning the Star Going About and the One Executing
For each birth and for every day, it will be necessary to consider the
star going about and the one executing, by means of the position of
the stars in the sphere, in accordance with the elementary discussion of
the seven-zoned sphere. For, it is through these that the incidents that
arise generally for contract, promise, favor, and gift are comprehended.

This inquiry itself is useful for the success of alliances with the
ruling or prevailing persons. It is also useful for lawsuits, blackmail,
bonds, and confinements; complaints, slanders, complications, destruc-
tions, thefts, and testaments that come up. And on voyages, commercial
trips, and journeys, we will be able to detect battles, entanglements,
decumbitures, and the like. And for physicians it contributes to inquiry
both in the diagnosis of those who are sick and in the application of
surgical arts or medical treatments. And it helps make an unerring
commencement in the aforesaid matters.

The seven-zoned sphere has the following order: The star of Kronos
had allotted to it the first and uppermost zone, which is very cold and
lies in the outer mass. The star of Zeus had allotted to it the second
zone, which is actually temperate and growth-promoting and generative.
The star of Ares had allotted to it the third and extremely hot zone,
which works destructively. The Sun has obtained by lot the fourth and
middlemost zone of the ether, which is extremely hot and generative.
Aphrodite, having the fifth and calm zone allotted to it, has become the
cause of generation and offspring. The star of Hermes had allotted to it
the sixth zone common to many, which is wet. The most powerful
Moon, having obtained as its lot the seventh zone, which is likewise

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1 This method of division may seem a bit strange to the reader, but in fact Paulus is doing on paper exactly what we do in our heads when we are beginning to do a division problem. [RH]
2 This and the previous chapter give us methods for computing the days of the week, which are vital for computing planetary hours. [RH]
3 See notes to chapter 22 for this terminology.
4 Feb. 14, 377 C.E. [RH]
5 This is a chapter about planetary hours. [RH]
6 poleuó. Commonly applied to going about in a city. Peripoleó is commonly used to designate the stars that wander, or the planets. See the title of chapter 17 above.
7 dieió. This means to conduct or manage business, and is especially applicable to a deputy or subordinate.
8 Cf. chapter 4 where we suggest a connection between policing and the star going about and the one executing.
9 Cf. chapter 4.
10 prososthēs. This term may suggest a connection with face as an astrological term. Cf. chapter 4.
11 katarché.
wet, and most proximate to the earth, and which admits the effluences of the stars that occupy more lofty zones than it, causes increase and diminution of the whole, showing by means of its own image that the life of man is in a state of irregularity.

The method of the planet going about and the one executing, whether for each day or for a birth, is like this. Let the day be given as that of Kronos. The star itself becomes the lord of the day and goes about the entire day. The first hour it is going about and executing as well. The second hour it bestows upon Zeus, and we call the second hour the time when Kronos is going about, Zeus executing. Then it bestows the third hour on Ares, and we call it the hour when Kronos is going about, Ares executing. The fourth on the Sun, when Kronos is going about, the Sun executing. The fifth on Aphrodite, when Kronos is going about, Aphrodite executing. The sixth on Hermes, when Kronos is going about, Hermes executing. And the seventh upon the Moon, when Kronos is going about, the Moon executing.

At the eighth hour, Kronos itself is again going about and executing. At the ninth hour, Kronos is going about, Zeus executing. At the tenth, Kronos is going about, Ares executing. At the eleventh, Kronos is going about, the Sun executing. At the twelfth, Kronos is going about, Aphrodite executing. And at the first nocturnal hour of the nocturnal sect, Kronos is going about while Hermes, following in order, executes. At the second hour Kronos goes around while the Moon is executing.

For the third hour, Kronos himself is again going about and executing, and so on, until after the night has fulfilled itself, the day of the Sun is born. For then again the Sun is going about and executing the entire day and the following night as well, and more particularly, at the first hour he is going about and executing. The second is when the Sun is going about and Aphrodite is said to execute; the third Hermes; the fourth, the Moon; the fifth, Kronos; the sixth, Zeus; the seventh, Ares. Whereupon for the eighth, the Sun itself is again the one going about and executing. And so forth, as the sequence dictates.

22. Concerning the Twelfth Parts

One must treat of the twelfth part1 of the stars and of whatever kind of pivot or lot as follows: For the twelfth part of the star or pivot or lot in question, multiply the degrees which it has by 13, and pass2 the conjoined3 number through, counting off 30 degrees from it for each zöidia, and at the place where the delimited number should leave off, say that that is the twelfth part.4

1 dodekátémorion. The ancient counterpart of the modern thirteenth harmonic. This is obviously the ordinal usage of 'twelfth,' the twelfth in the order of the count, but somewhat uncharacteristically (for the Greeks) beginning the count from the next zöidia in the order as 'one.' A zöidia can also be called a twelfth part, in the sense of one twelfth of the zodiac. The root of this word is another word for part or piece (morion) which has fewer overtones of lot or one's portion than moira does.

In addition to the method of computing the dodekátémorion given by Paulus there are two other types. One is a dodekátémorion of the Moon described in Manilius, which does not concern us here. The other is computed in the same manner as the method described here, except that the longitude is multiplied by 12 rather than 13 so that each zöidia is divided into exactly 12 subdivisions beginning with one that is the same as the zöidia. This is the source of the Hindu Dwadasamsa.

2 diekballo. The word literally means to pass through and out, as in sewing with a needle and thread. It is also used of a river flowing within its banks (horiad).

3 sunachtheis. This word literally means having drawn together. The number obtained by multiplying the degrees by 13 is a multitude and not a unity—that is, the parts are loose from one another. The different parts must be thought of as united together before this "number" can be pulled through and around the zodiacal circle.

4 sumperaioi. Literally, co-delimit. Evidently this refers to the extremities created by "cutting out" or deleting the parts assigned to the whole zöidia, or internal delimitations of the number. Yet the two pieces are still regarded as composing one number, a number with a gap, as it were. In later calculations in this treatise Paulus will actually refer to the number as 'elided.'

5 Why does Paulus go through all of this rigmarole? He will use the same phraseology several more times in other calculations in this treatise. Why does he not simply perform his multiplication and find the correct degree, as we would today? For now, let us only recall that the degrees here are 'portions.' We seem to be dealing with a special arithmetic of 'portions.' Greek mathemat-

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1 This seems to indicate that it is the planet going about that delegates authority to the other planets at the different hours.
For the purpose of illustration, let the star of Hermes, say, be at the 11th degree of Aries. Multiply the 11 degrees by 13, and the result will be 143. With these, depart from the zodiac in which the star is, giving 30 degrees to each zodiac; 23 are left over. We say the twelfth part of Hermes to be the 23rd degree of Leo.

The twelfth part of benefics contributes much whenever one of them should fall within the zodiac in which the Sun, Moon, or star of Hermes is found, or upon one of the four pivots, or upon the Lot of Fortune, Spirit or even of Necessity, or upon the prenatal conjunction or whole moon. For through this theory it will be necessary to indicate men who are fortunate, long-lived and blest.

Likewise, if the twelfth part of one of the malefic stars should fall within the zodiac in which the Sun, Moon, or star of Hermes is found or upon one of the four pivots or upon the Lot of Fortune, Spirit or Necessity, or upon the prenatal conjunction or whole moon, it will show men who are poor, unable to acquire property, and accursed; and sometimes it ordains short life, violent death, suffering, or injury.

Another from Paulus——

Extend the degrees of the zodiac which the star has, multiplied by 13, from the zodiac in which the star is found, giving 30 degrees to each zodiac, and at the place where the number leaves off, call that the twelfth part of the star. For example, for the said paradigm, let the Moon be in the 13th degree of Aries. I multiply the 13 degrees by 13. The result is 169. I give 150 of these to Aries, Taurus, Gemini, Cancer, and Leo, at 30 degrees apiece. The remainder is 19. And the twelfth part of the Moon is in Virgo as in the prior method. This latter method is better than the former one, because through it the twelfth part of the star can be found in the same zodiac, even when, with a circle, it is in

the same zodiac that its cessation is found.¹

23. Concerning the Seven Lots in the Panaretus²

First is the Lot of Fortune. For this, it will be necessary to count from the solar degree up to the lunar degree for those born in the day; and then it is necessary to extend the conjoined number from the degree-count of the Hōroskopus, giving 30 degrees to each zodiac, and at whatever place the total number should leave off, call that the Lot of Fortune.³ For those born at night, it is the reverse. That is, from the lunar degree to the solar degree. And similarly, it is necessary to extend the remainder from the degree of the Hōroskopus.

Second is the Lot of Spirit. For this, you will count from the degree of the Moon to the degree of the Sun for diurnal births, and it is necessary to extend the conjoined number from the degree of the Hōroskopus, again distributing up to 30 degrees to each zodiac. And at whatever place the number should leave off, that will be the Lot of the Spirit. Thus for the day, but the reverse for the night.

Third is the Lot of Eros. For this, you will count from the Lot of Spirit to the degree of Aphrodite for those born in the day, and an equal amount from the Hōroskopus. But for those born at night, the reverse.

Fourth is the Lot of Necessity. For this, you will calculate it too from the degree of Hermes to Lot of the Fortune for those born in the day, and an equal amount from the Hōroskopus. But for those born at night, the reverse.

¹ This seems to be the very same calculation as above, except for the substitution of a few words (‘extend’ for ‘pass through’, ‘assigning’ for ‘counting off’ and no description of the number as delimited). These substitutions might amount to a reconceptualization of some kind, necessary in order to accommodate the case in which the twelfth part falls in the same zodiac.

² This book is ascribed to Hermes Tresmegistus. This title literally means “all virtuous.” This may be significant because there were seven classical virtues, each of which was understood to be a mean of sorts (compare Ptolemy’s Harmonika), while the seven lots discussed in this chapter can also be formulated as means (in the mathematical sense).

³ The language here is the same as in the second method presented in the preceding chapter.
Fifth is the Lot of Courage. For this, you will deal from the degree of Ares to the Lot of Fortune for those born in the day, and an equal amount from the Ὑδροσκόπος. But for those born at night, the reverse.

Sixth is the Lot of Victory. For this, you will count from the Lot of Spirit to the degree of Zeus for those born in the day, and an equal amount from the Ὑδροσκόπος. But for those born at night, the reverse.

Seventh is the Lot of Nemesis.¹ For this, you will count from Kronos to the Lot of Fortune for diurnal births, and an equal amount from the Ὑδροσκόπος. But for night births, the reverse.

It is seemly that the Lots have this as their genesis, since by nature the Moon comes to be Fortune;² the Sun, Spirit; Aphrodite, Eros; the star of Hermes, Necessity; that of Ares, Courage; that of Zeus, Victory; that of Saturn, Nemesis. The Ὑδροσκόπος acts as a mediating judge of these, becoming the basis of the entire cosmos.

And Fortune signifies everything that concerns the body, and what one does through the course of life. It becomes indicative of possessions, reputation and privilege.

Spirit happens to be lord of soul, temper, mindfulness, and every power; and sometimes it also cooperates in the determination concerning what one does.

Eros signifies the appetites and the voluntative desires. It becomes a contributing cause of friendship and mutual favor.

Necessity signifies constraints, submissions, struggles, and wars, and makes enmities, hatreds, condemnations, all the other restrictive things befalling men as a result of their birth.

Courage becomes a contributing cause of boldness, treachery,

¹ Nemesis is the actual Greek used. The word could be translated as ‘judgement’, ‘retribution’ or righteous anger aroused by injustice. We have retained the Greek word because of the mythical connotations which are certainly part of the conception. [RH]

² What is the relationship between the planet and the lot? Paulus does not say that the Moon is fortune but he uses the perfect tense of kathisma, a common word which means (among other things) ‘to settle down,’ ‘to stand quiet,’ or ‘come to be’ in a certain state. We might speculate that the way in which the Moon comes to be fortune is geometrically represented as the determination of a fourth arithmetical proportional: Sun is to Moon as Ὑδροσκόπος (Basis) is the Lot of Fortune. That is, when the Moon properly rests on its basis, it is fortune.

might, and every villainy.

Victory becomes a contributing cause of trust, good expectation, contest, and every association; but sometimes it contributes to penalties and rewards.

Nemesis becomes a contributing cause of subterranean fates and of everything which is ice-cold, of demonstration, impotence, exile, destruction, grief, and quality of death.

The Basis,³ which is the Ὑδροσκόπος, is a contributing cause of life and breath, since together with being born every child tears away the breath of life from the living air² in the turning point³ of the water-clock’s hour, which is set according to the birth. This is indicative of one’s all.

Illustration: For the Lot of Fortune, it will be necessary—just as was said before—to count from the degree of the Sun up to the degree of the Moon for diurnal births, collecting together all the degrees of the intermediate zōidia, and the degrees of the Ὑδροσκόπος as well, and to pass the conjoined number through from the Ὑδροσκόπος, giving 30 degree to each zōidion. And at the place where the whole number leaves off, that it will be necessary to declare as the Lot of Fortune. For example, let there be given a diurnal birth with the Sun at the 29th degree of Pisces, the Moon at the 29th degree of Aquarius, and the Ὑδροσκόπος at the 11th degree of Leo. We will calculate from the Sun to the Moon: the result is 330 degrees. We will also add the 11 degrees of the Ὑδροσκόπος; together all the degrees are 341. We will depart from Leo; it left off at the 11th degree of Cancer. This is the Lot of Fortune.

Similarly also for the Lot of Spirit, from the degree of the Moon to the degree of the Sun, which are 30. We will also add the 11 degrees

¹ Paulus appears to be equating the Lot of Basis with the Ascendant itself. If so, he departs from other sources. Elsewhere, such as for example Valens’ Anthology, Book II, the Lot of Basis is defined as being the shorter arc between the Lot of Fortune and the Lot of Spirit which is then added to the Ascendant. [RH]

² to zōidikon pneuma ek tou pneontos aerōs. Behind this word play is the ancient insight that to live is to breathe.

³ hrope. The moment when a balance arm inclines. This concrete metaphor may be the justification for calling the Ὑδροσκόπος a pivot (kentron). Also see chapter 33, page 70 note 5.
of the Ἑόροσκοπος; all the degrees are 41. We will depart from Leo; it left off at 11 degrees of Virgo. This is the Lot of Spirit.

Similarly also for the Lot of Eros, from the Lot of Spirit to the degree of Aphrodite. The Lot of Spirit is the 11th degree of Virgo, while Aphrodite is the 15th degree of Aquarius. We will calculate from Virgo to Aphrodite; the result is 154 degrees. When the 11 degrees of the Ἑόροσκοπος are added to these, we will depart from the Ἑόροσκοπος itself, and the Lot of Eros is found at the 15th degree of Capricorn.

Thus, for day births, the reverse for night ones. For example, we took the Lot of Fortune for a diurnal birth from the Sun to the Moon, but for a nocturnal birth we deal from the Moon to the Sun. And similarly with the others.

For the Lot of the Father in a diurnal birth, it will be necessary to treat by degrees from the Sun to Kronos, and to pass the conjoined number together with the degrees of the Ἑόροσκοπος through from the Ἑόροσκοπος itself, and to consider that where it should leave off, there will be the Lot of the Father. For a night birth, the reverse. And if the star of Kronos should be found under the rays, work from Ares to Zeus, and take the equal amount from the Ἑόροσκοπος both for those born at night and those born in the day.

For the Lot of the Mother by day, count from Aphrodite to the Moon and pass an equal amount through from the Ἑόροσκοπος. By night, the reverse.

For the Lot of Brothers in both diurnal and nocturnal births, count from Kronos to Zeus and pass an equal amount through from the Ἑόροσκοπος.

For the Lot of Children for both those born in the day and at night, count from Zeus to Kronos and pass an equal amount through from the Ἑόροσκοπος.

For the Lot of Marriage in male births, both diurnal and nocturnal, count from Kronos to Aphrodite and pass an equal amount through from the Ἑόροσκοπος. In female births, both diurnal and nocturnal, count from Aphrodite to Kronos and pass an equal amount through from the Ἑόροσκοπος.

24. On the Tabular Exposition of the Twelve Places

Of the twelve places which are taken in relation to every drawing up of effects,¹ the origin and foundation is the Ἑόροσκοπος, through which everything bearing upon man is apprehended. For, the Ἑόροσκοπος is the giver of life and breath, whence it is called the "helm."² It signifies³ the season of youth, which is the first. And it shows the actualization of either base⁴ or good things in this season. Only the star of Hermes, among all the stars, rejoices in this place. If one of the benefic stars, or one of the lights, or the star of Hermes should have dealings upon the Ἑόροσκοπος, while standing apart from the figures described by the malefics,⁵ the child will be likely to survive and be reared and will continue through life in good fortune. But if one of the malefic stars should mark the birth-hour, and should scrutinize the Sun or the Moon, the children will be unreared or short-lived, or continue their lives in injury, or suffering, or as orphans.

The second ἔωδιος from the Ἑόροσκοπος is called Life,⁶ Gate of Hades, and post-ascension of the Ἑόροσκοπος. There are times when it gives signs⁷ for the determination that concerns work⁸ since it is harmonious with the culminating ἔωδιος due to a left triangle. In this

¹ Apotelesmatographia. Literally, the effect-description. It seems to mean drawing up or tabulation of the effects of the different planets from house to house. [Additional note RH] According to Scott and Liddell the word is used by Vettius Valens in such a way as to denote the entire birthchart. The use here in Paulus is not inconsistent with this usage. In fact this passage from Paulus is also cited by Scott and Liddell.

² There is a somewhat subtle problem here which runs throughout the treatment of places. Does the place itself have this as its meaning, or does it give signs (the planets) that are pertinent to the season of youth? Either of these could be meant by the word signify (σημαίνει). Compare the very next sentence.

³ Note the use of the word base (phiwos) instead of the more usual bad (kakos), again in connection with the star of Hermes. See page 14 note 1, chapter 6.

⁴ Schematoephostasia. Literally, the figure-description of the malefics. That is, not being figured by any of them.

⁵ bios. Not life in the sense of animal life, but one's living or mode of living.

⁶ Referring back to note 2 of this page, it seems apparent from context that here the place does not so much mean work, as give signs (through the presence of planets in it) that help in the determination of the matter of work.

⁷ praxis.
zōidion, the benefic stars bring about good fortune if they are present upon it in progressing times.1 And sometimes they indicate heirs of others; for, this place is the giver of good expectations. But when the malefics are actually upon this place, they indicate the falling off of one's livelihood2 and losses of goods, and the total lack of success at acquiring property; sometimes they make wanderers.

The third zōidion from the Hōroskopos is productive of possessions. It also gives signs for the determination that concerns brothers. It is called Goddess, place of the Moon, and Good Decline. It has been allotted the determination concerning friendship and patronage; and sometimes it is a contributing cause of living abroad, because it makes a diameter with the zōidion concerning gods, which give signs for the determination concerned with living abroad. In this zōidion only the Moon, among all the stars, rejoices. And if benefic stars which are of the sect have dealings there, they increase the acquisition of one's livelihood and property, and they show the determination that concerns brothers and friends to be useful and very sympathetic. They also make men who have many friends, are well-known, with many brothers, and they supply favors or gifts from friends and brothers. When the malefic stars happen to be upon this place, they bring about the opposites of these.

The fourth zōidion from the Hōroskopos, which is actually the northern pivot, is called Subterranean and Anti-culmination. It signifies the season of old age, the end of life, the laying out of the body, and all the things after death. It is the place that concerns grounds and foundations, and is indicative of everything concerning parents, fatherland, home, permanence, and household goods. Sometimes it promotes the acquisition of ships and watery places.

When Kronos is truly of its sect in this place, it indicates those who become rich and possessors of property from middle age; and sometimes it becomes the bestower of windfalls. But whenever Kronos is out of its sect,3 it bestows all bad things. At night, it diminishes one's patrimony and estranges from the father, or it makes for orphanhood, indicates that youth will be sickly, and contributes to ill-repute.

When the star of Ares happens to be upon this place in the day, it produces those who are sickly and have the falling sickness. At night, it will make for less sluggishness, and sometimes it will even bring the native into military service; except it afflicts the determination concerning nuptials and children, and makes those who are more often wronged and treated altogether ungratefully by women.

The fifth zōidion from the Hōroskopos is called Good Fortune, the place proper to Aphrodite. Indeed, when the star of Aphrodite has come to be in it, it rejoices in this place beyond all the stars. It is the post-ascension of the subterraneous pivot, and it gives signs for the determination that concerns children. Benefits in this zōidion rejoice and give a goodly number of children; malefics in it become destructive of them.

The sixth zōidion from the Hōroskopos is called Evil Fortune, Retribution, Pre-Setting, and Base Decline, the place dealing with Ares. It gives signs for the determination that concerns injury. The star of Ares rejoices in this place beyond all the stars. When the remaining stars happen to be upon this place, they are shown to be ineffectual and inactive for the actualization of their own effects,4 as long as none of the benefics should have dealings upon the peak pivot5 or in the post-ascension of the Hōroskopos. The star that furnishes one's work becomes activated in this place, as long as it brings it rays to bear on the degree of the culminating place, because the place is harmonious to the culminating pivot in accordance with a right hand triangular position. And this place signifies the kinds of female faces5 bent upon service. (I mean slaves and female beasts). It also introduces the enmities, plots, and rebellions resulting from the feminine face.

The Sun in this place shows one who was begotten by a poor, obscure, low-born, or banished father; and who is sometimes even fatherless. When the Moon happens to be upon this place, it will make one born of a slave, beggar, needy, or obscure mother who is the lowest

1 hé tôn idión apotelesmatōn energeia. This phrase clearly shows that the planets are regarded as having a certain productive potentiality which can be actualized under the proper circumstances.
2 The Midheaven.
3 pra hairesin. Although this is the technical term for being out of sect, the verb paraireo itself means to take away. Thus the next sentence.
of all; and sometimes it will cause him to be motherless. When Ares is in this place (which is the sixth from the *Hóroskopos*) at a nocturnal birth, he rejoices, and summons to war or martial honor, if indeed the Moon should be found in a feminine *zóidia* and should be triangular to the Sun or to the star of Zeus, or should happen to be with the star of Aphrodite, or even trine it.

The seventh *zóidia* from the *Hóroskopos* signifies wedding preparations, long terms abroad, and the quality of the death; it is called the Anti-*Hóroskopos*. It is the setting pivot, exhibiting the elderly age. When the star of Kronos happens to be in this place during the day, it rejoices, if indeed it should be found in its own *zóidia*, trigon or exaltation. For it will make those who are long-lived, successful after a time, long-lasting, and wealthy, though it does not produce those who are free from suffering in the secret places. Rather, it will sometimes cause suffering in the fundament, sometimes show blood while at stool, and sometimes overwhelm with dysentery or intestinal crises. And it increases the aforesaid surplus of sufferings even more when it has dealings in alien signs.

When the star of Ares happens to be upon this place, it becomes a contributing cause of many afflictions, now causing upset with injuries, now with sufferings; and it will make those who absolutely fail to acquire property, or those who continue on foreign ground, or wanderers, or those who live abroad. And sometimes it shows those who are short-lived and die violent deaths, whenever it scrutinizes the Sun or the Moon, or is brought to the attention of the Moon by application, if indeed it should be found outside the ray of the benefics.

When the star of Zeus has dealings in this place in accordance with progressing times,¹ it will make those who are successful at acquiring property. For this pivot is one that happens after quite a delay,² whence it is freely gives prosperity³ after some time.⁴ It will also make for a happy marriage, except that it will produce those who have few children and those who grieve for wife and children.

When Aphrodite occupies the setting pivot, it will make those who are innovative, shows a trouble-free old age, and will make for an easy death.

The star of Hermes will make men who are prudent and experienced at letters, except for those who are upset with mental suffering.¹ When the Sun happens to be in the setting place, it shows those who live in splendor and wealth, and who are sprung from eminent fathers, if indeed it should happen to be in a masculine *zóidia* and should be found outside the ray of the malefics, when the birth is during the day.

When the Moon obtains the seventh *zóidia* from the *Hóroskopos* as its lot, it will make for a life abroad. And if it should be found in the damp signs, when the birth is during the day, it will make shipowners, pilots, sailors, ones who spend their lives as merchant-seaman, seafarers; and it will make their fortunes go up and down.²

The eighth *zóidia* from the *Hóroskopos* is called idle, because it is in aversion and disjunct to the *zóidia* that marks the birth hour. It is also the post-descension of the setting *zóidia*. It signifies the completion of life. This place is established as dysfunctional, and when benefics happen to be upon this place, they make for profits from deaths; for they give inheritances, and they show those who profit from deadly motives. But it is not only the benefics that indicate this in the middle place, but when malefics happen to be upon this place, they also make for profit from deaths. This is even true of the Moon when it has added to the numbers³ and waxing, if indeed it is seen to be passing out of conjunction in this place of the visible cosmos; whence it too

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¹ Literally, passions of the soul, but the word *pathos* has regularly (and somewhat surprisingly) meant suffering so far in this text.

² *upselotrapeinoma*. This word is an interesting compound made up of the two Greek words that mean exaltation and depression respectively.

³ Phrases using “additive” in this way usually mean direct as opposed to retrograde motion. Of course, the Moon is always direct in motion so it is not clear why the phrase should be applied to the Moon here. It may mean that it is increasing its strength from the Sun. However, whatever the reason for the phrase there may be, the reader is cautioned not to interpret this as being a Greek equivalent for the later astrological phrase in English, “swift in motion.” That would be stated quite differently in Greek. [RH]

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1 Direct motion.
2 *opisthochon*. Presumably referring to the distance of this place from the *Hóroskopos*.
3 *prokopē*. Prosperity is the figurative meaning. The word literally means progress or advance, reflecting the direct or advancing motion.
4 The word *opisthochon* itself (in note 2 above) figuratively means success after some time.
indicates profits from deaths and supplies inheritances, especially when it is climbing up from the north.

When the Sun happens to be upon this place, it shows the abandonment of the father, injury, suffering, or premature death, and it will be more idle in other matters. When the Moon happens to be waning in this place and outside the ray of the benefics, it will make men who are poor and struggling, who fail to acquire property, and are highly emotional. When the malefics happen to be out of their sector there, they bring the falling off of one’s livelihood, the destruction of things, losses, and affairs that do not turn out well; and sometimes they contribute to a bad death.

When Aphrodite happens to be in this place, it will make the matters of the marriage more idle; and at times it will point to pederasts, at times to those who are passionate and licentious.

When the star of Hermes happens to be in this place, it makes men who are peaceful, quiet, homebodies, sometimes also thieves or forgers. And it will make dullards and simpletons or idlers, if indeed it should occur under the solar beams, or should be regarded by Kronos through co-presence or through a triangular or diametrical position, while having more degrees than it.

The ninth zœidia from the Hòroskopos gives signs for the determination that concerns gods, dreams, and living abroad. It also pertains to Astronomy, and is called Pre-Culmination (if one walks from setting to rising), and the place of the Sun. Only the Sun rejoices in this place. And it is called Good Decline. If the Sun, Kronos, Zeus, or Hermes conclude their dealings in this place, they freely give favors, gifts, or benefits from gods and kings. And they make philosophers, mystics, and good business men. Sometimes they furnish a role in the sacred rites, or they produce the ones who take the privileged position in them. For indeed they give kingly gifts, unless they indicate those who live abroad.

When the Sun has dealt with the star of Hermes there, they will make mantic, dream-interpreters, astrologers, augurs, and altogether those who participate in the mysteries. And when the Moon is present there, making an application to one of the malefics or to the star of Hermes, it makes for those who live abroad.

The tenth zœidia from the Hòroskopos, which is really the southern pivot, is called the Midheaven and bifurcation of the upper part, and it points out the actualizations from middle age.

It gives signs for the determination that concerns work, reputation, worth, alliance, privilege, fatherland, and permanence; and it becomes the indicator of marriage and male children. When the Sun happens to be in this place, it shows men who are royal, esteemed, and eminent, if indeed it should be found to be a stranger to the ray of the malefics. And it makes those who are sprung from a notable father. When the Moon occupies this place at a nocturnal birth, it will make men who are distinguished and wealthy, tax-collectors of kings, treasurers of cities, if indeed it should not be regarded by Kronos or Ares, either by co-presence or according to a square or diametrical position. You will find the mothers of such to be highborn.

When Kronos occupies this place for diurnal births and is present at zœidia in which it rejoices, it will make for employment at waterside jobs, and shows those who become wealthy, fond of husbandry, and protective of the country, as well as those who become owners of land and of foundations. When it occupies this place for nocturnal births, it brings about work at the waterside. And it will produce those who become dysfunctional, unsuccessful at acquiring property, unable to get ahead, slothful, ill-wedded, with few children, and poor; some times it will make those who live abroad for a long time or those who live outside of their own city, and those who wander for a long time.

When the star of Zeus happens to be present there by day, as long as it should be increasing in numbers and should be found outside the ray of Ares, it shows those who become illustrious, magnificent, splendid, eminent, those who are trusted with the affairs of kings or the great, notable and famous, well-loved and effective, but it will not make those who are also happy in such things, nor those who are listened to, nor yet those who have good success in their work throughout.

When the star of Ares occupies the pivot at the peak\(^1\) (I mean the culminating place) for diurnal births, for some it will cause the separation of the parents, for others it will turn them away from each other. And it shows those who go through the entire span of their life

\(^{1}\) The word ‘peak’ clearly indicates that the Midheaven was regarded as the highest point of ascension, and the beginning of descent. The word kentron (the point of something, or the point around which something turns, such as a compass point) in this context might indicate that the Midheaven was also regarded as a kentron (chapter 33, page 70).
in poverty and narrow straits, with no living and unmarried at youth. Sometimes it will make for violent deaths, if indeed it should be found outside the ray of the benefics. If the star of Zeus and the star of Aphrodite should configure with it, they will have a fine old age, and they will escape the danger of violent death. But if this star should have dealings on the culminating place on masculine zōidia, whether by day or by night, it will make for hardly any children for the male parent.

When the star of Aphrodite culminates with an evening rising, without the malefics looking ahead at it, it will make those whose lives are splendid, who are high-priests, fortunate, custodians of the temple, councillors, princes, crown-bearers, distinguished; and it becomes the cause of good marriage and fruitfulness. Further, it shows those who are applauded by the masses, popular, and famed far and abroad. But when it has dealings at a morning rising, it alters the order of the aforesaid and changes into its opposite. And sometimes in the first case it shows those who are fond of art, but in the second case those who have a pitiful life, except that they are refined for the most part and experienced in proper behavior. And sometimes it produces musicians and those who make their living through sound.

When the star of Hermes occupies the place at peak, it will produce those who make their living from arguments, science, writings, or by delivering speeches. And sometimes it shows inspectors, secretaries, clerks, notaries, pleaders [at law], public advocates, lawyers, interpreters, or bankers. When it is configured with the star of Ares, either by co-presence, square or diameter, it shows those who are liars, atheists, impious, sacrilegious, or those who diminish the divine; in addition to these, it shows poisoners or their accomplices, and forgers, counterfeiters, robbers, slayers, or accomplices to these; and those who will have an evil name, and be altogether infamous on account of these things. But sometimes it will make public executioners, jailers, mine overseers, or tax collectors. For, the mixtures of Ares with the star of Hermes, without the succor of the benefics, is always the supplier of evil deeds and makes for an evil path.¹

The eleventh zōidia from the Hōroskopos is called Good Divinity, the place proper to Zeus. For, when Zeus happens to be present in this place, it rejoices over all the stars. It gives signs for the determination that concerns alliance and patronage; and in addition, it is indicative of good expectations.

When the Sun happens to be in this place, it shows one who has sprung from an esteemed and wealthy father, and as time goes by it will make him blessed and able to acquire property quite easily.

When the Moon happens to be at this place, and especially when the birth is at night, it will make one who is born of an esteemed, wealthy, and well-off mother; and it shows him to be well-off and well-shaped when it makes an application to one of the benefic stars.

When Kronos is of its sect upon this place, it produces those who attain their ends as time goes on, but it will make them more idle in their work and enterprises. When Kronos occupies this place for a nocturnal birth, it causes the diminution of what was formerly possessed, and it will make those who are slothful, unsuccessful, and unable to acquire property.²

When Zeus occupies the eleventh place either by night or by day, it magnifies life and sets it in eminence and in acquirement, and makes those who are esteemed and more triumphant over enemies; and for the most part it keeps the natives free from harm and suffering.

When Ares occupies the eleventh place from the Hōroskopos for a diurnal birth, it shows reduction of life, loss of things, changes of place and accidents; and it afflicts the determination concerning children. But for nocturnal births, it brings into existence many good things, and will make those who are deemed worthy of honor by the masses and those who are known because they rise above.

When the star of Aphrodite has dealings there, it will make for those who are happily married, decorous, orderly, wanting nothing, and with good fortune as time goes on, especially if it is not scrutinized by the ray of the malefics.

When the star of Hermes happens to be upon this place at either a

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¹ epitheôrëô. This means for one planet to look at another ahead of it in the order of signs.
² We do not know what the distinction is between the two preceding.
³ That is, in the same zōidia.
⁴ Literally temple-robbers, figuratively sacrilegious.
⁵ This word also means sorcerer.

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¹ Literally axis.
² In the text this sentence occurs at the end of the next paragraph.
morning or evening rising, it will make those who have their living from writing, and it will keep the work plentiful, and will show those who increase their living as time goes by; sometimes it will be a cause of virtue, and will produce those who participate in knowledge.

The twelfth ζῶδιον from the Ἥρωσκοπος, which is the true place of Kronos, is called Evil Spirit and pre-ascension¹ of the Ἥρωσκοπος. When the star of Kronos occupies a masculine ζῶδιον for a diurnal birth, it alone rejoices in this place. And it will always make those who prevail over their enemies and oppress them, and those who are proudly confident in their own work. For, it shows regional governors, magistrates, those who perform great deeds, and those who dictate manners. This place gives signs for the determination that concerns sufferings, childbirth, enemies, male slaves, and quadrupeds.

When the Sun happens to be present in this place, it indicates that the father lives abroad, or else orphanhood. And it afflicts the father with suffering, injury, or banishment, or plainly shows the father himself to be subject to poverty, ill-repute, or low-birth, while showing those who spring from them to be themselves obscure, laborers, and needy.

The Moon in this place indicates those born of a slave mother, base, of ill-repute, or abject. And if it should be regarded by one of the malefic stars or should make an application to one of the malefics, it shows the mother to be susceptible to disease, to have sustained an injury, or to be short-lived, while making those who are born from them to be those who will themselves be placed on the roll of the poor, struggling, and ever-misfortunate.

When the star of Zeus should occupy this same place, it will make rebellions of enemies, litigations with those of least account, and diminution of one's patrimony, except that in the determination concerning slaves and quadrupeds it is good and helpful, since it is suitable for this part.

When the star of Ares happens to be upon this place, it afflicts the determination concerning slaves and quadrupeds, and supplies treacheries from servile persons and furnishes the occasions.

¹ proanaphora. Being the opposite of epanophora, it would seem to confirm that epanophora should be the post-ascension. Also, that it is referring to the ζῶδιον, and not to the place.

When the star of Aphrodite happens to be upon this place, it will make those who are tormented by feminine excuses, and those who roll about in mental suffering—namely those who are amorous. And they have intercourse with slaves, old women, or courtesans, and for this reason they go through their lives without children. If the star welcoming¹ the star of Aphrodite into its house should figurate it while upon a pivot, it will make those who consort with slaves and those who marry illegally; sometimes also those who are panders to their own wives.

When the star of Hermes occupies this place, it will produce thieves, evil-speakers, evildoers, exploiters, deceivers, and hypocrites. But sometimes it will make secretaries, schoolmasters, interpreters² or advocates.

25. On Children

It will be necessary to look at the fifth and the eleventh place from the Ἥρωσκοπος, and the place at the peak, and the one lying opposite to this, which is subterraneous. Also, the Lot of Children. In addition to these, it will be necessary to look at the star of Zeus and the ruler of his trigon, and the star of Aphrodite and of Hermes.

Now, if one place or two or even more should be found to be unscrutinized by Kronos, Ares, the Sun, and the eclipsing places,³ the determination concerning children will be free from sorrow, as long as the rulers of the aforesaid places, or the said stars themselves (I mean Zeus or his trigonal ruler, Aphrodite, Hermes), should not be found on the Evil Spirit, the Evil Fortune, or the eighth place. But if the benefics (either of them) should be found in the prolific ζῶδια, with the Moon, the Ἥρωσκοπος, or child-begetter⁴ in prolific ζῶδια apart from the ray of the malefics, the figure becomes indicative of fecundity.

If the star of Zeus should be present in the twelfth or eighth place, while one of the malefics is upon a pivot with the star of Aphrodite, the

¹ upodechomai.  
² hermaneus.  
³ Lunar Nodes?  
⁴ Lot?
figure will become the cause of barrenness.

If the trigon lord of Zeus is declining, with a malefic occupying the child-begetter, it will make for few children.

If Aphrodite and Hermes together occupy the fifth place in Capricorn or Aquarius without the aid of Zeus, they afflict the seed and become causes of barrenness.

When Ares is culminating in a feminine ζωίδιον in a nocturnal birth, it will make for hardly any children. But if it is culminating in a masculine ζωίδιον in a diurnal birth, it will make ones who are childless, and especially in regard to the determination concerning masculine children.

Malefics which are in the Good Spirit’s ζωίδιον, declining from the Sun with Zeus, indicate those who are childless; if one of the malefics occupies the fifth place while the star of Zeus or Aphrodite is badly placed, the figure becomes indicative of barrenness.

If the Sun culminates while Ares or Kronos occupies the fifth place, either Zeus or Aphrodite being badly placed, let it be considered a figure of barrenness.

If Zeus and Hermes are allotted the lower pivots, or if one is setting while the other marks the birth hour, they show the death of male children; but if the Moon is lying within the bounds or places of Hermes, while the star of Aphrodite is found at the ζωίδιον or bounds of Kronos, they show those with a single child or no children, and wives who are barren or with but one child.

If Kronos and Hermes happen to be upon a pivot, they vex the determination concerning children.

If Aphrodite and the Moon are actually within the bounds or ζωίδιον of Kronos, or they have exchanged¹ with the aforesaid places, they make those who are childless, if indeed they happen to be scrutinized by Kronos or Ares. But if the figure is not regarded² by one of the malefics, it will still make for few children outright.

And if the aforesaid figures happen upon Aries, Sagittarius, Gemini, and Libra, they signify hardly any children. But if they happen upon Taurus, Virgo, Capricorn, Leo, and Aquarius, let them be considered barren and childless from the outset. But if they happen upon the trigon of Cancer, Scorpio, and Pisces, multiple, frequent, and fertile births are signified in consequence of the stars that are also present and bear witness in the aforesaid places.

26. Concerning What One Does

The determination concerning what one does¹ is grasped through its keenness² from the stars having a fast motion (I mean Ares, Aphrodite, and Hermes), though certainly not every art³ and science⁴ is studied from these three.

The places that make the dealings all the more effectual in relation to the stars present in them are these: all the pivot, and the post-ascensions of these, and the sixth from the Ηροσκόπως—the ζωίδιον of the Midheaven being preferred above the other points, and the second ζωίδιον from the Ηροσκόπως being preferred among the post-ascensions.

But if none of the aforesaid stars stands upon one of these places, nor indeed upon the Lot of Fortune, it is fitting to seek which of the stars of Kronos, Zeus, Ares has come to the notice of the Moon or Sun by application, or should happen to have made a morning appearance, (or which of the stars of either Aphrodite or Hermes has made an evening rising) seven days before, or seven days after birth.

Whichever of these stars should be found to have one or even more relationships to the aforesaid, it is necessary for the nature of what one

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¹ praxis. The most common Greek word for doing or acting. [Additional note by RH] It is commonplace in modern astrology to regard the tenth house as a house of career. However, the word, praxis, as defined here is a much more comprehensive word, indicating what one does for a life, not necessarily for a living.

² τοι αυτοι ουχ. This "keenness" does not seem to be merely the quickness of the execution of the work, but something that characterizes the activity itself as an activity. Perhaps 'intensity' would be a better translation.

³ τεχνη. Not fine art, but a craft or technology; the know-how.

⁴ επιστημη. Demonstrative knowledge; the know-why [as opposed to know-how]. RH
does to be revealed by taking the property of actualization\(^2\) of that star. 

If none of the aforementioned stars stands upon one of these places, nor yet upon the Lot of Fortune, you will say that this place is ineffectual.

27. On the Declines

There being four pivots, four post-ascensions, and four declines,\(^2\) one must know that sometimes even the declines have dealings and produce no ordinary actualization for the productive\(^3\) relationship. This is whenever one of the stars which happens to be found on one of the declines should bring its rays to bear within three-degrees of a pivot or a star which is harmonious to it, with a triangular figure.

For the purpose of an image,\(^4\) say that the Ἅροσκόπος is at the 15th degree of Leo, and that the star of Zeus is at the 16th degree of Aries. Since Leo happened to be occupying the pivot that marks the birth hour at its 15th degree, and the ninth zōidion, a decline, was found to be good since Zeus is there and bringing its rays to bear on the adjacent degree of the Ἅροσκόπος, it became active.

We will make use of another illustration that employs the Ἅροσκόπος as set out. The 15th degree of Taurus was culminating, and now the star of Aphrodite is found on the 16th degree of Capricorn in a right-hand triangle with the culminating degree, having brought its rays to bear on the succeeding degree of the pivot at the peak. The star was having dealings and became active in accordance with the [particular] productive\(^1\) relationship.

A declining star is made more capable whenever some other star should have dealings while lying upon a pivot harmonious to it. The ninth and the sixth places are said to be distinguished from the rest, the one being harmonious to the Ἅροσκόπος, the other being figured in accordance with a side triangular to the pivot at the peak (I mean the culminating zōidion). And the sixth place results in greater activity, because it is harmonious to the culminating pivot. For, they will say that this pivot take the lead over the other pivots, just as they laid down that the second from the Ἅροσκόπος was distinguished from the remaining post-ascensions because it is harmonious to the culminating zōidion by a triangular side. And they say that acquisition of one's mode of life comes from the culminating zōidion and the other pivots, and from the star that has joint dealings upon one of the pivots, while they contend that the quality of this acquisition is indicated by a star being found upon the four declines at birth.

For the purpose of illustration, say that the star of Zeus has dealings upon the place at the peak, while the star of Aphrodite has dealings upon the triangle on the right side of the culminating zōidion, which is a decline and the sixth place of the birth. The acquisition results from the star of Zeus, the quality from that of Aphrodite. And so, if one of the malefic stars (I mean the star of Kronos or that of Ares) should have dealings upon one of the pivots while Aphrodite is declining and occurring harmoniously with it, what is caused by the pivotal location of the malefic star is made effective because of feminine pretenses.

The malefic stars become more active in the declines in relation to hindering or outright wrongdoing, if one of the malefic stars should happen to have dealings upon one of the four pivots. For, the causes of a harmful acquisition are effected through these, and especially, whenever one of the malefic stars should be found on the sixth place. But whenever one of the benefics should occupy the sixth place, while

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\(^1\) energia. Although our word 'energy' comes from this word, in Greek it simply means being at work. The property of actualization is evidently the special way in which the planet itself acts in one of the places—e.g. smoothly, in fits and starts, frenetically, etc. The property of "keeness" in what one does must itself be a reflection of this property of actualization of the planet.

This whole idea is very near to being a "formalization" of the notion of activity as such, and may ultimately relate to the ideas of intensification and remission that derive from Plato's generation of the eidetic numbers—ideas which may in fact point the way to a "quantification" of activity in a manner that would not be too remote from everyday life and astrological experience.

\(^2\) apoklima.

\(^3\) apotelesmatikos. See general note in translator's preface.

\(^4\) eikon. This is a strange word to use for 'example', because it means 'image' or 'token'. Perhaps the phrase should be translated, "to visualize this."
nothing has done work upon the culminating zōidion, nor yet on the post-ascension of the Hōroskopos, it becomes altogether unemployed, ineffectual, powerless, and idle in relation to every productive activity, and especially in relation to actions useful for life, and potentialities for turning out as something good.

28. On the Motion of the Sun and on Learning in What Zōidion and Roughly What Degree It Is In.

The Sun, the framer of the whole, sometimes passes from zōidion to zōidion in 31 days, and sometimes in 29 days. Each day it moves one degree, more or less—sometimes 1 minute more, sometimes 2 minutes, when nearest the earth of course; and there are times when it moves 59 minutes, and 58 minutes, and 57 minutes. The Handy Tables of Claudius Ptolemy will set forth the exact degree.

In order to know in what epoch the Sun is, in a manner that is easy to investigate, one must do as follows:

Collecting together the days from the first of Thoth up to the day in question, you add to these 158 universal days, and from the number so conjoined, take away half of the months there from Thoth up to the month in question. And if this number has a circle in it, get rid of it, and pass the remainder through from Ares, giving 30 degrees to each zōidion. And at the place where the elided number leaves off, call that roughly the degree of the Sun.

29. On How to Calculate the Hōroskopos

After multiplying the distributed hours by 15, add to the conjoined number the degrees which the Sun has, more or less, at the birth. And pass the conjoined number through from the zōidion in which the Sun is, giving 30 degrees to each sign. And at whatever place the elided number leaves off, call that the Hōroskopos. If the birth should be nocturnal, to make use of the preceding method pass the conjoined number through from the zōidion diametrically opposite the Sun. If you should have the hour from an astrolabe, multiply the proximate hourly times for the solar degree of the day in question by the distributed hours, and add the resulting quantity to the proximate ascensions of the solar degree for that zone.

For, the multiplication by 15 is made whenever the hours are equipartite. The equipartite hours become seasonal hours from the astrolabe, if you divide the conjoined number from the multiplication of the hours and the proximate hourly times by 15. If the birth is nocturnal, it is necessary to multiply the hours after sunset, which are nocturnal, by the proximate hourly times for the degree opposite the

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1 seuxhō. Literally, to make or fashion. This word is used occasionally throughout the book. Here it is clearly seen to be a synonym for chrēmatizō.

2 apotelesmatikos.

3 See page 37, note 2 in chapter 19.

4 If it is greater than 360.

5 ho arithmos ho kai' elleipsin. Literally, the number with ellipsis. Compare with page 41, note 4 in chapter 22.

6 For the peculiar arithmetical terminology throughout this calculation, see notes to chapter 22.
solar degree. And to add the resulting quantity not to the proximate ascensions for the solar degree in the zone, but to the proximate ascension for the degree opposite it. And thus the whole quantity reaches as far as the Ἑωροσκοπος itself, showing the degree of the ἥοδιον rising up at that time of the night in the same zone, which then you also call the Ἑωροσκοπος.

30. On the Midheaven

It will be necessary to treat of the degree of the culminating ἥοδιον in the following manner: Counting the temporal ascension of the ἥοδια (for any particular zone) from Aries to the degree of the Ἑωροσκοπος, pass the conjoined number through from Capricorn, giving 30 degrees to each ἥοδιον. And at whatever place the elided number should leave off, that will be the degree at the Midheaven.¹

For the purpose of illustration: With the Ἑωροσκοπος being at the 15th degree of Leo for the zone of Egypt, we calculate from the beginning of Aries up to the fifteenth degree of Leo, and we will find 21:40 temporal ascensions of Aries, 25 of Taurus, 28:20 of Gemini, and 31:40 of Cancer, and we will find 17:30 temporal ascensions up to the 15th degree of Leo, since Leo rises in 35 times for the zone of Egypt.² Altogether become 124:10. We pass these through from Capricorn, giving 30 degrees to each ἥοδιον. Four times 30 is 120. From the degree of Capricorn up to the degree of Taurus is 4, 1/6. This 1/6 is 10 minutes. We say that the degree of the Midheaven is at the 4th degree, 10th minute of Taurus.

¹ This is only an approximate technique. The problem is that the arc of ascension from Aries to Ἑωροσκοπος is measured along the equator, analogous to our oblique ascension. But when the arc is added to 0° Capricorn, it is treated as an arc on the ecliptic. This will result in an error of a couple of degrees at the maximum. [RH]

² As is the case elsewhere in this writing, the ascensional times of the ἥοδια are expressed as equivalents of equinoctial hours, which are our standard degrees of right ascension understood as times.

In the text the fractional times are all expressed with an earlier system of notation. Here they have been uniformly changed to standard sexagesimal fractions.

It is necessary to know that the culminating degree does not always fall in the tenth place from the Ἑωροσκοπος owing to the inequality of the temporal ascension of the ἥοδια, but that it sometimes falls in the ninth place, and sometimes in the eleventh place.

31. Concerning Year and Month and Day

As many years as a genesis should spin out¹ we pass through from the ἥοδιον marking the birth hour, giving the first year of the generative time to the Ἑωροσκοπος,² and the second to the post-ascension of the Ἑωροσκοπος, then the next to the third ἥοδιον from the Ἑωροσκοπος, and so on for the remaining years in the succeeding ἥοδια, until the 12th number should be completed. And again, we give the 13th year to the ἥοδιον marking the birth hour, and wherever the elided number should leave off, there we say the year to be.

Again, you will treat the month similarly by beginning from the ἥοδιον where the year left off, and giving to the next ἥοδια in succession the sought number of months, and wherever it should run out, we will deem that the month.

So also, you will treat the day by beginning from the ἥοδιον where the month ran out, and by similarly apportioning the number of days that are found to the next ἥοδια in succession, giving one day to each until the number of twelve days should be completed, and beginning again from the preceding and filling out the number. For wherever the elided number should run out, there will be the day, just as in the construction of the year.

For the purpose of illustration: Someone is drawing out³ his 26 years, having a Leo Ἑωροσκοπος. We give the first year to the Ἑωροσκοπος, which is Leo, the second to the post-ascension of the Ἑωροσκοπος, which is Virgo, the third to the next one Libra, the fourth to Scorpio, the fifth to the following Sagittarius, the sixth to Capricorn, the seventh


² This chapter is a fairly standard treatment of prelections. See Ptolemy, Tetrabiblos, Book IV.

³ καταγος. Literally, to draw out. Yet another spinning word.
to Aquarius, the eighth to Pisces, the ninth to Aries, the tenth to Taurus, the eleventh to Gemini, the twelfth to Cancer. With the first dozen filled up, we begin all over again, giving the thirteenth to the Ἑωροσκόπος, which is Leo, the fourteenth to Virgo, and so on as above, until the number of a dozen should be filled again. And so, we again give the 25th to the Ἑωροσκόπος, which is Leo, and the 26th falls to Virgo.

Hermes is the lord of the year. We see where the star of Hermes lies in the birth, and which of the stars are scrutinizing it, which are looking ahead at the zōidion where the year occurs, and which were configured with it at the birth. We find that Hermes is lord of the year in Aries, which is in aversion to the zōidion where the year is. The star of Zeus is in Gemini, actually in a square on the right side of Hermes; Kronos is in Taurus, occurring in a triangle on the right side of it. As for the remaining stars of the birth, we will not have any at all that bear witness to it, nor a single prognostication of their effects.

It will be necessary to treat each year in this manner, and to give the first month of the year to the zōidion where the year runs out in Virgo, the second to Libra, the third to Scorpio, and you will do the same for the remaining months up to the month which you seek to know about. As for seeking in the same fashion the day where the birth abides, you will work from the zōidion where the month runs out, giving one day to each zōidion, until the number of a dozen is completed, giving the thirteenth day again to the zōidion where the month ran out, and you will give them similarly in succession, until the number of the days should be completed.

32. Concerning the Monomoiria by Trigon

The monomoiria by trigon is understood as follows: After seeking out the degrees of the light of the sect, you start from the star that welcomes this light trigonally by sect, apportioning one degree to each

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1 Since according to Paulus' system of trigon rulerships. Aphrodite has the diurnal mastership of both the second (usually designated as earth) and the fourth (usually designated as water) trinons, this provision is necessary lest Aphrodite get assigned twice as many degrees as any other planet.

The editor of the Greek text despaired of making sense out of this passage, assuming that the text was corrupt. The variety of different tables accompanying this chapter in the manuscript tradition shows that later editors and copyists interpreted it in a variety of ways. In our opinion, the Greek is merely concisely written and the sense clear enough.

2 See page 13 in chapter 6 where the Sun and Moon are referred to as the administrators of one's all.

3 In the text the table had the following caption:

The above canon is for diurnal births. For nocturnal births the order of the trigon-lords will be alternated. For example, for the first trigon through Aries, Leo, Sagittarius: Zeus, then the Sun, and so forth.

In the table as presented here, we have taken the liberty of adding a second column in each trigon which explicitly gives the order of the rulers for nocturnal charts. The first column in each pair is exactly as given in the original text.

We should also like the reader to note that in the table presented here, the trigons are explicitly not referred to by element but simply by number.
### Canon of Monomoiria by Degree [Trigonal Type]

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33. On the Degree of the Ἡροσκόπος as it is Necessitated
Through Methods According to Nature

The Egyptian wise men set down the *monomoiria* by trigon to be useful for grasping the Ἡροσκόπος in its degree. They followed the particular trigons of the stars and the sects of the lights in relation to both diurnal and nocturnal births, according to a *monomoiria* that makes use of the trigonal mastership by the star, saying that the degree of the Ἡροσκόπος is gotten by means of the degree of the sect light through its being mastered trigonally.

Some were suspected of saying that the bounds of the star, within which the Moon is found for whatever *zőidia*, will necessarily be on the Ἡροσκόπος.

Some treated of the bound lord or else the house steward of the prenatal conjunction or whole moon, and saw in what degree of whatever *zőidia* each of them is for the birth day. They contended that the degree of the Ἡροσκόπος was one of these, and especially the one that had dealings at birth in accordance with the reckoning of the higher count. And they further contended that when the ruler of the bounds and of the *zőidia* of the prenatal conjunction or whole moon should be found to have the same degree, whether in one *zőidia* or in different *zőidia*, they positively indicate that the degree of the Ἡροσκόπος has

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1 *anankastikos*

2 This chapter deals with various techniques that astrologers have used to determine whether the computed degree of the Ἡροσκόπος is correct. [RH]

3 See page 11, note 1 in chapter 5.

4 See previous chapter.

5 That is, Sun or Moon. [RH]

6 The Greek here is rather complex and compact and appears to be saying the following:

   The degree of the Ἡροσκόπος can be obtained from the degree in its *zőidia* of the trigonal *monomoiria* ruler of the Sun or Moon.

7 The higher count pertains to having more essential dignities in that degree. We do not know whether or not the various dignities were weighted in manner of Arabic astrology in which rulership = 5, exaltation = 4, trigon = 3, bounds = 2 and face = 1. Ptolemy seems not to use any weighting system granting each dignity the same weight. [RH]
been grasped.¹

Some are pointed out as saying that whatever degree is found for the ruler of the bounds of the prenatal conjunction or whole moon, at just that degree will the Ἑρόσκοπος have to occur.

Others have treated the degree of the Ἑρόσκοπος in the following manner. As regards the natal hour, knowing in what zōidion the twelfth-part² of the previous³ conjunction or whole moon left off; similarly also, as regards the day of conception, knowing in what zōidion the twelfth-part of the previous conjunction or whole moon turned out to be; and knowing which of the trigonal masters of these [zōidia] by sect⁴ lies more nearly upon a pivot; they say that the degree of the one that lies more nearly upon a pivot, marks the birth hour, no matter what zōidion the Ἑρόσκοπος occurs in. This is because it is near to making a turn,⁵ since ‘making a turn’ is said of the degree marking the birth hour, which rises from the invisible to the visible and steers⁶ the birth of the babe.

If the trigonal rulers of the birth do not lie in their houses, they have given back the degree of the Ἑρόσκοπος to those who are the common rulers of it by trigon, in whatever zōidion the Ἑρόσκοπος went forth, and especially in the one of them that happens to be more appropriate for the birth.

³⁴. Concerning Crises¹

It happens that death-bringing and dangerous crises² arise from the meeting by circumambulation¹ of the Sun and Moon, and sometimes also of the Ἑρόσκοπος, with the rays of the malefics, either by their co-presence, or according to a triangular, diametrical, square, or hexagonal side. And the triangular side in either direction gives safety in fleeing away from the coming crisis. Similarly, the hexagonal and square sides on the right are free from harm, while the square side on the left becomes more dangerous than the other sides. Let the hexagonal or square sides on the left, or the diametrical side, and the contact⁴ resulting from the meeting by co-presence, be conceived of as destructive, fatal, and dangerous to you, with the hexagonal side on the left being easier to bear than the other sides.

And in the same way, the meeting of the lights by co-presence or diametrical position can also be made with the ascending or descending nodes. And for diurnal births, say that the contact arising from the solar circumambulation with the star of Ares is dangerous. For nocturnal births, say that the contact arising from the lunar circumambulation with the star of Kronos signifies a frightful crisis. And let the contact, whether by day or by night, that results from the circumambulation of one of the lights with an ascending or descending node be conceived of as dangerous. And let the contact, whether by day or by night, that arises from the solar circumambulation with the Moon be conceived of as dangerous and death-bringing. And similarly, the contact arising from the circumambulation of the Moon with the Sun, whether by day or by

¹ This chapter deals with a primitive form of primary direction, called a circumambulation. The method, which might seem peculiar to us, is directly derived from the ascensional times of the zōidia. These are used rather than methods employing oblique ascension, which might seem more logical to modern practitioners. The ascensional times of the zōidia were a major subject of concern for Babylonian astronomy and their use in this way carried over into Greek astronomy-astrology. Even if the Greeks had access to modern trigonometric methods, this older system might have been retained out of a sense of tradition. [RH]

² klimaïtēr. Literally, a rung on a ladder

³ ek peripatou.

⁴ kollaïtēs.

¹ See Ptolemy Book III on computing ascendants.
² This is probably the dodekatēmorion which is for Paulus a 13th harmonic position, but we cannot be precisely certain.
³ That is, prenatal.
⁴ That is, the trigon ruler according to day or night.
⁵ ektrōpē. This term has the same pivot quality as kentron.
⁶ oïakitō. See page 47 in chapter 24, the description of the first place.
night, signifies deathly danger. And always, the meetings that arise, by circumambulation, in relation to the stars that are sect-leaders\(^1\) signify that the crises are transitory and will not be dangerous.

In the transits\(^2\) by ingress\(^3\) that pertain to the time,\(^4\) it is necessary to closely examine the sect when the Sun and the malefic stars happen to be present upon the pivots, or the Lot of Fortune upon the Moon, or the star of Hermes upon it, or even the ascending or descending nodes upon it; and especially whenever the malefics are carried to a morning rising or to their stations.

In addition to these, it will be necessary to treat of the stars that yearly fall upon either the prenatal conjunction or the prenatal whole moon of the birth in question, or upon the squares and diameters to these, and also to treat of the circumambulations of the lights or of the Hòroskòpos for the proper zone.

The treatment of either the solar, the lunar, or circumambulations of the Hòroskòpos is made in the following fashion: We will count from the degree at which either the Sun, the Moon, or the Hòroskòpos is found at birth, until it should meet with one of the stars lying ahead of it in accordance with any figure whatsoever, or until the interval from zòdion to zòdion should be made. And if, then, it should meet with one of the fore-lying stars in the same zòdion before the interval, this star being actually one of the malefics, it will bring the danger of the aforesaid crises more quickly. But if the interval is finished before it should meet with one of the stars lying ahead of it in the figural description\(^5\) of the interval, it will produce the cause of the crisis.

As an illustration, the Sun is at the 15th degree of Scorpio, Ares at the 23rd degree of Leo, the Moon at the 6th degree of Sagittarius, the Hour-marker at the 21st degree of Scorpio. We will first treat of the circumambulation of the Sun, and what contact it makes by degree in its meeting with Ares and the Moon. In addition to these, the circumambulation of the Hòroskòpos, and what encountering contact the Moon makes with either the Sun or the star of Ares.

First, we will begin from the solar circumambulation. Since the Sun is at the 15th degree of Scorpio, which in the zone of Alexandria rises (according to the Egyptians) through 35 years, I distribute the 35 years among the 30 degrees of Scorpio and the zòdion which has the same ascension as this (I mean Leo). I find for the degree of Scorpio and of Leo 14 months. But the Sun is at the 15th degree, while Ares is at the 23rd degree of Leo. The remainder from the Sun up to the position of Ares is 8 degrees. I make eight times 14; 112 months result, which is 9 years, 4 months. The Sun, occurring in a left hand square for its meeting by circumambulation, [standing] for illumination, has made a contact with the star of Ares and was showing a death-bringing crisis.

The interval of 17 years and 6 months is made from Scorpio to Sagittarius and was showing another dangerous crisis. The Sun has made contact by circumambulation with the Moon, which is in the 23 years and 10 months of Sagittarius. For the degree of Sagittarius has 12 months, 20 days.

You will also make the circumambulation of the Hòroskòpos in the same fashion as the above illustration, in order that you may treat of this for every supposition.

Hermes Tresmegistus explained himself in his treatise on crises, speaking thusly: The crises ensuing upon human births do not always become contributing causes of diseases. But some contribute to miseries, some to piratical attacks, some to losses, some to wrecks, some to lawsuits, and others become the dispensers of long and lasting stays away from home. And some crises, produced through those stars that are out of their sect,\(^1\) act as contributing causes of diseases, dangers, and miseries; others, produced through the penalties of the sect,\(^2\) also contribute to the multiplication of these.

\(^1\) hairesiarchè.
\(^2\) parodos.
\(^3\) epemasis. Transits of the places of the chronocrators (time-lords); or the transits of the profected Ascendant etc. See Teachings on Transits, Project Hindsight, Greek Track, Volume IX
\(^4\) Scholium #92 says the following, “They say that there is an ingress whenever by holding down the disposition of the nativity for a return nativity, we come down to a certain zòdion by drawing out the times from the Hòroskòpos; for it is called the ingress of the year at that zòdion.”
\(^5\) See page 47, note 4 on schématographia.

\(^1\) parairetés. Technically means out of its sect (night/day), but commonly means one that takes away.
\(^2\) dia tòn tês hairesísos zemiôn. Penalties of choice? Presumably this is also a technical term referring to a way in which the star can fail to meet its sect.
35. Concerning the Bond of the Moon

The bond of the Moon is detected whenever it should be found to occur on the right or left side of the solar rays in any figure whatsoever. For, the Moon is found to be carried under bond whenever it should fall within an arc of five degrees of the solar rays on its conjunction. In like manner, such a thing also occurs for the whole moon figures. Similarly, it is also carried under bond when it is found in the two squares of the Sun in the aforesaid fashion. And in the same theory, the Moon is carried under bond when it occurs near both of the hexagons of the Sun.

It dissolves the bond whenever it has passed by the degree of the Sun by circumambulation. If the dissolution of the bond should meet with a malefic, it becomes the contributing cause of much ill-fortune. And if the dissolution should meet with one that is stationary or subtractive in numbers, it brings madnesses, constraints, decays, and chronic illnesses. Sometimes it contributes to injuries that are hard to treat; other times it even takes away life.

The dissolution of bonds are an even more severe affair and exceedingly affective, whenever the Moon, after getting loose from conjunction, has a meeting with Ares; and after getting loose from a whole moon, has a meeting with Kronos. When the bonds from the first or second quarter get dissolved, they become more active in relation to assistance and hindrance; assistance, whenever it is carried to benedictions, but hindrance, whenever to malefics.

But let it not escape your notice that the circumambulation rising through the lights, when either Kronos, Ares, or the Sun makes contact in regard to a left hand square, makes a dangerous crisis since it has the relationship of the hurling of rays, as the Egyptian wise men judged.

36. On Rulership

The manner of rulership is gotten from the Sun and the Moon, if indeed they should be found in the dealing places of the birth. And for a diurnal birth it will be necessary to look for the sovereign of the bound or exaltation of the Sun, or its trigonal master. For a nocturnal birth, the bound lord of the Moon, and its house steward, and the remainder in the fashion laid out above. Of the aforesaid ways, whenever one star should have more counters than the others, and should be found to be upon the pivot at morning rising and occupying its own throne, it has the rulership, and especially if it scrutinizes the light of the sect.

The dealing places for the determination concerning rulership are these: the Hóroskopos, the Midheaven, and the Good Spirit; and in

1 aktinobolos.
2 oikodespoteia. The one who in fact rules as his responsibility (the resident or native ruler, as opposed to a foreign emperor). [Additional note by RH]. This entire chapter relates to the issue of life and life expectancy. Although there are differences, one can see in the material presented in the chapter a doctrine similar to the later methods involving a hyleg and an alcochoden, used in Arabic astrology. One of the principles differences between this and the later doctrines as found in Guido Bonatti and others is the different manner of handling nocturnal charts. Usually the hyleg (most commonly the Sun or Moon) is found in Ptolemy’s aphetic places (see Book III of the Tetrabiblos), namely the first, eleventh, tenth, ninth and seventh. Here houses below the horizon can be used in a nocturnal chart.
3 -krátor. The one who has the power or might (but not the absolute ruler).
4 -despotes. The one who is in charge (the head of the household, the master of slaves).
5 -dektor. The one who accepts responsibility, or takes it upon his own head. (Perhaps the champion, instead.)
6 psephos.
7 idithroneo. Exaltation?
8 The “light of the sect” refers to the Sun in a diurnal chart and the Moon in a nocturnal chart. [RH]
addition to these the Descendant and the zōidia setting upon it\(^1\) when these zōidia happen to be masculine. At night, the 4 pivots, the Good Fortune, the Good Spirit, the post-ascension of the Ἡροσκόπος, and the zōidia setting upon the Descendant. For, if the light-bearing bodies should happen to be on these places, they point to the rulership. But if the light-bearing bodies fall outside of these places, then it will be necessary to look for the bound lord or the trigonal lord, or the house steward, of the prenatal conjunction or whole moon. But if the prenatal conjunction or whole moon should have nothing to do, then it will be necessary to look for the ruler of the Lot of Fortune or the Lot of Spirit in accordance with the rulership of the trigon, zōidia, or bounds. And after these, even the lord of the Ἡροσκόπος. And should the star which has authority over these places be found in the places explained ahead of time, being figured with that by which it was brought to notice, it will be accepted as the lord\(^2\) of the birth.

\(^1\) And when the star of Kronos is allotted the rulership, and if it is well situated, it gives 57 as the final years of life. The star of Zeus gives 79. That of Ares 66. That of Aphrodite 82. That of Hermes 76. And if the Sun or the Moon should have a relationship to the star which is ruler over the birth, the Sun gives 120 years, the Moon 108.

And when one of the five planets obtains the rulership as its lot, and should be testified\(^3\) by Aphrodite, it receives at least an additional 8 years for the final years of life. If it is testified to by Hermes, an additional 20 years. If by Kronos, being well and properly situated, 30 years; but if happens to be improperly situated,\(^4\) it subtracts 30 years from life. Zeus gives 12 additional years. And Ares, if well and properly situated, gives 15 years; but if out of his house, just that many years are subtracted.

But let it be conceived that, when the benefic stars should be found in the declines, or under the solar beams, or they should scrutinize the allotted lord while being subtractive in numbers, they find no employment in the subtraction or addition of years.

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1. **epiduô.**
2. **kuros.** The one who has the authority. Evidently used as a synonym for oikodespoïes above.
3. **epimarturô.**
4. **anoikeios.**

And the ruler of the birth, falling under the solar beams in declining zōidia, gives its years in the manner of the least recurrence.\(^1\) 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. The Sun, when 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.

37. Genesis of the Cosmos

As for the genesis of the mortal and terrestrial cosmos—since it is amenable to investigation by the doctrine of nativity-casting—it is necessary to postulate a starting point at the creation of the mortal and terrestrial cosmos for the recurrent [shining forth]\(^2\) of the stars which are held to be wandering, in which manner, they, being ordered according to the proper sect for the natural part-assignment\(^3\) of the heavens, became visible at their degree-position of the particular zōidia.\(^4\)

The Sun, then, was on the 19th degree of Aries, the Moon on the 15th degree of Cancer, the star of Kronos on the 15th degree of Capricorn, that of Zeus on the 15th degree of Sagittarius, that of Ares on the 15th degree of Scorpio, that of Aphrodite on the 3rd degree of Libra, that of Hermes on the 7th degree of Virgo. The Ἡροσκόπος was rising in Cancer, based on the 15th degree, and being taken at the 11th nocturnal hour. This is the genesis of the mortal and terrestrial cosmos.

In these zōidia the above-mentioned stars first emerged, having

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1. **apokatastasis.**
2. **tēs apokatastatikēs dialampseōs.**
3. **melosthēsia.** Correlation of the zōidia with the parts of the body: Aries the head, Taurus the throat, etc.
4. Alternative translation of the first paragraph: "As for the genesis of the mortal and terrestrial cosmos—since it is amenable to investigation by the doctrine of nativity-casting—it is necessary to postulate as the creation of the mortal and terrestrial cosmos [the moment when] the wandering stars began their recurrent [shining forth] in which fashion they became visible at the position of their own zōidia to the degree, ordering themselves congenially as to sect in accordance with the natural part-assignment of the heavens."
everlasting breath, lying in the immortal region, whence too the zöidia themselves have been named as their dwelling places.¹

Glossary

The following word list is intended to give only the barest of guides to the specifically astrological vocabulary occurring in this book. It is keyed to the words actually used in the translation itself. Each word is followed by the transliterated Greek word it consistently translates. The third entry for each word is its counterpart (if any) in modern astrological idiom. If there is no modern counterpart, but the translation seems sufficiently clear, we have put “none”.

Occasionally, we have simply transliterated a Greek word in our translation. This is either because we have not yet come up with a felicitous equivalent, or else we do not yet think that we have sufficiently understood the word on its own terms.

Bear in mind that the modern counterpart is not always co-extensive with the Greek word; it may refer to a wider or narrower field of objects or relationships. And even if the two words are co-extensive, the modern word often comes from an entirely different semantic field, and consequently does not regard the same object in the same manner or from the same prospective.

For more information about these words and their interconnections, and a more extensive list of Greek astrological terms, see the Companion to the Greek Track.

application: sunaphē: application
(to) ascend (of nodes): unaviβaβo: ascend
(to) bear witness to: epimaturō: cast an aspect (probably forward)
bound: horizon; term
bound sovereign: horiokratōr: term ruler
circumambulation: peripatos: a direction
configuration: suschēmatismos: general word for aspect
(to) configure: suschēmatizō: verb form of above entry
contact: kollēsis: encounter (usually as a result of direction)
contemplate: theōreō: general aspect word
crisis: klimakter: climacterical times
(to) culminate: mesouraneō: to culminate
decline; apoklima; cadent house
degree; moira: degree depression; tapeinōma; fall
(to) descend (of nodes): kataβizō: descend
dwelling: oikotēr: sign ruled

¹ oiketērion.
exaltation: hupsôma: exaltation
face; prosôpon: traditional
figure: schema: any kind of planetary relationship
(to) figure: schêmatizô: verb form of above entry
(to) have dealings with: chrêmatizô: none
Hôroskopos: Hôroskopos: Ascendant
house: oîkos: sign ruled
house steward: oikodektôr: ruler of a sign
lord: kurios: lord
(to) mark the birth hour; hôroskopeô: to be the Ascendant
master: despotês: occasional synonym for rulership
mastership: despoteia: see above entry
Midheaven: mesouranêmâ: Midheaven
monomoiria: monomoiria: assignment of degrees to planets
pivot: kentron: angle
place: topos: house
post-ascension: epanophora: succedent house
pre-ascension: proanophora: cadent house
(to) regard: epitheoreô: cast an aspect forward
(to) rejoice: chairô: to be in one's joy
(to) rise: anatellô: rise
ruler: oikodespotês: ruler of chart or issue, (not a sign rulership)
rulership: oikodespoteia: rulership in the above sense
(to) scrutinize: katopteuô: aspect word
seest: hairesis: sect or condition
separation: apporóa: separation
(to) set: duneô: set
(to) take delight in: chairô: to be dignified
(to) testify to; epimarturô: cast an aspect (probably forward)
trigon; trigónon: triplicity
trigonal master: trigônou despotês: triplicity ruler
zôiônion: zôiônion: sign