

VETTIUS VALENS

ANTHOLOGIES

TRANSLATED BY MARK T. RILEY

Re-formatted and Annotated by Jane Gristi

PREFACE

This is a copy of the *Vettius Valens Anthologies* that Prof. Riley translated and kindly made freely available on his [website](#).

I have taken a number of liberties with the layout, primarily to make the text easier to read. I have kept Prof. Riley's angle brackets (<>) which mark his clarifications within the text. I have also kept his references to the pages of the original Greek texts edited by Wilhelm Kroll (1908 edition) (/ #K/) and David Pingree (1986 edition) (/ #P/).

The public domain **StarFont Sans** astrological fonts used in this document were created by Anthony I.P. Owen and made available as a Latex package by Matthew Skala.

This document was built from Latex files created with the **TexWorks** editor.

Annotations

Annotations have been added primarily as margin notes and footnotes.

In addition, comments/questions/musings/summaries or other assertions appear in *italics* between square brackets or coloured boxes. For example,

(*[my interjections]*)

or

This is a comment.

Any Table of Content entries that appear in bracketed italics are not part of the original text. For example, the entry under Book I, [*General Indications*] is a section title not found in the original text.

All Lot calculations are assumed to be *from A to B* and *projected from the Ascendant* and are reversed for night births unless otherwise stated.

Abbreviations

The following abbreviations are used in the text:

AATPB *Ancient Astrology Theory and Practice: Matheseos Libri VIII* by Firmicus Maternus trans. Jean Rhys Bram, Noyes Press, 1975.

AATPG *Ancient Astrology in Theory and Practice, Vol One* by Demetra George, Rubedo, 2019

CAA *Carmen Astrologicum: Dorotheus of Sidon* trans. David Pingree, Astrology Classics, 2005

CAD *Carmen Astrologicum: Dorotheus of Sidon: The 'Umar Al-Tabari Translation* trans. Benjamin N. Dykes. 2019.

CAP *Carmen Astrologicum: Dorotheus of Sidon* trans. David Pingree, Ascella, 1993.

DF *Definitions and Foundations* trans. Robert H. Schmidt, Golden Hind Press, 2009.

GH *Greek Horoscopes* by O. Neugebauer and H.B. Van Hoesen, J.H. Furst, 1959 (reprint 1987)

HA *Hellenistic Astrology: The Study of Fate and Fortune* by Chris Brennan, Amor Fati, 2017 (errata corrected 2020)

LH *Liber Hermetis* trans. Robert Zoller, Spica, 1998.

PAG *Late Classical Astrology: Paulus Alexandrinus and Olympiodorus* trans. Dorian Gieseler Greenbaum, M.A., Arhat, 2001.

- PAH** *Paul of Alexandria Introduction to Astrology* trans. James Herschel Holden, M.A., AFA, 2012.
- PAS** *Paulus Alexandrinus: Introductory Matters* trans. Robert Schmidt, Golden Hind Press, 1993, rev. 3rd edition 1995.
- PTA** *Tetrabiblos: Claudius Ptolemy* trans. J.M. Ashmand, Astrology Classics, 2002.
- PTR** *Ptolemy Tetrabiblos* trans. F. E. Robbins, Harvard University Press, 1940.
- VRS1** *Vettius Valens: The Anthology Book I* trans. Robert H. Schmidt, Golden Hind Press, 1993.
- VRS2** *Vettius Valens: The Anthology Book II, Part 1* trans. Robert H. Schmidt, Golden Hind Press, 1994.
- VRS3** *Vettius Valens: The Anthology Book II (concl.) & Book III* trans. Robert H. Schmidt, Golden Hind Press, 1994.
- VRS4** *Vettius Valens: The Anthology Book IV* trans. Robert H. Schmidt, Golden Hind Press, 1996.
- VRS5** *Vettius Valens: The Anthology Book V & VI* trans. Robert H. Schmidt, Golden Hind Press, 1997.
- VRS7** *Vettius Valens: The Anthology Book VII* trans. Robert H. Schmidt, Golden Hind Press, 2001.

Useful Resources

PlanetDance Astrology Software

A free astrology software application created by J.C. Remers. Includes a number Hellenistic Greek techniques under Horoscope->Classical.

Table of Hellenistic Ascensional Times

In the Schmidt translations, Robert Hand, in the footnotes, appears to have used the *Table of Ascensions – System A for Babylon: Klima 2* to work out many of the ascensional timing examples Valens uses.

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BOOK I

1.1 The Nature of the Stars

[Sun]

In a nativity the all-seeing Sun, nature's fire and intellectual light, the organ of mental perception.

Sun ☉

Indicates: kingship, rule, intellect, intelligence, beauty, motion, loftiness of fortune, the ordinance of the gods, judgment, public reputation, action, authority over the masses, the father, the master, friendship, noble personages, honors consisting of pictures, statues, and garlands, high priesthods, <rule over> one's country <and over> other places.

Of the parts of the body: the sun rules the head.

Of the sense organs: it rules the right eye.

Of the trunk: it rules the heart.

Of the spiritual (i.e. the perceptive) faculties: the nerves.

Of materials: it rules gold.

Of fruits: it rules wheat and barley.

Sect: day.

Colour: yellowish.

Taste: bitter.

[Moon]

The Moon, lit by the reflection of the sun's light and possessing a borrowed light, in a nativity ...

Moon ☾

Indicates: man's life, body, the mother, conception, <beauty>, appearance, sight, living together (i.e. legiti-

mate marriage), nurture, the older brother, housekeeping, the queen, the mistress of the house, possessions, fortune, the city, the assembly of the people, gains, expenses, the household, voyages, travel and wanderings (it does not provide straight pathways because of Cancer ¹).

Body: The Moon rules the parts of the body as follows: the left eye, the stomach, the breasts, the breath, the spleen, the dura mater, the marrow (as a result it causes dropsy/moist syndromes).

Of materials: it rules silver and glass.

Sect: It is of the night sect

Color: green in color, and,

Taste: salty in taste. /2K/

[Saturn]

Saturn makes those born under him petty, /2P/ malignant, care-worn, self-depreciating, solitary, deceitful, secretive in their trickery, strict, downcast, with a hypocritical air, squalid, black-clad, importunate, sad-looking, miserable, with a nautical bent, plying waterside trades.

Saturn ♄

Saturn also causes humblings, sluggishness, unemployment, obstacles in business, interminable lawsuits, subversion of business, secrets, imprisonment, chains, griefs, accusations, tears, bereavement, capture, exposures of children.

Saturn makes serfs and farmers because of its rule over the land, and it causes men to be renters of property, tax farmers, and violent in action.

¹Robert Schmidt, in his translation of Valens *Anthologies* Book I, has this line as “for, it does not maintain a straight line through Cancer.”

It puts into one's hands great ranks and distinguished positions, supervisions, management of others' property, and the fathership of others' children.

Of materials: it rules lead, wood, and stone.

Of the limbs of the body: it rules the legs, the knees, the tendons, the lymph, the phlegm, the bladder, the kidneys, and the internal, hidden organs.

Indicates: Saturn is indicative of injuries arising from cold and moisture, such as dropsy, neuralgia, gout, cough, dysentery, hernia, spasms. It is indicative of these syndromes: possession, homosexuality, and depravity.

Saturn makes bachelors and widows, bereavements, and childlessness. It causes violent deaths by water, strangulation, imprisonment, or dysentery. It also causes falling on the face. It is the star of Nemesis.

Sect: it is of the day sect.

Colour: It is like castor in color and

Taste: astringent in taste.

[Jupiter]

Indicates: Jupiter indicates childbearing, engendering, desire, loves, political ties, acquaintance, friendships with great men, prosperity, salaries, great gifts, an abundance of crops, justice, offices, office holding, ranks, authority over temples, arbitrations, trusts, inheritance, brotherhood, fellowship, beneficence, the secure possession of goods, relief from troubles, release from bonds, freedom, deposits in trust, money, stewardships.

Jupiter ♃

Of the external body parts: it rules the thighs and the feet. (Consequently in the games Jupiter governs

the race.)

Of the internal parts: it rules the sperm, the uterus, the liver, the parts of the right side.

Of materials: it rules tin.

Sect: It is of the day sect.

Color: In color it is gray verging on white and

Taste: is sweet in taste.

[Mars]

Indicates: Mars indicates force, wars, plunderings, screams, violence, whoring, the loss of property, banishment, exile, alienation from parents, /**3P**/ capture, the deaths of wives, /**3K**/ abortions, love affairs, marriages, the loss of goods, lies, vain hopes, strong-armed robbery, banditry, looting, quarrels among friends, anger, fighting, verbal abuse, hatreds, lawsuits.

Mars ♂

Mars brings violent murders, slashings and bloodshed, attacks of fever, ulceration, boils, burns, chains, torture, masculinity, false oaths, wandering, embassies under difficult circumstances, actions involving fire or iron, craft-work, masonry.

In addition Mars causes commands, campaigns and leadership, infantrymen, governorships, hunting, wild game, falls from heights or from animals, weak vision, strokes.

Of the body part: Mars rules the head, the seat, the genitals.

Of the internal parts: it rules the blood, the sperm ducts, the bile, the elimination of excrement, the parts in the rear, the back, and the underside. It controls the hard and the abrupt.

Of materials: it rules iron, decoration of clothing (because of Aries), as well as wine and beans.

Sect: It is of the night sect.

Colour: red in color and

Taste: acid in taste.

[*Venus*]

Venus is desire and love.

Venus ♀

Indicates: It indicates the mother and nurture. It makes priesthoods, school superintendencies, high offices with the right to wear a gold ring or a crown, cheerfulness, friendship, companionship, the acquisition of property, the purchase of ornaments, agreements on favorable terms, marriages, pure trades, fine voices, a taste for music, sweet singing, beauty, painting, mixing of colors both in embroidery, dyeing, and unguent making. <Venus makes> the inventors and masters of these crafts, as well as craftsmanship or trade, and work in emeralds, precious stones, and ivory.

Within its terms and degrees in the zodiac, Venus causes men to be gold-spinners, gold workers, barbers, and people fond of cleanliness and toys.

DELINEATION
NOTE

It bestows the office of supervisor of weights and measures, the standards of weights and measures, markets, factories, the giving and receiving <of gifts>, laughter, good cheer, ornamentation, and hunting in moist places.

Venus gives benefits from royal women or from one's own, and it brings very high rank when it operates in such affairs.

Of the parts of the body: it rules the neck, the face, the lips, the sense of smell, the front parts from the feet to the head, the parts of intercourse.

Of the inner parts: /4P/ it rules the lungs. It is a recipient of support from others and of pleasure.

Of materials: /4K/ it rules precious stones and fancy jewelry.

Of fruits: it rules the olive.

Sect: It is of the night sect.

Color: white in color.

Taste: very greasy in taste.

[Mercury]

Indicates: Mercury indicates education, letters, disputation, reasoning, brotherhood, interpretation, embassies, number, accounts, geometry, markets, youth, games, theft, association, communication, service, gain, discoveries, obedience, sport, wrestling, declamation, certification, supervision, weighing and measuring, the testing of coinage, hearing, versatility.

Mercury ☿

It is the bestower of forethought and intelligence, the lord of brothers and of younger children, and the creator of all marketing and banking.

In its own character, it makes temple builders, modelers, sculptors, doctors, secretaries, legal advisors, orators, philosophers, architects, musicians, prophets, diviners, augurs, dream interpreters, braiders, weavers, systematic physicians, those in charge of war and strategy, and those undertaking any unusual, systematic work in accounting or with reasoning.

Mercury makes weight lifters and mimes, those making their livelihood with displays of skill, deception, gambling, or sleight of hand. It also rules those skilled interpreters of the heavens, those who by using pleasure or winning charm, earn fame for their amazing feats—all for the sake of gain.

This star's effects go in many directions, depending on the changes of the zodiac and the interactions of the stars, and yields quite varied results: knowledge for some, selling for others, service for others, trade or teaching for others, farming or temple service or public <employment> for still others.

DELINEATION
NOTE

To some it grants authority, rentals, labor contracting, rhythmical performance, the display of public service, the acquisition of personal attendants or the right of wearing temple-linen, robed in the luxury appropriate to gods or rulers.

As for the end result—Mercury will make everything capricious in outcome and quite disturbed. Even more, it causes those having this star in malefic signs or degrees to become even worse.

DELINEATION
NOTE

Of the parts of the body: it rules the hands, the shoulders, the fingers, the joints, the belly, the sense of hearing, the arteries, /5P/ the intestines, the tongue.

Of materials: it rules /5K/ copper and all coins used in buying and selling—for the god makes exchanges....¹ <It is blue in color, sharp in taste.>

¹Information on ☿'s sect is missing. Ptolemy says he is diurnal when rising, as the “morning star,” and nocturnal when setting as the “evening star” (PTR I.7 p43).

[General Indications]

The benefic stars which are appropriately and favorably situated bring about their proper effects according to their own nature and the nature of their sign, with the aspects and conjunctions of each star being blended. If however they are unfavorably situated, they are indicative of reversals.

DELINEATION
NOTE

In the same way even the malefic stars, when they are operative in appropriate places in their own sect, are bestowers of good and indicative of the greatest positions and success; when they are inoperative, they bring about disasters and accusations.

MALEFIC AS
BENEFIC

...Each star is the ruler of its own “element” in the universe with reference to <the stars’> sympathy or antipathy or mutual influence. Their <aspects> are blended according to their “applications” or “separations,” their “superior aspects” or “blockages,” their “attendance,” their “ray-shooting,” or the “approach” of their masters.

METHOD

The Moon becomes the ruler of foresight.

The Sun the ruler of light.

Saturn the ruler of ignorance and necessity.

Jupiter the ruler of rank, crowns and zeal.

Mars becomes the ruler of action and effort.

Venus the ruler of love, desire, and beauty.

Mercury the ruler of law, friendship, and trust.

These stars have their own effects. . . .

Now that these matters have been settled, the nature of the twelve signs must be mentioned.

1.2 The Nature of the Twelve Zodiacal Signs

[*Aries*]

Aries is the house of Mars, a masculine sign, tropic, terrestrial, governing, fiery, free, upward-trending, semi-vocal, noble, changeable, procuratorial, public, civic, with few offspring, servile, the Midheaven¹ of the universe and the cause of rank, two-toned (since the Sun and the Moon make white lichen). It is also unaspected and ecliptic.

Aries ♈

Depending on its relationship with the houseruler, men born under this sign will be brilliant, distinguished, authoritarian, just, hard on offenders, free, governing, bold in thought, boastful, great-hearted, restless, unstable, haughty, inflated, intimidating, /6K/ quickly changing, wealthy.

DELINEATION
NOTE

When the houserulers are favorably situated and have benefics in aspect, kings and powerful men are born, those having the say over life and death.

DELINEATION
NOTE

Climate: /6P/ Aries is by nature watery, with thunder and hail. From its first degree to the equinox, it is stormy, full of hail, windy, destructive. The middle degrees up to 15° are mild <and fruitful; the following degrees are hot and cause plagues> of animals.

Fixed Stars: This sign has 19 bright stars. On the belt are 14 bright stars, 27 dim, 28 somewhat bright, and 48 faint.

Paranatellonta: The constellations that rise at the same time as Aries are (in the north) the first part of Perseus, and the rear and the left parts of Auriga, and (in the south) the fin and tail of Cetus. <When Aries is rising,> the feet of Bootes (in the north) and the hind parts of Lupus (in the south) are setting.

¹Reference is to the **Thema Mundi** where Aries is on the MC and Cancer on the the Ascendant (VRS1 p8)

Zones: The following zones are subject to Aries:

- to the front parts, Babylon;
- to the head, Elymais;
- to the rightside, Persis;
- to the left, Palestine and the neighboring areas;
- to the turn of its head, Babylonia;
- to its breast, Armenia;
- to its shoulders, Thrace;
- to its belly, Cappadocia, Susa, the Red Sea and the Dead Sea;
- to its hind parts, Egypt and the Indian Ocean.

[Taurus]

Taurus is feminine, solid, lying in the sun's spring tropic, full of bones, with some limbs missing, rising backwards, setting straight down.

Taurus ♂

Climate: This sign lies for the most part in the invisible sky. It is calm. From its first degree to 6° (the section of the Pleiades) it is worthless, even destructive, disease-producing, thundering, causing earthquakes and lightning flashes. The next two degrees are fiery and smokey. The right part (toward Auriga) is temperate and cool. The left parts are worthless and changeable, sometimes chilling, at other times heating. The head (to 23°) is in a temperate atmosphere, but it causes disease and death for living things. The rest is destructive, worthless, disease-ridden.

Fixed Stars: It has 27 stars. /7K/

Paranatellonta: The constellations that rise with it are (in the north) the rear of Auriga and (in the south) the rear of Cetus and the first section of Eridanus. Venus, the moon, Ceres, <Vesta,> Mars, and Mercury. The constellations that set <when Taurus is rising> are (in the north) Bootes up to the belt and the leg of Ophiouchus up to the knees. In the south Orion rises with Taurus; he is belted around the waist, extends his sword in his right hand, /7P/ and holds in his left hand the so-called caduceus.

This sign is productive of order, earthy, rustic, related to farming, a freedman, downward-trending, with few offspring, semi-vocal and mute, noble, invariable, energetic, unfinished, indicative of estates and possessions.

The ecliptic lies to the north, rising in line with its <Taurus'> highest point. Men born under this sign are noble, energetic, toilsome, good at keeping things, pleasure-loving, music-loving, generous. Some are laborers, propagators, planters.

If benefics incline toward this place or if the houseruler is favorably situated, men become priests and school superintendants, as well as those judged worthy of crowns and of the purple, of monuments and statues; also supervisors of temples and distinguished and brilliant individuals.

Zones: The following zones are subject to Taurus:

- to its head, Media and the adjoining areas;
- <to its breast, Babylon;
- to the right side toward Auriga, Scythia;>
- to the Pleiades, Cyprus;
- to the left side, Arabia and the surrounding areas;

- to its shoulders, Persis and the Caucasus mountains;
- to its truncated portion, <Sarmatia>;
- to its loin, Africa;
- to its torso, Elymais;
- to its horns, Carthage;
- to its midparts, Armenia, India, Germany.

[Gemini]

Gemini is male, bicorporeal, articulate, the house of Mercury, upward-trending, celestial, feminizing, a freedman, sterile, public.

Gemini II

Under it are born scholars, those working in education and letters, poets, music lovers, declaimers, stewards, those who receive trusts; also translators, merchants, judges of good and evil, sensible people, practitioners of the curious arts, and seekers after mystic lore.

In general, whatever the houseruler usually produces according to its own nature, whether good or bad, greater or lesser, this it produces in each of the signs according to the operative or inoperative /**8K**/ configuration of the houseruler. (I mention this so that we will not seem to be constantly writing the same thing.)

DELINEATION
NOTE

Climate: This sign is calm. Its first 3° are worthless and destructive; from 3° to 7° it is well-watered; good weather from 7° to 15°. The southern parts are well-watered. The last degrees are a combination of traits.

Fixed Stars: It has 21 stars.

Paranatellonta: It lies toward the west wind. According to the Sphaerica, /8P/ the tail of Cetus lies touching Gemini at one of its southern points; also at its southern point, on the due-south line, is the Satyr <=Orion> touching it with its club, and it rises after the north part of Satyr, where the spear is. Lyra lies to the south; it lies on the due-south line, being midway between north and south. Under Gemini's feet on the due-south line (in the hemisphere visible to us) is the so-called Canis in front of its right foot; Canis is cut by a line running from the south pole through Gemini's head straight to the north pole. Gemini rises with the rest of Eridanus and Orion in the south. The gods Apollo, Hercules, Vulcan, Juno, Saturn are associated with it. To the north, Bootes, Ophiouchus (except the head), and half of the Crown set <when Gemini rises>.

Zones: The following zones are subject to Gemini:

- to the front part, India and the adjoining areas and Celtica;
- to the breast, Cilicia, Galatia, Thrace, and Boeotia;
- to the midparts, Egypt, Libya, Rome, Arabia, Syria.

[Cancer]

Climate: Cancer is calm. The parts are as follows: under the two initial stars to the southeast, it is worthless, destructive, stifling, productive of earthquakes. From that point to 10° it makes the air damp and hot, having heavy rains and constant thunderstorms. The right parts are worthless and destructive.

Cancer ☊

Paranatellonta: In the north the Hare, the front part of Canis Major, and Procyon rise with Cancer. It has 4 stars. Mars, Mercury, Jupiter, <Neptune>, Venus. To the north, the head of Bootes sets as Cancer rises, as well as Hercules, Aquila, and half of the Crown.

It is the house of the moon, feminine, solstitial, the Ascendant to the universe¹, slavish, downward trending, mute, watery, noble, /9K/ changeable, public, popular, civic, prolific, amphibious.

Men born under this sign are ambitious, popular, constantly changing, theatrical, cheerful, easily downcast, pleasure loving, party-giving, public.

Unsteady of mind, they say one thing but think another, and not sticking to one activity or (at the most) two, they become wanderers and travelers.

Zones: The following zones are subject to Cancer:

- to the front, Bactria; /9P/
- to the left, Zakynthus and Acarnania;
- to the back, Ethiopia and Schina;
- under the head are the Crimean Gulf and the tribes surrounding it, the Red Sea, the Caspian Sea, the Hellespont, the Libyan Sea, Britain, and Thule.
- Under the feet are Armenia, Cappadocia, Rhodes, Kos.
- Under the tip of Cancer (i.e. at the mouth) are Troglodytia, <Lydia>, Ionia, and the Hellespont.

¹In the *Thema Mundi*.

[Leo]

Leo is masculine, the house of the sun, free, fiery, temperate, intellectual, kingly, stable, noble, upward-trending, changeable, solid, governing, civic, imperious, irascible.

Leo ♌

Men born under this sign are distinguished, noble, steady, just, haters of evil, independent, haters of flattery, beneficent, inflated with their lofty thoughts.

If the houseruler is at an angle or in aspect with benefics, then brilliant, glorious individuals are born, tyrants and kings.

DELINEATION
NOTE

Climate: Leo is hot: the bright star in its breast <Regulus> is fiery and stifling. The parts are as follows: to 20° it is stifling, causing diseases of animals in the zones and places subject to it. The right side is moveable, fiery; the south part is wet; the lower parts are destructive to everything; the middle and the left are temperate.

Fixed Stars: Leo has ... stars.

Paranatellonta: According to the Sphaerica, in the north the left arm of Bootes rises with Leo; in the south the prow of Argo, the rest of the Dog, and Hydra, whose tail stretches to the claws of Scorpio <=Libra> and its head to the claws of Cancer as far as the Crater. Above Leo lies the Little Bear, and on line with it lies the head of Draco, /10K/ which Ophiouchus touches. On the north are the Dolphin, Lyra, Zeugma, Cygnus (except for the bright star in its tail) and the head of Pegasus.

Zones: The following zones are subject to Leo:

- to the head, Gaul and the adjoining areas;
- to the fore parts, Bithynia;
- to the right side, Macedonia and the neighboring areas;

- to the left side, Propontus;
- to the feet, Galatia;
- to the belly, Gaul;
- to the shoulders, Thrace;
- to the flanks, Phoenicia, the Adriatic, and Lybia;
- to the midparts, Phrygia and Syria;
- to the tail, Pessinus.

[*Virgo*]

/10P/ Virgo is the house of Mercury, feminine, winged, anthropomorphic, luxurious, standing like the figure of Justice, bicorporeal, barren, a freedman, with no offspring, downward-trending, earthy, common, semi-vocal or mute, concerned with the body, incomplete, changeable, industrious, two-natured.

Virgo ♍

Men born under this sign are noble, modest, religious, burdened with care, leading a quite varied life, administrators of others' goods, trusted, good stewards, secretaries, accountants, actors, practitioners of curious arts and seekers after mystic lore, spendthrifts in their early years but prosperous later in life. . .

[<A later supplement from Ms Laurentianus 86.18>¹

Climate: As a whole Virgo is soaking wet and stormy. By part it is as follows: its first decan is hot and destructive, the second temperate, the third rainy. Its northern parts are windy, the southern temperate.

¹Riley has this additional text from an alternate source as a footnote.

Zones: The following regions are subject to it: Mesopotamia, Babylonia, Greece, Achaea, Crete, the Cyclades, the Peloponnesus, Arcadia, Cyrene, Doris, Sicily, Persis.

Of the parts of the body it rules the belly and all the internal and hidden parts.]

[*Libra*]

Libra is the house of Venus, masculine, equinoctial, anthropomorphic, upward-trending, airy, feminizing, vocal, noble, changeable, a diminisher of estates, the Lower Mid-heaven of the universe¹, public, ecliptic, the supervisor of crops, vineyards, olive groves, aromatics, homesteads, measures, and artisans.

Libra ♎

Men born under this sign are noble and just, but malicious, covetous of others' goods, average in fortune, losing their original possessions and falling into vicissitudes, living through ups and downs of fortune, being in charge of measures, posts, and the grain supply...

[<A later supplement from Ms Laurentianus 86.18> ²

Climate: As mentioned, as a whole Libra is tropic and changeable. By part it is as follows: its first and second decans are temperate, the third rainy. Its northern parts are windy, the southern moist/dry text? and disease-ridden.

Zones: The following regions are subject to it: Bactria, China, the Caspian area, Thebais, the Oasis, Troglodytia, Italy, Libya, Arabia, Egypt, Ethiopia,

¹In the *Thema Mundi*.

²Riley has this additional text from an alternate source as a footnote.

Carthage, Smyrna, the Taurus mountains, Cilicia, Sinope
text? .

Of the parts of the body, it rules the hips and buttocks,
the groin and intestines, the hind parts and rump.]

[*Scorpio*]

Scorpio is the house of Mars, feminine, solid, rainy, fecund, destructive, downward-trending, mute, servile, unchangeable, the cause of stench, a destroyer of property, ecliptic, having many feet.

Scorpio ♏

Men born under this sign are tricky, base, thieves, murderers, traitors, incorrigible, destroyers of property, connivers, burglars, /11K/ perjurers, covetous of others' property, accomplices in murder, poisonings, and other crimes, haters of their own family...

[<A later supplement from Ms Laurentianus 86.18> ¹

Climate: As a whole, Scorpio is stormy and fiery. By part it is as follows: its first decan is cloudy, the second temperate, the third indicative of earthquakes. Its northern parts are burning hot, the southern dry/moist
text?.

Zones: The following regions are subject to it: Metagonitis, Mauretania, Gaetulia, Syria, Commagene, Cappadocia, Italy, Carthage, Libya, Ammon, Sicily, Spain, Rome.

Of the parts of the body, it rules the unmentionable parts and the rump, the groin and seat.

Because of its sting, it causes blindness, dimming of vision, attacks of the stone, strangury, ruptures and stran-

¹Riley has this additional text from an alternate source as a footnote.

gulated hernias, unmentionable vices and promiscuity, fistulas, cancers, and hemorrhages.]

[Sagittarius]

Sagittarius is the house of Jupiter, masculine, fiery, upward-trending, vocal, moist because of the constellation Argo, noble, winged, changeable, bicorporeal, two-natured, mysterious, with few offspring, half-finished <=childless?>, governing, kingly.

Sagittarius ♐

Men born under this sign are noble, just, great-hearted, judges, generous, loving their brothers and their friends. They lose much of their original possessions but gain them back. They are superior to their enemies, seek a noble reputation, are benefactors, prominent, and act mysteriously...

[<A later supplement from Ms Laurentianus 86.18> ¹

Climate: As a whole, it is windy. By part, it is as follows: its first decan is quite wet, the second temperate, the third fiery. Its northern parts are windy, the southern moist and variable.

Zones: The following regions are subject to it: Etruria, Gaul, Spain, Arabia Felix, Cilicia, Crete, Sicily, Gaul, Italy, Spain, Cyprus, the Red Sea, Casperia and the nations along the Euphrates, Mesopotamia, Carthage, the Libyan Sea, the Adriatic, the Atlantic, the Triballi, Bactria, Egypt and the nearby places.

It is masculine and autumn.

Of the parts of the body, it rules the thighs and groin.

¹Riley has this additional text from an alternate source as a footnote.

Because of its point, it often causes births with extra limbs, baldness, epilepsy, troubles of the eyes, or blindness. It always causes danger from animals, the loss of limbs, or dangers from wild beasts.]

[*Capricorn*]

Capricorn is the house of Saturn, feminine, tropic, earthy, destructive, barren, downward-trending, chilling, mute, servile, the cause of troubles, brutal, lurking, mysterious, two-natured, moist, half-finished <=childless?>, a hunchback, lame, the Descendant of the universe¹, indicative of misfortune and toil, a sculptor, a farmer. /11P/

Capricorn ♄

Men born under this sign are bad, warped. They pretend goodness and sincerity. They are toilsome, burdened with care, insomniac, fond of jokes, plotters of great deeds, prone to make unfortunate mistakes, fickle, criminal, lying, always criticizing, shameful.

Climate: Capricorn is temperate on both sides. By parts it is as follows: the first parts are destructive, the second moist, stormy, changeable; the middle parts are fiery; the last destructive.

Fixed Stars: It has . . . stars.

Paranatellonta: According to the Sphaerica, Casseiopeia and the right part of Pegasus rise with it in the north. In the south the rear of Centaurus and the legs of Hydra (up to the Crater) set <while Capricorn is rising>. These are the gods: Venus, the moon, Ceres, Mercury. On the north there is nothing.

Zones: The following zones are subject to Capricorn, all of them to the West and South:

¹In the *Thema Mundi*.

- To the flanks, the Aegean Sea, the inhabitants of its coastline, and Corinth;
- to its waist, Sicyon;
- to its back, the Mediterranean;
- to its tail, Spain;
- to its head, the Tyrrhenian Sea;
- to its belly, mid-Egypt, Syria, <and Caria>.

[Aquarius]

Aquarius is the celestial sign which is masculine, solid, anthropomorphic, somewhat damp, single. It is mute, quite cold, /12K/ free, upward-trending, feminizing, unchanging, base, with few offspring, the cause of troubles arising from athletic training, carrying burdens, or work in hard materials, an artisan, public.

Aquarius ♒

Men born under this sign are malicious, haters of their own families, incorrigible, self-willed, deceitful, tricky, concealing everything, misanthropic, godless, accusers, betrayers of reputations and the truth, envious, petty, occasionally generous (because of <this sign's> flow of water), uncontrollable.

Climate: As a whole this sign is wet. By part it is as follows: the first parts are wet, the upper parts fiery, the lower worthless and useless.

Fixed Stars: It has . . . stars.

Paranatellonta: According to the Sphaerica the right parts of Andromeda rise in the north with Aquarius, as well as the rest of Pegasus; in the south, the southern

one of the <two> Fish, except for the head. Juno, Hercules, Vulcan, Saturn. /12P/ In the north nothing sets. In the south the rest of Centaurus and of Hydra (up to Corvus) set <when Aquarius rises>.

This sign lies toward the west wind. In addition it faces toward the zone of Egypt and the surrounding cities, i.e. from Egypt's southern parts up to Pselchos, Dodecaschoinos, and Sykaminos; from its western parts to the oasis of Ammon and the surrounding cities; from its eastern part to the Red Sea which touches Egypt; and from its northern parts to Sebennytos and the Heracleotic mouth of the Nile.

According to the Sphaerica, Eridanus and the Great Fish lie next to Aquarius in the south, touching the tail of Capricorn. In the north, around the north pole, is the so-called Cygnus, above which is Sagitta, where the Bear (called Cynosura) looks to the north.

Zones: The following zones are subject to Aquarius:

- to the front parts, Syria;
- to the middle, the Euphrates and Tigris, Egypt, Libya, the interconnected Egyptian rivers, and the Indus.
- Under the middle of the Water Jug are the Tanais and the rest of the rivers which flow from the Hyperboreans to the north and west. /13K/

[Pisces]

Pisces is the celestial sign which is feminine, moist, quite wet, bicorporeal, with many offspring, mossy, scaly, sinewy, humpbacked, leprous, two-formed, mute, motile,

Pisces ♋

with rough skin, in conflict with itself because one Fish is northern, the other southern. It is moist, downward-trending, servile, changeable, with many offspring, bicorporeal, sociable/lewd, with some limbs missing, the cause of wandering, varied.

Men born under this sign are unsteady, unreliable, changing from bad fortune to good, sexy, thievish, shameless, prolific, popular.

Climate: As a whole, Pisces is cool and breezy. By parts it is as follows: the first parts are temperate, the middle moist, the last destructive and worthless.

Fixed Stars: It has... stars.

Paranatellonta: In the north the rest of Andromeda rises with Pisces, as well as the rest of Perseus—the parts on the right—and Triangulum in Aries. In the south the head of the Southern Fish rises. Neptune¹, /13P/ Mars, Mercury, Venus, Jupiter. In the south Ara and the rest of Hydra set <when Pisces is rising>; in the north, nothing. Pisces lies toward the north wind. It also lies toward the zone of the Red Sea, having not a few islands under its control, above which lie India and the so-called Indian Ocean. In its eastern parts Pisces touches Parthia, the land of the Indies, and the Eastern Ocean; in its northern parts, Scythia. In its western parts it washes with its waves Myosormos, Orthosormos, and the surrounding cities. According to the Sphaerica, Aquila, cut off by the north pole, and part of Sagitta lie to the north of Pisces, not far away from the north pole. The so-called Pegasus is within the Arctic pole. (The Arctic Circle, lying in the middle of the universe, stands apart from the other divisions <of the sky>. It has in it the Great Bear (called Cynosura) stretching from the north toward the east, and from the south the other Bear, called the

¹The god, not the planet.

Lesser, /**14K**/ which rises at midnight, and which the so-called Bearguard <Bootes> controls, having a rein on both Bears. He is invisible depending on the elevation of the two Bears. One looks north, the other south.)

Zones: The following zones are subject to Pisces:

- to the front, the Euphrates and the Tigris;
- to the middle, Syria and the Red Sea, India, mid-Persis and the neighboring lands;
- to the tail, the Arabian Sea, the Red Sea, and the Borysthenes river;
- to the tie of the Northern Fish, Thrace;
- to that of the Southern Fish, Asia, Sardinia.

1.3 The 50 Terms

[Note: Degrees are given following the modern method of signs running from 0° to 29°. There are actually 60 Terms (12 signs times 5 divisions)]

[Aries]

♈

- ♋ [0-5] temperate, robust, prolific, beneficent
- ♀ [6-11] cheerful, clever, radiant, even /14P/ pure, handsome
- ♊ [12-19] changeable, clever, idle, windy, stormy, full of thunder and lightning
- ♂ [20-24] baneful, fiery, unsteady, characteristic of rash, wicked men
- ♏ [25-29] cold, barren, malicious, injured.

[Taurus]

♉

- ♀ [0-7] prolific, with many children, moist, downward-trending, convicted, hating their children <?>.
- ♊ [8-13] intelligent, sensible, criminal, with few offspring, sinister, fatal.
- ♋ [14-21] great-hearted, bold, lucky, ruling and beneficent, magnanimous, temperate, loving modesty
- ♏ [22-26] sterile, barren, a eunuch, a vagabond, censorious, theatrical, gloomy, toilsome
- ♂ [27-29] masculine, tyrannical, fiery, harsh, murderous, a looter of temples and a criminal—not an unknown one, rather destructive and short-lived /15K/

[Gemini]

II

- ♀ [0-5] temperate, with fine weather, intelligent, versatile, skilled, active, poetic, prolific
- ♋ [6-11] competitive, temperate, with fine weather, prolific, luxuriant, beneficent
- ♀ [12-16] blossoming, artistic, addicted to plays and mimes, poetic, a contest winner, popular, cheerful, prolific
- ♂ [17-23] much-burdened, with no brothers, having few children, a wanderer, with a good income, destructive, bloody, inquisitive
- ♎ [24-29] temperate, a procurator, having possessions, intellectual, with a wide knowledge, distinguished, noted for intelligence, an arranger of great matters, most famous

[Cancer]

♋

- ♂ [0-6] hurling thunderbolts, moved in different directions, uneven, contradictory in his wishes, manic, prolific, poor, destructive, and in the end, base
- ♀ [7-12] prolific, censorious, moist, changeable, skilled, popular, promiscuous
- ♊ [13-18] precise, a robber, a leader in public matters, a tax gatherer, in the public eye, rich, wealth producing
- ♋ [19-25] kingly, imperious, glorious, judging, great-hearted, temperate, ruling, entirely noble
- ♎ [26-29] In this term everything is water, moist, poor in personal property, and in the end quite needy

[Leo]

♌

- ♌ [0-5] experienced, masculine, imperious and in general having leadership qualities, active, eminent, with no mean traits. /15P/
- ♍ [6-10] very temperate, yielding, talented, luxurious
- ♎ [11-17] having much experience, fearful, scientific, naturally clever, narrow, religious, with many children, searching out secret lore, barren, without offspring
- ♏ [18-23] addicted to plays and mimes, popular, scholastic, guiding, prescribing, intelligent. This term is barren and characteristic of long-lived men
- ♐ [24-29] very base and monstrous, destructive, injured, torpid, censured, unlucky

[Virgo]

♍

- ♍ [0-6] lofty, procuratorial, an arranger, handsome, organizing great affairs, most intelligent, entirely noble and eminent. This term is not, however, lucky in love. This misfortune is generally true of ♎, especially in this term and in that of ♍. This term causes men who are open to criticism; the term of ♍ causes those who err constantly. /16K/ They fall conspicuously short in regard to boys.
- ♎ [7-16] censured, wronging their marriage and falling into difficulty because of this, lucky in theatrical matters. They are most unnatural in their passions, especially when ♎ is in aspect; when ♏ is in aspect, they commit adultery; when ♌ is in aspect, they commit a great number of sins which are forgivable—but still there are condemnations. When the ☉ is in aspect, they commit hidden actions; when the ☾ is in aspect,

they meet with reverses and political opposition. If this term is beheld by malefics, it causes prostitution.

- ♁ [17-20] agricultural, proper, reclusive but not ignorant. Men born under this term are trustees, fruitful, upright
- ♂ [21-27] masculine, harsh, public, demagogues, night prowlers, <hired men>, counterfeiterers, imposters. These degrees assault men and lead them to chains, mutilation, tortures, and imprisonment
- ♄ [28-29] monstrous, chilled, destructive, short-lived, the term of deluded men

[Libra]



- ♄ [0-5] kingly, lofty, effective—especially for day births, but <disturbed> for night births. These degrees are also barren, moist, destructive
- ♁ [6-10][6-13]¹ businesslike, craftworking, marketing, the term of instruments of exchange and numbers, collecting; in general, just and intelligent
- ♁ [11-18][14-20] wealth-producing, but despite that, this term is characteristic of unlucky men, cheerlessly hoarding their possessions, living without ostentation, with a sordid lifestyle, with no appreciation of beauty, censorious—and not, of course, blessed with children
- ♀ [19-25][21-27] loving beauty, loving crafts, craftsmen themselves, e.g. sculptors, painters, engravers. /16P/ In general this term is rhythmic, pious, mild and slow, fortunate, making progress without effort, exceedingly fortunate in marriage, and lucky in everything

¹Degrees in red are the commonly cited Egyptian Term degrees.

- ♂ [26-29][28-29] ruling, leading, lucky in all martial affairs, optimistic/spirited, steady, successful, great-hearted; not, however, with many brothers or lucky with those he has

[Scorpio]



- ♂ [0-6] easily upset and disturbed, unsteady, irascible, frank-speaking, arrogant, with few children but many brothers, uneven in fortune, inflamed, very appropriate for nativities which promise campaigns and travel abroad /17K/
- ♀ [7-10] lucky in marriage, pious, loved by everyone, loving children, wealthy, selected for every office, living graciously
- ♂ [11-18] military, competitive, prize winning, and, where words are concerned, bitter, contentious, not to be despised. These degrees are also prolific and fecund. In general they plan mischief, especially against those who attempt evil or do it.
- ♂ [19-23] talented, lucky, high-priestly, glorified in gold, purple, and the high offices appropriate to the inherent greatness of the nativity. This term is beneficent and as a whole loves men and gods
- ♂ [24-29] punitive, with few children or brothers, haters of their own relatives, poisoners, melancholic, and misogynists, having secret wounds, and in general very punitive and cursing fate. They are hated by both gods and men; they resist their superiors and are despised by their inferiors

[Sagittarius]



- ♂ [0-11] active men. These degrees are damp but temperate, dabbling in all crafts and skills, prolific, with many children and brothers, yet poor

- ♀ [12-16] temperate, prominent, victorious, prizewinning, pious, honored both by the masses and by the rulers, blessed with children and brothers, living with many women
- ☿ [17-20] verbal, subtle, active, producing eternal verities, philosophical, and in general prominent in science and wisdom; fond of learning if ♀ inclines, but if ♂ inclines, loving weapons and tactics
- ♄ [21-25] sterile and baneful, cold, harmful, characteristic of base and completely unlucky men
- ♂ [26-29] hot, rash, violent, shameless, /17P/ destructive—except that this term is restless in all things.

All the terms in Sagittarius indicate varied possibilities in all matters.

DELINEATION
NOTE

[Capricorn]

♑

- ☿ [0-6] theatrical, comic, on the stage, lying, whoring, seducing, covetous of others' things, of no reputation, <talented> in everything, blessed, wealthy, but not of high rank
- ♄ [7-13] it brings vicissitudes of glory and infamy, wealth and poverty, largess /18K/ and public ridicule. This term is barren, having female or deformed children, of low rank, vulgar
- ♀ [14-21] profligate, lecherous, downward-trending, thoughtless, censured, having their ends very much in doubt, not dying well, nor steady in marriage
- ♄ [22-25] severe, cheerless, alien, unlucky with their children and brothers, bloody and destructive, cold, pitiless/stand-offish, malicious, slow to act, but tricky

- ♂ [26-29] lofty, prosperous, dictatorial, aiming at rule in everything, poor, destructive of their own relatives and of <brothers>, wandering, loving solitude, quarrelsome to the end

[Aquarius]



- ♀ [0-6] rich, miserly, gladly hoarding wealth up to the measure of the nativity, intelligent, learned in the law, precisely defining everything, imperious, petty, careworn, loving education and all disciplines, supervisory, overseeing, philanthropic
- ♀ [7-12] loving well, pious, wealthy without effort, profiting by sudden and unexpected good fortune, prosperous, seafaring. These are prolific degrees. It is beneficial for anyone born under these degrees to unite with old women, the feeble, or with eunuchs, and to gain advantage from the barren or the aged
- ♂ [13-19] lucky, petty, lurking at home, careless of his reputation, living in obscurity, fortunate in his children, misanthropic
- ♂ [20-24] diseased (particularly in the internal organs), troubled by lawsuits; this term is characteristic of wicked, intractable, and incapable men—except that these men readily attempt evil deeds
- ♂ [25-29] barren, moist, conceiving with difficulty, enfeebled, especially in the dura mater and the internal organs, afflicted with dropsy and fits, poor, with few brothers or children, envious, unlucky in their ends

[Pisces]



- ♀ [0-11] cheery, fecund, downward-trending, /18P/ luxurious, living graciously, with a friendly greeting,

celebrating, loving, making progress without effort,
dear to the gods

- 𐌲 [12-15] literary, learned, preeminent among the masses and victorious over everyone because of his words, with many brothers, prolific, with many children, having too many associates and brothers
- 𐌷 [16-18] fecund, ruling, those of high rank, with many friends, bounteous, loving their parents, charitable, pious, temperate
- ♂ [19-27] active, naval warriors, /**19K**/ bold guides, attaining success in mystic lore, plundering but then restoring, varied, not dying a natural death
- 𐌢 [28-29] enfeebled, moist, subject to fits, entirely unlucky

We have given instruction about what effect each degree produces. <We add that> if the houseruler is located in a given term, the houseruler will produce its proper effect as well, whether good or bad. Now I will explain the Ascendant.

DELINEATION
NOTE

1.4 Finding the Ascendant

Having determined accurately the ☉'s degree-position at the nativity, note where the *dodekatemorion* falls. The sign in trine to the left of this position will be the Ascendant, or the equivalent sign (i.e. either masculine or feminine), providing you take into account the distinction between night and day births. For example: let the ☉ be in ♊ 22°. The *dodekatemorion* of this point is in ♌; the sign in trine to the left is ♋. If the birth was in the day, either ♋ or ♎ or ♏ must be the Ascendant. If the birth was at night, one of the diametrically opposite signs <must be>. ♏ would be in the Ascendant in the first hour <of the night>.

Having determined accurately the degree-position of the ☉, for day births add to this position the rising time of the sign in which the ☉ is; then begin to count from the ☽'s position at the nativity, giving each sign one degree. The Ascendant will be <in the sign> where the count stops, or (as mentioned above) in the equivalent sign. For night births add the rising time of the ☽'s sign and count from the ☉'s position at the nativity. Using the previous example again: the ☉ in ♊ <22°>, the ☽ in ♌. I add the rising time <of ♌>, 37, to 22°<the ☉'s position>, for a result of 59. I count this off from the ☉ and stop at ♏. The Ascendant is there.

/19P/ Find the number <of days> from Thoth to the day of birth; multiply the hour/time <of birth> by 15 and add the result to the first number. For day births count from ♏, giving 30 to each sign. For night births, count from ♋. Alternatively, multiply the hour/time <of birth> by 15 [and add the degree-position of the ☉]. Then for day births, count from the ☉ with reference to the rising time <of the sign> in the klima of birth; for night births, count from the the point opposite the ☉ with reference to the rising time. In this way, the mystical,

compelling Ascendant will be found.

For day births /20K/ the point of conception will be trine or sextile to the Sun and in the Ascendant; for night births the signs in opposition <to these places> will be the point of conception. As a result, for whatever hour you observe, night or day, you will find the Ascending sign.

To find the Ascendant precisely to the degree, do this: multiply the hour/time of birth by the motion of the ☾. For day births count from the ☉'s degree-position; for night births count from the point in opposition <to the ☉>. The degree where the count stops will be considered the Ascendant. For example: Hadrian year 4, Mechir 13, the first hour of the night. The ☉ was in ♊ 22°, the ☾ is ♍ 7°, the motion of the moon in its <204th> day from epoch was 13;52°. I consulted the appended table under 14 in the first row and I found below in the first column of hours, 16. I then counted from the degree in opposition to the ☉, ♏ 22°. I stopped in ♏ 8°. If more or fewer degrees are found in the table of rising times, it can be ascertained from the aforementioned procedure whether the hour requires an added or a subtracted factor.

For those born during the day, add the remaining degrees in the ☉'s <sign> to the ☾'s degree position and divide by 30. The remainder will be the <degree in> the Ascendant. For those born at night: add the remaining degrees in the ☾'s <sign> to the ☉'s degree-position. If the resulting number is greater than the calculated hour/time <of birth>, the amount by which it exceeds either 30 or the number of the hour will be the Ascendant.

Count the days (including the intercalary days) from Epiphi 25 to the day of birth, and add 22 to this number. Count the result off by 30's, starting at ♄ for day births, at ♀ for night births. The Ascendant will be where the

count stops, and the degree thus determined will be the degree in the Ascendant.

1.5 The Gnomon of the Ascendant (5K)

Take the degree-position of the ☉ with reference to its “Ascending /20P/ time,” and multiply it by ten. /21K/ (Do this for day births; for night births take the point in opposition <to the ☉>.) Then multiply the result by the given hour/time <of birth>, whether day or night, whether given in whole hours or including fractions. Then divide by 360, and treat the remainder as the “gnomon of the Ascendant.”

For example: klima <2>, second hour of the day; ☉ in ♉ 21°, ♃ in ♊ 22°. The “Ascending time” of the ☉’s degree-position is 22;24. Multiply this by ten for a result of 224. This figure multiplied by two, then divided by 360°, gives 88. This is the gnomon of the Ascendant.

Another example: the ☉ in ♋ 19°. The birth was in the third hour of the night. The ♃’s motion was 12 17/30°. I enter the column of the table under the third hour, where I find at 12 of motion, 41 1/2, and at 13 of motion 44 1/2. The difference between 44 1/2 and 41 1/2 is 3, and 17/30° times 3 equals 1 7/10°. I add this figure to 41 1/2 because the ♃’s motion was 12 17/30°. All together the degrees total 43 1/5. Now add to this figure the ☉’s degree-position, 19°. The total is 62 1/5°. I count this off from ♉, since the birth was at night, and the Ascendant is in ♏ 2°12’. According to the table, the Ascendant was ♏ 3°.

For new-moon births, it will be necessary to look carefully at the term of the new moon and the ruler of the sign. Whichever of them controls the degree which just precedes the hour, that degree will be the Ascendant. For full-moon births, it will be necessary to determine the term of the full moon and the ruler of its sign.

For day births, it is necessary to take the ☉’s <degree-position> and the remaining degrees of the ♃ and to divide

by 30. Find the remainder in the table of rising times and multiply the figure entered there at the ☉'s sign by the degrees of the sign. Then, having added the ☉'s degree-position, divide by 30. Whatever is left will be the solar gnomon. We note this figure carefully and make it the lunar gnomon as follows. Double the ♄'s degree-position; divide by 30; multiply the remainder by 12 and add the /21P/ ♄'s degree-position. Then divide by 30 and the remainder will be /22K/ the lunar gnomon.

For night births, add the remaining degrees of the ♄ to the ☉'s degree-position, divide by 30 in the table of rising times. We add the remainder to the ☉'s sign and note the "horary magnitude." We multiply the sun's degree-position. We add the ☉'s degree-position and divide by 30. The remainder will be the solar gnomon. If the solar gnomon is greater than the lunar, then subtract from the Ascendant. If the lunar is greater, [then] add whatever the excess is. If they are equal, do not add or subtract. Likewise if the remainder is 15 or less, there will be addition or subtraction.

Having determined by sign the sign in the Ascendant, we will find the degree in this way: note the year of the quadrennium as it is given below. Add the hours entered there to the hour/time <of birth>. Calculate the ♄'s degree-position <for the new time>. We will consider the Ascendant to have that position.

First Year	1 Hour
Second Year	6 Hours
Third Year	12 Hours
Fourth Year	6 Hours

The year of the quadrennium is associated with the rising of the Dog Star <Sirius>:

The Quadrennium	
First Year	Sirius rises with Cancer in the first day hour
Second Year	It rises with Libra in the sixth day hour
Third Year	It rises with Capricorn in the twelfth day hour
Fourth Year	It rises with Aries in the sixth night hour

Calculated in this way, the Ascendant is useful in casting horoscopes in later years <after birth>, the hours from the quadrennium table being added (depending on the year in question), then counted from the hour of birth. Put the Ascendant in whichever hemisphere of the sky—day or night—the count ends, and interpret the nativity with respect the the stars which are occupying an angle at that time.

TECHNIQUE

1.6 The Midheaven (6K, 5P)

Midheaven <MC> can be handily found in this way: using the rising times for the <appropriate> klima, add the rising times from the Descendant to the point in opposition, then take half of the sum. Count this off from the Descendant. MC will be where the count stops. /22P/

For example: the Ascendant is ♋ 15° in the second klima. I take the rising times from the /23K/ Descendant, ♎ 15°, to ♋ 15°; the total is 214. Half of this is 107. Adding to this the 15° of ♎ , I count from that same point. The count stops at ♌ 2°, which is MC. Similarly for the other <degree-positions>.

If you wish to know the length of the hours of the day, in all cases add the rising times from the ☉'s degree-position to the point in opposition. Take 1/15 of that and you will know the length of the hour.

For example: assume the previous Descendant, ♎ 15°, is the ☉'s position. The rising times from there to the point in opposition total 214; 1/15 of 214 equals 14 [remainder 4] with 4/15 parts of an hour left over. Therefore the day in the klima of Syria, with the ☉ in ♎ 15°, will be 14 4/15 hours.

If you want to know the length of the night, work out the calculation by adding the rising times from the point opposite the ☉ to <the ☉'s> position. Similarly with the rest of the signs.

1.7 The Rising Times of the Signs (7K, 6P)

How many hours each sign takes to rise can be figured from the rising times of each sign. For example: Υ rises in 20 <equatorial times>; now an hour has 15 equatorial times. If you take 15 from 20, the result is 5, which is $1/3$ of 15. Therefore Υ will rise in $1\frac{1}{3}$ hour.

You can discover how long each degree takes to rise thus: double the rising time of each sign; multiply this by six—the result <for Υ > is 240. The degree is 8 “months” <= $8/12$ of an equinoctial time>.

For each sign the amount its rising time is more or less <than another sign’s> can be found as follows: Υ rises in 20; Υ in 40, for a total of 60. The rising time of a sign plus the rising time of the sign in opposition will total 60. The hours of a sign plus the hours of the sign in opposition will total 4 hours. The “days” and “months” of each sign plus those of the sign in opposition will total two “years.” By however much one sign exceeds the half, by so much the sign in opposition will fall short, and vice-versa.

So—in the previous example—subtract the lesser /23P/ from the greater, 20 from 40; the remainder is 20. One-fifth of this is 4, so the addition/subtraction factor for each sign is 4. If to the 20 of Υ we add 4, the result is 24. In this time /24K/ Υ will rise. Then Π in 28, Θ in 32, Ω in 36, \mathbb{M} in 40, Υ in 40. From \mathbb{M} to \mathbb{K} subtract in the same manner. By investigating in this way, you will find <the rising times> for each klima.

Another method: assume Ω rises in 36; the same for \mathbb{M} , but Υ and \approx in 24. <When subtracted> the result is 12, of which the third part is 4. This is the addition/subtraction factor. And so by investigating in this way, you will find the rising times for each klima.

The difference between klimata and the progressive increase <of the rising times> are calculated as follows:

in the first klima the rising times from ♄ to ♈ total 210; 1/6 of this is 35. In this amount ♄ rises. Continuing with the procedure at hand, if you subtract the 25 of ♄ and take one third of the remainder, you will know the rising times of the signs.

Given that there are 7 klimata, in the seventh, from ♄ to ♈, the rising times total 234. If you subtract the 210 of the first klima from 234, 24 are left. One-sixth (since there are 6 klimata between) of this is 4. Thus 4 is the increase needed for each klima in the construction of the table of rising times. So in the first klima the rising time from ♄ to ♈ is 210. In the second klima, 214; in the third, 218; in the fourth, 222; in the fifth, 226; in the sixth, 230; in the seventh, 234.

1.8 Listening and Beholding Signs (8K, 7P)

Similarly the listening and the beholding signs (the sextile signs) must be calculated from their rising times as follows: ♄ beholds ♃; in the second klima the rising times of the six signs from ♄ <to Leo> total 160 and from ♃ to ♌ total 200. ♄ is less than ♃ and therefore listens to it. The rising times of the two groups total 360.

Likewise from ♈ to ♎ there are 212 and from ♎ to ♈ 212; therefore ♈ and ♎ are of equal rising time and listen to each other.

Again from ♏ to ♐ is 200, from ♏ to ♑ 160. They behold each other /24P/ and <♏ listens to ♏. From ♎ to ♈ is 212>, and from ♌ to ♄ is 180...

From ♊ to ♋ is 148, and from ♐ to ♑ is 148. They listen to each other and are of equal rising times. Similarly for the rest <of the signs>.

Some astrologers consider the sympathy of the sextile signs to be as follows: they add the rising times of the two <sextile> signs /25K/ and divide the sum in half. Then they see if the intervening sign actually rises in that time. For example: ♑ 20 plus ♈ 28 totals 48, half of which is 24. ♋ actually does rise in that time. Therefore ♑ will have sympathy with ♈. Likewise ♃ with ♌, since their rising times total 56, half of which is 28. In this time ♈ actually does rise.

Likewise ♈ with ♎ and ♌ with ♏. ♎ however does not have sympathy with ♌ because their rising times total 78, half of which is 39—but Virgo actually rises in 40. Likewise for the rest of the signs¹.

¹These conditions act as mitigations for aversive signs and are more fully explained by Paulus Alexandrinus in sections 12 and 13. Also see Firmicus Maternus, Book 1§29 and Ptolemy's *Tetrabiblos* Chapters XVII and XVIII, Chris Brennan's *Hellenistic Astrology* p315-17, or Demetra George's *Ancient Astrology, Vol 1* p166.

1.9 A Handy Method for New and Full Moons (9K, 8P)

To find new and full moons handily: take the distance from the ☉'s degree-position to the ☾'s, and determine how many dodekatemoria there are between. Count this amount off from the ☉'s degree position and you will find the new moon there. The ☾ will be as many degrees from conjunction as there are dodekatemoria which have been determined.

For full-moon nativities, take the distance from the point opposite the ☉ to the ☾, and determine how many dodekatemoria there are <[in] this distance>. Subtract that amount from the position of the point opposite the ☉. The full moon will be there.

Also, if you add 15° to the degree-position of the full moon, you will find the position of the next new moon. If you add 15° to the position of the new moon, you will find the next full moon. For example: Mesore 2, the ☉ in ♏ 5°, the ☾ in ♎ 26°. The distance from the ☉ to the ☾ is 81°, which is very nearly 7 dodekatemoria. Therefore the moon is seven days past the conjunction. Next I deduct the 7 from /25P/ the ☉'s position and arrive at ♎ 28°. The previous new moon occurred there. From Mesore 2 I subtract 7; the result is Epiphi 25. If we add 15 to ♎ 28° the result is ♏ 13°. The full moon will be at ♏ 13°. /26K/

Calculate the full moon as follows: assume Mechir 13, the ☉ in ♏ 22°, the ☾ in ♏ 7°. I take the distance from the point opposite the ☉, ♏ 22°, to the ☾'s position; this is 75°, which equals 6 dodekatemoria. I subtract this from ♏ 22°. The result is ♏ 16°, where the full moon occurred. Again I subtract the 6 dodekatemoria from Mechir 13, for a result of Mechir 7. Since from the conjunction to the full moon there are 15 days, I add the

8 <days from Mechir 7 to Mechir 13> to this 13, and get 21. Therefore the 𐤎 is that many days <21> from new.

1.10 A Handy Method for the Seven Zone
 System [or the Sabbatical Day] (10K, 9P)

For the week [and the Sabbatical day] proceed as follows: take the full years of the Augustan era and the leap years, and add to that sum the days from Thoth 1 to the birth date. Then subtract as many 7's as possible <=divide by 7>. Count the result off from the ☉'s day, and the birth date will belong to the star at which the count stops.

The order of the stars with respect to the days is ☉, ☽, ♂, ☿, ♄, ♀, ♃.

The arrangement of their spheres is ♃, ♄, ♂, ☉, ♀, ☿, ☽.

It is from this latter arrangement that the hours are named, and from the hours, the day of the next star in sequence. For example: Hadrian year 4, Mechir 13 (in the Alexandrian calendar), the first hour of the night. The full years of the Augustan era are 148, the leap years are 36, and from Thoth 1 to Mechir 13 are 163 days. The total is 347. I divide by 7 for a result of 49, remainder 4. Starting from the ☉'s day, the count <4> comes to ☿'s day. The first hour of that day belongs to ☿.

METHOD

Day Hours		Night Hours	
1	☿	1	☉
2	☽	2	♀
3	♃	3	☿
4	♄	4	☽
5	♂	5	♃
6	☉	6	♄
7	♀	7	♂
8	☿	8	☉
9	☽	9	♀

Day Hours		Night Hours	
10	ከ	10	ጸ
11	ረ	11	ጸ ¹
12	ፀ	12	ከ

The next day, Mechir 14, continues in this pattern: the first hour belongs to Jupiter.

¹/26P/

1.11 The House Ruler of the Year (11K, 10P)

If you want to know the houseruler of the year, calculate in the same way. To continue with the previous example: the full years of the Augustan era are 148, the leap years are 36, plus the one day of Thoth 1, for a total of 185. I divide by 7 for a result of 26, remainder 3. Count this <3> from the ☉'s <day>. The year goes to ♂. Now that you have found the ruler of the year, you can find the ruler of the month as follows, applying the arrangement of the spheres in ascending order: Thoth <1> is ♂. Since Thoth 29 goes to ♂ again, the 30th is ♀'s. Phaophi 1 is ♀'s, Phaophi 30 is ♀'s, Athyr 1 is ♀'s, Choiak 1 is the ♀'s, Tybi <1> is ♀'s, and Mechir <1> is ♀'s. Since the ruler of the year is ♂, of the month, ♀, of the day, ♀, and of the hour, the ☉, it will be necessary to examine how these stars are situated at the nativity.

METHOD

If they are in their proper places and proper sect, they indicate activity/occupation, especially when the ruler of the year happens to be transiting the current year, the ruler of the month transiting the current month, and the ruler of the day transiting the current day. If however they are unfavorably situated and have malefics in aspect, they indicate reversals and upsets.

DELINEATION
NOTE

To me it seems more scientific to take the full years of the Augustan era plus the leap years (as was just stated), plus the days from Thoth 1 to the birth date, then to divide by 7 and count the remainder from the ☉'s <day>. Then consider that <day's star>, where the count stops, the ruler of the year. The first day of the month of each nativity will control the birth day. It does not seem reasonable for everyone born in the same year to have the same houseruler <=ruler of the year>. In general, the old astrologers took the ruler of the year and of the universal rotation from the first day of Thoth (where they put the start of the new year), but it is more scientific to

take it from the rising of Sirius./**27P**/

1.12 Masculine and Feminine Degrees (12K, 11P)

The masculine and feminine degrees are as follows: the first 2 1/2 degrees of the masculine signs are masculine, /**28K**/ the next 2 1/2 degrees are feminine. The first 2 1/2 degrees of feminine signs are feminine, the next <2 1/2 degrees> are masculine, the next <2 1/2> are feminine.

The degree of the new moon will be indicative for new-moon births; the degree of the full moon will be indicative for full-moon births¹

DELINEATION
NOTE

Others say that the degree in which the Ascendant or the moon falls. . .

¹Most likely relates to the syzygy, the new or full moon before birth.

1.13 The Visibility Periods of the Moon (13K, 12P)

The visibility periods of the Moon are as follows: in its first day it appears $\frac{4}{5}$ of an hour. In its second day it appears $1\frac{3}{5}$ of an hour. Forecast the time <of its visibility> by multiplying the days <since new moon> by 4, then dividing by 5. For example: it is 15 days since new moon; 4 times this equals 60, of which $\frac{1}{5}$ is 12; the Moon, being full, will be visible 12 hours.

Day	Visibility	Day	Visibility
1	$\frac{4}{5}$ hours	9	$7\frac{1}{5}$
2	$1\frac{3}{5}$	10	8
3	$2\frac{1}{4}$	11	$8\frac{4}{5}$
4	$3\frac{1}{5}$	12	< $9\frac{3}{5}$ >
5	4	13	< $10\frac{2}{5}$ >
6	$4\frac{4}{5}$	14	$11\frac{1}{5}$
7	$5\frac{3}{5}$	15	8
8	$5\frac{2}{5}$	16	similarly from <16 to 30>, as from 1 to 15, but subtracting

The month is $29\frac{1}{2}$ days; the year 354^1 days.

¹Schmidt has 359 days.

1.14 The Invisibility Period of the Moon (14K, 13P)

The Moon becomes invisible as it approaches conjunction with the Sun. The calculation of this in each sign is as follows: take one-half of the rising time of the sign in which the ☉ is located, and at that point the moon will be invisible. For example: the ☉ in ♊ in the second klima. The rising time of this sign is 20, half of which is 10. Subtract 10 from 30° <♊ 1° = ♋ 30°>. The ☾ will become invisible at ♋ 20°.

☉ in:	1/2 Rising Time	☾ Invisible in:
♈	12	♊ 18°
♊	14	♈ 16° /28P/
♌	16	♊ 14°
♋	18 /29K/	♌ 12°
♎	20	♋ 10°

Similarly for the rest of the signs.

1.15 The Third, Seventh, and Fortieth Days of the Moon (15K, 14P)

The third, seventh, and fortieth days of the Moon as follows: assume the ☾ is in ♍ 7°; the third day will be in ♎ 7°. [It is necessary to investigate the day in this way. ♎ 7° has become the third day.]

In the nativity chart the seventh will be found in square, at ♊ 7°. The fortieth will be at ♋ 7°. (Some add 160° to the Moon's position at birth and count off this amount from the Moon's sign. Others add to the Moon's position at birth <its positions> on the third and seventh and fortieth days, then after calculating, they interpret the Moon at those places.)

In general they note the fortunate, unfortunate, and average nativities according to the third, seventh, and fortieth days: if these locations are beheld by benefics in operative places, and not by malefics, then you can predict exceedingly great good fortune.

DELINEATION
NOTE

If two of these locations are beheld by benefics and one by malefics, then you can predict average fortune.

If three are beheld by malefics, with the benefics turned away, then predict misfortune. If the situation is mixed, say "average."

1.16 A Handy Method for Finding the Ascending Node (16K,15P)

A handy method for finding the ascending node: take the full years of the Augustan era and multiply them by $19 \frac{1}{3}$. Add for each Egyptian month $1^\circ 35'$ and for each day $3'$. Divide by 360° circles. Now count off the remainder <of the division> from ☿ in the direction of diurnal motion <=East to West>, /29P/ giving 30 to each sign. The ascending node will be where the count stops. For example: Hadrian year 4, /30K/ Phamenoth 19. The full years from Augustus are 148; this figure times $19 \frac{1}{3}$ equals 2862. From Thoth to Phamenoth there are 10° , for a total of 2872. I divide this by 360° for a result of 7; a remainder of 352 is left. This remainder is counted in the direction of diurnal motion from ☿ and comes to $\text{♌} 8^\circ$. The desired ecliptic point will be there, the descending node at the point in opposition.

It will be necessary to examine if benefics are in aspect with these positions, especially with the ascending node. If so, the nativity will be prosperous and effective. Even if the nativity is found to be average or inclined toward diminution, the native will ascend and rise to a high rank. Malefics portend upsets and accusation.

DELINEATION
NOTE

From the <tables of> lunar epochs and daily motions the ascending node and the sign of its latitude will be found as follows: for example, take the previous nativity, Hadrian year 4, Phamenoth 19. From the epoch to the nativity date is 204. Next to the epoch is entered 12;18 of latitude. Next to 204 is entered 11;37 of latitude. The total is 23;55. Multiply this times 15° and the result is $358^\circ 45'$. This is counted from ♌ in the direction of proper motion <=West to East> and comes to $\text{☿} 28^\circ 45'$.

17K.¹

[Another more concise method: the 23;55 is counted from \mathfrak{Q} , 2 given to each sign. The count stops at $\mathbf{\Pi}$, having allotted 22, with 1;55 remaining. This I multiply by 15° , and the result is $28^\circ 45'$ of \mathfrak{S} .)

Next in every case I take the degrees from \mathfrak{X} to the previously determined degree; the distance is very nearly 89° . I subtract this amount from the \mathfrak{D} 's degree-position (which is \mathfrak{M} , 7°), and come to \mathfrak{Q} 8° , the ascending node. It will be necessary to do the same calculation for the rest of the nativities.

If I wish to know the sign of the latitude, I will calculate as follows: the latitude entered next to the epoch is 12;18. I multiply only this by 15° and the result is $184^\circ 30'$. I count this off from \mathfrak{Q} and stop at \mathfrak{W} $4^\circ 30'$. Next the "degrees of latitude" entered next to 204 is 11;37. I multiply this figure by 15° , and the result is $174^\circ 15'$. I add \mathfrak{W} $4^\circ 30'$ to this and count the sum off from the same place. The result is \mathfrak{S} $28^\circ 45'$. /30P/ By using this method for the rest of the epochs we will find the sign of the latitude.]/31K/

¹This appears to be the start of a new section in Kroll without a heading.

1.18 The Determination of the Steps and the Winds of the Moon (18K, 16P)

We will find the step and wind as follows: from \mathfrak{Q} to \mathfrak{A} the Moon declines northwards; from \mathfrak{M} to \mathfrak{V} it declines southwards; from \mathfrak{W} to \mathfrak{T} it ascends southwards; and from \mathfrak{Y} to \mathfrak{E} it ascends northwards¹

The steps are found as follows: since each step is 15° , and since a sign contains 30° , each sign comprises two steps. We can find the step of the latitude by starting at \mathfrak{Q} . Since the latitude in the previous nativity was found to be $23;55$, I count this off from \mathfrak{Q} , giving 2 to each sign. The count stops at \mathfrak{E} $1;55$ <step>. We now know that the Moon is ascending northwards at the sixth step of this wind.

¹This description does not agree with the description of the winds given in Book III.4 where the directions are related to the planets sign of exaltation and the right and left squares to that sign.

1.19 A Hipparcheion Concerning the Calculation of the Sign of the Moon (19K,17P)

I handily find the sign of the Moon as follows: add the <correct> factor for the year in question from the table of kings below. Divide the factor by three, not discarding the remainder, but keeping it. If the remainder is one, add 10 to the number; if the remainder is 2, add 20; if the remainder is 3, add nothing—the number divides evenly.

Next take one-half of the months from Thoth until the birth date, and add the number of days <in the month of birth> to the first number. Divide by 30 (if possible) and count off the remainder from the ☉'s sign. If it was in the beginning <of the sign>, give 2 1/2 <to each sign>; if it is towards the end, give the appropriate amount. The Moon is wherever the count stops.

Use the same method to find the date of a given nativity: add the factor to the year in question and divide (as explained) by 3. Then add one-half of the months, note the number. Next estimate the distance from the sun to the moon /31P/ by assigning 2 1/2 <days> to each sign. Now determine which is the larger number. If <the number derived from> the distance from the ☉ to the ☾ is larger, /32K/ subtract from it the previously calculated number and the result will show the date. If the distance is less, add 30 to it, then subtract the previously calculated number. If the two numbers are both divisible by 30, the ☾ is in ♌ with the ☉.

For example: Hadrian year 3, Athyr 28. I add 2 (the customary factor for this king) to year 3, for a total of 5. I divide by 3, the remainder is 2; therefore I add 20, for a total of 25. One-half of the months <from Thoth to Athyr> is 1 1/2, plus the 28 <days in Athyr> make the total so far 54 1/2. I divide by 30, for an answer of

1, remainder 24 1/2. The ♃ will be this many days from conjunction with the ☉. This number I count off from the ☉'s position in ♈, giving 2 1/2 to each sign. The ♃ is in ♏ on the aforesaid day.

To find the date as follows: again to year 3 I add 2, then divide by 3, for a remainder of 2. Therefore I add 20, for a total of 25, then one-half of the months, 1 1/2, to get the total 26 1/2. Then I estimate the distance from the ☉ to the ♃ (i.e. from ♈ to ♏) to be 24 1/2 days. Since it is not possible to subtract 26 1/2, the previous total, from 24 1/2, I add 30 to it and get 54 1/2. Now from this I subtract 26 1/2, with 28 as the result. This indicates the date of birth. The customarily added factors for each king is appended, in chronological order as follows:

Table 1.2: Years of the Roman Kings

King	Years of	<Running Total>	Subtract	Remainder
Augustus 1	43	44	30	14
I add this figure [14] to Tiberius. The years of Tiberius are:				
Tiberius	22	[36]	[30]	[6]
for a total of 36 [22+14]. I subtract 30 with a remainder of 6:				
Gaius	4	10		10
Claudius	14	24	19	5
Nero	14	19		
The 19-year period is full. Since this period is operative, /32P/ we add (in order to complete 30) 11 years to Vespasian's reign:				
Vespasian	10	21	19	2 /33K/
Titus	3	5		5
Domitian	15	20	19	1
Nerva	1	2		2
Trajan	19	21	19	2

King	Years of	<Running Total>	Subtract	Remainder
Hadrian	21	23	19	4
Antoninus	23	27	19	8
Antoninus & Lucius Com- modus	32	40	30	10
Severus & Antoninus	25	35	30	5
Antoninus	4	9		9
Alexander	13	22	19	4
Maximianus	3	7		7
Gordianus	6			
Philip	6	The 19-year period is full.		

1.20 Reckoning the Sun and the Five Planets (20K,18P)

You will discover the Sun's degree-position as follows: in every case, to a birth date which falls in the months from Thoth to Phamenoth add 8° ; you will find the total to be the ☉'s position. To <birth dates in> Pharmouthi add 7° , to Pachon 6° , to Payni 5° , to Epiphi 4° , to Mesore 3° . For example: in Phaophi 6, I add 8° , total 14° ; the ☉ will be in ♎ 14° . In Pachon 6, I add 6° , total 12° . The ☉ will be at ♏ 12° .

Since some students have become very enthusiastic about the derivation of numerical data, for them I must append the /33P/ handy methods for the rest of the stars, so that through such studies they may gain delightful and precise-to-the-degree methods. They can now make an examination of the more important procedures with the greatest enthusiasm.

Now then, Saturn is to be calculated as follows: take the full years since Augustus and divide by 30, if possible. Multiply the remainder <of the division> /34K/ by 12° . Multiply the result of the division by 30 (=the synodic period <of ♄>) by 5° . For each month from Thoth <to the date of birth> add 1° , and for each day 2'. Having totaled all this, count from ♄ in the direction of proper motion, giving 30° to each sign. The star will be where the count stops.

Jupiter as follows: divide the full years from Caesar by 12. Multiply the remainder by 12° and add this to the result of the previous division by 12 (=the synodic period <of ♃>). Total this, plus 1° for each month and 2' for each day. Having added, count the sum from ♃, giving 12 to each sign.

Mars as follows: take the number of years from Augustus to the year in question, divide by 30, and note

whether the remainder is odd or even. If it is even, start counting from ♃; if it is odd, start from ♄. Having found this number, double it and add to it 2 1/2 for each month <after Thoth>. If the result is more than 60, count off the amount over 60 from ♄ or ♃, giving 5 to each sign. Wherever the count stops, make note of the sign and examine which sign the ☉ is in. If the ☉ is found to be west of the star, the star will be behind <=to the west> its calculated position; if the ☉ is found to be east of the star, the star will be ahead <=to the east> of its calculated position. In other words, in each case, place the star nearer the ☉ than the sign in which you have calculated it to be. The rest of the stars, especially ♀, show the same peculiarity when they are moving near the mean position of the ☉.

Venus as follows: take the years from Augustus to the year in question and divide by 8. Examine the remainder (which will be less than 8) to see if Venus is at a point of maximum eastern elongation <during that year>. If it is, use this point and add the /34P/ number of days from that point to the day in question; if not, use the number right above it <in the table>, just as with the ♃. In other words, if the point of maximum eastern elongation is found to be before the nativity, use it; if it is after the nativity, use the number right above it. Add together the days, then subtract the elongation factor of the sign. Subtract 120° [for each sign¹]. Count off the remaining degrees from the adjoining sign [from the sign of the elongation], giving each sign 25°. ♀ will be where the count stops. /35K/ The point of maximum eastern elongation will be clear from the remainders in the calculation of years above. If the remainders in our first calculation are 1, 3, 4, 6, or 7, then ♀ is at maximum eastern elongation <during that year>. If the remainders are 2 or 5, it is in motion <during that year>.

¹[for the sign of the elongation] - marginal note [Riley]

<Remainder	Date	Sign of the Elongation>
1	Phamenoth 10	♄
<2	No maximum eastern elongation occurs in this year.>	
3	Phaophi 10	♅
4	Payni 22	♆
<5	No maximum eastern elongation occurs in this year.>	
6	Tybi 8	♇
7	Mesore 14 ♄	

In the eighth year ♄ has a point of maximum eastern elongation.

Mercury is calculated as follows: take the days from Thoth to the birth date and add to these in every case an additional 162. Find the total, and if the sum is more than 360, divide by 360 (a circle) and count the remainder off from ♄, giving 30 to each sign. The star is where the count stops. In every case make it very near the ☉. For example: if the ☉ was in the beginning of its sign, ♄ can be found at the end of the sign. If the ☉ is in the end of its sign, ♄ can be found in the next sign.

An example: Trajan year 13, Phamenoth 18. The full years from Augustus are 138. I divide by 30, for a result of 4, <remainder 18>. I multiply 5 times the 4 cycles, and the result is 20. I multiply the remainder <of the original division>, 18, by 12, and the result is 216. From Thoth to Phamenoth I count 1 for each month—total 7. All together this is 243. Now I count this sum off from ♄ giving 30 to each sign, and I arrive at ♈. ♈ is there.

Next I divide 138 by 12, for a result of 11, remainder 6. This <remainder> times 12 is 72. To each 12 which I divided <into 138> I assign 1, for a total of 11. Also to each month <from Thoth to Phamenoth I assign 1>, for a total of 7. The grand total is 90. I count this off from

♄, giving 12 to each sign. The count stops in ♈. ♋ is there.

Next Mars as follows: from Caesar to the year in question /35P/ is 139 <!>. I divide this by 30, for a result of 4, remainder 11 <!>. (Since the remainder is odd, I know that I must start counting from ♄.) I double this figure and get 22. For the months from Thoth to Phamenoth the total is 17 <=7 months \diamond 2 1/2>. The grand total is 39. I count this sum off from Libra, giving 5 to each sign. I stop at ♄. ♀ is there.

Venus as follows: I divide the 139 years by 8 and the remainder is 3. This indicates a point of maximum eastern elongation during that year on Phaophi 10 in ♈. I add the rest of the days in Phaophi, 20, plus the days from Athyr to Mechir, 120, plus those in Phamenoth, 18, for a total of 158. I subtract 120 for the /36K/ maximum elongation and for ♈. The result is 38, which I count from Capricorn, giving 25 to each sign. The count stops in ♎. ♀ is there.

Since there seems to be great <difficulty> about calculating Venus in nativities, I will explain it with another example.

Hadrian year 4, Athyr 30: the years from Augustus are 148, which I divide by 8, giving a remainder 4. This indicates a point of maximum eastern elongation on Payni 22 in ♎. Since this point is not applicable because of its being after the date of the nativity, I go to the one right above it <in the table>, in the third line, Phaophi 10 in ♈. So I add the remaining 20 days of Phaophi, the days from Athyr to Messori, 300, and the 5 intercalary days. The total is 325 of the previous year, plus 90 days from Thoth <1> to Athyr 30 of the current year, for a grand total of 415. From this sum I subtract 120 for the maximum elongation and for ♈, for a result of 295. I count this off from ♎, giving 25 to each sign and stop at

♂ 20. The star is there.

Another example: Hadrian year 4, Mechir 13: the years from Augustus are 149, which I divide by 8, giving a remainder of 5. This indicates no point of maximum eastern elongation. I go to the point above, which is Payni 22 in Leo. I add the remaining 8 <days> in Payni, plus Epiphi and Mesori <60>, plus the 5 intercalary days. The total is 73. Then I add to this the days from Thoth <1> to Mechir 13, 163. The grand total is 236. From this sum I subtract 120 for the maximum elongation and for the sign ♌. The result is 116. I count this from ♍, giving 25 to each sign. The count stops at ♎ 16°. ♍ is there.

I calculate Mercury for the same nativity as follows: I add /36P/ the days from Thoth <1> to Mechir 13 for a total of 163; then I add 162 for a grand total of 325. I count this off from ♊, giving 30 to each sign and stop at ♋ 25°. ♋ is there.

1.21 Transits and The Combination of the Stars (21K,19P)

[*Transits*]

[/21K/ The ☉: the second, the sixth, and the twelfth are good; the seventh and the fourth are rotten.

The ♃: the third, the eighth, and the ninth are rotten; the fifth, the eleventh, and the twelfth are good.

♄: the fourth and the tenth are rotten; the sixth, the eighth, and the twelfth are good.

♅: the third, the ninth, the tenth, and the eleventh are good; the fourth and the seventh are rotten.

♆: the third, the fourth, and the ninth are good; the /37K/ seventh and the tenth are rotten.

♇: the third, the seventh, and the eighth are good; the fifth is rotten.

♈: the second, the fifth, and the eleventh are rotten; the seventh, the eighth, and the ninth are good.

The other <numbers> of each star are variable in effect. If the stars are in the previously mentioned places in their transits, particularly when they hold the chronocratorship in operative places, with benefics or malefics in aspect, then they are bestowers of good or evil depending on whichever aspect prevails.

If the <benefics and malefics> are together, a mixture of good and bad will ensue according to the quality of each person's nativity. Therefore it is always necessary to observe the places with respect to <the stars'> transits in order to evaluate the chronocratorships.]

Let us append the associations and combinations of each star.²

²Mars is listed in combination under each planet but not on his own. His combinations with the ☉ and ♃ are missing from the text.

[Saturn]

When ♄ and ♋ are together, they are in agreement with each other, and they bring about benefits from legacies and adoptions, and they cause men to be masters of property consisting of land, to be guardians, managers of others' property, stewards, and tax gatherers.

♄ and ♂ are hostile, productive of reversals and ruin. They bring family quarrels, disharmony, and hatred, along with treachery, plots, malevolence, and trials. However, if these stars are not in their own or in operative signs, and if they have benefics in aspect, they produce distinguished and noble nativities, although unsteady in their happiness and prone to unexpected dangers and treachery.

/37P/♄ and ♁ are allies and productive of activities/employment. They do, however, bring slanders about religion, lawsuits, and debts, as well as disturbances about written matters and money. On the other hand, these stars make men who are not without resources and not unintelligent, with much experience and awareness, and who are curious, far-seeing scholars, seekers after mystic lore, revering the gods, but with much on their consciences.

♄ and ♀ act harmoniously with respect to activities/employment: /38K/ they promote success with respect to entanglements and marriage, agreeing and beneficial only for a time, not to the end. Indeed they cause abuse, divorces, inconstancy, and death, often entangling men with the base-born and the lowly, and causing them to fall into harm and lawsuits.

♄ and the ♎ are beneficial, productive of money, estates, ship ownership, and profits from the deceased, es-

pecially if the ♃ happens to be in the part of its orbit just following first visibility and has benefics in aspect. Then it causes association with the great, gifts, and the discomfiture of enemies. This combination, however, is unsteady with respect to possession, and with respect to women it is insecure and painful because of separations, hatred, and grief. It also produces bodily suffering, sudden fits, pains of the governing faculties and nerves, as well as the deaths of important figures.

♄ and the ☉ are at odds, giving and taking away possessions and friendships maliciously. Therefore those born under such a juncture suffer secret enmities and threats from great persons and are plotted against by some and live hated to the end. Playing their part well, they outlive most <of their enemies>. They are, however, not without resources, but are disturbed and long-suffering. They are self controlled in this onslaught of reversals.

[Jupiter]

When ♄ and the ☉ are together, they produce noble and distinguished men, rulers, governors, dictators, vigorous men, honored and blessed by the crowd. These men are wealthy, rich, living with much spectacle. Sometimes however they are involved in uncertainties and /38P/ hostility. Especially if the star <♄> is found to be setting, they resort to greater showiness and make a pretense of the truth.

♄ and the ♃ are good, acquisitive: they cause men to be masters of adornments and slaves, and they bestow distinguished offices and ranks. They cause men to benefit from women and distinguished individuals, to be treated well by family and children, and to be thought worthy of gifts and honors. They make treasurers, men

who lend much, who are trusted, and who find treasures and become wealthy.

/39K/𐤋 and ♂ make glorious and showy characters, friends of the great or of kings, distinguished governors and receivers of stipends, those making a career in public affairs or in campaigns, and those considered worthy of honor and status, but uncertain in their livelihoods and habits, tossing away their possessions.

𐤋 and ♀ are good, in harmony, productive of rank and profits, bringing new acquisitions, gifts, adornments, control over slaves, rulerships, the begetting of children, high priesthoods, preeminence among the masses, honors of garlands and gold crowns. These stars make men who are worthy of statues and images, but they also make them subject to ups and downs with respect to marriages and children.

𐤋 and ♂ are good, in harmony, and supervisory. They make men who are managers, overseers of affairs, in posts of trust and administration. They make men who are successful as secretaries and accountants and who are respected in education. These are approachable people with many friends, judged worthy of pay and stipends. If 𐤋 and ♂ are found in operative signs, they make men discoverers of treasures, or moneylenders who profit from cash deposits.

[Venus]

♀ and the ☉ are in harmony, glorious, bestowers of good. They cause the association of male and female, they bring gifts and conveyances, and make men successful in their enterprises. Occasionally they make those men who take on popular leadership or trusts, those who are in charge of foreign/secure places, those thought worthy of stipends.

These men, however, are not without grief with respect to wife and children, especially if Venus is setting.

/39P/♀ and the ♃ are good with respect to rank, acquisitions, and the inception of business, but they are unsteady with respect to living together, friendships, and marriage, bringing rivalry and hostility, as well as ill-treatment and upset from relatives and friends. Likewise with respect to children and slaves, these stars are not good: they cause possessions to be fleeting and bring mental anguish.

♀ and ♂ are at odds. They make men unsteady and weak of mind; they cause rivalry and murder; they cause men to have many friends, but to be blameworthy, shameless, fickle, and equally prone to intercourse with men or women; to be malicious, and plotters of murder by poison. These stars cause men to remain with neither the good nor the bad, to be slandered and reviled because of their friendships, to be spendthrift, /40K/ flitting from one occupation to another, to be eager for many things, to be wronged by women and because of them to suffer crises, upsets, and debts.

♀ and ☿ are in harmony. They make men sociable and gracious, gregarious and hedonistic, paying attention to education and sensibility, receiving honors and gifts. For those of mediocre fortune, these stars bring about the receiving of goods, selling, and exchanges, and they bring a base livelihood. These stars make men unsteady and fickle with respect to women, changeable in their agreements <with them>.

[Mercury]

☿ and the ☼ make adaptable men with many friends, those flexible and self-controlled men who spend their ca-

reers in public places. These stars make pure, sensible men, men of good judgment, lovers of beauty, learned men, initiates into divine matters, beneficent, fond of their associates, independent, braggarts. These men endure reversals nobly, but are ineffective, suffering ups and downs in their livelihoods, experiencing vicissitudes. They are not poverty-stricken, but find a success proportional to the basis of their nativities.

/40P/☿ and the ♃ are good with respect to the union and status of men and women, with respect to the power of speech and education, and concerning commerce and other enterprises. They make men who act in common, who are resourceful, experienced, inquisitive. They also cause men to advance by great expenditures, to be very changeable, not persevering in their activities or intentions for the future. <These men are> noble in the face of adversity, but are subject to ups and downs in their livelihood.

☿ and ♂ are not good. They cause hostility, lawsuits, reversals, malice, betrayals, wrongs from superiors or inferiors. These stars make some men athletic, martial, commanding, beneficent, inquisitive <of the occult>, getting a livelihood in a varied manner. They resort to forgery in order to embezzle, steal, and loot, and having fallen into debt and expenses, they bring on themselves infamy and hot pursuit. If the configuration is afflicted, men meet with accusations and imprisonment, and they suffer loss or confiscation of goods.

[Sun and Moon]

The ☉ and the ♃ are good. They are productive of associations with the great and of high rank, as well as possession of estates, property, money, and adornment. These stars cause men to be successful in business enter-

prises /41K/ and to receive profit. If the basis <of the nativity> is found to be great, men become leaders of cities, in charge of affairs, preeminent among the masses, gifted with a very high public image, munificent, governing, ruling, unsurpassed, and possessing a kingly property and spirit. Those starting with a moderate/average fortune become lucky and are called blessed. The good, however, does not last for this type of person, because of the waning configuration of the moon.

...

1.22 The Combination of Three Stars (22K,20P)

[Saturn in Combination]

♄, ♋, and the ☉ are unsteady and insecure. <They bring failure> with respect to possessions, friendships, and other business enterprises. They cause loss of possessions, and they cause some to fall into invidious accusations. /41P/ These stars, having indicated help from unexpected sources or from legacies, and having increased someone's reputation, bring ruin and accusation, along with sudden danger and plots. They do cause preeminence, guardianship of others' business, tax gathering, and salaries, for the sake of which men endure disturbance and crises, but these stars make the basis <of the nativity> insecure and worrisome.

♄, ♋, and the ♃ are in harmony, bringing rank and profit, associations with the great, and gifts. Men travel abroad; they succeed in foreign lands or because of foreigners, not only in their own business, but also in others'. Men also derive benefits from women, and coming into possession /42K/ of estates and land, they become lords. Some become shipowners and thus increase their livelihood, or they manage their livelihood by getting hold of whatever is involved with water.

♄, ♋, and ♂ bring about mixtures of good things. They make some men famous, high priestly, governing, influential, in charge of the masses, of villages, or of military matters, commanding and obeyed. These men are not adorned with great show of wealth; they are involved in reversals, accusations, and violent affrays; and they lead worried lives. <These stars cause> others to be graced with the possession of an income, to be masters of estates and property, and to profit from the deceased, but their reputation is low. Therefore matters must be interpreted

according to the configuration of the heavenly bodies and the effects of the signs.

♄, ♋, and ♀ are good, helpful in occupations, bringing possessions. They cause associations of male and female, as well as friendships, advancement, and benefits from legacies. However in their associations men are slandered and envied; they are unsteady in their marriages, suffering embarrassments, hostility, and judgements. On the other hand, they are fond of their associates and easy to live with, enjoying many new friendships. They are not entirely tranquil, nor do they lack grief with respect to children and slaves.

♄, ♋, and ♂ when configured together produce vigorous men, /42P/ stewards, trustworthy, preeminent among the masses, commanding and obeyed, handlers of money and directors of documents and accounts. Such men have an independent and adaptable nature: sometimes they appear malevolent and wicked, and they will become covetous of others' property, thievish, and greedy, because of which they will endure upsets and crises, debts and public infamy. Sometimes these men advance because of their success in action and because of their trustworthiness. Then they gain support and are thought worthy of gifts from the great and of honors. Since they have a generous disposition, they will benefit their own family and even others'. They, however, will take part in the mysteries and in esoteric affairs, and in other respects they will inquire into the curious arts and be subtle, pretending that their character is straightforward.

/43K/♄, ♂, and the ☉ are indicative of forcible, outré, and dangerous matters. These stars make bold men, men of great ambition, wicked atheists, traitors, insubordinate, men who hate their own families, who abandon their own relatives to go with strangers. They are involved in contumely and dangers. They suffer falls from

high places or from animals. They are afraid of burns, and are toilsome in their activities. They do not guard what they already have, but desire others' goods. They profit from crime. If, however, the configuration happens to be military or athletic, they are toilsome, but not unsuccessful.

♄, ♂, and the ♃ cause men to be venturesome in their business enterprises and noble, but ineffective, meeting with reversals and violence. They become in turn violent, reclusive, wicked: they have a plundering and thievish disposition, and become defendants in trials. They experience detention and criminal charges, unless of course the nativity happens to be fond of wrestling or of weapons, in which case the "detention" configuration is fulfilled by the holds <of wrestling>. Some become injured or diseased and will suffer a violent end.

♄, ♂, and ♀ are favorable at the start of actions, friendships, associations. These stars bring profit, high rank, and political associations. Later, however, men are put into a disturbed state, liable to lawsuits arising from some envy/hatred and treachery. Because of this, such men make accusations and they endure hostility from men and women. /43P/ They are involved in shameful faults and adultery, and are the object of scandal and denunciation. Some are inclined to unnatural, bisexual vices, and they become accomplices or participants in crime or murder by poison. Then they suffer no ordinary anxiety.

♄, ♂, and ♄ cause crime, treachery, judgements, and alarms. Men go into debts and expenses for the sake of scriptures or mystic lore, and they suffer no ordinary tribulations and ruin. In other cases these stars make men keen and intelligent in business, leading a varied life, /44K/ maligned by some because of violent and illegal activities. Occasionally they become involved in toilsome and dangerous business and fall into poverty. Then they

blame their own Fortune, blaspheme the gods, and become oath breakers and atheists. If the stars are not in their proper domicile, they bring criminal charges and imprisonment. If the stars do happen to be in their proper, operative places, these men will undertake struggles of behalf of others and will generally prevail, or they will profit from documents, from accounts, or from public office, and will increase their livelihood.

♄, ♀, and the ☉ are indicative of lofty associations, honors, and deeds, and they are the cause of high rank, distinction, and preeminence among the masses. They are unstable with respect to property or other matters, and they involve men in ups and downs: they dissolve friendships, effect the reduction of livelihood, and bring public exposure or punishments arising from the betrayal of females or of religious matters. <They cause men to be> unstable and bisexual in their intercourse and other relationships.

♄, ♀, and the ♃ bring vicissitudes and instability of life, especially with respect to wife, mother, and children. They impose bad manners, ingratitude, as well as jealousy and quarrels, divorces, censure, public exposure, unnatural vices. But in business these men are not without resource, sharp, full of accomplishment, profiting from legacies. They do not however retain this wealth, since they are plotted against by many, and are themselves accomplices in crime and murder by poison, as well as seducers of women.

♄, ♀, and ☿ make intelligent, clever individuals, shrewd and designing in their business enterprises. These men, however, are unsteady and /44P/ frozen in their first enterprises. They become covetous of others' goods, accomplices in many crimes, seekers of curious lore, flexible, healing, enjoying newness, change, and travel. If, under these conditions, the configuration is afflicted, or

if ♂ is in aspect from the right, these men fall into disturbances and trials because of poisonings, of females, or because of legacies, or they suffer a loss of livelihood or an afflicting accusation after being wronged by women. In general they will be insecure and pained with respect to women, children, and slaves.³

[Jupiter in Combination]

♄, the ☉, and the ♃ cause distinguished, brilliant, prominent men, /45K/ supervisors of public, civic, and royal affairs, governors, generals, men without peer, dictators, as well as men who are envied, maligned, and betrayed by some, men who hate their own families, man who change their minds. These men are fickle and mentally unstable, arrogant, planning for their own advantage and falling into vicissitudes. They are adorned with all the pomp of wealth, but do not continue happy to the end; they falter in some things and ultimately come to grief.

♄, ♂, and the ☉ are indicative of men involved in disturbances and dangers, but enthusiastic and effective in their business enterprises. These men have a share of glory: they are leaders, governors, supervisors of public matters, but are prone to fall because the hatred of the great follows them, along with threats, betrayals, plots from their families, and criminal charges. A few, lifted from average fortune by the favor of the great, have later been ruined.

♄, ♂, and the ♃ produce shrewd men, bold, public men with many friends, men advancing to high place from humble fortune and thought worthy of trust. These men are governors, athletes, distinguished men, leaders,

³Combinations of ♄-♁-☉, ♄-♁-♃, and ♄-☉-♃ are missing from the text.

supervisors of the masses and of districts. They have a share of offices, stipends, or priesthoods. They fall into reversals and criminal charges, betrayed by their own relatives or by females, and they suffer loss of possessions. Later however they recover them because of religious or other unexpected affairs.

♂, ♀, and ♀ cause vigorous, enthusiastic, active men. They receive a salary for public office or military assignment or for doing royal or civic business. But they are unsteady in their /45P/ livelihood and spendthrift of their goods. They are however intelligent and trustworthy stewards, easily straightening out mistakes and laying on others the criticism originally directed at them. They are maligned and fall into reversals. These stars make some men athletes, prizewinners, and trainers, skilled at many things, fond of travelling and profiting in foreign lands, but failing with their own estates.

♂, ♀, and ♀ cause men to have many friends, to be easy to associate with, to be thought worthy of association with and help from the great, to be successful and to progress with the help of women. These stars make some men high-priests, prizewinners, athletes, or supervisors of temples or of downs. These men are blameworthy and indiscriminate about sexual matters, experiencing public exposure and betrayal, grieved with respect to children and slaves, enjoying new associations, and enduring separations from women.

♂, ♀, and the ☉ cause men to be easily successful in business enterprises and to have many friends, to be thought worthy of trusts, honors, stewardships, association with the great, and success. Some men advance from humble origins and are honored. But they let their possessions slip from their grasp; they are easily deceived, and they become poor for some time. They do many things for religious reasons. They are not without a livelihood,

but are supported by unexpected sources of high rank.

𠂇, 𠂈, and the 𠂉 make noble, propertied men, shrewd in business, collectors of gifts and sharers in trusts, religious men, intelligent, eloquent, guardians of property and deposits, making their careers amidst documents and accounts. They are lavish, tax-gatherers, stipend holders, with many friends, well-known, trustees, administrators of affairs, generous. These stars also make men athletes, prizewinners, worthy of honors, pictures, and statues. If these stars occur in operative places, they make men discoverers of treasures and overseers of shrines and temples. These men will rebuild, replant, and restore places, and will win eternal fame.

/46P/𠂇, 𠂈, and 𠂉 are good, bringing possession of livelihoods and success in business. Men become intelligent, straightforward, generous, sweet, loving their families, cheerful, participants in education and culture, pure, decent, worthy of honor and high rank, associated with the great, and sharing in trusts and stewardships. These men are honored with livelihoods. They foster the young and are fond of education. They are masters of slaves and they rear some and benefit them as if they were their own children. Since they are pious, they know the future from the gods, but they will become unsteady and grief-stricken with respect to wife and children.

/47K/𠂇, 𠂉, and the 𠂊 make men who are spectacular and glorious, but who are also petty, mentally unstable, and arrogant. Sometimes they are liberal and beneficent, though changeable. At other times they are exalted with the help of another person's fame and possessions, and although coming from humble origins, they become high-priests, prizewinners, leaders, governors, preeminent in public matters, and protectors of the masses. They are thought worthy of honors and gifts and are granted livelihoods. They will however become unnatural and blame-

worthy in sexual matters. If these stars happen to be rising or in operative places, then these men will be happy with their wives and children.

♄, ♀, and the ♃ cause vigorous, famous men, high-priests, prizewinners, overseers of temples and shrines, benefactors, men eager for fame, catering to the pleasures of the masses, of cities, or of villages. These men receive trusts and are thought worthy of honor. They are well spoken of and envied by family and friends, but experience hostility and opposition. With respect to wives and intimate friends, they are unsteady and quarrelsome, living with jealousy and separation and pain, always in suspense. Sometimes they are intimate with relatives, but not even then do they have an undisturbed home life. They get into partnerships. They will, however, become very spectacular in their manner of life, but they are full of false show, not of the truth.

[Venus in Combination]

♀, the ☉, and the ♃ cause famous and vigorous men, those who live with ostentation, those who are malicious and blameworthy, slandered by most people and envied/hated by the great and by their friends. They succeed and gain possessions and are raised high by Fortune, but they are also unsteady /47P/ with respect to wife and children. Otherwise they are fond of their friends and travel much, finding good fortune in foreign lands.

♀, ♂, and the ♃ make men who are not without resources and not inactive, but who are also fickle and mentally unstable, quixotic, beginning in confusion and putting <no> end to their affairs. They have great plans, are contemptuous, wandering, bold, public, martial, indiscriminate in their use of male and female partners. They are maligned and fall into insulting treatment and

trials, changing friendship into enmity because of their criminal attempts, and failing in their livelihood.

[Mercury in Combination]

/48K/☿, the ☉, and the ♃ make revered and pure men, those who play their part well, stewards, and those who share honors and positions. They are benefactors, participants in the mysteries, troubleshooters, and they put on a great show of possessions. They become bodyguards, chamberlains, and men placed in charge of money, records, and accounts. The speech of such men will be most effective for advice or instruction.

☿, the ☉, and ♀ make polymaths and men of wide experience. These men are noble, prominent in the arts and sciences, worthy of trusts and positions. They easily regret what has been done, sometimes wavering and moved in all directions, or enjoying changes in their occupations. They have many friends, are well known, succeed through their acquaintance with the great, and are honored with a livelihood and high rank, despite being blameworthy.

☿, the ♃, and ♀ make good men, easy to live with, straightforward, generous, with a sense of humor, civic-minded, sharers in education and rhythm, ingenious, of wide experience, neat, pure, simple, participating in religious ceremonies, helpful, envied and hated, unstable in their livelihoods, and indiscriminate in their intercourse with men or women, wealthy, and thrifty.

☿, ♂, and ♀ when configured together bring profit, high rank, occupations. <These stars make men who are> shrewd in giving, receiving, and undertaking other business, who are stewards, wicked and widely experienced men, men who start their careers with documents and training. They are blameworthy, wasting much

wealth, generous, wallowing in loans and debts and defaulting, embezzlers of others' money, seducers, deceiving with their charm, wealthy, malignant—but repenting of what they have done.

[Mars in Combination]

/48P/♂, the ☉, and the ♃ make bold, manly, reckless, vigorous men. They become athletes and soldiers, rulers and governors, and they make their careers through violent, hateful deeds, in laborious crafts, or in work in hard materials. They fall into reverses and into dangerous situations, and suffer hostility and attacks from the great, but if benefics are in aspect, they maintain the basis <of their nativity> unimpaired.

♂, the ☉, and ♀ cause men to have many friends and to be well-known, /49K/ to be thought worthy of alliances and honors. These men have many resources, love their associates, but are criticized and gossiped about. Their friendships do not last and their accomplishments are fleeting. They desire much, they spend much, they are wrongers of women, and they are very ready to be insolent. They fall into reverses and hostility through their reckless decisions.

♂, the ☉, and ♄ make men of much experience, inventive in business enterprises. Although careworn and unsuccessful in the goal of their calculations, they prevail unexpectedly. Therefore such men are mentally unstable, reckless, active, hot-tempered; after rushing against their enemies and bringing charges of wrongdoing or damages against them, these men then change their minds. Occasionally they have a cowardly and despicable character. They control their emotions well, play a part, and yield to men whom they should not yield to. For the most part, they have a livelihood subject to ups and downs.

On coming into another's control, they curse their own Fortune.

♂, the ♃, and ♀ make men skillful and ingenious, easily aroused to action and very vigorous, wanting to act quickly, but being remiss, seekers of curious lore, initiates of the mysteries, and partakers of secret knowledge. They are oppressors, violent, insubordinate, covetous, falling into accusations and suits for damages, into trials and dangers, and they experience alarms because of documents and money. However, these stars do make men wealthy and lavish, although failing in their livelihood.

/49P/ This then is what we have explained with respect to the distinctive characteristics of individual stars as well as several taken together. If other stars share the configuration (being in conjunction or in aspect), the reading of the horoscope will be changed according to the nature of the additional star. However I did not want to continue writing at length about such additional factors, because the old astrologers have expounded them already.

The particular effects of the natural influence of each star and sign will be obvious at once to anyone who pays attention. (These have been explained previously in our treatise.) Therefore it will be necessary to determine how each star is configured in relation to the others:

- is it at an angle or rising?
- Is it the ruler of a lot, of the Ascendant, or of a triangle?
- Likewise with the sign in which the star appears:
 - is it of its own or of another sect, and
 - which /50K/ other signs does it have in aspect?

If these things are determined, the predictions will be solidly based.

If <stars> fall in inoperative places, the <level of> occupation and of Fortune will be less⁴.

⁴Schmidt translates this line as “If the planets should fall amiss in unprofitable places, the effects of their activity and the effects of fortune will be less” (VRS1 p60). Presumably what is being referred to are the places averse to the Ascendant, the 2nd, 6th, 8th, and 12th houses and possibly the 3rd which is sometimes considered to be unprofitable.

1.23 Conception (23K,21P)

Having established all this, now we must speak about conception, putting aside complications and rejecting envy.

There are three factors: minimum, mean, maximum, and the difference between each factor is 15 days. If we add or subtract 15 to or from any factor, the next one will be reached.

The minimum factor is 258, which will apply when the Moon just follows the Descendant (in the Place just following the Descendant).

The mean factor is 273, which will apply when the Moon is in the Ascendant.

The maximum factor is 288, which applies when the Moon is in the Descendant.

If we measure the 15 days of difference in the celestial hemisphere from the Ascendant to the Descendant, we find that 2 1/2 fall to each sign. Let the Ascendant be ♈, the Descendant ♏:

♌'s Position	Gestation Period
Just following the Descendant	258
♊	260 1/2
♈	263
♊	265 1/2
♏	268
♊	270 1/2
♈(Ascendant)	273
♏	275 1/2
♊	278
/50P/ ♊	280 1/2
♏	283

☽'s Position	Gestation Period
♈	285 1/2
♊	288

For example: Nero year 8, Mesori 6/7, hour 11 <of the night>; the ☽ in ♈, the Ascendant in ♉. Since the ☽ is at an angle <IC>, the nativity will occur in 280 days 12 hours. We must subtract these days from the 365 days of the year. The result is 84 days 12 hours. Now if we add this 84 to Mesori 6, we come to Phaophi 27, the 23rd hour, which is the time of conception. In other words, if we go from Phaophi 27 to Mesori 6, the total is 280 days. We will now demonstrate this using many /51K/ methods, all leading straight to the answer.

Given the birth date, let us determine the time <from conception> to birth. If the ☽ is found to be in the hemisphere above the earth, calculate the degrees from the Descendant to the ☽'s degree-position and assign 2 1/2 to each 30° of arc. Then add this sum to the minimum factor (258), and you will find the conception to have been that many days previous. Count this amount back from the birth date, and you will find the date of the conception to be where the count stops.

If you want another method, calculate the degrees from the ☽'s degree-position to the Ascendant and assign 2 1/2 <days> to each 30°; then subtract this from the mean factor (273). The date of conception will have been that many days previous. Likewise if the ☽ is in the hemisphere below the earth, calculate the degrees from the Ascendant to the ☽, then assign 2 1/2 to each 30° division. Summing up, add this to the mean factor (273). The date of conception will have been that many days previous. Or, calculate the degrees from the ☽ to the Descendant and figure the total number of days by adding 2

1/2 for each 30° division and subtracting the result from 288. The date of conception will have been that many days previous.

For example, so that my readers may understand the determination: Hadrian year 4, Mechir 13/14, hour 1 of the night; the moon in ♍ 7°, the Ascendant in ♏ 7°. Since the ☽ is found to be in the hemisphere beneath the earth, I take the degrees from the Ascendant to the ☽; this is 60°. To each 30° I assign 2 1/2, for a result of 5 days. I add this to the mean factor (273), and the result is 278. The conception was that many days ago. /51P/ I count back <278> days from the hour of birth; the conception day is Pachon 11.

Alternatively, I subtract the 5 days of the distance <from the Ascendant to the ☽> from 92, for a result of 87. (The mean factor is 273, which leaves a remainder of 92 when subtracted from 365 days.) If we add 87 to Mechir 14 and count this off from the birth date, we come to Pachon 11. If you calculate the degrees from the ☽ to the Descendant, i.e. ♊ 7°, the total is 120°. Take 2 1/2 for each 30°, for a total of 10 days. Now if I subtract this from the maximum factor (288), the result is 278. If you count this amount back from the day of birth and calculate the ☽, you will find it to have been in the Ascendant at the delivery.

/52K/ If the ☽ is in the hemisphere above the earth, take the distance in degrees from it to the Ascendant, assign 2 1/2 to each 30° division, and find the total number of days. If you wish, add 92 to this and count off the sum from the birth date forwards; the date of conception will be where the count stops. Vice-versa, calculate from the date which you determined <to be the date of conception> forward to the date of birth, and you will know the number of days.

If the ☽ is in the hemisphere beneath the earth, you

will calculate from the Ascendant to the ☽: determining the distance in degrees, assign 2 1/2 days to each 30°. Subtract this from 92, and add the result to the birth date. Count from there forwards. That will be the date of conception. Count back from the birth date the amount which you added to the <mean> factor (273).

Another example: Trajan year 17, Mesori 2, hour 11 1/2; the sun in ☉ 5°, the ☽ in ♌ 26°, the Ascendant in ♊ 24°. Since the moon is in the hemisphere above the earth, I take the distance from it to the Ascendant, which is very nearly 96°. To each 30° I assign 2 1/2 for a result of 7 1/2 days. I add this to 92, and the sum is 99 1/2. /52P/ I count from the birth date forwards and arrive at Athyr 6. Vice-versa <I can count> from Athyr 6 to the birth date as done earlier; the total days are 266. The conception was that number of days previous. If I do not want to add the 7 to 92, I subtract it from 273, for a result of 266. I count this number back from the birth date. Calculating the ☽, I find it in ♊, in the Ascendant.

The Moon at the nativity will indicate in which sign the Ascendant of the conception was located. The Moon's degree-position at the nativity will also be the position of the Ascendant at the conception. Other astrologers calculate the Moon by doubling the degree-position of the nativity's Ascendant.

Alternatively they take one-fourth of the ☉'s degree-position at the birth and consider the /53K/ sign in trine to the right of that point to be the Ascendant of the conception. Therefore we will not go astray if we henceforth seek the answers for all nativities using the system given above. Let this be the divinely compelling manner of our future method for solving nativities.

1.24 Seven-Month Children (24K,22P)

We will append another method to determine if the infant spends a full term in the womb, or less—in which case premature death, miscarriages, difficult childbirths, and fatalities, as well as the birth of seven month children, will occur.

The determination is as follows: in each case I note the date (month, day) of the birth in the year prior to the nativity, and I calculate the \mathfrak{D} . I note in which sign it is located. Next I note the date (month, day) of the birth in the year following the nativity (i.e. two years <later>), and again I calculate the \mathfrak{D} . Having done so, I compare its position <then to its position> in the prior year. If I find in both years that the moons are trine with the \mathfrak{D} 's position at the nativity, I forecast that the conception will be carried to term. If in both years the moons are square with the \mathfrak{D} at the nativity, the native's gestation period will be the minimum factor, /53P/ 258 days. If the \mathfrak{D} of the preceding year is trine and the \mathfrak{D} of the following year is square, he will be 269 days in the womb. Conversely if the \mathfrak{D} of the preceding year is square and the \mathfrak{D} of the following year is trine, he will be in the womb the same 269 days.

If the \mathfrak{D} of the preceding year is square and the \mathfrak{D} of the following year is turned away, he will have an eight-month gestation period and will be stillborn. Likewise if <the \mathfrak{D} > of the first year is trine and that of the second year is turned away, the infant will not survive. If in the two years the moons are found to be in no aspect with the \mathfrak{D} at the nativity, the infant will be still-born or will be aborted with danger to the mother. If the moons of the two years are in opposition <to the \mathfrak{D} of the nativity> and are in harmony, the infant will be of seven-month term. If /54K/ the \mathfrak{D} of the preceding year is in opposition and the \mathfrak{D} of the following year is trine (i.e. with the \mathfrak{D}

at the nativity or with the Ascendant), the infant will be of seven-month term. The same will be true if the ☿ is square. If the ☿ of the preceding year is square and the ☿ of the following year is in opposition, the infant will be of seven-month term. The ☼ has the same effect when it is in opposition to the sign in which the new ☿ occurred.

The Ancients wrote about this topic, darkly and mysteriously. We have cast light on it.