

### 1. The Nature of the Stars.

In a nativity the all-seeing sun, nature's fire and intellectual light, the organ of mental perception, indicates kingship, rule, intellect, intelligence, beauty, motion, loftiness of fortune, the ordinance of the gods, judgement, public reputation, action, authority over the masses, the father, the master, friendship, noble personages, honors consisting of pictures, statues, and garlands, high priesthoods, <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. It is of the day sect, yellowish, bitter in taste.

The moon, lit by the reflection of the sun's light and possessing a borrowed light, in a nativity indicates man's life, body, the mother, conception, <beauty>, appearance, sight, living together (i.e. legitimate 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). 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. It is of the night sect, green in color and salty in taste. /2K/

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 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. 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. 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; it is of the day sect. It is like castor in color and astringent in taste.

Jupiter indicates childbearing, engendering, desire, loves, political ties, acquaintance, friendships with great men, prosperity, salaries, great gifts, an abundance of crops, justice, offices, officeholding, 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. 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. It is of the day sect. In color it is grey verging on white and is sweet in taste.

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 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, craftwork, 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 parts, 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. It is of the night sect, red in color and acid in taste.

Venus is desire and love. 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. 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. It is of the night sect, white in color, very greasy in taste.

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. 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. 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. 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. ...<It is blue in color, sharp in taste.>

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. 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.

...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. 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.

## 2. The Nature of the Twelve Zodiacal Signs.

**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 Midheaven 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. 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. 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.

/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. This sign has 19 bright stars. On the belt are 14 bright

stars, 27 dim, 28 somewhat bright, and 48 faint. 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.

The following zones are subject to Aries: to the front parts, Babylon; to the head, Elymais; to the right side, 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** is feminine, solid, lying in the sun's spring tropic, full of bones, with some limbs missing, rising backwards, setting straight down. 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.

It has 27 stars. /7K/ 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 superintendents, 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.

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

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. It has 21 stars. 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>. 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** 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. 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 universe, 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.

The following zones are subject to Cancer: to the front, Bactria; /9P/ to the left, Zakynthos 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.

**Leo** is masculine, the house of the sun, free, fiery, temperate, intellectual, kingly, stable, noble, upward-trending, changeable, solid, governing, civic, imperious, irascible. 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 householder is at an angle or in aspect with benefices, then brilliant, glorious individuals are born, tyrants and kings.

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.

Leo has ... stars. 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 Ophiuchus touches. On the north are the Dolphin, Lyra, Zeugma, Cygnus (except for the bright star in its tail) and the head of Pegasus.

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.

/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. 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...<sup>1</sup>

**Libra** is the house of Venus, masculine, equinoctial, anthropomorphic, upward-trending, airy, feminizing, vocal, noble, changeable, a diminisher of estates, the Lower Midheaven of the universe, public, ecliptic, the supervisor of crops, vineyards, olive groves, aromatics, homesteads, measures, and artisans. 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...<sup>2</sup>

**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. Men born under this sign are tricky, base, thieves, murderers, traitors, incorrigible, destroyers of property, connivers,

<sup>1</sup> <A later supplement from Ms Laurentianus 86.18> 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. The following regions are subject to it: Mesopotamia, Babylonia, Greece, Achaia, 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.

<sup>2</sup> <A later supplement from Ms Laurentianus 86.18> 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. The following regions are subject to it: Bactria, China, the Caspian area, Thebais, the Oasis, Troglodytia, Italy, Libya, Arabia, Egypt, Ethiopia, 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.

burglars, /11K/ perjurers, covetous of others' property, accomplices in murder, poisonings, and other crimes, haters of their own family...<sup>3</sup>

**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. 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...<sup>4</sup>

**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 universe, indicative of misfortune and toil, a sculptor, a farmer. /11P/ 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.

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. It has ... stars. According to the *Sphaerica*, Cassiopeia 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.

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

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. It has ... stars. 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. The following zones are subject to Aquarius: to the

<sup>3</sup> <A later supplement from Ms Laurentianus 86.18> 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?*. 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 strangulated hernias, unmentionable vices and promiscuity, fistulas, cancers, and hemorrhages.

<sup>4</sup> <A later supplement from Ms Laurentianus 86.18> 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. 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. 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.

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** is the celestial sign which is feminine, moist, quite wet, bicorporeal, with many offspring, mossy, scaly, sinewy, humpbacked, leprous, two-formed, mute, motile, 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, theivish, shameless, prolific, popular.

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. It has...stars. 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. Neptune, /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 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.)

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.

### 3. The 50 Terms

The first 6° of **Aries** belong to Jupiter: temperate, robust, prolific, beneficent. The next 6° belong to Venus: cheerful, clever, radiant, even, /14P/ pure, handsome. The following 8° fall under the ambiguous influence of Mercury: changeable, clever, idle, windy, stormy, full of thunder and lightning. The next 5° belong to Mars: baneful, fiery, unsteady, characteristic of rash, wicked men. The next 5° belong to Saturn: cold, barren, malicious, injured.

The first 8° of **Taurus** belong to Venus: prolific, with many children, moist, downward-trending, convicted, hating their children <?>. The next 6° belong to Mercury: intelligent, sensible, criminal, with few offspring, sinister, fatal. The next 8° belong to Jupiter: great-hearted, bold, lucky, ruling and beneficent, magnanimous, temperate, loving modesty. The fourth term, the next 5°, belong to Saturn: sterile, barren, a eunuch, a vagabond, censorious, theatrical, gloomy, toilsome. The final 3° belong to Mars: masculine, tyrannical, fiery, harsh, murderous, a looter of temples and a criminal—not an unknown one, rather destructive and short-lived.

/15K/ The first 6° of **Gemini** belong to Mercury: temperate, with fine weather, intelligent, versatile, skilled, active, poetic, prolific. The next 6° belong to Jupiter: competitive, temperate, with fine weather, prolific, luxuriant, beneficent. The third term, 5°, belongs to Venus: blossoming, artistic, addicted to plays and mimes, poetic, a contest winner, popular, cheerful, prolific. The fourth term, 7° belong to Mars: much-burdened, with no brothers, having few children, a wanderer, with a good income, destructive, bloody, inquisitive. The last 6° belong to Saturn: temperate, a procurator, having possessions, intellectual, with a wide knowledge, distinguished, noted for intelligence, an arranger of great matters, most famous.

The first 7° of **Cancer** belong to Mars: hurling thunderbolts, moved in different directions, uneven, contradictory in his wishes, manic, prolific, poor, destructive, and in the end, base. The next 6° belong to Venus: prolific, censorious, moist, changeable, skilled, popular, promiscuous,. The following 6° belong to Mercury: precise, a robber, a leader in public matters, a tax gatherer, in the public eye, rich, wealth-producing. The fourth term, 7°, belongs to Jupiter: kingly, imperious, glorious, judging, great-hearted, temperate, ruling, entirely noble. The final 4° belong to Saturn. In this term everything is water, moist,

poor in personal property, and in the end quite needy.

The first 6° of **Leo** belong to Jupiter: experienced, masculine, imperious and in general having leadership qualities, active, eminent, with no mean traits. /15P/ The next 5° belong to Venus: very temperate, yielding, talented, luxurious. The third term, 7°, belongs to Saturn: having much experience, fearful, scientific, naturally clever, narrow, religious, with many children, searching out secret lore, barren, without offspring. The next 6° belong to Mercury: addicted to plays and mimes, popular, scholastic, guiding, prescribing, intelligent. This term is barren and characteristic of long-lived men. The final 6° belong to Mars: very base and monstrous, destructive, injured, torpid, censured, unlucky.

The first 7° of **Virgo** belong to Mercury: 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 Virgo, especially in this term and in that of Venus. This term causes men who are open to criticism; the term of Venus causes those who err constantly. /16K/ They fall conspicuously short in regard to boys. The next 10° belong to Venus: censured, wronging their marriage and falling into difficulty because of this, lucky in theatrical matters. They are most unnatural in their passions, especially when Saturn is in aspect; when Mercury is in aspect, they commit adultery; when Jupiter is in aspect, they commit a great number of sins which are forgivable—but still there are condemnations. When the sun is in aspect, they commit hidden actions; when the moon is in aspect, they meet with reverses and political opposition. If this term is beheld by malefics, it causes prostitution. The third term, 4°, belongs to Jupiter: agricultural, proper, reclusive but not ignorant. Men born under this term are trustees, fruitful, upright. The fourth term, 7°, belongs to Mars: masculine, harsh, public, demagogues, night prowlers, <hired men>, counterfeiters, imposters. These degrees assault men and lead them to chains, mutilation, tortures, and imprisonment. The last 2° belong to Saturn: monstrous, chilled, destructive, short-lived, the term of deluded men.

The first 6° of **Libra** belong to Saturn: kingly, lofty, effective—especially for day births, but <disturbed> for night births. These degrees are also barren, moist, destructive. The next 5° belong to Mercury: businesslike, craftworking, marketing, the term of instruments of exchange and numbers, collecting; in general, just and intelligent. The third term, 8°, belongs to Jupiter: 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. The fourth term, 7°, belongs to Venus: 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. The remaining 4° belong to Mars: ruling, leading, lucky in all martial affairs, optimistic/spirited, steady, successful, great-hearted; not, however, with many brothers or lucky with those he has.

The first 7° of **Scorpio** belong to Mars: 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. The next 4° belong to Venus: /17K/ lucky in marriage, pious, loved by everyone, loving children, wealthy, selected for every office, living graciously. The third term, 8°, belongs to Mercury: military, competitive, prizewinning, 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. The fourth term, 5°, belongs to Jupiter: 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. The last 6° belong to Saturn: 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.

The first 12° of **Sagittarius** belong to Jupiter: active men. These degrees are damp but temperate, dabbling in all crafts and skills, prolific, with many children and brothers, yet poor. The next 5° belong to Venus: temperate, prominent, victorious, prizewinning, pious, honored both by the masses and by the rulers, blessed with children and brothers, living with many women. The third term, 4°, belongs to Mercury: verbal, subtle, active, producing eternal verities, philosophical, and in general prominent in science and wisdom; fond of learning if Mercury inclines, but if Mars inclines, loving weapons and tactics. The next 5° fall to Saturn: sterile and baneful, cold, harmful, characteristic of base and completely unlucky men. The next 4° belong to Mars: 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.

The first 7° in **Capricorn** belong to Mercury: 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. The next 7° belong to Jupiter: 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. The next 8° belong to Venus: profligate, lecherous, downward-trending, thoughtless, censured, having their ends very much in doubt, not dying well, nor steady in marriage. The fourth term, 4°, belongs to Saturn: severe, cheerless, alien, unlucky with their children and brothers, bloody and destructive, cold, pitiless/stand-offish, malicious, slow to act, but tricky. The last 4° belong to Mars: lofty, prosperous, dictatorial, aiming at rule in everything, poor, destructive of their own relatives and of <brothers>, wandering, loving solitude, quarrelsome to the end.

The first 7° of **Aquarius** belong to Mercury: 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. The next 6° belong to Venus: 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. The next 7° belong to Jupiter: lucky, petty, lurking at home, careless of his reputation, living in obscurity, fortunate in his children, misanthropic. The next 5° belong to Mars: 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. The remaining degrees, 5°, belong to Saturn: 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.

The first 12° of **Pisces** belong to Venus: cheery, fecund, downward-trending, /18P/ luxurious, living graciously, with a friendly greeting, celebrating, loving, making progress without effort, dear to the gods. The next 4° belong to Jupiter: 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. The next 3° belong to Mercury: fecund, ruling, those of high rank, with many friends, bounteous, loving their parents, charitable, pious, temperate. The next 9° belong to Mars: active, naval warriors, /19K/ bold guides, attaining success in mystic lore, plundering but then restoring, varied, not dying a natural death. The last 2° belong to Saturn: 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.

#### 4. Finding the Ascendant.

Having determined accurately the sun's degree-position at the nativity, note where the dodekatemorian 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 sun be in Aquarius 22°. The dodekatemorian of this point is in Scorpio; the sign in trine to the left is Pisces. If the birth was in the day, either Pisces or Taurus or Cancer must be the Ascendant. If the birth was at night, one of the diametrically opposite signs <must be>. Virgo would be in the Ascendant in the first hour <of the night>.

Having determined accurately the degree-position of the sun, for day births add to this position the rising time of the sign in which the sun is; then begin to count from the moon'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 moon's sign and count from the sun's position at the nativity. Using the previous example again: the sun in Aquarius <22°>, the moon in Scorpio. I add the rising time <of Scorpio>, 37, to 22° <the sun's position>, for a result of 59. I count this off from the sun and stop at Virgo. 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 Virgo, giving 30 to each sign. For night births, count from Pisces.

Alternatively, multiply the hour/time <of birth> by 15 [and add the degree-position of the sun]. Then for day births, count from the sun with reference to the rising time <of the sign> in the klima of birth; for night births, count from the the point opposite the sun 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 moon. For day births count from the sun's degree-position; for night births count from the point in opposition <to the sun>. 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 sun was in Aquarius 22°, the moon is Scorpio 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 sun, Leo 22°. I stopped in Virgo 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 sun's <sign> to the moon'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 moon's <sign> to the sun'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 Cancer for day births, at Capricorn for night births. The Ascendant will be where the count stops, and the degree thus determined will be the degree in the Ascendant.

### 5K. The Gnomon of the Ascendant.

Take the degree-position of the sun 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 sun>.) 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; sun in Cancer 21°, moon in Aries 22°. The "Ascending time" of the sun'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 sun in Capricorn 19°. The birth was in the third hour of the night. The moon'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 moon's motion was 12 17/30°. All together the degrees total 43 1/5. Now add to this figure the sun's degree-position, 19°. The total is 62 1/5°. I count this off from Cancer, since the birth was at night, and the Ascendant is in Virgo 2° 12'. According to the table, the Ascendant was Virgo 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 sun's <degree-position> and the remaining degrees of the moon and to divide by 30. Find the remainder in the table of rising times and multiply the figure entered there at the sun's sign by the degrees of the sign. Then, having added the sun'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 moon's degree-position; divide by 30; multiply the remainder by 12 and add the /21P/ moon'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 moon to the sun's degree-position, divide by 30 in the table of rising times. We add the remainder to the sun's sign and note the "horary magnitude." We multiply the sun's degree-position. We add the sun'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 moon'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>:

First Year of the Quadrennium	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.

### 6K; 5P. Midheaven

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 Capricorn 15° in the second klima. I take the rising times from the /23K/ Descendant, Cancer 15°, to Capricorn 15°; the total is 214. Half of this is 107. Adding to this the 15° of Cancer, I count from that same point. The count stops at Scorpio 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 sun'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, Cancer 15°, is the sun'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 sun in Cancer 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 sun to <the sun's> position. Similarly with the rest of the signs.

### 7K;6P. The Rising Times of the Signs.

How many hours each sign takes to rise can be figured from the rising times of each sign. For example: Aries 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 Aries will rise in 1 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 Aries> 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: Aries rises in 20; Libra 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 Aries we add 4, the result is 24. In this time /24K/ Taurus will rise. Then Gemini in 28, Cancer in 32, Leo in 36, Virgo in 40, Libra in 40. From Scorpio to Pisces subtract in the same manner. By investigating in this way, you will find <the rising times> for each klima.

Another method: assume Leo rises in 36; the same for Scorpio, but Taurus and Aquarius 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 Cancer to Sagittarius total 210; 1/6 of this is 35. In this amount Leo rises. Continuing with the procedure at hand, if you subtract the 25 of Aquarius 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 Cancer to Sagittarius, 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 Cancer to Sagittarius 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.

### **8K;7P. Listening and Beholding Signs.**

Similarly the listening and the beholding signs (the sextile signs) must be calculated from their rising times as follows: Pisces beholds Taurus; in the second klima the rising times of the six signs from Pisces <to Leo> total 160 and from Taurus to Libra total 200. Pisces is less than Taurus and therefore listens to it. The rising times of the two groups total 360. Likewise from Gemini to Scorpio there are 212 and from Leo to Capricorn 212; therefore Gemini and Leo are of equal rising time and listen to each other. Again from Virgo to Aquarius is 200, from Scorpio to Aries 160. They behold each other /24P/ and <Scorpio listens to Virgo. From Leo to Capricorn is 212>, and from Libra to Pisces is 180... From Sagittarius to Taurus is 148, and from Aquarius to Cancer 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: Aries 20 plus Gemini 28 totals 48, half of which is 24. Taurus actually does rise in that time. Therefore Aries will have sympathy with Gemini. Likewise Taurus with Cancer, since their rising times total 56, half of which is 28. In this time Gemini actually does rise. Likewise Gemini with Leo and Cancer with Virgo. Leo however does not have sympathy with Libra because their rising times total 78, half of which is 39—but Virgo actually rises in 40. Likewise for the rest of the signs.

### **9K;8P. A Handy Method for New and Full Moons.**

To find new and full moons handily: take the distance from the sun's degree-position to the moon's, and determine how many dodekatemoria there are between. Count this amount off from the sun's degree-position and you will find the new moon there. The moon 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 sun to the moon, and determine how many dodekatemoria there are <n this distance>. Subtract that amount from the position of the point opposite the sun. 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 sun in Leo 5°, the moon in Libra 26°. The distance from the sun to the moon 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 sun's position and arrive at Cancer 28°. The previous new moon occurred there. From Mesore 2 I subtract 7; the result is Epiphi 25. If we add 15 to Cancer 28° the result is Leo 13°. The full moon will be at Aquarius 13°.

/26K/ Calculate the full moon as follows: assume Mechir 13, the sun in Aquarius 22°, the moon in Scorpio 7°. I take the distance from the point opposite the sun, Leo 22°, to the moon's position; this is 75°, which equals 6 dodekatemoria. I subtract this from Leo 22°. The result is Leo 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 moon is that many days <21> from new.

### **10K;9P. A Handy Method for the Seven-Zone System [or the Sabbatical Day].**

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 sun'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

Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn.

The arrangement of their spheres is

Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon.

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 sun's day, the count <4> comes to Mercury's day. The first hour of that day belongs to Mercury.

Hours of the Day <of Mechir 13>

1 Mercury  
2 Moon  
3 Saturn  
4 Jupiter  
5 Mars  
6 Sun  
7 Venus  
8 Mercury  
9 Moon  
10 Saturn  
11 Jupiter  
12 Mars

Hours of the Night

1 sun  
2 Venus  
3 Mercury  
4 Moon  
5 Saturn  
6 Jupiter  
7 Mars  
8 Sun  
9 Venus  
10 Mercury  
11 Moon /26P/  
12 Saturn

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

**/27K/ 11K;10P. The Houseruler of the Year.**

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 sun's <day>. The year goes to Mars. 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 Mars'. Since Thoth 29 goes to Mars again, the 30th is Mercury's. Phaophi 1 is Jupiter's, Phaophi 30 is Venus', Athyr 1 is Saturn's, Choiak 1 is the moon's, Tybi <1> is Mercury's, and Mechir <1> is Venus'. Since the ruler of the year is Mars, of the month, Venus, of the day, Mercury, and of the hour, the sun, it will be necessary to examine how these stars are situated at the nativity. 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.

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 sun'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/ 12K;11P. Masculine and Feminine Degrees.**

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

**13K;12P. The Visibility Periods of the Moon.**

The visibility periods of the moon are as follows: in its first day it appears 4/5 of an hour. In its second day it appears 1 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 1/5 is 12; the moon, being full, will be visible 12 hours.

<u>Day</u>	<u>Visibility Period</u>	<u>Day</u>	<u>Visibility Period</u>
1	4/5 hour	9	7 1/5
2	1 3/5	10	8
3	2 2/5	11	8 4/5
4	3 1/5	12	<9 3/5>
5	4	13	<10 2/5>
6	4 4/5	14	11 1/5
7	<5 3/5>	15	8
8	<6 2/5>	Similarly <from> 16 <to 30> as from 1 to 15, but subtracting.	

The month is 29 1/2 days; the year 354 days.

#### **14K;13P. The Invisibility Period of the Moon.**

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 sun is located, and at that point the moon will be invisible. For example: the sun in Aries in the second klima. The rising time of this sign is 20, half of which is 10. Subtract 10 from 30° <Aries 1° = Pisces 30°>. The moon will become invisible at Pisces 20°.

<u>The Sun In:</u>	<u>Half of Rising Time</u>	<u>The Moon Becomes Invisible In:</u>
Taurus	12	Aries 18°
Gemini	14	Taurus 16° /28P/
Cancer	16	Gemini 14°
Leo	18/29K/	Cancer 12°
Virgo	20	Leo 10°

Similarly for the rest of the signs.

#### **15K;14P. The Third, Seventh, and Fortieth Days of the Moon.**

The third, seventh, and fortieth days of the moon as follows: assume the moon is in Scorpio 7°; the third day will be in Sagittarius 7°. [It is necessary to investigate the day in this way. Sagittarius 7° has become the third day.] In the nativity chart the seventh will be found in square, at Aquarius 7°. The fortieth will be at Taurus 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. 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."

#### **16K;15P. A Handy Method for Finding the Ascending Node.**

A handy method for finding the ascending node: take the full years of the Augustan era and multiply them by 19 1/3. Add for each Egyptian month 1° 35' and for each day 3'. Divide by 360° circles. Now count off the remainder <of the division> from Cancer 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 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 Cancer and comes to Leo 8°. 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.

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° 45'. This is counted

from Leo in the direction of proper motion <=West to East> and comes to Cancer 28° 45'.

**17K.**

[Another more concise method: the 23;55 is counted from Leo, 2 given to each sign. The count stops at Gemini, having allotted 22, with 1;55 remaining. This I multiply by 15°, and the result is 28° 45' of Cancer.)

Next in every case I take the degrees from Taurus to the previously determined degree; the distance is very nearly 89°. I subtract this amount from the moon's degree-position (which is Scorpio 7°), and come to Leo 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° 30'. I count this off from Leo and stop at Aquarius 4° 30'. Next the "degrees of latitude" entered next to 204 is 11;37. I multiply this figure by 15°, and the result is 174° 15'. I add Aquarius 4° 30' to this and count the sum off from the same place. The result is Cancer 28° 45'. /30P/ By using this method for the rest of the epochs we will find the sign of the latitude.]

**/31K/ 18K;16P. The Determination of the Steps and the Winds of the Moon.**

We will find the step and wind as follows: from Leo to Libra the moon declines northwards; from Scorpio to Capricorn it declines southwards; from Aquarius to Aries it ascends southwards; and from Taurus to Cancer it ascends northwards.

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 Leo. Since the latitude in the previous nativity was found to be 23;55, I count this off from Leo, giving 2 to each sign. The count stops at Cancer 1;55 <step>. We now know that the moon is ascending northwards at the sixth step of this wind.

**19K;17P. A Hipparcheion Concerning the Calculation of the Sign of the Moon.**

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 sun'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 sun to the moon 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 moon is in conjunction with the sun.

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 moon will be this many days from conjunction with the sun. This number I count off from the sun's position in Sagittarius, giving 2 1/2 to each sign. The moon is in Virgo 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 sun to the moon (i.e. from Sagittarius to Virgo) 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:

<u>King</u>	<u>Years of</u>	<u>&lt;Running Total&gt;</u>	<u>Subtract</u>	<u>Remainder</u>
Augustus 1	43	44	30	14 I add this
figure to Tiberius. The years of Tiberius are:				
Tiberius	22 for a total of 36.	I subtract 30 with a remainder of 6:		
Gaius	4	10		10
Claudius	14	24	<u>19</u>	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	<u>19</u>	1
Nerva	1	2		2
Trajan	19	21	<u>19</u>	2
Hadrian	21	23	19	4
Antoninus	23	27	19	8
Antoninus & Lucius Commodus	32	40	30	10
Severus & Antoninus	25	35	30	5
Antoninus	4	9		9
Alexander	13	22	<u>19</u>	4
Maximianus	3	7	—	7
Gordianus	6	—		
Philip	6		<u>The 19-year period is full.</u>	

**20K;18P. The Reckoning of the Sun and the Five Planets.**

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 sun'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 sun will be in Libra 14°. In Pachon 6, I add 6°, total 12. The sun will be at Taurus 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 Saturn>) 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 Cancer 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 Jupiter>). Total this, plus 1° for each month and 2' for each day. Having added, count the sum from Taurus, 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 Aries; if it is odd, start from Libra. 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 Libra or Aries, giving 5 to each sign. Wherever the count stops, make note of the sign and examine which sign the sun is in. If the sun is found to be west of the star, the star will be behind <=to the west> its calculated position; if the sun 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 sun than the sign in which you have calculated it to be. The rest of the stars, especially Venus, show the same peculiarity when they are moving near the mean position of the sun.

**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 moon. 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 sign<sup>5</sup>]. Count off the remaining degrees from the adjoining sign [from the sign of the elongation], giving each sign 25°. Venus 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 Venus is at maximum eastern elongation <during that year>. If the remainders are 2 or 5, it is in motion <during that year>.

<Remainder	Date	Sign of the Elongation>
1	Phamenoth 10	Taurus
<2 No maximum eastern elongation occurs in this year.>		
3	Phaophi 10	Sagittarius
4	Payni 22	Leo
<5 No maximum eastern elongation occurs in this year.>		
6	Tybi 8	Pisces
7	Mesore 14	Libra
In the eighth year Venus 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 Aries, giving 30 to each sign. The star is where the count stops. In every case make it very near the sun. For example: if the sun was in the beginning of its sign, Mercury can be found at the end of the sign. If the sun is in the end of its sign, Mercury 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 Cancer giving 30 to each sign, and I arrive at Pisces. Saturn 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 Taurus, giving 12 to each sign. The count stops in Sagittarius. Jupiter is there.

Next Mars as follows: from Caesar to the year in question /35P/ is 139 <1>. I divide this by 30, for a result of 4, remainder 11 <1>. (Since the remainder is odd, I know that I must start counting from Libra.) 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 Taurus. Mars 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 Sagittarius. 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 Sagittarius. The result is 38, which I count from Capricorn, giving 25 to each sign. The count stops in Aquarius. Venus 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 Leo. 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 Sagittarius. 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 Sagittarius, for a result of 295. I count this off from Capricorn, giving 25 to each sign and stop at Sagittarius 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 Messori <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 Leo. The

<sup>5</sup> [i.e. for the sign of the elongation.] – *marginal note*



result is 116. I count this from Virgo, giving 25 to each sign. The count stops at Capricorn 16°. Venus 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 Aries, giving 30 to each sign and stop at Aquarius 25°. Mercury is there.

#### [21K. Transits.

The sun: the second, the sixth, and the twelfth are good; the seventh and the fourth are rotten.

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

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

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

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

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

Mercury: 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.]

#### 21K;19P. The Combinations of the Stars.

Let us append the associations and combinations of each star.

When Saturn and Jupiter 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.

Saturn and Mars 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/ Saturn and Mercury 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.

Saturn and Venus 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.

Saturn and the moon are beneficial, productive of money, estates, ship ownership, and profits from the deceased, especially if the moon 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.

Saturn and the sun 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.

When Jupiter and the sun 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 <Jupiter> is found to be setting, they resort to greater showiness and make a pretense of the truth.

Jupiter and the moon 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/** Jupiter and Mars 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.

Jupiter and Venus are good, in harmony, productive of rank and profits, bringing new acquisitions, gifts, adornments, control over slaves, rulerships, the begetting of children, high priesthods, 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.

Jupiter and Mercury 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 Jupiter and Mercury are found in operative signs, they make men discoverers of treasures, or moneylenders who profit from cash deposits.

Venus and the sun 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/** Venus and the moon 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.

Venus and Mars 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.

Venus and Mercury 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 sun make adaptable men with many friends, those flexible and self-controlled men who spend their careers 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/** Mercury and the moon 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.

Mercury and Mars 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.

The sun and the moon 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 enterprises **/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.

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#### **22K;20P. The Combination of Three Stars.**

Saturn, Jupiter, and the sun 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.

Saturn, Jupiter, and the moon 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.

Saturn, Jupiter, and Mars 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 involve 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.

Saturn, Jupiter, and Venus 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.

Saturn, Jupiter, and Mercury 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/ Saturn, Mars, and the sun 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.

Saturn, Mars, and the moon 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.

Saturn, Mars, and Venus 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.

Saturn, Mars, and Mercury 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.

Saturn, Venus, and the sun 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.

Saturn, Venus, and the moon 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.

Saturn, Venus, and Mercury 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 Mars 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.

Jupiter, the sun, and the moon 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, men 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.

Jupiter, Mars, and the sun 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.

Jupiter, Mars, and the moon 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, 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.

Jupiter, Mars, and Mercury 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.

Jupiter, Mars, and Venus 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

the masses. /46K/ They cater to their own pleasures and at times live unsteadily, subject to ups and 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.

Jupiter, Mercury, and the sun 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.

Jupiter, Mercury, and the moon 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/ Jupiter, Mercury, and Venus 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/ Jupiter, Venus, and the sun 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 blameworthy 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.

Jupiter, Venus, and the moon 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 homelife. 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, the sun, and the moon 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.

Venus, Mars, and the moon 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.

/48K/ Mercury, the sun, and the moon 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.

Mercury, the sun, and Venus 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.

Mercury, the moon, and Venus 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.

Mercury, Mars, and Venus 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.

/48P/ Mars, the sun, and the moon 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.

Mars, the sun, and Venus 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.

Mars, the sun, and Mercury 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.

Mars, the moon, and Mercury 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 less.

### **23K;21P. Conception.**

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 Cancer, the Descendant Capricorn:

<u>If the Moon Is:</u>	<u>The Gestation Period Will Be:</u>
Just following the Descendant	258
Aquarius	260 1/2
Pisces	263
Aries	265 1/2
Taurus	268
Gemini	270 1/2
Cancer (Ascendant)	273
Leo	275 1/2
Virgo	278
<b>/50P/</b> Libra	280 1/2
Scorpio	283
Sagittarius	285 1/2
Capricorn	288

For example: Nero year 8, Mesori 6/7, hour 11 <of the night>; the moon in Libra, the Ascendant in Cancer. Since the moon 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 moon is found to be in the hemisphere above the earth, calculate the degrees from the Descendant to the moon'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 moon'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 moon is in the hemisphere below the earth, calculate the degrees from the Ascendant to the moon, 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 moon 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 Scorpio 7°, the Ascendant in Virgo 7°. Since the moon is found to be in the hemisphere beneath the earth, I take the degrees from the Ascendant to the moon; 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 moon> 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 moon to the Descendant, i.e. Pisces 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 moon, you will find it to have been in the Ascendant at the delivery.

**/52K/** If the moon 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 moon is in the hemisphere beneath the earth, you will calculate from the Ascendant to the moon: 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 Leo 5°, the moon in Libra 26°,

the Ascendant in Capricorn 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 moon, I find it in Capricorn, 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 sun'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.

#### **24K;22P. Seven-Month Children.**

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 moon. 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 moon. 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 moon'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 moon at the nativity, the native's gestation period will be the minimum factor, /53P/ 258 days. If the moon of the preceding year is trine and the moon of the following year is square, he will be 269 days in the womb. Conversely if the moon of the preceding year is square and the moon of the following year is trine, he will be in the womb the same 269 days.

If the moon of the preceding year is square and the moon of the following year is turned away, he will have an eight-month gestation period and will be stillborn. Likewise if <the moon> 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 moon 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 moon of the nativity> and are in harmony, the infant will be of seven-month term. If /54K/ the moon of the preceding year is in opposition and the moon of the following year is trine (i.e. with the moon at the nativity or with the Ascendant), the infant will be of seven-month term. The same will be true if the moon is square. If the moon of the preceding year is square and the moon of the following year is in opposition, the infant will be of seven-month term. The sun has the same effect when it is in opposition to the sign in which the new moon occurred.

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



/55K;54P/ The *Anthologies* of Vettius Valens of Antioch: Book II

In the previous treatise we set forth the introductory and educational material, as well as the forecasts for combinations of stars. <We were led to write this> not so much because of any literary rivalry, but as a consequence of our experiences. Now, continuing with our discussion, we will outline the general bases <of nativities> and the distinctions of the Places.

### 1. The Triangles

When the zodiacal circle is subdivided according to similarities and differences, we find two *sects*, solar and lunar, day and night. The sun, being fiery, is most related to Aries, Leo, and Sagittarius, and this triangle of the sun is called “of the day-sect” because it too is fiery by nature. The sun has attached Jupiter and Saturn to this sect as his co-workers and guardians of the things which he accomplishes: Jupiter as a reflection of the sun and as his successor to the kingship, a partisan of good, and the bestower of glory and life, Saturn on the other hand as a servant of evil and of downfall, and a depriver of years <of life>. Therefore the sun is the lord of this triangle for day births; for night births Jupiter succeeds to the throne; Saturn works with both.

Next the moon, being near the earth, is allotted the houserulership of Taurus, Virgo, and Capricorn, a triangle earthy in nature and the next in order. It has Venus and Mars as members of the same sect: Venus (as is reasonable) acts as a benefactor and distributes glory and years; /56K/ Mars acts as the bane of nativities. Therefore for night births the moon has preeminence; in the second place is Venus; in the third is Mars. For day births Venus will lead; the moon will operate second; Mars, third.

/55P/ Next is the airy triangle of Gemini, Libra, and Aquarius. For day births Saturn will rule this; Mercury will operate second; Jupiter, third. For night births Mercury will lead; Saturn will come second; Jupiter, third.

In the same fashion, next is the moist triangle of Cancer, Scorpio, and Pisces. Mars will have the houserulership for night births; in the second place is Venus; in the third the moon. For day births Venus will lead; after it comes Mars; then the moon.

Note that Mercury is common and works with the two sects to a special degree to accentuate the good or the bad, and to accentuate the individual characteristics and configurations of each star.

### 2. The Distinguishing Characteristics of the Triangles, the Houserulers, the Helpers, and the Sects of the Sun and the Moon—for Day or Night Births.

An examination of the distinguishing characteristics of the previously mentioned triangles, along with the lofty or mediocre fortune of each person’s nativity, will be indicative. For day nativities, it will be necessary to examine the sun: 1) in which triangle it lies; 2) its predominant houseruler and its helper, viz. whether it is at, following, or preceding an angle, rising or setting, and whether it is in its own signs; 3) which benefic or malefic it has in aspect. Having determined all this, then make the prediction. If <the houseruler> happens to be in the Ascendant or at MC or is in one of the operative signs, <astrologers> forecast a fortunate and illustrious nativity; if it follows an angle, a nativity of moderate fortune; if it precedes an angle, a base and unfortunate nativity. It is also necessary to see how the sun itself is situated and which stars it has in aspect. For night nativities it will be necessary to inspect the moon in a similar fashion and to determine how the predominant houseruler of the triangle and its assistant are configured, as was stated above.

/57K/ For nativities which are badly situated (whether day or night births), if the predominant houseruler is unfavorably located, but its successor is at an angle or otherwise configured /56P/ well, the native will experience ups and downs during his early years until the rising time of the sign or until the cyclical return of the chronocrator, but will afterwards be vigorous and effective—except for being unsteady and anxious. If the preceding houseruler is favorably situated and the succeeding one unfavorably, the native will fulfill his promise well at first, but afterwards will be brought low, starting at the time of the rising of the sign in which the succeeding houseruler is unfavorably situated. (We will clarify in more detail the determination of the chronocrator at the appropriate time.) If both houserulers are well situated, good fortune will be enduring and will be remarkable (unless some malefic is opposed or in superior aspect), and the nativity will not take a turn for the worse. Whenever any star is a houseruler and just precedes an angle, it will be negative and a diminisher of fortune: it puts men in the power of others; it brings men into vicissitudes and reduces their rank; it afflicts them with injuries, diseases, and criminal charges, as well as poverty.

Now then, for those born during the day: if the sun is found in Aries, Leo, or Sagittarius, it is best for it to be at an angle. If it follows an angle, and if the stars of its sect are similarly situated, and if Mars is not in opposition or in square, then <the sun> will be considered to be indicative of good fortune. If the situation is reversed, the opposite will be the case. If the sun is found in Taurus, Virgo, or Capricorn (for day births), it will be necessary to investigate first how Venus is configured, second the moon, and third Mars, and to see what stars they have in aspect. In the same way, if the sun is in the next triangle, Gemini, Libra, or Aquarius (for day births), it will be necessary to look at Saturn, then Mercury, then Jupiter. The same for the triangle Cancer, Scorpio, and Pisces: if the sun is there (for day births), it will be necessary to look at Venus, then Mars, then the moon, to see if they are at angles. Having determined all this, then make the prediction. For night births, it is necessary to look at the moon in the same manner.

**/58K/** It is best if the stars of the day sect are found at angles in their own triangles or in operative places; the same is true for the stars of the night sect. If they are in other triangles or in the opposite sect, prosperity will be less and will be **/57P/** subject to anxiety. If the houserulers and their helpers are unfavorably situated, it will be necessary to examine the Lot of Fortune and its houseruler. If they are found to be at an angle or just following an angle, with benefics in aspect, then the native will have some good fortune and rank. He will be subject to vicissitudes and reversals on occasion, but he will not be totally at a loss. If even these <the Lot and its houseruler> are badly situated, affairs must be considered mediocre, even harsh: men will find it hard to succeed in their undertakings; they will be in need, poverty-stricken; they will blaspheme the gods. If these places have malefics in aspect, men will be toilers, vagrants, captives, abject, wretched, disabled, and endangered. But if the Lot of Fortune and its houseruler have benefics in aspect—even though they themselves are unfavorably situated—men will get by on others' pity or be adopted by others, and they will lead a respectable life for some time, receiving a share of business, trusts, or gifts. They will not, however, continue their life without disturbance or without criticism.

It will be necessary to look at the aspects of every houseruler and the arrangement of the configurations, to see if they are appropriate or the reverse. If, for example, Saturn is found in opposition or in square for night births, it will bring about reversals, ruin, dangers, injuries, and diseases, as well as sluggishness in enterprises. For day births, Mars causes hot, reckless men, precarious in their activities and in their livelihoods. They experience imprisonment, trials, abuse, cuts, burns, bleeding, and accidents/falls. But if these stars happen to be configured properly, in their own sects, they are actively positive. As a result, these stars are not to be considered malefics in all cases; they can be bestowers of good. Particularly if Saturn (for day births) has a favorable relationship with the houseruler and has Jupiter and the sun in aspect, it then makes men wealthy, famous, profiting from legacies, lords of estates and slaves, guardians and supervisors of others' affairs. For night births, however, if Saturn is **/59K/** configured well and has a relationship with the houseruler, it will also cause the loss of what was gained, reduction in rank, and infamy. Let the same considerations be true for Mars: for night births it grants leadership, generalship, public commands of the masses; for day births (if Mars is in operative places), it brings about the previously **/58P/** mentioned circumstances, but it then turns them into reversals, fears, and oppositions; it makes leadership subject to factionalism and terror. It brings attacks of enemies and uprisings of the mob, famines and plagues on cities, assaults, fires, dangerous crises.

In the same way the benefics will take on the character of malefics whenever they are situated badly as houserulers. If they happen to be at angles while their houseruler just precedes an angle, their ability to do good will be weakened. In any type <of forecast/nativity> it will be necessary to examine how the houseruler of the houseruler is situated and what stars it has in aspect. If the overall houseruler is unfavorably situated, but its ruler <=ruler of its sign> is configured well, then the native will have help and a basis of livelihood and rank proportional to the position of the star.

### 3. The Lot of Fortune and its Houseruler.

Since I want to make the topic of good fortune most secure and precise, I am moving on to the Lot of Fortune, the most influential and most potent place. Just as the King has mystically revealed in the beginning of his XIIIth Book: "Next in order, it will be necessary (for day nativities) to count accurately the distance from the sun to the moon, then to measure off in the opposite direction an equal distance from the Ascendant, and to inspect the resulting place: which star is its ruler and which star or stars are at this point and all the square or trine asterisms of this place. From this study/combination of the places, make a clear determination of the natives' affairs."

/60K/ In his book, *The Terms*, Petosiris explains this place in the same way. Others treat this subject in other ways, ways which we will publish when necessary, along with other methods which clarify the topic of good fortune. Now we must speak about the matter at hand.

#### 4. The Star Which Holds the Ascendant or the Lot.

If Saturn is allotted the hour of the Lot <of Fortune> and is in the Ascendant, with Mars not in opposition, the native will be fortunate in activities controlled by Saturn. /59P/ If Jupiter is in aspect, he will be doubly fortunate; if Venus is in aspect, he will be fortunate through the help of women or eunuchs. If Mars is in conjunction or in opposition, the native will suffer disturbance and reversals. If Mercury shares the Ascendant with Saturn, the native will be handicapped in his hearing.

Jupiter, when allotted the hour or the Lot and in the Ascendant, causes men to be very fortunate from youth. If Mars is in configuration (at the same center or in trine), men will advance by means of brilliant campaigns and will win the acquisition of a livelihood. If Saturn is also in aspect, men become exalted; if Venus is in aspect, they become even more exalted. If Mercury is in aspect, men are involved in exchanges.

Mars, when allotted the hour or the Lot and in the Ascendant, urges men toward the military. If Jupiter is in aspect, the native advances in status; if Venus is, he attains an extraordinary status. If Mercury is in conjunction, he will accept a deposit given without witnesses, but will later deny it. If Jupiter is in conjunction, he will acquire much property from many people, but after his death it will all revert to the royal treasury.

Venus, when allotted the hour or the Lot <and in the Ascendant>, indicates great good and makes men far-renowned. If Mercury is in conjunction, it makes musicians. But if, given the preceding configuration, Saturn is in opposition to them or is in a superior aspect, it robs men of what they have.

Mercury, when allotted the hour or the Lot and in the Ascendant, makes men fortunate. If Jupiter is in conjunction or square, men will have control of tribunals and cities. If Saturn is in conjunction as well, the control, honors, goods, and success will be double.

/61K/ The sun inheriting the hour or Fortune and in the Ascendant: if Jupiter is in conjunction or square, the native will be fortunate. If Mercury is also in conjunction, he will succeed through his words. If Mars is in conjunction or square along with Jupiter, the native will be great, a master of life and death. If, given the previous configuration, Saturn is square or in opposition, the native will fall into mishaps and penalties.

The moon, when inheriting the hour or the Lot of Fortune <and in the Ascendant>, makes men great, especially when it is in its own triangle. If Venus is in conjunction or square, the native will be thought worthy of great honor. If Mars is also with the moon, he will be master of life and death. If Saturn is, he will control many districts. /60P/ If Jupiter is in conjunction or square, they will be great kings. If none of the above is the case, and if Mercury is configured with the moon, success will be from words and special aptitudes. If Mars is also in conjunction or square, it makes tyrants and great lords. If Mars is in opposition to the moon, with no benefics in aspect, the child will be exposed; but if a benefic is in aspect, the exposed child will survive and be reared. Likewise if Mars appears in square or is found in a superior aspect, it entangles the native in wanderings, separations, and vicissitudes. But if Venus is in square at an angle, men will be wronged by women. If Saturn is in conjunction in a lewd sign, men will be pimps, and if Mars is also in the configuration, then men will hire their wives out to others. If Saturn is square with the moon or is in exact opposition (to the degree) to [Saturn], the native will have an interruption of nurture and will be abandoned by his parents. If Mercury is square or in opposition to the moon, men will be contrary-minded, always in opposition, involved in slanders and accusations from a superior. If, in addition, a malefic is in the aspect or in the configuration, it will bring discredit and condemnation. Jupiter lying exactly opposite the moon causes sterility /62K/ and the opposition of superiors.

In general, malefics which behold the luminaries and the Ascendant with no benefics <in aspect> make men short-lived. If the ruler of the Ascendant lies in its proper place or in its own sect, it becomes the bestower of <long> lifespans. If it is configured with the lord of the Lot <of Fortune>, the native becomes full of years and luck. If the ruler happens to be setting, the native becomes short-lived. If a malefic is in conjunction or in superior aspect with the moon, the infants will not survive.

#### 5. The <XII> Place of the Bad Daimon. Many Configurations.

If the malefics happen to be in this place, they will cause great wounds and traumas, especially if they are in their proper face. If the Lot of Fortune is present in this Place and some <star> rules it, there will be no help, not even during transits. /61P/ They have become enemies from the beginning, from the moment

of birth. In the same, way benefics found in this Place will not bestow their benefits. Whenever these three stars fall in this sign (the rulers of the Ascendant, of the Lot, and of Daimon), they make men unfortunate and disgraced, those lacking their daily bread. Many will hold out their hands <for alms>.

**6. The <XI> Place of the Good Daimon. Many Configurations. The Hearing and the Beholding Signs Must Also Be Investigated.**

If the benefics are in the Sign of the Good Daimon, located in their proper places and in their proper faces, they make men illustrious and rich from youth—even more so if they are trine from the right with the Lot of Fortune or sextile with the Ascendant. If they are in an listening or beholding sign they provide even more and greater benefits. If one of the benefics appears in opposition to the Good Daimon and its houseruler is also present, these stars bring bigger and better benefits and successes. If malefics are in conjunction /63K/ with the Good Daimon, they cannot do any evil. It is most efficacious if the houserulers of the Lot, the Ascendant, and the Good Daimon happen to be rising or if most stars are in conjunction or in aspect with these in operative signs; they then make men glorious and extremely wealthy. <If Jupiter is in the Place of the Good Daimon, the native will be fortunate, possess a good income, and have many children. If it is also the ruler of the Lot of Fortune, the native will be rich and blessed. If Mercury is in conjunction with it, the native will be and imperial steward and will be happy in his children.><sup>6</sup>

**7P. <The X Place>—Midheaven**

Both benefics and malefics rejoice in this place if they have been assigned the Lot, the Ascendant, or Daimon. If any of the <benefics> are in it when rising, or if they have contact with the moon, tyrants and kinds are born, governors of districts, men known by name in many places. The ruler of this Place, if situated favorably, makes vigorous/successful men; if situated unfavorably, it makes feeble/unsuccessful men. If <the ruler> is setting and a malefic is in conjunction or in opposition to this Place, it makes failures, as well as sterile or childless men.

**/62P/ 7K;8P. The IX Place of the God Sun, just before MC. The Ninth Place from the Ascendant. It Has Many Configurations.**

If benefics happen to be in this Place and have been assigned the Ascendant or Fortune, the native will be blessed, reverent, a prophet of the great god; in fact he will be obeyed like a god. If <benefics> are not there, and if Mercury alone is in aspect, the native will be involved in soothsaying; he will he will expound his craft to the masses.<sup>7</sup> He will become an royal clerk from his middle years. But if malefics are in conjunction and rule the previously mentioned places (the Ascendant and Fortune), or if they are in aspect from the right with the Lot, the native will be a tyrant: he will found some cities; he will sack others; he will pillage many people most wickedly. If Daimon or Fortune happens to be in the <XII> Place of the Bad Daimon, but the houserulers of the Lot and of the Ascendant are in this Place <of the God>, the native will be involved in very many evils, in travel, and will lose whatever he has gained, or he will take refuge in temples because of his desires or pains.

**/64K/ 8K;9P. The VIII Place of Death. Various Views.**

Benefics appearing in this place are ineffectual and weak, and they do not bestow their proper benefits. If in addition they rule the Ascendant and the Lot of Fortune, they are even more ineffectual and variable. If malefics are in conjunction and rule the Lot, the native is a vagrant, losing whatever he may have gained. If the Lot falls in this Place and if malefics are in conjunction and are houserulers of the Lot, the native will be poor, unable to clothe himself. If <malefics> also rule the Ascendant, he will be abject his whole life. If the houseruler of the Lot or of the Ascendant is under the rays of the sun, the native will stretch out his hands to beg. If Mercury alone is in this Sign and is ruler of Intelligence (as Daimon is called), it makes fools, dullards, those handicapped in speech, illiterates. /63P/ If Fortune <is there>, the native, besides being dull, will also be stupid and poor, especially if <the Lot> is under the sun's rays. If under these circumstances malefics are also in conjunction, the native will be deaf and dumb. Only the moon, when its light is waxing, seems to rejoice in this Place.

<sup>6</sup> The passage in brackets has been transposed from the end of chapter 8K;9P to its proper place here.

<sup>7</sup> or “...the native will be involved in finance; he will control the masses through his business dealings.” (Rhetorius in *CCAG* 8.4 pp. 163-4)

**9K;10P. The <VII> Place of the Descendant**

Benefics in this Place and ruling the Ascendant or the Lot of Fortune indicate good things for the native: inheritances, sudden acquisition of other property, and benefits from a death. /65K/ If the benefics are not in their own places, men are less prosperous, but not poverty-stricken. If Mercury alone is in conjunction and in its proper face, the native will make gains in his old age and will be entrusted with cities and the affairs of kings. If malefics are in this Place and rule the Lot or the Ascendant and are in their proper faces, the native's life will be subject to ups and downs, especially in old age, but he will not be in poverty. He will spend the income derived from calumny and wickedness/vituperation. If malefics rule the Lots but are not in their proper face or in their own sect, the native will lead a wretched old age; a few will come into prisons for a time and into decrepitude and disease. If Jupiter is in aspect from the right, men enter temple service because of sickness; they are troubled and suffer from hemorrhages and disease of the genitals or fingers. If Mercury is with Mars in the Setting Sign, men become accomplices in banditry and murder; as a result they perish miserably thereafter. Malefics setting while out of their own signs cause suicides. Benefics make men with much experience and those who are fortunate in old age.

**10K;11P. The VI Place. The Place of Mars.**

If benefics happen to be in this Place, the native will lose whatever he possesses; his property will not stay with him. /64P/ He will suffer loss because of fines when advanced in years. If the sun is in this Place and rules the Lot of Fortune or the Ascendant, it causes the native to be condemned by the highest authority. If Saturn rules <these places>, the native will be a wanderer, prone to give offense, and he will flee his homeland, barely keeping himself alive. If Jupiter rules the Lot or the Ascendant, the native will lose his property in civil suits. If Venus rules, he will suffer trials and penalties because of a woman. Such men, being disagreeable, are insensible to love. If Mars rules, it causes wounds and diseases /66K/ in the limb indicated by the sign <where Mars is>, and it makes naked beggars who come to a miserable end. If Mercury rules the Lot or the Ascendant, it makes plotters, thieves, slanderers, and men who are reviled in public. If the moon is in this Place, the native will be a slave, helpless—unless the rest are in conjunction with the moon: if the other stars are situated favorably, the native can be free and respectable, even though the moon is in <the VI Place of> Bad Fortune.

**11K;12P. The V Place. Many Theorems.**

If benefics hold the Ascendant or the Lot of Fortune, the native will be great, will lead the masses, and will make laws for them. Venus will be especially gracious if it rules the Ascendant or the Lot. Especially if Venus is in its proper face or in its own place, it makes men wealthy and honored. The same is true for all the stars: if they govern the Ascendant or the Lot, they produce the good that is appropriate to their nature and to Good Fortune. If Mars happens to be situated as specified, men will be rulers of all sorts of places: governors, tyrants, and masters of life and death—not only over lesser men but also over men of high rank. If Saturn is in this Place, men will be masters of estates, flocks, and herds; they will establish towns and villages. If the sun is in this Place, men will be friends of great lords, associates of kings, governors of temples. If Mercury is in this Place men will be successful through words and worthy of much money. If the moon is configured well, holds the Lot or the Ascendant, and is in this Place along with its <the moon's> houseruler, the native will be long-lived, /65P/ growing old in prosperity. The benefics help greatly while passing through this Place; the malefics cannot do harm.

**/67K/ 12K;13P. The IV Place—Lower Midheaven**

If benefics rule the Ascendant or Fortune, and are in this Place, the native will make his living in temples. If benefics are assigned the Archetypal Lot, and are houserulers at Lower Midheaven, the native will be given revelations by gods and through visions of ghostly shapes. If Mars is here with them and is assigned Fortune and the Ascendant, the native will live a troubled life, disgraced, falling into difficulties, engaged in criminal activity with others, and suffering a violent/self-inflicted death.

It must be observed that this Place implies good repute after death and bequests to heirs. If malefics are in this Place, the native will bequeath his property to whomever he wishes.

**13K;14P. The III Place. The Place of the Goddess Moon.**

If the moon is in this Place, is assigned the Ascendant or the Lot, and is in its proper face, the native will be great and a master of many good things. He will rule a city; he will give orders to many men; he will be obeyed; and he will be master of treasuries. If the sun should also be in this Place with the moon when the moon is just past new, the native will be a priest or priestess of the great goddess and will have a

unsurpassable livelihood. If Saturn is here with the moon, the native will be subject to God's wrath, will be punished, will often come into trials, and will blaspheme the gods many times because of what has happened to him. If Jupiter is with the moon, the native will be a prophet, fortunate, rich, famous, and will be master of many good things. If Mars is in conjunction with the moon, he will be successful, but wicked: he will embezzle deposits, will get his living through the murder or robbery of others, and will travel widely. If Mars is appropriately situated in its own faces, the native will be a governor of towns and cities (depending on the character of the nativity), but he will also be unjust, a perjurer, and covetous of others' goods. He will perish suddenly because of the wrath of authority. /68K/ If Venus in her own places rules the <III> Place of the Goddess and the Lot of Fortune /66P/ (especially for night births), the native will be rich and well liked by women. Some will be royal governors, rulers of towns, because the goddess <Venus> has been assigned the Lot of Fortune in the House of the Goddess. If Mercury is with the moon in the Sign of the Goddess and rules the Lot of Fortune or the Ascendant, the native will foretell everyone's future and will share in the mysteries of the gods.

**14K;15P. The II Place, Called the Gate of Hades. The Place Rising After the Ascendant.**

In this Place the benefics do no good, the malefics make men sluggish and injured, unable to wade through their lives to the end. If the Lot is in this Place, and if malefics are the houserulers of the Lot or the Ascendant, the native becomes a cemetery guard, living his life outside the city gates. Saturn ruling the Lot of Fortune and in this Place makes dead-souled men, those weak in body and suffering chains/imprisonment for a long time, until the completion of the chronocratorship of the star. Jupiter in this Place causes expenditure of the native's resources until the end so that nothing is left; it brings the gift of children, but not with good fortune. Mars in this Place and houseruler of the Lot and of the Ascendant makes men who are prone to give offence, are subject to penalties, and whose actions are hindered. Some become captives, but are later freed. If Mars (in its own degrees or signs) is in charge of the Lot of Fortune, when the Lot is in this <II> Place, men become jailers, making a livelihood in prisons or a living among the cells. If the sun is in this Place, and if it is houseruler of the Lot or the Ascendant, and in its own house, <with Mars being in the Ascendant> or in the places of Saturn, the native will lose his sight in the chronocratorship of Mars, will be plundered of his ancestral property, and will become a beggar. If /69K/ Venus is in this Place and is houseruler of the Lot or the Ascendant, it will bring public, disreputable occupations if Venus happens to be at its morning rising. Mercury in this Place and located under the rays of the sun makes stupid, illiterate men. If it is also ruler of the Second Fortune (the one called Daimon), it makes men deaf and dumb. If it is rising, men engage in curious arts, attempting what they have not learned <from others>, /67P/ but still succeeding in their science. If the moon is in this Place with Saturn in the Ascendant, the opposite happens: the native will suffer from cataracts and glaucoma.

**15K;16P. Nine Names of the Places.**

<u>&lt;Name</u>	<u>Significance&gt;</u>
The God <IX>	the father
The Goddess <III>	the mother
The Good Daimon <XI>	children
The Good Fortune<V>	marriage
The Bad Daimon <XII>	diseases
The Bad Fortune <VI>	injuries
The Lot of Fortune and The Ascendant <I>	life and livelihood
Daimon	mental activity
Midheaven <X>=MC	action/occupation
Love	desire
Necessity	enemies

**16K;17P. The Trine Influences of the Stars on Prosperity or Poverty. The Configurations of Trine, Sextile, and Opposition.**

Jupiter trine with the sun indicates great and glorious men. If the sun is in the Ascendant, the indication applies to the father and to the nativity. If it is at an angle, it applies to the father: it indicates that he is famous, but less so than under the previous configuration. It indicates nothing unusual for the nativity if no other factor improves the outlook. If Saturn is trine with the sun from the left and the sun is

in the Ascendant, the rank will be higher: such men will own much land, have many estates, and become rich. If Mars is also in aspect along with Jupiter, the configuration indicates tyrants; especially if the sun is in the Ascendant, such men will control many districts and armies. If Saturn is also in aspect, the native's father will be great, the leader of arms and armies (if indeed the rest of the aspects work /70K/ towards his greatness), but he will not be a tyrant, warlike, or ferocious.

If Mars is in opposition to the sun, with Jupiter and Saturn trine with the sun from the right, the native will lead the masses magnificently and with high rank. If Saturn is in opposition to the sun (under the stated conditions), the native will be opposed by family and friends, but he will prevail and subdue them. If Saturn and Mars are trine with the sun, with Jupiter in opposition in its own degrees or signs, the native is imperious and noble. If the configuration is sextile, the forecast is less <spectacular>.

Venus sextile to the sun in the morning sky indicates that the father and the native will be charming and distinguished. /68P/ If Venus is configured in Good Daimon or in Good Fortune, the native will be thought worthy (by women) of the purple and of golden ornaments.

Saturn square with the sun and on the left harms the ancestral property while the native's father is still alive, especially when Saturn is in feminine signs or in opposing degrees. If Saturn is in opposition, the situation is much worse: the native will be overwhelmed by wounds and suffering, and will be betrayed by relatives and clients. If Saturn is on the right, the forecast will be worse. If it should be in the Ascendant or at MC, the reversals will be less.

Mars square with the sun is bad for the father and the native. It brings injuries and suffering. Mars in opposition or in afflicted signs or degrees causes injuries to the joints. If Mars is square on the right in the tenth <sign from the sun>, worse will happen: in addition to everything else, he will go insane.

Jupiter square with the sun and in base degrees or signs becomes unpleasant: <this configuration> ruins the star's good influence and turns it to the opposite. But, Jupiter in glorious degrees or signs, and especially at an angle, is productive of rank and wealth. Jupiter in opposition to the sun in most unpleasant: not only is all of Jupiter's good influence quenched, but the native will feel the anger of superiors and the hostility of the masses. The exact-to-the-degree positions of square and opposition are harsh.

For night nativities, Mars trine with the sun, especially when in /71K/ feminine signs and on the right, indicates great and famous men, masters of life and death—provided that the rest of the aspects in the nativity agree. In addition, if Jupiter is trine to the right, it makes great dynasts, rulers of cities and leaders of the masses. If the nativity is female and Venus is in conjunction, the native will be a queen and will have power over many districts; she will become a benefactor and be unsurpassed. For male or female nativities, if the one star occupies its proper place and the other happens to be in its own triangle, there is no opposition: they become king of kings, provided the one <star> is houseruler and the other is co-houseruler and master of the nativity, and that they both rule the Lot of Fortune and the Ascendant. If they are in masculine signs, fortune will be less, in fact much worse. Sextile configurations have a weaker effect, both for good or for the opposite.

For day nativities, /69P/ if Mars should be square with the moon while on the left and in another's degrees or signs, it will be the cause of many reversals and afflictions for the mother, as well as reduction in rank. Men will be subject to travel; some become soldiers, toilsome and violent. These things happen, provided that the nativity is not base-born in other respects and that the master of the star, or its helper, or a fellow sect-member are not in places which do not have the Ascendant in aspect. If this condition does obtain <the Ascendant is not in aspect>, men become captives and die by execution. If Mars is in opposition (the other configurations being the same), bad results are stronger and more difficult to avoid. Indeed if it should appear square to the right, men suddenly lose everything. (The difference between square and opposition is great!) If Mars is in Aries <its sign> and the moon in Cancer <its sign>, the results are quite different and are like those for trine. Likewise if Mars is in Scorpio <its sign>, in opposition to the moon in Taurus, not only will there be no reversals of fortune, but in fact the stars will produce success and high rank.

For night nativities, Venus trine with the moon and in feminine signs makes men charming and fortunate. Some rule the masses /72K/ and are thought worthy of the purple and of golden ornaments—depending on the greatness of the nativity. They become philosophers, artists, scholars, and members of the circle of king's friends. If both <Venus and the moon> indicate the the birth is "royal," because one is the houseruler and the other the master of the nativity, the configuration is dictatorial: men become king of kings, famous, merry. When sextile with each other, they have a more moderate power. When <the stars>

are Good Daimon and Good Fortune, the effects are the same as if they were trine, especially if a tropic or an equinoctial sign lies between; even more so, if the configuration beholds Pisces and Taurus.

Venus square with the moon makes men successful, charming, and wealthy, all that the trine configuration provides—especially if Venus is in its own sign or degree—but with some ups and downs. What these stars give is easily lost. If the stars are not in their own signs, not in their own sect, or are in contrary degrees, they become the cause of violence, unsteadiness, and infamy due to women or **/70P/** vice. If they are in opposition under these circumstances, worse results.

For day nativities, Mercury as a morning star trine with the moon makes men inventive, successful, clever, and excitable. If the nativity is quite elevated, it makes secretaries of kings, rulers of cities or districts, scholars, orators, mathematicians. Mercury as an evening star, especially for night births, makes erudite men, philosophers and initiates of the mysteries. If the birth is lofty because of the other stars' <influences>, it makes noble men, those honored by the masses and acquainted with the great and with kings. Mercury does this by being co-ruler with the star which supplies the primary influence.<sup>8</sup> If it is in an inoperative place, it cannot apply any of its own influence. (In general it will be seen of all nativities that any star has the same effects in trine as it does when in conjunction in the same sign.)

Mercury sextile with the moon has a duller and weaker influence than do the previous configurations. Mercury square makes men keen and shrewd, but this keenness turns to criminality and the men become **/73K/** malicious, slanderers, acting with trickery and violence, inspired by nothing healthy. In addition to the previous <malign> influence, if the two are in opposition, the native is contrary-minded and ungracious in his activities, and so is harmed by what befalls him.

Mercury trine with Saturn, especially if they are in their own triangles, makes royal stewards, procurators, and those who supervise shipping, estates, and similar operations. They become shrewd, intelligent, and single-minded. Mercury and Saturn square with each other make everything dull: they make men sluggish, quarrelsome, and self-willed, slow in action, and feeding off calumny, treachery, trickery, and violence. They also become practically mute and hard of hearing. Mars in aspect with Saturn or Mercury cancels the previously mentioned handicap in speaking, if they are not in their houses or terms, if they are not exchanging domiciles, if the moon is not in aspect from the right, if they have no contact with it <the moon>, and if they are not the overall houserulers or co-houserulers. That's how strong these slight changes are! If they are in opposition, they separate sisters by death.

Mercury in the Ascendant or at MC makes young men **/71P/** learned, intelligent, educated. They do not, however, get the benefits of their talents, because the gifts of these stars will be frozen by the opposing configuration of the stars. If they are precisely in opposition, to the degree, their effects will reach much further: the native will be handicapped in hearing and in speech; he will take refuge in temples, prophesying or even being mentally distracted.

Mercury trine with Jupiter is indicative of great deeds, especially if Mercury is at morning rising. Men become secretaries of kings, of cities, or of the masses, or they become financial officials. Since Mercury is altogether concerned with occupations and provides the active influence, the native will have a high status and the possession of a livelihood, especially if Mercury is in operative signs. If the stars are sextile, **/74K/** they have the same effects, but to a lesser degree. If they are square and configured well, to some extent they bring possessions and status, but with hatred. If they are configured badly, they bring ruin along with hatred, and the opposition of superiors. If the stars are in opposition, they bring even greater slander, and men are at cross purposes and suffer ups and downs. If the stars are in opposition in the Bad Daimon, and men will be crushed by the supreme authority, they will feel the effects of mass insurrections, and they will have few brothers, or will have quarrels with their brothers, children, or relatives.

Mercury trine with Mars or sextile to the right is indicative of quite varied activities: sometimes it makes secretaries, sometimes merchants, translators, mathematicians, lawyers, philosophers—all of them malignant, bitter, intelligent, lying. This star also makes arms instructors and gladiators. If Jupiter is configured with these, especially in operative places, it makes military men, often augurs, sacrificial priests, seers, and those who know more than men should. Mercury square causes even more varied activities than has been mentioned: magi, wanderers, sacrificial priests, doctors, astrologers, demagogues, bankers, counterfeiters, forgers, those making their living by crime, violence, and trickery. Men become thieves, perjurers, atheists, and those who prey on their fellows, are greedy for gain, who are defrauders—in short, those who have nothing admirable in them. As a result, they are involved in many evils and **/72P/** have experience of captivity, exile, and prison. <Mars and Mercury> cause even worse, especially when they are in inoperative places or degrees. If both are at IC or in the Descendant, or if one is in the Descendant while

<sup>8</sup> As a helper, it causes these effects.- marginal note



the other is at IC, they cause murders; the native will be an accomplice and will make his living as a bandit. A few will be fratricides and their final end will be violent, especially if the stars include the moon in their configuration. They will die violently/as suicides and will lie unburied. If the stars are in four-footed signs, men will be taken by beasts; if in anthropomorphic signs, by bandits; if in /75K/ solid signs, men will die by falls from heights; if in fiery signs, from fires; if in moist signs, by shipwreck; if in tropic signs, in the arena. The stars do the same things when changing domiciles or in conjunction.

If one is houseruler and the other is master, and if Mercury is sextile or in conjunction with Venus, it will make the native intelligent, charming, artistic, fond of games, endowed with a sense of humor; sometimes poets, songwriters, declaimers, actors, mimes; sometimes athletes and victors in sacred games. These stars are productive of quite varied occupations. If the nativity is feminine, the women become musicians, promiscuous, living like prostitutes, of a literary bent, fond of recitations.

...  
Venus trine with Saturn makes men severe, humorless, supercilious, rough in love and promiscuous, yet lying with base-born or elderly women, or with prostitutes. These men lie with the wives of their brothers or patrons, with those of their fathers, or with their stepmothers. Their wives sneak off and lie with their husbands' slaves or friends. It is, of course, necessary to note that predictions can change greatly in accord with the changes of sign and degree: the same configuration, even if the stars occur together, can indicate sordid men, those sleeping in their lusts and sometimes promiscuous; but often it can also indicate those who are unaffected by love, who only take enjoyment by themselves. <Venus and Saturn> square are much worse: the effects mentioned for the trine configuration become worse. Men take prostitutes as wives, and they become loathsome and depraved. It is even worse if /73P/ the configuration is in the Descendant or at IC. The deterioration noted above becomes even worse if Mars is in conjunction, square, or opposition: men then act shamefully and are denounced by everyone. Often because of this they become a subject of scandal, are imprisoned, and meet a bad death. If these stars are in "lurking" signs or degrees, /76K/ men enjoy impure passions and unnatural pleasures. If these stars are sextile with each other, their effects are the same as those attributed to the trine configuration, but dim and weak. If both are at morning rising in the East, they masculinize women, so that the women not only act like men in their daily life, but they even do the work of men when lying with other women. If these stars are evening stars, they feminize men: sometimes men serve as women when lying with men, but often they lose their sex organs.

Saturn trine with Jupiter indicates a favorable configuration. These stars make men landowners, masters of grainland and vineyards, grainfarmers, constructors of buildings, villages, and towns—but they are austere and supercilious. If the configuration is more exalted, with Mars in aspect from the right,<sup>9</sup> Saturn and Jupiter make men generals, leaders of land and sea forces, and they raise a few men to the kingship or to tyranny. If the configuration happens to be in the triangle of Saturn <Gemini Libra Aquarius>, especially if Jupiter is in Aquarius with Mars turned away, the stars make men humble and fearful, not brilliant in anything or sharing in any office, but rather choosing a retired, rustic life. The variations in occupations occur in accord with the differences of sign and place—but the stars do have the same effects when they are together in operative signs.

Saturn square with Jupiter dulls the good influence of Jupiter, especially if Saturn is on the right and rising. Then men succeed with great difficulty, they are subject to penalties, they make gains only with toil and pain, and they suffer loss in their children: some are childless, others see the deaths of their children. The Place of Brothers is damaging to them: these stars separate close, loving brothers by death and make the other brothers hateful and vicious, especially when the stars are not at the angles. When in opposition, these stars are most harsh and bring misery and setbacks.

/77K;73P/ Saturn trine with Mars points to those who are insecure in their livelihood and unable to endure hardships. They are stupid but violent in their actions. They either have few children or lose those that are born. These men become captives or are injured. Saturn square <with Mars> is much worse: their children are destroyed, also their brothers; brothers are separated from each other by hatred; they become incorrigible or are injured. They are prone to give offense in their actions and are encompassed by the hostility of great men and are plotted against by them. This configuration falls into great danger: men die violently from attacks of bandits or the enemy, or by shipwreck. A few go into captivity. They are often endangered by fire or sword. If Saturn and Mars are in opposition, they make the previously mentioned influences much stronger. In addition to the above, men become poor, distressed, unlucky; a few become porters, beasts of burden; they have toilsome and despised jobs.

<sup>9</sup> as well as the sun and moon - a marginal note

There is, however, much variation in these configurations, not only with respect to the individual characteristics of the signs and degrees, but also with respect to the greatness of the nativity. If Jupiter, the moon, and the sun do not behold this configuration, the birth is lowly. If they are in aspect from the right and one is the master of these stars and the other is the houseruler, then the previously mentioned effects happen: quite bad in <the IX Place of> the God and <the III Place of> the Goddess; to a lesser and fainter degree in <the XI Place of> Good Daimon and <the V Place of> Good Fortune; but worse and more intense in <the XII Place of> Bad Daimon, <the VI Place of> Bad Fortune, the Inactive and Shadowy Place. If the nativity is exalted and royal...

Jupiter trine with Mars, if one is the houseruler and the other the master, indicates great men, leaders and dictators, especially when these stars are in their own signs, triangles, or degrees, in operative signs, or when they have exchanged domiciles or terms, especially if they rule the Lot of Fortune or its houseruler. They make great affairs: kings, those in charge of the military (navies or armies), those who rebuild cities /78K/ or those who destroy them. When sextile, these stars are less strong, just as with the former configurations, but if they are at an angle, they indicate that the evils which are mentioned do not loom over the native but /75P/ over others. They become bunglers of army and naval battles; they become bandit chiefs, violent leaders, sadists, drinkers of blood. If the nativity is professional, e.g. a notary or a lawyer, the native becomes an informer. If the configuration includes Mercury, and if the moon has contact with Mars, the situation is quite terrible: such men become worse than wild beasts.

Jupiter square with Mars is strong, if one is in the Ascendant and the other is either at MC or in <the XI Place of> Good Daimon. This configuration will be stronger than that of trine, especially if a tropic sign is between. (If Jupiter and Mars are in the same sign, they are even stronger.) When square, they have the same effect as when trine, but with dangers and setbacks. When in opposition in inoperative signs, they become harsh. If the rest of the nativity's factors point to leadership for the native, he will fall into great dangers and be betrayed by his relatives and by enemies. If neither star is houseruler or master or co-houseruler, the trine configuration is mediocre. The native becomes a military/government official. If high rank seems to be hinted because of the other stars which are helpers or have the power of helpers, the native will advance in rank. These stars make men rulers of cities and judges on the bench. If the horoscope is military because of the sun, the moon, or Saturn, the native becomes a decurion and a centurion, <a commander> in short campaigns and of small cities. If the horoscope is base because of the sun, the moon, and the rest of the stars, or if Mars and Jupiter are trine with them, men become base: slaves /79K/ of officials, subordinates of governors; they are frequently hunters, gladiators, and weapon makers. These things are indicated by the alteration of the signs' <positions>: if they are at the angles, they cause greatness from youth; if they rise just after an angle, they cause greatness beginning in adulthood; if they rise before an angle, they cause lowliness and degradation.

#### **/76P/ 17K;18P. The Lot of Fortune as the Ascendant.**

Having explained the trine arrangements, I will move on to the Lot of Fortune.<sup>10</sup> First of all it is necessary to determine the Lot of Fortune and to see in what part of the cosmos it is located: at an angle, just following an angle, or just preceding an angle. Likewise look for the ruler of the Lot. If it is in the Ascendant during the day or is in some other operative place, with the sun, the moon, or benefics in aspect, it will make the native noble, distinguished, and fortunate. Its effects are more moderate when it is found at the other angles or just following an angle. When it precedes an angle, assume <the nativity to be> stillborn or abandoned—these are the disagreeable places which bring crises and ruin.

In addition, after finding the Place which has been assigned to Fortune, examine the points square with it and the other aspects, just as with the angles in the natal chart. The Lot itself will be equivalent to the Ascendant and will mean "Life;" the tenth place from it will be equivalent to MC and will mean "Rank;" the seventh will be the Descendant; the fourth IC. The other places will have the same effects as the <original> XII Places. Some astrologers have mystically hypothesized that the astronomical Ascendant and the points square with it are the Cosmic Angles, while the Lot and the points square with it are the Natal Angles, and they have revealed this in their treatises as follows: "When assigning the influence of the Lot among all the multifarious configurations of the angles... /80K/ neither the tropic nor the solid nor the bicornporeal signs will have the same overall effects. It is therefore necessary to examine the aspects or the conjunctions of the stars relative to the Lot: for example, a benefic in conjunction or in aspect with the Lot will be a sign of good and a giver of property. A destructive star <in conjunction or in aspect> will be responsible for loss of goods and sickness of the body.

<sup>10</sup> And of Daimon; concerning prosperity - a marginal note