

/295K;282P/ The *Anthologies* of Vettius Valens of Antioch: Book VIII

1. The Construction of the First Table.

The first table from 1° to 6° is constructed as follows: the figure 2 is entered next to Libra 1°

Libra 1°	2
Libra 2°	4
Libra 3°	6
Libra 4°	8
Libra 5°	10
Libra 6°	12

There is a progressive increase of 2.

At Libra 7° this sequence is broken and a factor of 14 is added for a total of 26 to be entered next to Libra 7°:

Libra 7°	26
Libra 8°	28
Libra 9°	30
Libra 10°	2
Libra 11°	4
Libra 12°	6

Here again 14 is added to the sequence for a total of 20 next to Libra 13°:

Libra 13°	20
Libra 14°	22
Libra 15°	24
Libra 16°	26
Libra 17°	28
Libra 18°	30

Here again 14 is added to the sequence for a total of 44, from which 30 is subtracted, leaving 14. This figure will be entered next to Libra 19°:

Libra 19°	14
Libra 20°	16
Libra 21°	18
Libra 22°	20
Libra 23°	22
Libra 24°	24

Again 14 is added to the sequence for a total of 38, from which 30 is subtracted, leaving 8. This figure will be entered next to Libra 25°:

Libra 25°	8
Libra 26°	10
Libra 27°	12
Libra 28°	14
Libra 29°	16
Libra 30°	18

So every 6° the sequence will be broken, 14 will be added, then 2 will be added <per degree> in each sign. Therefore Libra will have the figure 2 next to Libra 1° and 18 next to Libra 30°. Leo and Pisces have the same arrangement of figures as Libra.

Next in order Scorpio will have 14 next to Scorpio 1°, 2 will be added to each degree in the series, giving 24 next to Scorpio 6°. Then the sequence is broken, finishing with 30 next to Scorpio 30°. Aries and Virgo will have the same numbers.

In order to explain the construction more briefly so that the /296K/ table as a whole and its particulars may be remembered, calculate the increments <between signs> as follows: 2 is entered next to Libra 1°. To this figure I add 12 (for the /283P/ circle of signs) for a total of 14. Scorpio has this figure entered next to Scorpio 1°. Add 12 again to this 14 for a total of 26. Sagittarius has this figure, 26, next to Sagittarius 1°. Going in the order of signs and adding 12, we can find the correct figure to be entered next to the first degree of each sign. By adding 12 <to the figure at 1° of each sign> and by breaking the sequence with the addition of 14, we can construct the entire table. The figure next to Sagittarius 1° will be the same as Taurus 1°; Aquarius 1° will be the same as Cancer 1°; Capricorn 1° will be the same as Gemini 1°. In one respect these pairs will have similar powers and will support each other mutually, but in other respects they

will be different because of their different rising times.

This table also has the years tabulated beside the figures and the degrees as an example <of the procedure>. Intelligent students will easily grasp the precise calculations for each klima and for changes in the location <of the nativity>.

2. The Scientific Construction of the Second Table.

Having described the organization of the table, we must go on to give the rationale for its construction. The additional factor in the sequence, 14, indicates the “illumination” of the moon, while the progressive increase of 12 <from sign to sign> indicates the “fingers” of the sun. Two times 14 equals 28, the moon’s period. So, since 2 is entered next to Libra 1°, we subtract 1;40 from it for a result of 0;20 - which is a magnitude of one-third. (This divided into 60 yields 180. I split 180 up into sixtieths for a result of 10,800. I divide this into 540°, i.e. into 1¹/₂ circles, and the result is 0;20.) This figure will be placed beside Libra 1°. This 3 becomes 60, which is equivalent to one year.

We bring the remaining years into the calculation as follows, adding 2;20 to each <degree>:

Libra 1°	0;20
Libra 2°	2;40
Libra 3°	5;0
Libra 4°	7;20
Libra 5°	9;40
Libra 6°	12;0

Next we add 14 (the moon’s illumination) in this sequence to the 12, for a result of 26;0. We subtract 1;40 from this and are left with 24;20 to be entered next to Libra 7°. We then revert to the factor 2;20 and place 26;40 next to Libra 8°:

Libra 7°	24;20
Libra 8°	26;40
Libra 9°	29;0
Libra 10°	1;20
Libra 11°	3;40
Libra 12°	6;0

and so on./283P/

At the point where the sequence is broken and at the initial numbers we must subtract 1;40./297K/ then continue with the addition factor 2;20. Use this procedure in the same way for the rest of the signs: we will find (for the second table) the figure to be entered next to the first degree of each sign in the same way we found it for the first table.

3. The Fixing of the Degree in the Ascendant with Reference to the Two Appended Tables.

First of all, it is necessary to determine the precise position of the sun in degrees, then to examine the previous new moon (if it was a new-moon nativity <=between new and full moon>). Find when the new moon occurred—at what hour and what degree of the zodiac. Then add the total number of days and hours from the new moon to the day and hour of the birth and calculate what fraction this period is of the total time between new and full moon (i.e. 15 days). Then subtract this from the magnitude of the sun’s degree-position. (This procedure is for day births; for night births subtract from the degree in opposition to the sun.) Treat the result as a fraction of an hour.

Alternatively, count from the position of the sun to that of the moon and take 1/12 of that figure. See what fraction of the 15 days this is. Then subtract this from the magnitude <of the sun’s position>, and consider the remainder to be a fraction of an hour. So, if hour 4 is given, we consider this as 3 hours plus a fraction—not everyone can be born on the stroke of the hour. Because of this fact, twins have much variation in their lives>due to the changes of hours, signs, and sequences, because it happens that one of the twins will be short-lived, or will die immediately at birth, the other may be long-lived, depending on whether the hour does or does not make the connection.

If the moon is past full, it is necessary to calculate and find the fraction in the same way. When the sun and moon are in syzygy, or if the moon is in the sign of the full moon and is no more than 2° or 3° from opposition, the hour will be considered full. Its fraction will be the number of degrees the moon (i.e. at its photismos <=phase>) is from either new or full, whichever is the case. If the hour is not in accord with the sect/distribution, by moving ahead or back one degree, we can determine the error in the data, particularly for a native who has died. For it is possible from these to find the years of life. /298K/ For this reason the investigation must not be carried out carelessly; instead /285P/ the prediction must be made after

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working with skill and accuracy. It is necessary to determine if the distance from the day and position of the new moon to the birth date, i.e. to the moon's position then, must be considered, or from the sun's position to the moon's, or from the photismos (i.e. the point in opposition to the sun) to the full moon.

As an example: sun in Taurus 3°, moon in Aries 2°. The distance from the sun to the moon is 329°, which is 27 lunar days; the distance from the <previous> new moon to the moon's position is 29 days. I count off the days from new to full moon, 15; there are 14 days <since full moon>. I multiply this by 12° for a result of 168°. The distance from the point in opposition to the sun (Scorpio 3°) to the moon's position is 149°. Now 168° exceeds 149° by 19°. It is necessary to calculate in such a way that the numbers are equal. So the distance <to be considered> will not be from the time and position of the new moon, but from the position of the current syzygy, i.e. the full moon. Therefore it is necessary to subtract the apparent excess, 19°, which equals 1½ lunar days, from this amount. So, if we subtract the 1½ days from the 14 days, the result will be 12½, the total from the point in opposition to the sun to the moon's position. Since from the moon's position to the next new moon there are 32°, which is 2½ lunar days, if we add the 2½ to the 12½, <we find> the 15 days of the cycle <from full to new> will be completed. (The synodic period of the moon is 29 days; the sidereal period is 27⅓; the anomalistic period is 27½.)

An additional procedure: calculate the distance from the new moon to the moon's position <at the nativity>, or from the full moon to the moon's position. Then, if the amount is less than 180°, use the indicated method. If it is more than 180°, subtract 180° and determine what fraction of the <moon's> motion the remainder is. Then multiply this by the hourly magnitude.

Another procedure: alternatively we find the amount by multiplying by 12 the figure entered at the sun's position /286P/ (for night births, multiply the figure entered at the point in opposition to the sun). Then we multiply this figure by the time in hours given for the /299K/ delivery. After casting out 360, we consider the remainder to be the horoscopic gnomon. Then take the distance according to rising times from the sun to the moon and compare it to this first horoscopic gnomon. If the solar gnomon is greater, add a factor to the Ascendant. If it is less, subtract. The factor to be added or subtracted is indicated by the excess of the solar magnitude. The total amount (before the adjustment) will be derived from the addition or subtraction of the hour or fraction of an hour.

4. How to Establish the Hour of Birth for Twins.

The following will be the method for twins: if the first twin is said to have been born at the first hour, assume that both were born in the same one-half, one of them in the ... quarter, the other in the other quarter, the fourth. It is also possible for both to have been born in the same quarter hour and for one to have followed the other.

If the first is said to have been born at the beginning of hour 2, the second at hour 3, assume that he was born at hour 2 ½.

If he is said to have been born at hour 5, assume he was born at hour 4 ½.

If at hour 7, assume it was hour 6 ½.

If at hour 8, assume it was hour 7 ½.

If at hour 10, assume it was hour 9 ½.

If at hour 11, assume it was hour 10 ½.

If at hour 12, the report is accurate; it is not possible for another interval to be made <between them>.

If the first is said to have been born well into hour 1 and the second at hour 2, it is not possible. The second will have been born at hour 2 ½ or 2 ¾.

If the first is said to have been born at hour 2, the second at hour 3, it is not possible; he was born at hour 3 ½.

If the first is said to have been born at hour 3, the second at hour 4, this is not possible; he was born at hour 3 or hour 4 ½.

...

If the first is said to have been born at hour 6, the second at hour 7, this is not possible; the second was born at hour 6 or 7 ½.

If the first at hour 7, the second at 8, assume that it was 8 ½.

If the first at 8, the second at 9, this is not possible; the second was at hour 8 or 9 ½.

If the first was at hour 9, the second at 10, this is not possible; the second was at hour 9 or 10 ½.

If the first was at 10, the second at 11, assume that the second was born at hour 10, or in the first hour of the night.

It is possible for twins to be born in the same quarter of an hour. The rapid rotation of the hours, bringing with it a change of degrees, /300K/ makes the possible points of time uncountable. /287P/ This

rapid motion brings great effects from the briefest of intervals, making one twin long-lived; or it can bring small effects from great intervals, making the other twin short-lived. It is necessary then to determine the intervening degrees and to calculate the difference.

5. The Method for Using the Two Appended Tables.

The first table is designed for finding the length of life, and it derives its basis and its method of use from the degree of the Ascendant. The length <of the seasonal hour> (for the correct klima) which is entered next to the degree found to be in the Ascendant is multiplied by 12. We then take 1/30th of this amount, and we say that the degrees entered there allot that same number years and that the hour of death is that number of years away. In the same way, we can take 1/60th of the result of the multiplication by 12 and calculate that each degree of the sign will allot that many years. If the degree in the Ascendant in at a connection/node, the native will be short-lived.

Entering the table at the degree of the sign in the Ascendant, we see which number is placed next to it. We determine what fraction of 60 this number is; we take the same fraction of the result of the multiplication by 12; and we consider the answer to be the years of life. It is necessary to calculate the figure (=years) entered in the table first as hours, then as days, as months, and as years. In addition, when the number 2 is entered next to the degree in the table, it is necessary to examine one-half of the time which is associated with the degree, according to the difference of klima and sign.

For example: the number 2 is entered next to Libra 1°. Two is 1/30th of 60. 1/30th of 180, the magnitude <=total rising time of the arc beginning with> Libra 1°, is 6. This figure (6) is placed next to each degree. If we calculate with this many years <per degree>, the 30° will allot 180 years, an impossible length of life for a person. So if we take 1/60th of 180, we will get 3 as the amount which 1° <of Libra> will allot. Three times 30° is 90 (or one-half of 180 is 90—which is the same thing): we can say that Libra allots a maximum of 90 years, according to the applicable degree of its magnitude.

Likewise for the rest of the signs: we multiply the magnitude entered next to each degree by 12, then take 1/60 (or 1/2) of it to find /288P/ the minimum or the maximum years. Each degree of each sign /301K/ has a different time in <the table's> progressive increase, and for this reason the seconds and the minutes of the hours and the rotation of the degrees have great effects.

I have written for those who wish to learn every systematic procedure. Each of the other astrological compilers has worked out his own complex procedures, but has not published his solutions, since each is secretive and begrudging, and neglected his readers. I, however, have investigated with much toil and long experience, and have published <my system>. This seems to be my greatest achievement, to explicate the ideas of others which have been buried in mystery. I myself could have compiled my many procedures using a fog of words, but I did not want to show myself to be like those babblers. It would be laughable to begin speaking against someone without recognizing first my own faults. Therefore if you find me speaking very often about my generosity and openness, please forgive my words. I suffered much, I endured much toil, I was cheated by many men, and I spent money that seemed to me to be inexhaustible because I was persuaded by mountebanks and greedy men. Nevertheless because of my endurance and my love for systematic knowledge, I outlasted them all. If my readers recognize the accuracy of these systems, they will give us praise with delight. Others, because of their stupidity, will envy and malign us, and they may be exalted by the illumination of mystical and secret things, and they will steal some procedures from my compilation. So on such men I place dire curses, which I think they will suffer.

Let the readers of our collected works, works which explicate all procedures, not say: “This procedure is from the King, this other is from Petosiris, that one is from Critodemus, etc.” Instead let them know that these men propounded their art in an obtuse and recondite fashion, and thereby showed that their science lacked a true foundation. We on the other hand supplied solutions, and not only revived this dying art, but also banked glory for ourselves and initiated other worthy men, attracting them not with the lure of money, but by recognizing them to be scholars and enthusiasts. We too have been controlled by this type of Fate.

/302K/ Now let our discussion return to this topic, length of life. All of the previously outlined methods are accurate and /289P/ tested in their own system, including the proven and amazing “three-sign” method. It comprises the following: I accurately determine the degree-positions of the sun and the moon relative to the degree-position of the Ascendant at the nativity. I enter the table below and I determine (using the method described below) the ending point of the three signs, starting with the sun’s position. Then I go to the sign in the Ascendant and determine in which degree it <the ending point> is located <in the Ascendant sign>, and I make this the solar gnomon.

Next do likewise <for the number> entered at the moon’s sign: apply the degrees of the solar gnomon

to it and again see which sign this place belongs to. Looking for that sign in the Ascendant sign, I consider the resulting <degree-position> to be the lunar gnomon.

Next I determine whether the lunar or the solar gnomon is greater: if the sun's gnomon is greater, the hour requires the addition of the number of signs between them <in the table>; if the moon's, the subtraction <of the same number>. This position will be the required, scientifically established Ascendant. Therefore let no one be puzzled if the Ascendant is found in a sign different from that which was originally assumed to be the Ascendant. After the addition or subtraction, I note the degree-position of the Ascendant, I enter the table of rising times for the three-sign system, and I investigate how many years are written beside the degree which was found—taking the klima into consideration. Then I make the prediction. If the sun's, the moon's, or the Ascendant's position is out of place by one or two degrees, matters must be judged as discordant.

If someone should wish to test this procedure, let him move up one or two degrees and add this to the position of the sun or moon (if it seems to be in error), or let him calculate another Ascendant, then continue the operations in the same way. If he does so, he will find the way. It is possible to prove this procedure using nativities of those who have already died. Do not trust <astrologers> who present erroneous, hearsay nativities and who are fated to blunder; instead establish a firm foundation so as not to go wrong.

Of necessity the ray-casting and the conjunctions of the malefics with the sun, the moon, and the Ascendant must be taken into account, as well as the houseruling relationships, because it is from these that the factors of the basis <of the nativity> are apprehended.

/303K/ We calculate the previously mentioned times of the factors for those who die at birth, or who live only a short time, by calculating first the hours, then the days, months, and years. After completing the first factor (the years), we calculate the second and the third in the same way, first hours, then days and months, and we add the result to the first factor. If we find a nativity of a long-lived person in the signs of short rising times, **/290P/** we combine the first or third factor, or the second and the third, or the all four together plus the remaining figures entered next to the degree; then we make the prediction.

Again, to know which of the three factors is dominant, calculate as follows: entering the table at the degree in the Ascendant, I note how many years is written next to the first factor. Then I enter the table at the degree just opposite, and I investigate the number which is written next to the years and months I found. I add this number to the position of the Ascendant in degrees, then I count off from the sign in the Ascendant—or from the moon if it is at or following an angle. I will look at the rays of the malefics where the count stops to see if they are hindering; if so, it <the ray> will be the anaereta of the cycles. Do the same for the second and third factors.

Alternatively, I will derive the years from the <degrees> of the contact, from the signs, and from the stars, and I will see if the houseruler of “Dissolution” controls the three in any way at all. (The XII Place is “Dissolution.”) It is also necessary to examine the critical time-relationships as we have explained them <previously>. If the number falls a little short, part of the span of years will be deducted. Often the critical point will occur early or will bring death after the calculated number of years. One must note in which row of the table the Ascendant is located, whether it has 2, 3, or 4 numbers, and so use all the numbers together for the years. For example, say the position of the Ascendant is Cancer 8°, which indicates the place of Taurus. <Cancer 9°> is also operative in the same row, and so this degree (9°) will control every operation. Likewise, also in Cancer, the degrees from 25° to 28° are in the place of Aquarius. So here 26° and 27° are also operative.

<The table of place equivalences is missing in the manuscripts.>

/304K/ 6. The Computation of the Rising Times and of the Three Factors.

The computation of the rising times and of the three factors is done as follows: assume, for example, that the rising time of Aries in klima 2 is 20. I double this figure and get 40. I assign to Aries 1° 0;40 (This is 40 minutes.)

Aries 2° 1;20

Aries 3° 2;0

Aries 4° 2;40

Aries 5° 3;20

and so on to Aries 30°, adding 0;40 to total the 20 years.

Next we fit the second factor, starting from the first degree in a similar way: since **/291P/** Taurus rises in 24, I double that figure and get 48, which I add to the 20 of Aries for a result of

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Taurus 1°	20;48
Taurus 2°	21;36
Taurus 3°	22;24
Taurus 4°	23;12
Taurus 5°	24;0

and so on to Taurus 30°, adding 0;48 to the 20 <of Aries> and getting a total of 44;0.

We will derive the third factor in a corresponding way, as follows: the first degree of the third factor is

Gemini 1°	44;56
Gemini 2°	45;52
Gemini 3°	46;48
Gemini 4°	47;44
Gemini 5°	48;40

and so on to <Gemini> 30°. By successively adding 0;56 we get a total of 72;0.

Do the same for the rest of the signs: apply the rising time of the sign as the first factor, then calculate for each degree to find the total years. Then the second factor is in the next sign, and the third factor is in the third sign, all according to whatever klima is required.

We explained the rising times in Book I; now we are specifying the factors. I think that my exposition was magisterial. It was sufficient, in the case of the rest <of the other applications of the rising times> to leave them unspecified, or when giving sample nativities, to expressly declare not just seven (as some do), but even more causes. (However we must not compare ourselves to men of wickedness and envy.) Lest anyone consider that we have taken on a fickle character, I will append and treat in detail some nativities. It is clear to us that the Ancients used this method, judging from the mystic statement of the Compiler: “The place derived from the rising times forecasts the limit of the entire time of life./305K/ Then if it allots the living times, it also seems to control the auspicious and inauspicious times.”

7P. Sample Nativities.

For example, consider the following nativity: Nero year 1, Athyr 2, the third hour of the day. The sun in Scorpio 10°, the moon in Aquarius 30°, the Ascendant in Sagittarius. I look in the table at 10° of the sun’s position, i.e. in the column under Scorpio, and I find Pisces entered there. I transfer to Pisces the 10° of the sun’s position, and I find Libra entered there. I look <for Libra> in the Ascendant, Sagittarius. I find it at 14° and 15°. This will be the solar horoscopic gnomon, and I make a note of it. Next /292P/ I turn to the moon’s sign, Aquarius, and I see which sign is entered next to 30°. I find Aquarius again. So I transfer to Aquarius the solar gnomon, 14°, which I just discovered, and I find entered at that figure the sign Sagittarius. I investigate this in the sign of the Ascendant, and I find it at 1°, 2° and 3°. This then becomes the lunar gnomon, and it is in the first row <of the table>. The solar gnomon is in the sixth row. Since the solar gnomon is greater, and since there are 4 rows (which equal 4°) intervening <between row one and row six>, I add this amount to the 14° of the previously determined solar gnomon. So now the Ascendant is at Sagittarius 18°. Having found this, I enter the <table of> apogonia <at Sagittarius 18°>, and I find (under klima 6) in the third factor, 73 years. The native died in his 73rd year. Now if the lunar gnomon had been greater, I would have subtracted from the solar gnomon (14°) the addition/subtraction factor (4°). Then the Ascendant would have been at Sagittarius 10°.

Another example: klima 4, Titus year 1, Phamenoth 20/21, sun in Pisces 29°, moon in Capricorn 27°, Ascendant in Scorpio. At 29° <in the column> under Pisces, the position of the sun, is entered Cancer. At Cancer 29° is entered Capricorn. I investigate this sign <Capricorn> in Scorpio, the sign in the Ascendant, and I find it at 4° and 5°. This, then, is the solar horoscopic gnomon, and I make a note of it. Next I go to the moon’s sign, Capricorn, and at 27° I find Aries. I investigate Aries 4° and 5°, the solar gnomon, and in row 2 (at Aries 4° and 5°) I find the sign /306K/ Capricorn. I investigate this sign in the Ascendant, Scorpio, and I find it at the same position, 4° and 5°, in row 2. So the solar and the lunar gnomons agree, and it is clear that the Ascendant needs no addition or subtraction. I enter the <table of> rising times at 4°, and I find (for klima 4) for the Ascendant, Scorpio, in the third factor, 72;33 years. The native died at age 72¹/₂.

Another example: Trajan year 17, klima 2, <Mesore> 17/18, the fourth hour of the night. The sun in Leo 22°, the moon in Taurus 14°, the Ascendant in Aries. In the table at Leo 22°, the sun’s position, I find Virgo. At Virgo 22° I find Cancer. This sign, Cancer, I investigate in the Ascendant, /293P/ Aries, and I find it at 26°. So this will be the solar horoscopic gnomon. In a like manner, since Taurus 14° is the moon’s position, I next enter Taurus and find Gemini <at Taurus 14°>, then I transfer the 26° of the solar gnomon to Gemini and find Aquarius entered there <at Gemini 26°>. I investigate <Aquarius> in

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Aries, the Ascendant, and I find it at Aries 21°. So this is the lunar gnomon. Between it and the solar gnomon is one row, which means 1°. I add this to the previously determined <Ascendant, Aries> 26°, for a total of 27°. The Ascendant will be at Aries 27°. I enter the <table of> rising times for Aries in klima 2, and I find entered at 27°, in the second factor, 42;36 years. The native died in his 42nd year.

Another example: Trajan year 18, Payni 14, the fifth hour of the day, klima 1. The sun in Gemini 20°, the moon in Taurus 27°, the Ascendant in Virgo. At <Gemini> 20°, the sun's position, is entered Cancer; at Cancer 20° is entered Virgo. I investigate Virgo in the Ascendant <Virgo>, and I find it at 1°, 2°, and 3°. This will be the solar gnomon. Next, at <Taurus> 27°, the moon's position, is entered Aries. I investigate in Aries the solar gnomon (1°, 2°, 3°), and I find there Leo. I look for Leo in Virgo, and I find it at 4° and 5°. <This is the lunar gnomon.> There are no intervening rows, and so the Ascendant is Virgo 1°. I enter <the table of> rising times for klima 1, and I find at Virgo 1°, in the second factor, 39;36 years. The native died in his 40th year.

Another example: Hadrian year 12, Athyr 1, the ninth hour of the day, klima 1. The sun in Scorpio 8°, the moon in Capricorn 17°, the Ascendant in Pisces. At Scorpio 8° is entered Taurus, at Taurus <8°> is entered Libra./307K/ I look for Libra in Pisces, and I find it at Pisces 9° <the solar gnomon>. Next at Capricorn 17°, the lunar position, is entered Taurus. At Taurus 9°, the degree of the solar gnomon, is entered Virgo. In Pisces I find Virgo at Pisces 15° <the lunar gnomon>. There are two intervening rows, which equal 2°. I subtract this from the solar gnomon, 9°, since the lunar gnomon is greater, and the result is <Pisces> 7°. This is the Ascendant in Pisces, and next to it is entered (for klima 1) in the second factor, 26;43 years. The native lived 27 years.

Another example: Vespasian year 1, Epiphi 22, the fifth hour of the day, klima 6. the sun in Cancer 28°, the moon in Scorpio 3°, the Ascendant in Libra. At Cancer 28°./294P/ the sun's position, is entered Aquarius; at Aquarius 28° is entered Aquarius again. In Libra I find this <Aquarius> entered at 4°, 5°, 6° <the solar gnomon>. Next at Scorpio 3°, the moon's position, is entered Scorpio; so in this sign I look at 4° and 5°, the solar gnomon, and I find Capricorn entered there. I find <Capricorn> in Libra at Libra 22° <the lunar gnomon>. Seven rows are found to be intervening between the lunar and the solar gnomons, and I subtract this figure from Libra 4°, for a result of Virgo 27° as the Ascendant. At this position for klima 6, in the second factor, is entered 81 years. The native died in his 81st year.

Another example: Trajan year 18, Thoth 14/15, the ninth hour of the night. The sun in Virgo 22°, the moon in Aquarius 4°, <the Ascendant in Leo. At Virgo 22°, the sun's position> is entered Cancer; at Cancer <22° is Sagittarius. I find this sign in Leo at> 1°, 2°, 3°. <Next at Aquarius 4°, the moon's position,> is entered Sagittarius. This sign likewise I find in Leo, the Ascendant, at the same degrees, 1°, 2° 3°. So Leo 1° is the Ascendant, next to which is entered (for klima 1) one year. The native died in his first year.

Another example: Antoninus year 5, Tybi 28/29, the eleventh hour of the night. The sun in Aquarius 6°, the moon in Taurus 28°, the Ascendant in Capricorn 6°. At Aquarius 6° is entered Virgo, at Virgo <6°> is entered Cancer. I look for this sign in Capricorn, the Ascendant, and I find it at 1° and 2° <the solar gnomon>. At Taurus 28°, the moon's position, is entered Aries. Transferring to Aries 1° and 2°, I find Leo. Then I find Leo in Capricorn at 10° and 11° <the lunar gnomon>. There are three intervening rows, so I subtract 3° from Capricorn 1° for a result of Sagittarius 28° <as the Ascendant. For klima ..., in the first factor, is entered 30+.> (These are months.) The native died in his third year.

Another example: Antoninus year 15, Tybi 12, the first hour of the day. The sun in Capricorn 20°, the moon in Gemini 28°, the Ascendant in Capricorn./308K/ At Capricorn 20° is entered Libra; at Libra <20°> Pisces, and I find this sign in Capricorn, the Ascendant, at 29° and 30° <the solar gnomon>. Next at Gemini 28°, the moon's position, I find Aquarius. At Aquarius 29° (the solar gnomon) I again find Aquarius. I find this sign in Capricorn /295P/ at 23° and 24° <the lunar gnomon>. There are two intervening rows, and I add 2° to Capricorn 28° for a result of Aquarius 1° as the Ascendant. For klima 6, 0;44 years is entered at Aquarius 1°. The native died in his first year.

Another example: Antoninus year 21, Athyr 28/29, the third hour of the night. The sun in Sagittarius 6°, the moon in Aquarius 3°, the Ascendant in Cancer. At Sagittarius 6° is entered Cancer. <In Cancer, Aries. In Cancer,> the Ascendant, I found it <Aries> also at 6° <the solar gnomon>. Likewise at Aquarius <3°>, the moon's position, is entered Cancer; at Cancer 3° is entered Virgo. In Cancer, the Ascendant, I find Virgo at 20° <the lunar gnomon>. There are five intervening rows, and so I subtract 5° from Cancer 6°, for a result of Cancer 1° as the Ascendant. Next to it is entered 1;2. The native lived 1 year.

Another example: klima 6, Trajan year 8, Pharmouthi 26. Most of the sources report the Ascendant as Cancer, since they want the benefics to be at the angles, but we have found from our calculations that the

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Ascendant was in Gemini. The sun in Taurus 3°, the moon in Sagittarius 21°. At Taurus 3°, the sun's position, is entered Aquarius. At <Aquarius 3° is found...> I found it at Gemini 23°. <At Sagittarius 21°, the moon's position, is entered... I found it in> Scorpio. In Gemini I found this sign <Scorpio> at 18° <the lunar gnomon>. I add 1° for the one intervening row to <Gemini> 23° <the solar gnomon>, for a result of Gemini 24°, which is the Ascendant. Entering the table at klima 6, I found 21;55. The native lived 22 years 45 days.

One who pays attention to these collected rules and methods for calculating critical times will not go astray. In the same way that the house rulers, <vital sectors>, or the ray-casting <stars> sometimes produce an increase, sometimes a decrease of years, proportionate to the aspects of the benefics, so this method too can produce an <increase or a decrease>.

There is also the following "further analysis" researched by us with great labor. We will append it with examples.

Hadrian year 9, Phamenoth 28/29, the third hour of the night. The sun in Aries 6°, the moon in Aries 30°, the Ascendant in Scorpio. At Aries 6° is entered Sagittarius, at Sagittarius 6° Cancer. I find this sign at Scorpio 22°. This /309K/ then will be the solar horoscopic gnomon. Consulting the table at <Aries> 30°, the moon's position, I find Scorpio. In Scorpio I found 22°, the degree number of the solar gnomon, in the same place. So the solar and the lunar gnomons are in accord. /296P/ So we make our further analysis as follows: I take the remaining degrees of the sign in the Ascendant, 8°, plus the degrees of the sun, 6°, plus those of the moon, 30°, for a total of 44°. I count this off from the moon's sign and the count stops at Taurus 14°, the place of Gemini. I look for this sign <Gemini> in Scorpio, the Ascendant, and I find it at 12°. There are three rows between <Scorpio> 12° and 22°, and so I add 3° to 22°. Scorpio 25° is definitely the Ascendant. At this degree (for klima 6) in the first factor is 31;28 years. The native died in his 31st year. Most <astrologers>, however, avoiding the situation of Mars as a yoke-fellow <Scorpio is a house of Mars>, reported the Ascendant to be Libra.

Another example: Hadrian year 15, Epiphi 16, the third hour of the day. The sun in Cancer 20°, the moon in Gemini 25°, the Ascendant in Virgo. At Cancer 20° is entered Virgo, At Virgo <20°> Cancer. I find this sign in <Virgo>, the Ascendant, at 20° <the solar gnomon>. Likewise at <Gemini> 25°, the moon's position, is entered Aquarius. At Aquarius 20°, the solar gnomon, is found Aries. I find this sign in Virgo at 29° <the lunar gnomon>. Since the lunar gnomon is greater than the solar, and since there are two intervening rows, I subtract 2° from 20°, for a result of Virgo 18°. We make the further analysis as follows: I take the remaining degrees of Virgo, 12°, plus the degrees of the sun, 20°, plus those of the moon, 25°, for a total of 57°. I count this off from the moon's sign; the count stops at Cancer 27°, which is marked as the place of Aquarius. Looking for Aquarius in Virgo, I find it at 26°. There are <2> rows between 26° and 18°, and I subtract this from 18°. Virgo 16° is the result. For klima 2, the figure 21;20 is entered at Virgo 16°. The native died in his 21st year.

Another example: Nero year 14, Thoth 14/15, the eleventh hour of the night. The sun in Virgo 25°, the moon in Aries 10°, the Ascendant in Virgo. At Virgo 25° is entered Capricorn, at Capricorn <25°> is entered Scorpio. I look for this sign in Virgo, and I find it /310K/ at 11° <the solar gnomon>. Next at Aries 10°, the moon's position, is entered Virgo; at Virgo 11°, Scorpio. <The lunar and solar gnomons are the same.> I take the remaining degrees in Virgo, 19°, plus the degrees of the sun, 25°, plus those of the moon, 10°, for a total of 54°. /297P/ I count this off from the moon's sign, and the count stops at Taurus 24°, at which Cancer is entered. I find this sign <Cancer> at Virgo 20°. There are three rows between <Virgo> 20° and 11°, and I subtract this from 11°, for a result of 8°. The Ascendant was Virgo 8°. Entering the <table of> rising times, I find (for klima 1) in the third factor, the years 86. The native died at that age.

Another example: Trajan year 12, Payni 8, the second hour of the day. The sun in Gemini 13°, the moon in Capricorn 4°, the Ascendant in Cancer. At Gemini 13° is entered Libra, at Libra <13°>, Virgo. I find that sign <Virgo> in Cancer, the Ascendant, at 20° <the solar gnomon>. Next at Capricorn 4°, the moon's position, I find Virgo. At Virgo 20°, the solar gnomon, I find Cancer. I find that sign in the Ascendant at 4°. This is the lunar gnomon. Since the solar gnomon is greater than the lunar, I add the intervening six rows to 20°, for a result of Cancer 26°, which is the <provisional> position of the Ascendant. Next I take the remaining 4° of Cancer, plus the 13° of the sun, plus the 4° of the moon, for a total of 21°. I count this off from Capricorn; the count stops at 21° of the same sign. I investigate this position in Capricorn, and I find Libra. I look for Libra in Cancer, and I find it at 18°. There are two rows between this figure and 26°, and I add this again to 26° for a result of Cancer 28° as the Ascendant. That was the further analysis. Entering the table for klima 6, I find 30;25 for the first factor, 67;55 for the second, and 110;28 for the third. We calculate the first factor to be the years, the second and third to be the

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months; these total approximately 181 months, or 15 years, plus the 30 years of the first factor. Together they total 45 years. The native died in his 45th year. Just as I have said, I calculated first the hours entered beside the factors, then the days, the months, and the years.

Another example: Domitian year 2, Pachon 20, the first hour. The sun in Taurus 27°, the moon in Virgo 20°, the Ascendant in Gemini. At Taurus 27° is entered Aries, at Aries <27°> Cancer. I find that sign in Gemini at 20° <the solar gnomon>. At Virgo 20°, the moon's position, is entered /311K/ Cancer, at Cancer 20° (the previously determined solar gnomon) is entered Virgo. I find that sign in Gemini at 4° <the lunar gnomon>. There are six rows between <Gemini> 4° and 20°; so I add 6° to the 20° for a result of Gemini 26°. Next I take the remaining degrees of Gemini, 4°, plus the 27° of the sun, plus the 20° of the moon, for a total of 51°. I count this off /298P/ from the moon's sign, and the count stops at Libra 21°, in the place of <Cancer?>. I find that sign at Gemini 11°/19°<?>. There are five <!> intervening rows; so I add 5° to Gemini 26°, for a result of Cancer 1° as the Ascendant. For klima 4, I find 71 years for the third factor—and this was his length of life.

Another example: Domitian year 5, Athyr 24, 5€ hours <of the day>. The sun in Sagittarius 3°, the moon in Gemini 4°, the Ascendant in Pisces. At Sagittarius <3°> is entered Sagittarius, again at Sagittarius 3°, Sagittarius. I find this sign <Sagittarius> in Pisces at 11° and 12° <the solar gnomon>. Next at Gemini 4°, the moon's position, is entered Virgo, at Virgo 11° is entered Scorpio. I find this sign in Pisces at 26° <the lunar gnomon>. There are five intervening rows, and I subtract 5° from 11°, for a result of Pisces 6°. Now I take the remaining 24° <of Pisces>, plus the 3° of the sun, plus the 4° of the moon, for a total of 31°. I count this off from Gemini, and <the count> stops at Cancer 1°, the place of Scorpio. I find this sign in Pisces again at 26°. Seven rows intervene <between Pisces 6° and 26°>. I subtract this amount <7°> from Pisces 6°, for a result of Aquarius 29°, which is the Ascendant. For klima 4, at Aquarius 29° is entered 22;33 for the first factor and 42;27 for the second, a total of 65. He died in his 65th year.

Another example: Titus year 2, Choiak 1, 9¹/₂ hours <of the day>. the sun in Sagittarius 8°, the moon in Taurus 27°, the Ascendant in Taurus. At Sagittarius 8° is entered Cancer, at Cancer <8°>, Taurus. I find this sign <Taurus> in itself, in the Ascendant, at 1°, 2°, 3° <the solar gnomon>. At Taurus 27°, the moon's position, is entered Aries; at Aries 1°, 2°, 3° is entered Leo. I find this sign in Taurus at 19° <the lunar gnomon>. There are six intervening rows. I subtract this amount from Taurus 1° for a result of Aries 25°. The remaining degrees of Aries, 5°, plus 8° of the sun, plus 27° of the moon total 40°. I count this off from the moon's sign, and <the count> stops at Gemini 10°, the place of Sagittarius. I find this sign in Aries at 6° and 7°... There are six<?> rows between this position and 25°. I add this /312K/ to Aries 25°. The Ascendant is Taurus 1°. For the klima of Babylon, 0;48 is entered for the first factor, 24;<56> for the second, and 53;4 for the third. I added the three factors to get 78;48. He lived 77;42 years.

/299P/ Another example: Antoninus year 14, Mechir 23, the ninth hour of the day. The sun in Pisces 3°, the moon in Leo 13°, the Ascendant in Cancer. At <Pisces> 3°, the sun's position, is entered Pisces, <at Pisces 3° is entered Pisces again, and> I find that sign in Cancer at 10° <the solar gnomon>. Likewise at Leo 13°, the moon's position, is entered Aquarius, at <Aquarius> 10°, Libra. I find this sign in Cancer at 18° <the lunar gnomon>. There are two intervening signs; so I subtract 2° from 10° for a result of <Cancer> 8°. I take the remaining degrees of Cancer, 22°, plus 3° for the sun, plus 13° for the moon, for a total of 38°. I count this off from the moon's sign, and the count stops at Virgo 8°, a place of Libra. I find this sign in Cancer at 18°. There are three signs between this position and 8°. I subtract this <3°> from 8°, and the result is Cancer 5° <as the Ascendant>. 5;30 is entered there. He died in his sixth year.

Another example: Hadrian year 5, Pachon 23/24, the tenth hour of the night. <The Ascendant was said to be> in Capricorn, but we found it to be in Aquarius when calculated as follows. The sun in Taurus 29°, the moon in Scorpio 15°. At Taurus 29° is entered Scorpio, at Scorpio <29°>, Libra. I find this sign in Aquarius at 10° <the solar gnomon>. Next at <Scorpio> 15°, the moon's position, is entered Virgo, in Virgo at the previously determined solar gnomon, <10°>, is entered Libra. I find this sign in Aquarius at the same degree-position. <The lunar and the solar gnomons are the same.> The remaining degrees in Aquarius, 20°, plus the 29° of the sun, plus the 15° of the moon total 64°. I count this off from the moon's sign and <the count> stops at Capricorn 4°, a place of Virgo. I look for Virgo in Aquarius, the Ascendant, and I find it at 6°. There is one row <between Aquarius 6° and 10°>, and I add this 1° to <Aquarius> 10°, and find the Ascendant to be Aquarius 11°. At this position (for klima 2) is entered 31;25 in the second factor. He died at the end of his 32nd year.

Be aware that the given Ascendant must not be assumed to be correct in every case, particularly for

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those born at night or during the winter season when the sun-time can only be estimated because of the cloudiness of the sky. In such cases, evaluate according to the calculated Ascendant and the signs on either side <of it>. If you wish to test the effects of the sign rising just before <the Ascendant>, it will be necessary to subtract from the moon's position at the calculated time /313K/ an amount of time correct for the <particular> sign and hour, using the moon's daily motion. For the sign which follows the Ascendant, add the correct amount to the moon's position. When done in this way, the analysis will be considered infallible.

/300P/ An example: Hadrian year 3, Phamenoth 29/30, 1¹/₂ hours of the night. The sun in Aries 7°, the moon in Pisces 2°, the Ascendant in Scorpio. This sign by itself does not reveal the underlying number of years, but the number is found from the results of the forecast and from the analysis of Sagittarius in Scorpio as follows: at Aries 7° is entered Sagittarius, at Sagittarius 7° is entered Cancer. I investigate this sign <Cancer> in Sagittarius, which must be the Ascendant if the real one is to be determined, clearly at the same degree-position, 6° <same row as 7°>. Next at Pisces 2°, the moon's position, is entered Pisces; at Pisces 6° is entered Taurus. <I find> this sign in Sagittarius at 12°. There is one intervening row, and I subtract this amount from <Sagittarius> 6°, for a result of Sagittarius 5°. Next I take the remaining degrees in Sagittarius, 25°, plus 7° for the sun, plus 2° for the moon, for a total of 34°. This I count off from the moon's sign, and the count stops at Aries 4°, a place of Capricorn. I find Capricorn in Sagittarius at 24°. There are seven rows between this figure and <Sagittarius> 5°, and I subtract this 7° from Sagittarius 5° for a result of Scorpio 28°, which is the Ascendant. For klima 2 <at Scorpio 28°> is entered as the first factor 33;<36>. He died at the end of his 33rd year.

The preceding detailed analysis being as described, we can find another method occasionally suitable for a few nativities. We will append it, lest anyone become entangled and hence reject this whole procedure. If the luminaries are found in square, in opposition, or in the same sign (i.e. the moon with the sun), we calculate as follows: for example, the sun in Sagittarius 30°, the moon in Sagittarius 25°, the Ascendant in Virgo. At Sagittarius 30° is entered Aries, at Aries 30°, Scorpio. I find this sign in Virgo at 11°. This is the solar gnomon. Likewise at Sagittarius 25°, the moon's position, is entered Scorpio. I investigate Scorpio 25° (the same degree-position), and I find there Gemini. I look for <Gemini> in Virgo, and I find it /314K/ at 26°. This will be the lunar gnomon. There are five rows between this figure and the solar gnomon. I subtract this 5° from <Virgo> 11°, for a result of Virgo 6° as the Ascendant.

<Another example:> ...For klima 7, 71 years is entered there, which was the length of his life.

Another example: the sun in Sagittarius 3°, the moon in Sagittarius 7°, the Ascendant /301P/ in Libra. At Sagittarius 3° is entered Sagittarius, and I find this sign in Libra at 11°. This is the solar gnomon. Likewise at Sagittarius 7°, the moon's position, is entered Cancer; at Cancer 7° (the same degree-position again) I find Aries. I find this sign in Libra at 18°. This is the lunar gnomon. There are two intervening rows. I subtract this 2° from the solar gnomon, 11°, for a result of <Libra> 9°. So Libra 9° is the Ascendant...

...with the sun and the moon together. These hold everything together; they control the phases of the stars whirling, each in its own way, and alternating their effects. But in our system, there are 360° in the circle of the heavens which the sun, the cosmocrator, gallops over in the course of one year, allotting a fixed time to each person, but changing the types of death. For it is possible to see many men dying in the same year, not all, however, on the same day or hour nor from the same affliction or doom. The sun traverses one degree in one 24-hour period, but it does not bring the same things to those born during that time period because of the variation of minutes and hours.

In fact, its position, its hours, and its minutes cause a great variation in the addition and subtraction of years, particularly when it comes at the sequence breaks. For example: at Leo 12° is entered 6, a magnitude which indicates 20 years 6 months. At 13° of the same sign, since it is a sequence break, is entered 20, which indicates 75 <!> years. Consider the same to be true for the rest of the signs. As the result of a jump from the lesser to the greater numbers in the sequence, the native may become long-lived, or vice-versa, as a result of a jump from a large to a small number, he may become short-lived. There are sequences which give men an average lifespan, when the number located there is an intermediate value. It is from these considerations that one can make the determination for twins, who are born at very nearly the same hour.

For every nativity the solar and the lunar degree-positions must be closely observed to see if they are coming to a node. (If so, they cause a lack of success in enterprises; even more, they also involve men in violent dooms and afflictions /315K/ and bring a death that is extraordinary, far-famed, sudden, and unexpected. The diseases of these men are dangerous and incurable.) Consequently, the basis of this method is secure and infallible; the factors however can be in error because of <incorrect> degree-positions

of the luminaries and the Ascendants. Therefore **/302P/** the examinations and the calculation must be done with all care and precision, since this science promises nothing casual or ordinary, but rather divinity and immortality.

Since the topic of long- and short-lived men has been raised, we will go on with it because of its strangeness and the disbelief of error. We want our treatise to remain unassailable. Whenever the degree in the Ascendant is found to be in the correct sequential order, (i.e. by the progressive addition of 2°), there will rarely be any error about the length of life. If it is off by one degree, there will not be a great difference in the years. However, when it comes at the break in the sequence or at the 30° point, there is need of much caution because of the extreme variation in the years. For example: at Cancer 27° is entered 104 years; at Cancer 28°, <6> years. So here is a great difference, and one can imagine that someone born at these degrees will live or die more or less time than that indicated for the exact degree.²⁵ This procedure seems to be unbelievable, but the scientific, exact degree of the sun manifests its influence, allots the fixed number of years, and dulls the persuasiveness of error.

The numbers associated with the 30° segments in the summer hemisphere should be closely observed. In all cases, some men will live the lifespans <indicated there>. But it is <im>possible for very many to live the periods entered in the winter hemisphere, e.g. 91 or 75. It is necessary to calculate from the equinoctial signs, Aries and Libra, the additions and subtractions of the years according to their corresponding magnitudes, and it is necessary to know the number of years for each and every sign. It is not possible for Libra<?> to allot more than 91 years, nor Capricorn more than 75. If some conscienceless <astrologer>, when calculating nativities in this <winter> hemisphere, says the someone lived more than 91 years, right then one can know **/316K/** that he is lying and is willing to use invalid procedures. While convicting himself of ignorance, he is trying to eclipse the truth...

If the factor for the length-of-life is imprecise by <only> a fraction of an hour, but is nearly accurate and is taking effect at the date in question, then an almost fatal critical point and a dangerous crisis will happen, but death will not ensue, **/303P/** because the interval between the years is doubtful and vague. For example, if someone is born at the third hour, it will also be necessary to examine the second and the fourth hour, and their length-of-life factors, to see if they are related to the given hour. (It is also possible for the observation of the Ascendant to have been wrong.) I do not say to consider the hours more distant from the third, such as the seventh, the eighth, the ninth, the tenth, the eleventh, and the twelfth, because the matter will become too elaborate—just the closest. It is necessary to calculate one-half of the years for the degrees following <in the table>, since (as I said) each degree in the table increases its number by a factor of two, and one-half of this figure is calculated as the years. For example: if, when multiplied by 12, its magnitude is 7, then this is one-half of 16, 15, or 14¹/₂ years. If the degree in the Ascendant is at the sequence break, this will cause one subtraction of years from the amount, i.e. from 7, 16, 15, or 14¹/₂ <?>.

It is necessary to determine the degree-position of the sun precisely: if it is given in minutes, I subtract a corresponding amount...

...From the observation of the sun, I find the Ascendant to be at Virgo 1°...

7K;8P. Examples of the Previous Procedure Using Table II.

An example: Trajan year 6, Choiak 1/2, the eighth hour of the night, a conjunction of sun and moon at Sagittarius 8° 30'. I take the time from the day and hour of the new moon to the day and hour of the nativity, which is 7 days 14 hours. This amount is one-half of the period between new and full moon (15 days). I take one-half of the hourly magnitude entered at Sagittarius 8°, which is 12, for a result of 6. I consider this the “fraction of the hour” figure. I calculate the hours, 9, <for a result of 9∅12=108>, and I add this result, plus the fraction of the hour, plus 259;20 for the total rising time <enklima>. I find the total to be 376;20, from which I subtract 360° (i.e. one circle), for a result of 16;20. Making a note of this, **/317K/** I consult the table under the total rising time, and I find entered there at Aries 29°, the hourly magnitude 16;24. Therefore this figure is operative. I add to the 29° another 8° (which I subtract from the sun’s degree-position), and Taurus 7° becomes the Ascendant. Making a note of this, I consult the first table at **/304P/** Taurus 7°, and I find entered there 20. Now 20 is one-third of 60. I use one-third of the magnitude as follows: since the magnitude 16;24 is entered at Aries 29°, the position which indicated the total rising time, I multiply this 16;24 by 12 and get 196;48. I take one-third of this figure and get 65¹/₂ years. He died halfway through his 65th year. As for why we subtracted the 8° from the sun’s position, and then added, I will explain that in my next discourse.

²⁵ This statement is true: the second place with its minutes indicates which are the long-lived or short-lived of those nativities born not at the exact degree. - marginal gloss

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The following is a new-moon nativity, known to me by hearsay. Those who wish to know the reality of this science will do these things: Vespasian year 7, Epiphi 25/26, the <third> hour of the night, klima 3. The sun in Cancer 27° 43', the moon in Pisces 12° 52', the <preceding> full moon was Epiphi 22, the third hour of the day at Capricorn 24°. From the day and hour of the full moon to the day and hour of the birth was 3 days 12 hours. This amount is 7/30 of the period from full to new moon (15 days). I subtract these days from the magnitude entered at Capricorn 20°, which is 12;20, and the result is 9;12 <!>. This will be the “fraction of the hour” figure. I calculate the hours, 2, <for a result of 20;12;20=24;40>, and add the fraction of the hours, plus the total rising time, 307, for a total of 340;55. I find this magnitude in the table of total rising times at Aquarius 29°. I add the 8°, and the Ascendant becomes Pisces 7°. Making a note of this, I consult the table at Pisces 7°, and I find 26 entered there, which is 13/30 of 60. The hourly magnitude entered at Aquarius 29° was very nearly 13. I multiply this by 12, for a result of 156. Next I take 13/30 of this and get 68. He died halfway through his 69th year.

Another example: Hadrian year 18, Phamenoth 2, the fourth hour of the day. The sun in Pisces 9° 46', the moon in Virgo 9° 40', the full moon was about to occur, since the light of the moon was full. Calculating the fourth hour as the full moon using the rising times, I put the Ascendant at Taurus 29°. In the table at Taurus 29° is entered 10, which /318K/ is 1/6 of 60. The hourly magnitude of Taurus 29° was 17;27. Twelve times this figure is very nearly 210. I take 1/6 of this for a result of 35. He died at 31¹/₂ years of age. The last degrees of the chronocratorship suffered a deficiency with respect to the minutes of the sun, /305P/ when the degrees are calculated with respect to the factor applicable to each year: 4, 16, 17.

Another example: Antoninus Pius year 15, Athyr 25/26, the end of the ninth hour of the night, klima 6. The sun in Sagittarius 2° 52', the moon in Sagittarius 6° 48', the new moon had just occurred. The distance <between the moon and the sun> was not great. When the ninth hour was calculated as the hour of the new moon, the results were not correct. Calculating the eighth hour as the new moon, I put the Ascendant at Leo 12°. After the addition of 8°, the figure 4 <?> was found to be entered next to it in the table. This is 1/15 of 60. The hourly magnitude entered at Libra 20° is 15. This amount times 12 yields 180, and 1/15 of this gives 12. He lived that long.

8K;9P. The Hostile Places and Stars. The Critical Places With Reference to Table I.

It is necessary to examine the hostile places and stars, not only with respect to the other stars, but also with respect to the Ascendant, the sun, and the moon. When these come into opposition during their transmissions, they indicate critical points and deaths. Take, for example, Saturn: it is necessary to examine the degrees in opposition to see to which god's term they belong (as entered in the table). The native will die when Saturn is in those degrees, is square <with the Ascendant>, or is in signs of the same rising time, depending on which chronocrator is in effect. The same must be done for the other stars, because the rulers of the terms of the degrees in opposition are hostile. These stars indicate destruction when they come to the places <of the rulers> or to the places of the same rising time as the Ascendant.

An example: Saturn in Cancer 21°, the terms of Venus. The point in opposition is Capricorn 21°, terms of Mars, which was at Taurus 27°. When Saturn is there, the native will die. He died in Virgo because it was square, when calculated by degrees...

<Jupiter> in Scorpio 14°, the terms of Saturn, and Taurus 14° <the point in opposition> is also the terms of Saturn, and this star is not hostile to itself. Leo has the same rising time as Scorpio, and Leo 14° is in the terms of the sun. Therefore Jupiter, coming to the places of the sun or coming to a sign of equal rising time, destroyed the native there.

/319K/ Mars in Taurus 27°, the terms of the sun. The same position in Scorpio is in the terms of the sun, and no star is hostile to itself. So I investigate Leo /306P/ 27° or the sign of equal rising time, which is Gemini according to the hourly intervals. Gemini 27° is in the terms of Venus. The native will die when Mars is in Scorpio or <Aquarius>, the signs of equal rising time, or when it is in signs square with these. If anyone calculates Leo 27°, he will find it to be in the terms of Saturn. Saturn was in Cancer; so the native will die when Mars is in Cancer, in Sagittarius, or in the signs square with them.

Venus in Scorpio 27°, the terms of the sun. The point in opposition is Taurus 27°, the terms of the sun. Now the star is not hostile to itself, and so I investigate Scorpio 27°, the sign of equal rising time, which is in the terms of Mercury. The native will die when Venus is in Virgo, Mercury's position, or in the signs square with it. The same procedure should be followed for Mercury.

In casting horoscopes for patients struck down by illness, it is necessary to examine the <place> in opposition, the stars in the hostile places, and the stars causing the monthly, daily, and hourly critical periods with respect to the degree-position/sign of the moon in which the opposing star is found.

...

Vettius Valens, *Anthologies*, Book VIII

First we must speak about the construction of the table, so that anyone wishing to derive it handily anew might easily determine its structure. You will find the structure of the table line by line to be as follows: multiply 1/60 of the magnitude given for each day by 30, and the result will be the span of life. No star will either add to or subtract from it. This is what I mean: someone supposes that an inscription has been found in the recesses of a temple, an inscription whose progressive increase is 2 for each line. Each line of the inscription is 1/60 of the hourly magnitude of the day, and this figure, multiplied <by 30> gives the length of life. For instance: the beginning is at Thoth <1>. At the first degree is entered 2 (or one-half of 4). The increase is 2 <per degree> until 6°, and when 6° is reached, the number entered there is 12. Then the sequence is broken: at 6°, the breaking of the sequence occurs. The number 14 (which is, of course, the “illumination” of the moon) is added to the number associated with 6°. At 7° will be 26; at 8°, 28; at 9°, 30.

Now that 30 has been completed, begin again with 2. So at <10° is entered 2>, at 11° is entered 4; at 12° is entered 6. The hexad of 2 has been completed, and again the sequence is broken and 14 is added to 6. The result is 20, to be entered /**320K**/ at the 13° row.

They proceed thus, breaking the sequence at each 6° and adding /**307P**/ 14 to the previous number. If somehow in the middle of the procedure the number 30 is reached (as was shown for the second hexad above), we do not add 14, but start again with 2. So the structure from the beginning (i.e. 1°) sets an <upper> limit to the table, 30.

Following is the procedure for knowing the first number of each sign, the basis of which is, is order...

<Tables 1 and 2 are to be inserted here.>

Vettius Valens, *Anthologies*, Book IX

/329K;316P/ The *Anthologies* of Vettius Valens of Antioch: Book IX

1P. Preface.

Valens sends greetings to Marcus. The information set out by the divine king Nechepso in the beginning of his XIII Book has been exhaustively treated in our previous compilations and in the labors of others. Now I will compile the following material, falling short in no respect. It is obvious that the King made his explanations with mystic intelligence and that he has also been the guide—even for us—in our approach to this art. His willingness to confess, and then to correct, his early errors is a sign of a nobility and wisdom on his part which gave him the intelligence to know when to change his mind. The fact that he despised his kingship and power and devoted himself to these matters <astrology> is a sign of his experience and persuasiveness, qualities which reveal this art's alluring and attractive face to his successors. No necessity for making a living and no trickery caused by greed affected him—as these traits have affected so many now-a-days. As a result this man must be taken as a model.

The very wise Critodemus, in the vital work attributed to him, the *Horasis*, made such a beginning of great mystery, to wit: “Already having traversed the seas and having crossed great deserts, I was thought worthy by the gods to reach a safe harbor and a secure resting place.” Timaeus, Asclation, and many others have said the same. These men were carried away by the beauty of words and by reports of marvels, and they did not produce works which fulfilled their promise, nor were these works complete and lucid, but /330K/ rather they left their readers in the lurch many times and at all times were warped, begrudging, withdrawn, and deceptive. They never travelled one road, but they piled scheme on scheme and wrote books which could be prosecuted because they are proofs /317P/ of fraud, not of truth. This Critodemus, although he had inherited a mass of theorems, had developed others himself, and was able to interpret clearly, still obscured the truth because of the appearance of his tables.

I on the other hand in my previously compiled books, have composed an oeuvre which does not consist of vain and empty babble, nor have I included questionable solutions using someone's mere opinion or purely qualitative non-numerical writings. Approaching what seemed to be the truth, he <Critodemus> wandered off into endless inquiry and criticism. One who wishes to write treatises must <proceed> as if wishing nothing else; if he does <have ulterior motives>, he will import error into his work because of his ignorance and spite. Therefore having traversed the sea and having crossed many lands, I have surveyed many climes and nations, have been plunged in long toil and trouble, finally to be thought worthy by God of attaining secure foreknowledge and a safe harbor.

Not everything that men attain is corruptible and burdensome; there is in us some divine, divinely-crafted element. The circumambient air, that incorruptible and all-pervading substance, imbues us with this momentary influx of immortality at appointed and fixed times. Each of us in our daily activity strives to receive or give forth this lifegiving spirit. As the divine Orpheus says:

“Man's soul takes root in the aether.”

and

“When we draw in the air, we harvest the divine soul.”

and

“The immortal and unaging soul comes from Zeus.”

and

“Of all things, the soul is immortal, the body mortal.”

Therefore in so far as we possess soul, we move, we associate, we perform, we contrive, we do actions fit for the gods. When our debt <to Fate> soars into the air, our body will lie dead and silent, having given up its spirit in succession to another, an empty /331K/ artifact of Destiny, /318P/ perceiving nothing. Its nature then being dissolved, the mortal frame is then examined in its own place.

Now with the help of God, I have discovered these matters which have been treasured up in darkness. For my part, my plan—generous from the start—has been to preserve my exposition as secret and hidden, because of the multitude of the unworthy. But so as not to seem to be an accuser and to fall into greater criticism and to excite accusations from others, I have decided to mystically set forth in this book the chapters necessary for completing the previously outlined topics—not in an arcane and obscure way, but with direct clarity. I can count on the great intelligence of my listeners. I do this so that my heretofore ignorant listeners and those who fight against the Gods may gain faith (with the help of these <chapters>), may become friends of the truth, and may receive this pre-existent and revered science.

1K;2P. The Lot of Fortune and Daimon. Their Relationship to the Topics of Propitious and Impropitious Times and of Life.

Vettius Valens, *Anthologies*, Book IX

The Lot of Fortune and Daimon have been explained by us in the preceding. Now again we will return to them to confirm that these places are powerful and controlling. To make a comparison: just as in the universal rotation, the all-seeing sun, whirling in its tireless course, galloping through a time of immense eons, leads the dance of the stars in their varied courses back to the same place, then separates them once again. The sun causes their tropics, their seasons, and their phases, starting where it stopped and stopping where it started. Likewise the sun charms and arouses the souls of men and becomes the cause of rank, of occupation, and of all success. In a corresponding way the moon, the Fortune of the universe, waxing and waning under the influence of the sun's power, goes through phases, causes the variations in the weather, ripens fruits, and becomes a cause of life for men. In the same accuser in every nativity, The Lots of Fortune and of Daimon must be examined to see from which parts **/332K/** of the universe they emanate. As for their causative force: if these Lots are in operative signs with benefics in aspect, they make nativities propitious, distinguished, and profitable. Particularly if the Lots occur in masculine signs and their rulers are operative in masculine (or feminine) houses and behold **/319P/** the place from the right, they cause the greatest and most glorious nativities, those endowed with unparalleled success and advancing to an unsurpassed fortune. If the Lots are in masculine signs while their rulers are inoperative in feminine signs and have malefics in opposition or in superior aspect, the place is indicative of decline and ruin and is conducive to poverty and crises of every type. It causes men to be confounded by public, infamous, or royal evils; the end of such men is found to be bad.

With reference to lifespans: the two Lots, when calculated with reference to the sun and moon and to their distance <from each other> in degrees, and with reference to the Ascendant, the planet under consideration, and its degree-position, will make clear the span of life: they will measure one-half of the distance/interval forward or back, and will either add to the magnitude of the hour or subtract from it, since the two degrees are operative in the sign by necessity, and since the nativity (although being mortal) takes in the lifegiving spirit which is in sympathy with the universe.

These places must be studied religiously, not carelessly, because from these can be seen and apprehended the things which heap on men, after much time and toil, the consequences of the influences of these Lots. Petosiris did not speak irrelevantly about the sympathy of the sun and moon in his book *Oroi* <*Factors*>: "Whether you measure from the sun to the moon and take that distance from the Ascendant, or from the moon to the sun and do likewise, you will find it <the Lot> located at the same point <!>. The Lot controlling the matter in question is seen there, the Lot with reference to which everything happens and occurs." The King also said in the beginning of his <XIII> Book: "Next in order, it will be necessary to count the distance from the sun to the moon, then to measure off an equal distance in the reverse direction (*some count forward*) from the **/333K/** Ascendant, and to inspect the ruling place that has been determined: which star is its ruler and which stars are in that place. From the interpretation of these places make a clear determination of the native's affairs." (His calling the place "ruling" means "powerful," and the next phrase "the whole can be seen" means that it is controlling.) In addition, in the course of his exposition he often speaks strongly in affirmation of this Lot: that if benefics are in conjunction or in aspect, **/320P/** they are indicative of good and givers of property; if malefics, they bring the loss of property and cause bodily wasting, crises, etc.

If the moon is in a feminine sign at a nativity, this does not bring a good nature to men, but for women born at the same time a <good> basis exists. (This applies to the sun for those who have the places and their rulers in masculine and feminine signs.) If malefics alone are in conjunction with the places or incline there, they bring burning, shipwreck, falls from high places, injuries to limbs, bleeding and—particularly when they are in solid signs—either disease symptoms or convulsions. Things turn to the worse whenever <malefics> rule the places. We will however explain these matters as we proceed in our exposition, and we will show in varied ways what power is assigned this <Lot> with respect to the propitious times and to the length of life.

Make special note if the Lots are located in Cancer, Leo, Capricorn, or Aquarius, and are aspected by benefics or by their own stars in operative signs. If the nativity has a illustrious basis, then governors, kings, and rulers arise, men having the power over life and death, men who have the king's attention, men thought worthy of gifts and high rank, men successful in their enterprises. Such men are ineffective at first, endure a downtrend in their fortunes and are in despair, but later their fortunes change, and they attain unexpected support, are blessed and called happy by the multitude. Those who are assigned a moderate basis are trusted with royal business, are stewards and superintendents—but are subject to ups and downs and hatred. Some become or are associated with governors; some receive stipends at the royal **/334K/** court or in public offices. They are not however elevated so high in their livelihoods as they are sunk in inglorious display and in careworn, broken misery.

2K;3P. The XII Places and Their Relationship to Propitious and Improper Times.

These matters were thus arranged according to their cosmic harmony in ancient times. The Egyptians, although they had received them in simple form from antiquity, locked them up with complex and interwoven distinctions, and they used sophistic talk and approaches. Having walled in this art with a myriad of bulwarks and with “bars of unbronzed bolts,” they then departed. /321P/ As a result, those who enter these precincts are like blind men: they wander at random because no gates have been placed there or because they do not chance upon the location of these gates. They have the misfortune of making the same discovery a thousand times. I have knocked down a section of this barrier-gate and have shown the entrance, like a gate, to those who wish it.

Now I return my thoughts to the subject at hand; let this discussion concern the XII Places. Asclepius, beginning with this topic, composed the most; then many Egyptians and Chaldeans did likewise.²⁶

The Places starting from the Ascendant are as follows:

I. Life, the basis of years, the psychic spirit—i.e. the Ascendant itself. Relative to the III Place of Brothers this is the Good Daimon and the Place of Children and Friends. Relative to the IV Place of Parents it is the Place of Action. Relative to the VII Place of Women it is the Marriage-bringer. Relative to the V Place of Children it is the IX Place.

II. Livelihood, income from property. Relative to the III Place of Brothers it is the Bad Daimon and the Place of Slaves and Enemies and of afflicting crises. Relative to the IV Place of Parents it is the Good Daimon and the Place of Friends. Relative to the V Place of Children it concerns action and rank. Relative to the VII Place of Women it is the Place of Death. If the ruler of the new or full moon is found in this Place or in the Place in opposition, it indicates exile. The new or full moon is observed for similar indications.

III. Concerning /335K/ the life of brothers. Relative to the IV Place of Parents, it concerns enemies and slaves. Relative to the VII Place of Women it is the IX Place [concerning rank, occupation, and childbearing]. It is also the Place of the Goddess, of the Queen, [and of occupation].

IV. The Place concerning the life of parents, concerning religious and secret matters, estates, property, and treasure-troves. Relative to the III Place of Brothers it concerns livelihood. Relative to the VII Place of Women it concerns rank and occupation.

V. The Place concerning the life of children; the Good Fortune. Relative to the III Place of Brothers it is the Place of bastard- and step-brothers, of the Goddess and the Queen. Relative to the VII Place of Women it is the Good Daimon.

VI. Concerning injuries, illness, and afflicting crises. Relative to the IV Place of Parents it concerns brothers. Relative to the III Place of Brothers it concerns step- and suppositious parents. Relative to the VII Place of Women it concerns enemies and slaves.

VII. The Marriage-bringer of a nativity; concerning the life of women. Relative to the III Place of Brothers it concerns children and is the Place of Good Fortune. Relative to the IV Place of Parents it concerns parents, estates, property, treasure-troves, and religious matters.

VIII. Likewise for the nativity this Place concerns death. Relative to the III Place of Brothers it concerns injuries and diseases. Relative to the IV Place of Parents it concerns bastard children. Relative to the VII Place of Women it concerns livelihood.

IX. Concerning Foreign Lands, the God, the King, /322P/ prophecy, and money matters. Relative to the III Place of Brothers it is the Marriage-bringer. Relative to the IV Place of Parents it concerns injuries, diseases, and afflicting crises. Relative to the VII Place of Women it concerns brothers. Relative to the II Place of Livelihood it concerns death.

X. Concerning occupation and rank. Relative to the VII Place of Women it concerns estates, property, religious undertakings, and the Place of Parents.

XI. The Place of the Good Daimon, the Place concerning friends and desires and acquisition. Relative to the III Place of Brothers it concerns the God, the King, prophecy, and money matters. Relative to the IV Place of Parents it concerns death. Relative to the V Place of Children it is the Marriage-bringer. Relative to the VII Place of Women it concerns step-children.

XII. Concerning enemies, slaves, and afflicting crises. Relative to the III Place of Brothers it concerns occupation and rank. Relative to the IV Place of Parents it concerns travel, the God, the King. Relative to the V Place of Children it concerns death. Relative to the VII Place of Women it concerns injuries and disease.

²⁶ The same is true for the Eight-Place system.-marginal note

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The precise distinctions between the things indicated by the Places are explained elsewhere. After charting these Places in the order of the zodiac for interpretation, it will be necessary to examine which stars, whether benefic or malefic, are in the Places or are in aspect; which stars' signs they coincide with; and whether these signs are tropic, solid, bicorporeal, moist, dry, lewd, thievish, etc. Likewise determine the rulers of the Places, i.e. which ruler of which sign is in which Place. In the proper determination of chronocrators, determine from which Place to which Place the chronocratorship is passing, and count off the years of each star from **/336K/** each Place. The XII Places, when compared in circular order with each other in this way, will make the results and the type of result obvious.

First of all, it is necessary to calculate the positions of the Places in degrees: count from whatever point has been determined to be the Ascendant until you have completed the 30° of the first Place; this will be the Place of Life. Then proceed until you have completed another 30°, the Place of Livelihood. Continue in the order of signs. Often two Places will fall in one sign and will indicate both qualities according to the number of degrees each one occupies. Likewise examine in which sign the ruler of the sign is and which Place it controls (according to its degree-position in the horoscope). With these procedures, the Place can readily be interpreted. If it is calculated that each Place exactly corresponds to each sign in the chart as a whole (a circumstance which is rare), then the native will be involved in confinement, violence, and entangling affairs.

If the star of Mercury is associated with these chronocrators (i.e. with the sign of the sun or with the signs belonging to the star of Mars), then this circumstance indicates that the attack or the confinement occurs because of documents. And so on.

Be aware of the transits of the stars and their changes of sign at the various chronocratorships, as I have described. It is necessary to calculate **/323P/** as follows: add a number of days to the birth date equivalent to the age (in years) of the native. Then, having first determined the date, whether in the following month or in the birth month itself, cast a horoscope for that day. <See> which star, if any, is in the Ascendant or is coming into conjunction with another star, and whether it is moving from an angle to a point following or preceding an angle, or from a point <following or> preceding an angle to an angle, or whether it was rising at the date of the delivery but is now setting or coming to some unrelated phase, or to something better. You may consider these to be the periodic forecasts.

The following procedure seems valid to me: we add the age in years to the birth date and calculate in which month the new date falls. Then chart the <transits> of the stars of the current year and make the forecast as described. As for the previously explained <previous paragraph> method for the stars: we will not find much change in position for Saturn, Jupiter, and Mars. These stars have an imperceptible motion and stay in the same place. In the latter method <this paragraph> we will find that they come to be in square, trine, and in opposition.

/337K/ 3K;4P. A Method Concerning Propitious and Improper Times and Lifespans with Respect to the Moon.

Through experience I have discovered another aphetic method which uses the zones of the stars. Zoroaster spoke of this method in riddles. Beginning with the moon we count upwards, giving the following to each star:

9 to the moon	9 to Mars
9 to Mercury	9 to Jupiter
9 to Venus	9 to Saturn
9 to the sun	

Now we count in the order of signs until 108 years are completed, the maximum period of the moon. He proposed this universally as a model, as have the King and many others.

Everyone uses this as described, but I propose to make the following allotment: count off the number of completed years, beginning with the moon's sign and subtracting first the amount which the moon controls. Allot the remainder until 9 years are completed. Then give 9 to each sign, proceeding in the order of signs. If the <last> sign does not receive a full 9, from that point give the months to each sign until you arrive at the time in question, noting first the sign which was assigned the 9-year-period during which the starting point of the 9-month-period began. At the point where the count stops, **/324P/** determine (using the previously described system) whether it ends at an active or at a weak spot. If the 12 aphetic points have the same influence, they will bring the maximum period to the life-aspects, and they will indicate vigor in the activity-aspects. Allotting in this way 9 years to each of the 12 signs, we will complete 108 years. If, having allotted periods to certain signs, we make a second assignment to them, we will find an excess and a deficiency with respect to the stars.

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In addition, it is impossible and unseemly for the many nativities that occur at the same time to have one and the same chronocrator. Therefore, the zodiacal aphetic point for each nativity, viz. the moon, which changes its position in each nativity, causes an extraordinary variation.

As I have said before and must now make clear, it is necessary to examine the star of Jupiter to see if it is in aspect from the right with the Ascendant (to the degree), i.e. whether it casts its rays within its (the Ascendant's) degrees or beyond them. If Jupiter is ahead <of the Ascendant> and is found to have a retrograde configuration, its beneficial effect will be strong because it is being carried /338K/ towards the position of the Ascendant. If it is behind <the Ascendant, i.e. to the right>, it will be naturally better. If it is turned away from the Ascendant, it is bad. In so far as it beholds any aphetic place or the place of a star or sign at the change of the chronocratorship in question, it must be considered a benefic. Whenever it leaves a sign or degrees in either a direct or a retrograde phase, it becomes malefic and harmful.

It is also necessary to observe the moon's relationship with the degree-position of the sun and the angles—i.e. whether it is square, trine, or in opposition. Not only that, but also with the intervals of 15° or half the sign's rising times, for then it seems to make a motion/phase. Particularly when it passes through the two nodes in any chronocratorship, the doom will be certain: the determination of the fatal cycle will be made from the lunar and solar degree-positions, just as we have explained using both <the nodes> and the procedure of cycles<?>, or using some other powerful procedure which takes the nodes into account...

/325P/ 4K;5P. Critical Times.

As is proper, the contacts and unions of the stars, the sun, and the moon become very active for good and for bad. It is also necessary to examine the periodic chronocratorships of each star to see if they come into effect in the chronocratorships of benefics or malefics, and what numbers they consist of. For example: the period of **Saturn** is 30 years. I am investigating at what other numbers this 30-year period is operative. I proceed as follows: I begin with 4 and I factor in the next numbers in order: 4 and 5 make 9; then 6 and 7, for a total of 22; next 8, for a total of 30. So the 30-year period is completed by starting with 4. There will be a Saturnian critical point every 4 years, then every 30, its own period.

Jupiter acts as a benefic and brings rank every 3 years: 3 plus 4 plus 5 total 12.

Mars every 4: 4 plus 5 plus 6 total 15.

Venus is found to be unassociated; it will act every 8 years.

Mercury acts every 2 years: 2 plus 3 plus 4 plus 5 plus 6 total 20.

The **moon** fills three-year-periods: 3 plus 4 plus 5 plus 6 plus 7 total 25.

The **sun** fills 9-year-periods: 9 plus 10 total 19. The sun also /339K/ controls 20-year-periods: this period comprises the unit and the 19 year period, since the sun travels 1° in a day-and-night period, i.e. in 24 hours it traverses 4 phases, the first from sunrise to noon, the second from noon to sunset, the third from sunset to midnight, the fourth from midnight to sunrise. If we add the degrees of the phases (first=6 hours, second=12 hours, third=18 hours, fourth=24 hours), the total is 60. In addition, since the sun allots 120 years as its maximum period (one-half of which is 60), the semicircle <of the sun> becomes 60. The <astrologer> must make the type of forecast which is operative in accord with the positions of the stars and the configuration and nature of the signs.

5K;6P. Horoscopes for Illnesses. The Initiatives.

The determination of forecasts when a patient takes to his bed must be made in the following way: determine the number of days from the new moon <preceding> the nativity to the birth date; divide this by 4. Make a note of the remainder of the division by 4. Now we take the days from the new moon of the current /326P/ year to the birth date, and we divide that figure by 4. Note the remainder. As the third step, it is necessary to take the days from the new moon preceding the illness to the day when the patient took to his bed. Divide this by 4, and compare the remainder with the previous remainders. If the three figures are the same, the time must be judged fatal. If they are different, the danger resulting from the disease, the sickness, or the injury will be escaped.

Through experience we have decided to consider as operative Initiatives not only for the onset of illnesses, but also for the beginning of each and every activity, base or distinguished, elevating or debasing, average—in short, not only actions that happen to men, but also actions caused by men, e.g. the beginnings of buildings and dedications, expeditions, governorships and commands, base and noble enterprises. If I wished to speak about each type of enterprise, my discourse on these matters would become endless. Therefore the horoscope will be cast only for the time of the beginning of the enterprise (i.e. the hour), and for the /340K/ type of enterprise only (i.e. good or the opposite, enduring or transitory,

profitable or damaging).

<I will not be> like some charlatans, who try to predict all activities from one beginning—not only activities but also lifespans—in their attempts to deceive the souls of their clients. It were preferable for <the astrologer> to cast the horoscope and then to begin to interpret it with sober reasoning, taking into account all the relative positions and the angles, not with a multitude of words, but with brevity leading to the truth. Such a man then would appear to be a guide to life, a good advisor and an unerring prophet of Fate. Some things however happen to these ignorant men, lovers of money: these flatterers bring false delights and dull man's reason; while they have the ethereal soul in their keeping, they snatch it from the heavens and dash it to the earth. As a result, most <of their clients> suffer grievous harm and gain for themselves foreknowledge with no foundation.

6K;7P. The Determination of the Sign and the Degree in the Ascendant.

The sign in the Ascendant is found (for day births) by counting the number of the sun's degree-position from the sun's sign, giving 1° to each sign. /327P/ The sign where the count stops is in the Ascendant for the nativity—or the sign corresponding to it, in both the diurnal and nocturnal hemispheres. If the degree is located in the nocturnal hemisphere or if the nativity is diurnal, the sign in opposition or the sign square with it will be in the Ascendant. For night births, count in the same way the degree-position of the moon from the moon's sign.

Alternatively: it is necessary to start counting the sun's dodekatemoron from the sign trine to the left. The sign where the count stops will be the Ascendant—or the corresponding sign.

Alternatively, using a compelling method: in the cases when the sun is in the sign of the new moon while the moon is traversing the sign just following the new-moon sign, the Ascendant will be in the sign of the new moon, or in the sign sextile, trine, or opposition, the inclination of the moon determining which one. When the moon is with the sun and at an angle, if the sun leaves the sign of the new moon while the moon /341K/ is still traversing its first cycle <=phase?>, the Ascendant will be found in the sign square with the moon or in a sign which is unaspected by the moon. If <an astrologer> knows whether the birth was day or night, but does not know the hour, he must draw up <a horoscope> with two signs in the Ascendant.

7K;8P. Male and Female Nativities; Monstrous or Animal-like Nativities.

For any nativity it is necessary to see where the dodekatemoron of the moon is located. If it and its ruler are in female signs, forecast a female nativity as a rule. If the nativity chances to be male, calculate some addition and subtraction factor for the Ascendant such that the male dodekatemoron can be in the Ascendant when calculated using the rising times. Examine the point in opposition to the dodekatemoron as well: if the dodekatemoron, the point in opposition, or their rulers, fall in a theriomorphic sign, predict a monster or an inviable creature.

For example: the moon in Pisces 19°. The dodekatemoron is in Libra, a male, man-like sign, and the nativity was male. The ruler <of Libra>, Venus, was in Sagittarius. The Ascendant requires neither addition nor subtraction since it fell in a man-like sign. I take then the rulers of Libra and Aries, Venus and Mars. Mars was in Virgo, Venus in Sagittarius. After <re->calculating the Ascendant from the table of rising times using the reported Ascendant, I find it to be in Leo 15°. I start counting the dodekatemoron from this point to Mars /328P/ and Venus, and I will consider the one nearest the degree in the Ascendant (i.e. Leo 15°) to be the ruler of that *monomoirion*: from Leo 15° to Mars in Virgo is a distance of 50 <?>. From 15°, I count two additional dodekatemoria to Scorpio; the result is 56. Venus is in Sagittarius, and if we give a part of the dodekatemoron to Sagittarius, the result will be 12. Therefore this degree-position will be closer to Leo 15°. Since Venus has the closest dodekatemoron, it is necessary to investigate the monomoirion of Venus at Leo 11°, 12°, and 13°, and to consider that to be the Ascendant.<?paragraph?>

Another procedure: the sun's position always indicates the length of day and night, depending on which sign it is in. The Ascendant is determined from the hour, the degree is determined from the Ascendant, /342K/ and the precise degree of the Ascendant is determined from this degree, since they arise, are governed, and are corroborated by each other—particularly for day births. (For night births, it is necessary to take the remaining degrees of the sun plus the degrees included in order of those attributed to the signs<?>. If some inaccuracy is suspected in the Ascendant's position, it is necessary to enter the table of rising times using to the data of the horoscope and to examine the hourly magnitude to see what numerical ratio it has. Then add this to the total rising time, and subtract an amount proportional to the apparent error. The resulting position is to be considered the Ascendant. This exact point will be the standard, because of the differing inclinations of each nativity.

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Next the relationship of the *horimaia* is mystically made clear: not every nativity has the same eastern <=aphetic> point, nor an equal length of life. Some are extended through a great space, others through two or three signs, others through not <even one> entire sign.

If anyone wishes to foreknow the point of the Ascendant, he can discover it from the degree determined by the methods set forth in the previous book <VIII>. Now let us add some clearer notes to this topic. Determine the number of degrees from the <preceding> new moon to the moon's position at the birth. Now double the number. The first number, counted upwards from the new moon, shows the eastern point <=Ascendant>. The second number, counted in the order of signs from the new moon shows the western point <=Descendant>. Now it is necessary take the distance from the eastern point to the western, and to see what fraction of 360° the distance is. The nativity will survive this fraction of time with respect to the maximally allotted time. In a like manner, /329P/ count off the number of months from the degree-position of the Ascendant, in the order of signs and in the opposite direction with respect to the eastern and western hemispheres.

Another procedure: each of the Lots, by itself, shows the degree-position of the Ascendant. For example, if the Lot of Fortune is located within a sign and if the degree-position of the moon is known, count the degrees from the moon to the sun, then count the resulting number upwards starting from the Lot. The Ascendant will be where the count stops. Daimon will be similarly useful for day and night births: when compared <with the Lot of Fortune it gives the result> by sign; when used with the sun, <it gives results> to the degree. For day births, count from the sun to the moon /343K/ and take an equal number of degrees upwards from Daimon. For night births, count from the moon to the sun and take an equal number in the order of signs from Daimon. (Or from the sun to the moon and the same number upwards from Daimon—both procedures will have the result coming at the same point.) This degree-position will be considered operative.

The determination of the <Ascendant> in question using the method at hand will be made from the tables of rising times and of the inclination: by adding to or subtracting from the total rising time the amount by which the length of the hour varies, one can calculate the difference in degrees. Then after adding or subtracting that distance to/from the previously determined operative degree, one must consider the new degree-position to be the Ascendant. Therefore the layout of the XII Houses, which are arranged differently depending on the inclination of the ecliptic in different <geographical areas>, cause an extraordinary variation <in fortune>. Those born in Rome will not have the same lifespan as those born in Babylon, and vice-versa. Sometimes a very small variation is found, sometimes a very great one, sometimes an enormous one. If the difference of a fraction of an hour or of a day has such an effect, why not the same for one klima with respect to another—because of the <different> shadow lengths on the <different parts of the> earth, as well as the ascents and stations of the sun relative to the ecliptic? But these matters are difficult of approach to the multitude and are considered madness; to the wise, however, the results of the forecasts are proof of what I have said.

Another procedure: add the degree-positions of the sun and the moon. Treat this figure as the operative *gnomon* and the *vital degree*, one active according to the determination made by the directing <sign?>. Then begin with the first degree of the sign that appears to be in the Ascendant, and position the two Lots /330P/ in such a way that the positions of the sun and the moon are <correct>. It is absolutely necessary that two degrees (occasionally three) in any sign be in the Ascendant, whenever the total number of the sun and the moon falls in the beginning of a sign or in the middle or at the end. The addition or subtraction occurring at the equinox will show the ratio of the degrees<?>. The same is true for the sun and the moon: the moon passes through a sign in 2¹/₂ days. The gnomon, when halved, yields the same ratio.

Nature, sending to us emanations from her immortal elements, creates and fashions piece-by-piece the universal structure of everything, unalterable and invariant. Nature directs the universe without exceeding the bounds of law. /344K/ She supports the cosmos, awakening and recycling it to immense ages. Sometimes she destroys, expends, and brings to oblivion the tribes of men and beasts, and the kinds of plants and crops; sometimes she begets, nourishes, and rejuvenates others. No earthly thing is everlasting or extremely long-lived, nor is any <totally> destroyed or desolate, thus causing the bereft earth to assume a formless character. No, the earth is piloted by the heavenly bodies, glorified by the good things in it, made splendid and transfigured by the different colors, and takes on its lovely shape—for none of the elements is unshapely. These elements rejuvenate the sea which is exercised by the winds and tides, and because of its needs <?> the elements restore it with streams and springs pouring down out of the earth. Filled at all times, <the sea> never comes to an end, nor indeed does it flood over beyond its appointed limits. Although spreading widely with its thousand billows, it seems to stand still, although not

motionless. The sea nourishes the multitude of fish swimming in its whirls and eddies, and it has made some for whales, some for the use of men, some for food for other fish.

Not even the apparently empty air is to be considered useless and inactive: it is reined in by the winds and alters its direction so quickly that it seems ever-changing. Unperceived by us, it creates our vital spirit with its mildness. By directing the many tribes of winged birds sporting in the air, it provides stimulation and delight at the sight of them....<fire>

/331P/ In such a way each of the elements changes one to the other according to natural law, transforming itself and taking on its own beauty and its own value to make manifest the universal structure. An element that stays in its own form to encroach on the other elements is nothing but useless and harmful. But when blended with another, it creates a temperate state, and when permeating everything, it is not destroyed by anything. In our view, the earth seems to referee the other elements, controlling the universe as its creator.

8K;9P. A Method for the Length of Life Using the Apogonia.

All of the preceding methods are effective and easily understandable to those who study them, and they result in the same answer **/345K/** i.e. the same degree-position, but not the same number of years. Consequently those who wish to discover the <correct number of years> must approach the calculation with all eagerness and zeal, because the one who is willing to work gets what he desires.

Toil and constant thought accompany every business, whether good or bad: royal, governing, or ruling affairs; matters of wealth and poverty; and the arts and sciences as well. Moreover, neither pleasure nor enjoyment directs matters in a way that lacks care and grief. Rather these two lead to decline, conceit, and endless mental pain. I have set a table rich in learning and I have invited guests to the banquet. Let those who wish to feast act with the physical assistance of the body, which helps them to use the nourishment not in a greedy or insatiable way, but only in so far as the victuals can provide reasonable pleasure. (What is consumed beyond the bounds of nature usually causes harm.) Now if any of the guests should wish to continue living unharmed, let him eat one or two courses, and he will be happy. To make a comparison: when small scraps of wood come in contact with fire, they make a great, towering blaze which is very overpowering and bright, but which falls in on itself rapidly and becomes dim. The glow of the fire is quenched, and a billowing, thick smoke and a strong, tear-producing stench surrounds the bystanders. A thick haze surrounds those who are farther off. In the same way, if anyone spends some time on one or two of the preceding methods, he will find his goal to be easily grasped, and he will spend his time in pleasure and delight and will enjoy great repute.

If, however, anyone is slow to understand what he reads, yet wishes in one **/332P/** day to run through two or three books, he will not discover the truth. Instead, he will be like a storm-fed river, rolling its burden along, worthless and profitless to the onlookers, and sinking back quickly to its useless state. Nor does a racehorse running in a desert place, outside of a stadium or a battle, win any prizes. If the river carries profitable loads, men will readily leap into it to win the profits, even if the river is swift and dangerous. Or again, a ship running swiftly on course gives great joy to its sailors. The horse who runs with determination delights in the praise <showered on him>, **/346K/** attracts many admirers, wins much attention, and gains prizes by his labor.

It is just so for those who enter these mysteries with keen intelligence: they are worthy of the prize, and they do gain pleasure and profit for themselves. On the other hand, those who enter perfunctorily rapidly come to jeer at this art, because fate has not granted them ready understanding and immortality. It was not enough for Nature to make it possible for men to know the epicyclic theorems of the stars, with their stations and invariable passages. In addition, Nature fitted everything together by means of this circular motion. As a result, mortals' affairs are destined to be intelligible. An exact knowledge of the things administered or planned <by Nature> on earth is difficult of attainment by men, e.g. the dimensions of the klimata and nations, the boundaries and the depths of the sea, since this smallest and weakest of creatures (as one must guess until one comes closer) does not have the power of seeing afar. Nevertheless, men can share in immortality and in anticipation can be associates of the Gods through their investigation of the celestial circle, the motions of the stars, the courses of the sun and the moon, the subdivisions of the years, months, and hours, the tropics and the variations of weather, the contacts and separations, and because of the resulting foreknowledge.

If indeed it is true as the Poet says:

Meanwhile Kyllenian Hermes was gathering in the souls of the suitors, etc. <*Odyssey* 24.1> then obviously this god <Hermes> has a nature partaking of earth and of heaven, and he conducts the souls of men aloft, around the astral regions of the cosmos, surrounding the souls (particularly of those who are

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immersed in these matters) with inspired, scientific, intellectual forces. /333P/ Those wicked men who are blind to these matters not only miss their share of immortality, but even their humanity: they are herded together like brute beasts, they later pay a justly deserved penalty for their greed and their rash reasoning, and they do not escape the law.

/347K/ It is then perfectly obvious that the gods can attend to men and can supply them with the finest and most respected benefits. Wishing men to keep the laws which they have made, the gods do not nullify the Fates; rather they confirm their effective control of human affairs with unbreakable oaths. For there is among the gods a fearsome and respected oath “By the Styx,” an oath which is accompanied by a steady cast of mind and unalterable Necessity. The Poet is a witness to this when he says:

A golden chain reaching down from Heaven, etc. <*Iliad* 8.19>

The poet portrays Zeus making this threat, a god who can do what he says, but the Poet also mentions that Zeus does nothing to transgress the law nor does he do wrong among the gods. The following verses are said in a mystic fashion, not as some have taken them, when the poet reminds us, in connection with the aristeia of Hector, that as long as Hector’s basis of years remained, he was unconquerable, killed many men, advanced beyond the tomb, broke down the gates, and burnt the enclosure:

He raged like destructive fire or like spear-shaking Ares. <*Iliad* 15.605>

and he seems to be helped by Apollo. But when his doom faced him and his years were fulfilled, he was struck by Achilles and

He went down to death, and Phoebus Apollo forsook him. <*Iliad* 22.213>

The same is true of Achilles: he filled the plain of Troy with blood and the river Xanthus with corpses. He appeared to battle the gods—all with the support of the gods. Then he was deserted by Athena and killed by Paris, while his goddess mother stood by. In the case of Diomedes and Odysseus too, Athena in sleep made the Trojans drunk so the Rhesus, the Thracian king, might be killed. In so doing Athena glorified Diomedes and Odysseus. Other proofs of this point have been collected and transmitted by many writers.

With respect to those men who have strength of body, who are helped in their effective actions by the chronocrator, and /334P/ who seem to associate with and stand among the gods, one should infer that even /348K/ the gods are agents of the Fates: at times they become helpers of men, at other times enemies. For nothing is accomplished among men, for good or for bad, without reason. In addition, Fate is preparing the future by means of agreements, friendships, rank, and existing associations; also through hatreds, injuries, disease, secret and religious matters, death, etc.

All this being given, the discussion of the power of the *apogonia* must begin. Critodemus created the basis, but I myself previously discovered an approach, explained it in other books, and now, having made a more detailed investigation, I will expound it further. I must make clear that the approach to any method at the beginning is as yet incomplete, but when researched at length, it becomes more solid. Now if anyone should debate which is better, the clever and penetrating compiler, or the discoverer of solutions, he would declare (in my opinion) for the discoverer. For a musical organ does not produce praise for its builder, but rather for the person who can skillfully produce a musical tone through the air’s action. Likewise every type of instrument making—or the compilation of procedures—which does not have an expert performer of the activity is considered to be empty, useless, and vain. If someone could distinguish music by modes and recognize their effects, he would provide not only pleasure and delight <to his listeners>, but also profit and fame <for himself>. On the other hand, I have heard of many learned men who depreciate certain compilations because of their obscure and *recherché* quality—but we should turn our attention to the matter at hand.

In this method, the sun and the moon are mutually supportive. (It is not necessary to prove at length their mutual cosmic sympathy and harmony, since these have been discussed previously.) The explanation is complicated and I will outline first the opinions of others.

First it is necessary to determine the sun’s degree-position. Then consult the table of *apogonia* (under the appropriate *klima*) and multiply the degree-number entered there by the degree-position of the sun. Note the result. Next consult the table of rising times at the sun’s degree-position. Multiply the <hourly> magnitude entered there by the time (in hours) of the nativity. /349K/ Without adding <?>, multiply this number by the result of the previous multiplication, /335P/ viz. that of the sun’s degree-position times the figure in the table of *apogonia* expressed in minutes. Divide the resulting total, either 10,000’s, 1000’s, or 100’s, by 30 and note the remainder of the division. See what fraction of 30 this figure is, then add this to or subtract this from the remaining part of the 30 or the magnitude of the sun’s degree-position. Now having found the degree-position, consult the table of *apogonia*, and make the forecast according to the years entered there, using the three factors.

This method did not seem worth keeping after I made a clearer explanation of it. The error in the figure not only obscures the intention <of the forecast>, but also makes one forget the previously calculated magnitudes. If someone were willing to enumerate erroneously in the second or third step, he would be terribly in error, because such a complication would confuse even me—and I am active and eager in such matters.

For the most part, I did my calculations from the sun and the moon, and I acknowledged that the calculation of lifespans and ends is derived from these stars, and I directed my attention to the mystic three-sign system (which I have set forth previously). Thus it is necessary to determine the sun's and the moon's hourly motion, expresses in minutes. (I say this frequently so that I will not seem to be in error.) Then count from the sun to the moon or from the moon to the sun: the same position will be mystically arrived at. Having summed up the total number, divide by 30. Determine what fraction of 30 the remainder (which will be less than 30) is, and take this fraction of the equinoctial times. This fraction of the remainder must also be added to the sun's degree-position. The result will show the apogonion, i.e. the degree in the Ascendant. Alternatively, add to or subtract from the equinoctial times, depending on the nearest hour.

Every nativity has gnomons at two degree-positions: if we investigate the ratio of the two Lots using the method appended by me, <just as we did> for the sun and the moon in their degree motions, it will not be different, but we will find it in the same ratio, not being greater /350K/ or lesser than the equinox <=30>, because the equinox is the universal gnomon, the commander of the klimata, and the just mediator of day and night.

/336P/ So, when the degree is found, we enter the table of apogonia and research the years using the first, second, and third factors. If the degree is in a sign of short rising time, but the basis of the nativity is receptive to a number of additional years, it is necessary to add the years of the third factor to itself, then combine the third factor with the first and second. Having done this, make the prediction. Similarly in the signs of long rising times: if this <great> number of years is <not> in effect, calculate the entire factor, then apply the calculated degree-position to the second factor. Alternatively, moving up <in the table>, add the years entered at the degree in the first factor.

The result will be discovered to be quite accurate if the investigator tests it according to the previous account, counts it out, then finds the years which correspond to the apogonia. One method combining with another contributes great certainty. For “one” by itself attains nothing and has a vague and evanescent utility, since it is unsupported and aided by nothing. We see that infants and the very old have a precarious gait, and in the same way the blind make their way leaning on a staff. Moreover nature has not created for men anything useful which is at the same time self-contained and complete: night accompanies day, death life, black white, dry moist, bad good, bitter sweet, etc. Each marches with and is completed by the other. For some it indicates good hopes for life, livelihood, and safety, and brings hope for survival; for others it indicates only despair and a wish for death, because of its afflicting crises and their compulsions.

...
When the Ascendant falls at the beginning of a sign, it is necessary to investigate the preceding sign with respect to the aphetic point. When it falls at the end of a sign, see if the following sign is in agreement. Critodemus has used the sun in this method also, another procedure which he has not published.

9K;10P. A Method for the Length of Life with Reference to the Sun and Moon.

Still wishing to prove my generosity as often as possible, I now move on to the topic of the affinity of the sun and the moon. /351K/ When the sun and the moon come together, the star which controls (to the degree) their separation will intercept the span of life and the amount <of years>, depending on the ratio of the klima. /337P/ Whenever one star by itself encircles them (the sun for day births, the moon for night births) and destroys the zodiacal interval <between them>, calculate the remaining part of its sign and subtract it from the equinoctial times. Add the solar or lunar degrees to the remaining fraction; then the investigator will find what he seeks, if he looks. Let this procedure apply because of their contact with each other. Generally speaking for night and day births the encircled star will be operative in the previously described way.

In addition, for day births add the remaining degrees of the sun to those of the moon (for night births, add the moon to the sun) and the same effect will be found. Moreover, I have discovered this: for day births, the moon is operative from the third hour <of the night> to the third hour of the day, then the sun from the third hour of the day to the third hour of the following night, and again during the tenth, eleventh,

and twelfth hour of the same night. Similarly the moon controls the tenth, eleventh, and twelfth hours of the day.

In the previous method, we have attempted to proceed using the comparison with the equinox, and we have attempted to add the degrees corresponding to the degree determined <by this method?>, so that the second degree would be operative. The attentive student will test the difference between them.

10K;11P. A Method Concerning the Degree in the Ascendant.

Since many scholars take delight in all sorts of <astrological> systems, I will append yet another method which has been transmitted by some of my predecessors in a riddling manner. I do this so that scholars can become familiar (through our help) with the systems held in honor by others, can gather together the potentialities of these systems, and can award us eternal fame. It is odious and disagreeable to test others' opinions, especially those which have not been received through written books or compelling dialogues—as Petosiris and the King mystically published books on many subjects. For the compiler knows the beginning and the potential; he then makes the end agree. He intentionally publishes many systems for the initiates and for the ignorant, systems whose power will be easily grasped by attentive students. Some of these have been written out privately, /352K/ others secretly, and they are despised by their readers since these readers fail to recognize their power. It is as if a man trod on a piece of ground which held a treasure: he does not see what is under his feet, but walks on blindly because of /338P/ his ignorance. If, however, someone were to inform him of the treasure, he would excavate, would find it, and would feel an extraordinary delight.

In every case it is necessary to take the distance from the sun's degree-position to the moon's in the order of the signs using the rising times<?>, and to mark the resulting number of degrees as the solar gnomon. Next consult the table of rising times under the klima of the nativity and see what fraction is entered at the sun's degree-position. (This is for day births; for night births, look at the point in opposition to the sun.) Multiply this by 12; then multiply the result by the hour of the day at the delivery. If the result exceeds 360°, subtract 360° and see if the remainder corresponds to the previously determined gnomon. If it does, the hour which was reported will be accurate and should be used. If, however, the remainder greatly exceeds the solar gnomon, subtract from the <reported> Ascendant an amount equal to the excess. (Do this by figuring what fraction the excess is of the <hourly> magnitude, and subtract that.) If the solar gnomon is greater, add to the <reported> Ascendant an amount corresponding to the excess. Then determine the fraction <of the hour> and enter the table of rising times. Continue by calculating the full hours and the fraction. Add the years and note at what degree of the zodiac the *enklima* falls. Consider that point to be the real Ascendant. Thrasyllus used this method, made a scientific beginning, and fashioned a forecast of the end.

11K;12P. What Tables Should Be Used; Who Should Be Followed; That Nothing Is In Our Power.

I believe I have compiled the powers of the preceding <methods> in a sufficient, even generous, fashion. With this being done, there is something I wish to leave to scholars for their investigation and reflection. I am not speaking now to the uninitiated, but to those who are keen about these matters, so that they too can become aware of this multifarious and complex art, which reaches its peak by means of its many paths, its ins /353K/ and outs; in so doing, they may seem to associate with the gods. It is clear from what has been and will be said that this art by itself has an everlasting, irrefutable, and eternal foundation. /339P/ It is also obvious that it is occasionally in error, in view of the weakness of the practitioners of the science and the fact that they are not experienced in the variations from one astronomical table to another. I will omit any mention of those who construct tables of rising times and of the variations in their diagrams and numbers, in the motions of the sun, the moon, and the other stars which these astronomical tables show. Even the length of the year has been fixed at different values: Meton the Athenian, Euctemon, and Philip fixed it at 365 1/5 1/19; Aristarchus of Samos at <365> 1/4 1/162; the Chaldeans at 365 1/4 1/207; the Babylonians at 365 1/4 1/144; and many others at various values. If then in the four-year cycle, one day coming around shows the precise degree in the astronomical table of the sun, why then would it not necessarily be correct to determine the exact degree position <of the sun> by adding the appropriate motion to the day in question, using whichever year-length one had calculated?

I had reasoned to myself that the previously mentioned men were aware of the power of calculation, but had not discovered the determination of the length of life. If they had researched this, they would certainly have added this missing part to their astronomical tables. So I myself have tried to construct a table of the sun and moon using the eclipses: but since /354K/ time prevented me from bringing this to a conclusion, I was brought to say, along with the King, “Others have beaten these paths, and because of this I omit

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mention of them.” I thought it best to use Hipparchus for the sun, Soudines, Kidynas, and Apollonius for the moon, in addition to Apollinarius for both bodies (if one applies the addition-factor of 8°, which I believe to be correct). He however calculated quite well the tables with respect to the observed motions, but he confesses (being mortal) to have erred by one or two degrees. (Absolute accuracy and precision is for the gods alone.) For the rising times they used the *proenklima*, and they calculated the 14 klimata.

First of all, it is necessary to observe with all accuracy the numbers of the sun, the moon, and the five stars, with the time’s/hour’s relationship to them being the referee of their mutual aspects, because it is from this that the Ascendant is known and the XII Places are positioned by degree. **/340P/** If the investigation appears accurate in the way described, it will make the forecasters famous, it pleasantly confirms good and bad for the connoisseurs, and it brings eagerness, encouragement, and belief in the words of those who wish to make such an investigation.

If it were generally true that the rich man never became poor, or that the man who by good fortune has attained the kingship, rule, fame, or any pinnacle whatever always continued secure in his good fortune, or that the strong man continued hale and hearty, or that the man lucky in business never went bankrupt, or that the sea captain never was swamped by waves or sailed off course in his voyages, or that the doctor never was sick, the seer never suffered, or the prophet gained eternal possession of the good which the gods give to men—if all this were true, then the prognostic art would not be useful. Each man would keep what he was allotted, would occupy himself with his portion, and would live his span of years without anticipating anything new. But as it is, all of man’s affairs are insecure and unsound. They are seen to be shaky, ready to turn into their opposites: the king becomes **/355K/** a prisoner and a slave; the rich man becomes poor and needy; the strong and powerful man becomes crippled and helpless; and so on. Everything that is beautiful and fine in life, everything concerning health, beauty, fame, and business, changes into something else and gives men the “opportunity” of suffering what they had not suffered before. Rarely does anyone conclude a life free of reproach and care. Most men, according to the basis of their own nativity, experience vicissitudes from day to day in their fortunes.

For this very reason and due to the information derived from my forecasts, I know myself, I know the foundation which my Fate has assigned me, and I know that it is impossible for anyone, contrary to Fate, to become different from what he is. Therefore I have not become a lover of positions of command, rule, or any other prominent rank; or of lavish wealth, of possessions, or of numerous slaves. I have not become a slave of desire, an impious flatterer of the gods and of men, hoping to gain what the Godhead does not want to grant. Just as an intelligent slave of a bad master knows his master’s character and his daily behavior, and therefore he does his duties in an orderly manner: he does not contravene the master’s orders, and in acting thus, he considers his station to be free from pain and suffering. In this same way, I do not view my service as labored and strained. I have abandoned all vain hopes and thoughts, and I have kept the laws of Fate.

/341P/ If someone who loves inquiry and who has strengthened his intelligence wishes to learn about what is and what will be from a learned man, he will despise vulgar matters and will become a devotee of those things that suit the foundation <of his nativity>. Transforming himself day by day, he will obliterate any fear of the evil he must suffer. The bad will be blunted and worn away by his contentment, and he will bear voluntarily and in good order the end of his life, acting under his own self-control just as if he were under the command and control of another. If anyone wishes to learn from experience how this can be so, let him compare <this state of mind> with the thoughts of an unlearned man, and let him do the opposite. I mean, if he is poor, let him become rich; if lowly, a commander; if inactive, successful, uncriticized, without grief or care. (For all **/356K/** men are by nature lovers of good things.) If someone attains all this, he will despise Fate. But it is impossible that whatever he wishes to be accomplished should remain unchanged to the end. For that reason it is advantageous for Fortune to be...and to remain unsteady, because men do not bear fortune’s favor <indefinitely>. Just like those maddened by stinging gadflies, governed by many masters, and suffering the goads of desires and passions, they pay an appropriate penalty, even though unwilling.

To some simple minds it seems right to say, “Everything is under our own control.” Being unable to prove this by experience, they resort to saying that this is partly true: “Some things are under our control, some under Fate’s.” Going this far, they impudently move on to circular and inappropriate conclusions, saying: “Leaving my house is in my power, as is bathing, going where I wish, carrying on some business, buying, meeting friends” and other matters. Now I declare to these men that the opposite is the case, that not even these trivial matters are under their control. Their very choices go to the contrary because of some unforeseen cause. I myself for example have often wished to do some business or to meet with a friend; having chosen a propitious time for the meeting, I did not attain my goal nor get to where I was going.

On the other hand, when I did not desire this, the very thing has happened.²⁷ For this reason, an intelligent man should follow where God wishes to lead him (for God reads <man's mind> for what he wishes). Or the intelligent man should choose propitious times /342P/ and after casting an Initiative for the business, taking into account the universal motion, he must examine the forecast resulting from the current stellar positions and the position of the Ascendant.

...

12K. Concerning the Nodes.

One must be sure to make an addition or subtraction of the years to be assigned according to the zodiacal tables, whenever it is located exactly at the node or within the 6° arc <around the node>. With respect to /357K/ distinguishing the two systems or methods: if they result in the same number of years, or very nearly the same, then observe if the degrees fall in the same sign. If they are in adjoining signs, they will strengthen the basis of years, <if> the sacred gnomon shifts from day to night or from night to day. By means of these <calculations>, the precise position of the luminaries will be apprehended.

13. A Method for [Propitious and Improper] the Length of Life, with Reference to the Sun and the Moon.

It occurs to me in connection with the preceding method (i.e. of 27 years) to append the 24 lunar cycles. Whenever this number can apply to a nativity, calculate as previously described. For infant natiivities calculate as follows: make the moon the aphetic point and assign 2 months 15 days to each sign. Proceed to the contact of the moon or to the signs in trine or square, then to the ray-casting of the malefics,²⁸ using the ray-casting closest to the total time of the nativity's basis. When the sun is the aphetic point, assign 30 months to each sign. Carry out the operations as we prescribed when we outlined the precise determination of the Lot, until the chronocratorship receives its total allotment of months and years.

14. Conception and its Relationship to the Topic of the Length of Life.

The procedure which we explained previously in the discourse on conception <VI 9> must be applied: consider the moon's degree-position at the delivery to be the Ascendant at the conception and the Ascendant at the delivery to be the moon's position at the conception. Determine the length in days /343P/ of the conception, and calculate with reference to the new and full moons and the remaining phases. <According to this> method, the Ascendant at the delivery will be in agreement.

15. That It Is Necessary to Establish Accurately the Hour and Fraction of an Hour of the Nativity.

Since the Ancient Poet, the wise man devoted to the Muses, has hypothesized two Strifes, one of which is warlike and frightful, delighting in bloodshed, /358K/ pain, death, battles, hatred, and afflicting crises; the other of which is a hard worker and a lover of beautiful things, peaceful and not unpleasant in her works because she transforms work into pleasure. This god is good, and I myself have become her devotee because I wished to gain victory over my malicious opponents by means of my experience and my scholarship. Because of this I was not satisfied to leave the preceding methods as a pledge to future generations of scholars. No, I have found another powerful method, and I have explained it in such a way that those who confirm the accuracy of my generous gifts step by step with all freedom and sacred striving can silence the malignant and blasphemous voices of my enemies. (The anger fed by hatred and pain is, in fact, dying away, especially when the hostile party comes to defeat.) So, by training themselves with all enthusiasm by means of our compilations, our students will turn criticism of this art to praise, knowing that this science brings pleasure and delight, profit and happiness, and intellectual insight beyond <the reach of> most men. But let us turn our thoughts to the matter at hand.

Take the distance in degrees from the <preceding> new or full moon to the moon's position at the delivery. Subtract the distance in signs. Treat the remainder as the "fraction" of the Ascendant. Therefore <make> the precise degree-position of the moon evident. From this the goal of the investigation will be intelligible, since the sun referees the length of days and hours according to the differences in klima and the

²⁷ It would always be necessary for the time to be appropriate for the thing that is about to happen.-
marginal note

²⁸ to an angle - marginal note

changes of season.²⁹ By itself this “fraction” has the force of an Ascendant.

Alternatively, take the distance in degrees from the new moon to the moon’s position <at the delivery> according to the rising times. Subtract the distance in signs. Then consider the resulting degree to be the Ascendant. Do the same from /359K/ the full moon to the moon’s position, or (as seems better to me) from the moon’s position <at the delivery> to the next new moon. Taking this distance and subtracting the distance in signs, treat the degree that has been determined as the Ascendant. Complete the total of years by adding or subtracting first the equinoctial times. By adding the two gnomons and dividing by two, you will determine the desired sum according to the real, complex science. (<“Complex” because> the beginning of any type of thing is simple, variable, and hard to understand, but research into it is complicated and difficult.) If the distance is capable of precise determination, this fact indicates that the chronocratorship is uniquely determined.

Wherefore, my dearest Marcus, if you know the numerical tables and the methods of their composition—and you have proven that you do by word and deed and through the traditions handed down to you by me—and if you apply your natural powers of analysis, and if you make it your goal to carry out your operations with all precision, viz. when you visit the many nations and climes of the world and when you display your talents there, then you will make me worthy of undying fame, and you yourself will be glorified among the people as worthy of this heavenly art. You, having laid a foundation with the abundance of your learning, will attain the status of treatise writer yourself. For you have the nature, the energy, and the self-mastery necessary for this, and you possess the illuminated, mystic initiation into this art, having found the sacred and holy entrance to it. I urge you by the previously mentioned oaths to guard this art and to hide it from the unworthy or the uninitiate, and never to act contentiously against them. For it is better for you to be silent and be defeated, rather than to win victory while showing disrespect for divine matters.

16. A Method for the Length of Life, with Reference to the Sun and the Moon.

Although I have already engaged in many contests and have been involved in struggles without number since I was led by my zeal and my ambition to face my rivals, /345P/ and although I had anticipated the attainment of my investigations and was already putting an end to this treatise, just like a noble athlete in the sacred games, the Olympic contest, still I have reversed my intentions because of the multifaceted operations of nature. /360K/ The one who brings or lifts these operations into the light of day gains eternal honor and fame. He turns his previous struggles to pleasure and delight. He strengthens his powers and certifies his deeds. He dismisses vain chatter and turns his enemies into friends and associates, however unwilling they may have been. He takes to his bosom many devotees.

Therefore we must return to the cosmocrators, the sun and the moon: it is necessary to calculate the rising time and the hourly magnitude of their degree-positions according to the klima of the nativity. Then subtract 360° circles. Treat the remainder as a powerful degree position derived from the equatorial times, and which is the “complement” of the Ascendant. Four degree positions in all are operative, and two of the four remain as potent. Occasionally five places are operative, or perhaps two.

It is necessary to examine the sign in the Ascendant and the signs on both sides. It is from these that the operative degrees allow the chronocrators to be calculated, particularly when there is some error in placing the Ascendant or if one gnomon is used in the Ascending sign, while the other gnomon does not fall in the same sign<?>...The sixteenth degree equals $1\frac{1}{30}$...

It is necessary to take into account the variations due to the klimata, because often a place or a nation which seems to be at the beginning or the end of a “parallel” is really in another area or is divided between two parallels and the time is in error by some addition/subtraction factor. Additionally, as is obvious to those devoted to such matters, they have different astrological attributions. As you can see, this art and its methods are sacred and infallible for those who attend to the details.

17. A Method for the Length of Life with Reference to the Sun and the Moon.

²⁹ Now even if my statements have received a concise and brief explanation, still the readers should not ignore them and treat them as trivial. They should inquire into them with all care and zeal. In my experience, need, toil, poverty, ambition, self-control, and desire teach most things. We have experienced all of these, and (even if we seem to boast) it has been through these that we have succeeded in attaining the best part of virtue. /344P/ Some have failed in this, have been scorned, and have faced misfortune. They have gained an empty fame despite their attempts. - a misplaced fragment

This method seems scientifically appropriate: combine the remaining degrees of the sun and moon, subtract the distance between them in signs, and treat the remaining degree position as powerful and as the complement of the Ascendant. /346P/ Consider the remaining <number> in the 30 as the lunar gnomon, using an addition/subtraction factor derived from the equinoctial times. Add the lunar gnomon to the solar, divide by two, and treat the answer as the length of life. Moreover, often the solar gnomon /361K/ by itself (or the lunar), when the addition/subtraction factor derived from the equinoctial times is used...one-half of the sum on the two [places] indicates the length of life, depending on its temporary or operative states<?>. So it is best to calculate the intervals of degrees and signs using rising times. Moreover, if the gnomon is operative by itself, calculate the times of it alone.

18. The Sign in the Ascendant, and the Required, Scientific Hour of Birth.

The appended table is constructed so as to give the sign in the Ascendant and the required, scientific hour of birth. It resembles the roughly accurate table which was constructed (in a puzzling manner) by the King, and which begins with the sun's position at the conception. I have constructed a precise table, starting with the month Thoth (which is odd because it is month #1), then with Phaophi (which is even because it is month #2), then Athyr (likewise odd), then Choiak (even). Then in sequence it is necessary to examine the remaining signs <=months> one by one. Enter the appended table at the day in question and at the operative month, and we will find for day or night nativities the hour of the birth on that same line.

19. The Lunar Degree-Position with Reference to its Hourly Motion; A Compelling Method Which I Have Discovered.

I have not wished to hide any of the methods which I have previously worked out, and now I am generously bestowing another scholarly gift on you devotees of such matters, as if you were my children. The tables described below are on two rectangular sheets. As before <end of Book VIII>, they are arranged in equal intervals across the page. The first sheet is the daily motion of the moon, from the minimum factor of 11 <hours>, going from one square to another in the first row. The same series of intervals is in the bottom row, extending to the 15 hours/squares of the maximum factor. From the top to the bottom are 48 rows. So there is an increase of 5 minutes <per row> from the 11 hours <of the first row> to row 48 <15 hours>, i.e. 4 full hours, the excess <of 15 over 11>. When /347P/ 60 minutes are completed, there is a red mark to indicate the beginning of another cycle. In this way the motion of the moon is charted.

The second rectangular table shows the length of the hours for each of the 7 klimata. This one has the numbers for <every> klima arranged /362K/ from least to greatest, i.e. from 10;30 entered in the first row to 19;30 entered in the outside <?> row. I write each entry in order from 0;30 in the first row to the blank/zero in the bottom row. Therefore, the increase is 5 minutes <per row>. I find the bottom row ending with 15, which indicates one equinoctial hour. And so, continuing from 15 at the bottom, add 5 minutes going up the table to end with 19;30 in the first row.

The horizontal lines separate the two-hour periods, and each pair of hours equals an equinoctial hemisphere <30>. (For night births, calculate using the point opposite <the moon>.) A double line separates these. The ratio that night length has to day length is the same as that between the lengths of the night-hour and the day-hour: for example 17 to 13. 12 times 17 is 204; 12 times 13 is 156. The total is 360°.

Both tables show the degree-positions of the moon and its phases, so if we want to know the moon's degree-positions at a nativity with reference to its hourly motion, this is how we operate. First we must enter the table of klimata, holding the compass with legs apart. At the sun's degree-position in the night hemisphere<?> and after we have determined the length of the hours, we place one leg of the compass right there. Then we open the compass until the other leg reaches the hour in question <of the night>. The 12 hours of the night are tabulated <to allow this>. If the nativity was during the day, note the extension of the compass legs in the night hemisphere and extend this distance to the hour in question of the day.

Now having measured out the total number of hours in the way described, move the compass to the lunar table. Set one leg of the compass at the figure equal to the motion, then see what degree-position the other leg touches. The degrees will be obvious from the chart of its motion, and these must be added (if the nativity is after sunset) to the degrees previously determined for the moon; add the difference due to klima as well. Having added, consider this to be the moon's degree-position. It is necessary to know the hemispheres accurately, particularly /348P/ the night hemisphere.

It is also possible to measure off the degrees remaining until sunset in the day hemisphere and to apply them to the moon's hemisphere. Treat it as having that distance and being at that degree position. /363K/

Vettius Valens, *Anthologies*, Book IX

But if we proceed in such a manner, the whole width of the lunar table will not be used, only a part. Therefore use the night procedure.

We will give a clearer explanation by using examples: a nativity on Hadrian year 3, Athyr 30, the fourth hour of the day; the sun in Scorpio 7°, the moon in Virgo 30° late in the day. Its motion was 14;15. The length of the day (using day-degrees) was found to be 11 hours 42 minutes. Entering the column of klimata at 11, I find 11;42, and I use this row. Since this is the day hemisphere, I go to the opposite point (i.e. in the night hemisphere) at 18;18 so that 18;18 plus 11;42 might total 30. Now I place one leg of the compass at 18 and I extend it over the other hours of the day, along the line in the row for 11;45. Keeping the compass at this extension, I move to the previously mentioned table of the moon's motion. For the nativity at hand, it has run 14;15. I enter the table at that point, place one leg on the compass there, and see which square in the whole chart the other leg touches. I find it in the tenth square, around the fourth part. Since each square indicates one degree, I add this amount to what was determined <to be the position> at sundown, Virgo 30°. The moon is found to be approximately at Libra 11°. Alternatively, I enter the day hemisphere at 11;42, the <hourly> magnitude of the sun's degree-position, and I extend the compass to the 8 hours still remaining until sunset (for this nativity), and the same magnitude <results>...

/364K;349P/ A Fifth-Century Addition.

1P. The Length of Life, With Reference to the Tables of Chapter 12. The Determination of the Degree in the Ascendant Using the Two Tables of Valens in Chapter 12.

First of all, determine the sun's degree-position accurately. Then it will be necessary to examine the preceding new or full moon. See how many days and hours there have been from the preceding new or full moon, and see what fraction this is of 15 days (the period from new to full moon or full to new). Having found this fraction, note it separately, and investigate whether it should be added or subtracted in the following way: it is necessary to take the distance from the sun's degree-position to the moon's (in the order of signs), with reference to the rising times of the correct klima. Register the total number of degrees as the solar gnomon. Next, again enter the table of the rising times for the correct klima, and examine the hourly magnitude of the sun's degree-position. (This is for day births; for night births examine the magnitude of the point in opposition to the sun.) Multiply this by 12, then multiply the result by the hour/time of birth. If the result exceeds 360°, subtract a 360° circle, and see if the result <=the horoscopic gnomon> corresponds to the solar gnomon. If it does, the reported hour will be in agreement with the facts and should be used. If the horoscopic gnomon exceeds the solar gnomon, subtract from the reported hour a fraction of the hourly magnitude of the sun, which fraction is derived from the period counted from the new or full moon to the day and hour of the birth (i.e. the calculated fraction of 15 days).

For example: a nativity at the third hour of the day; there are five days from the new or full moon to the day and hour of the birth, a figure which is one-third of 15 days. The hourly magnitude of the sun is 16. Subtract one-third from this magnitude, which is then... You make it 2 hours total. In this way you will calculate the Ascendant. If the solar gnomon exceeds <the horoscopic gnomon> then add to the reported **/350P/** hour and make it 3¹/₃ hours. In this way you will calculate the Ascendant according to hourly magnitudes and rising times.

Another method: calculate the distance from the new or full moon to the moon's present position. If it is less than 180°, multiply it by 12, and see what fraction the result is of 15 days. If it is found to be greater than 180°, subtract 180° and **/365K/** see what fraction the remainder is of the moon's motion. Deduct this from the hourly magnitude.

Example 2: Diocletian year 147, Tybi 14/15, the third hour of the night, klima 4; the sun in Capricorn 19° 2'; moon in Taurus 23° 30'; the <preceding> new moon in Capricorn 9° 29'. From the new moon to the day and hour of birth (Tybi 14/15) are 10 days, i.e. two-thirds of one hour.³⁰ I investigate how many rising times there are <=what the difference is between the hourly magnitudes> from the sun to the moon in klima 4, and I find 90 time degrees. I record these 90 time degrees as the solar gnomon. Next I take the hourly magnitude of the point in opposition to the sun, Cancer 19° (because it was a night birth). Its hourly magnitude is 17;53. I multiply this figure by 12 and find 215. I multiply these 215 time degrees by the 3 hours of the nativity for a total of 645. I subtract a 360° circle for a remainder of 285 time degrees. I record this as the horoscopic gnomon. Now since the horoscopic gnomon exceeds the solar gnomon, the third hour (the time of birth) requires subtraction. So I subtract two-thirds of an hour, because there were 10 days from the new moon to the day and hour of the birth. Do not calculate using the third hour, but using 2¹/₃ hours. Proceed as follows: sun in Capricorn 19° 2'; the hourly magnitude of Cancer <19°> (because of the night birth) is 17;55. Multiply by 2¹/₃ hours for a total of 41;48. Add the rising time of Cancer (93;7) for a grand total of 134;55. With this figure I enter the table for klima 4, and I find the Ascendant to be Leo 23° 0'. With this 23° I enter the table for Leo and I find written there 22 sixtieths, which is 1/3 1/30 and which equals 73 years 11 months. I investigated the proportional part as follows: the Ascendant in Leo 23°, **/351P/** the hourly magnitude 16;45. I multiplied this by 12 for a result of 201. I multiply this by 1/3 1/30: 1/3 times 201 gives 67 years; 1/30 times 201 gives 6 2/3 1/30 years. The grand total is 73 years 2/3 1/30 years <73;42>.

Example 3: the reign of Valentinianus, klima of Spain <=4>. The native was killed in his 36th year. Year 135 of Diocletian, Epiphi 8, the beginning of the first hour. The sun in Cancer 7° 11'; the moon in Aries 22° 30'; the Ascendant in Cancer 7° 20'. The <preceding> full moon was at Gemini 18° 40', at the seventh hour of the day on Payni 29. From the full moon to the day of birth were 7¹/₂ days, which is one-half of 15. Since the solar gnomon exceeds the horoscopic gnomon, I add this fraction, 1/2, to the initial hour of birth, the first hour, and calculate as follows: the hourly magnitude of the sun <in Cancer 7°> is 18;5, half of which is 9. The rising time of the sun is 79;7, for a total of 88 time degrees. With this figure

³⁰ Rising times from the sun to the moon=21. - marginal note

A Fifth-Century Addition.

I enter the table and I find the /366K/ Ascendant very nearly at Cancer 14°. I enter the table at this figure, 14°, and I find 34 years 10 months written there, next to the figure 10, which is 1/6 of 60. I now take the hourly magnitude of Cancer 14°, and I find it to be 18;0. Multiplying this figure by 12, I find 216;0 time degrees. One-sixth of this is 36 years, his length of life.

<The next chapters are to be added here>

/358P/ 6P. The Terms

Aries	Taurus	Gemini	Cancer
Jup. 6 6	Ven. 8 8	Mer. 6 6	Mars 7 7
Ven. 6 12	Mer. 6 14	Jup. 6 12	Ven. 6 13
Mer. 8 20	Jup. 8 22	Ven. 5 17	Mer. 6 19
Mars 5 25	Sat. 6 28	Mars 7 24	Jup. 7 26
Sat. 5 30	Mars 2 30	Sat. 6 30	Sat. 4 30
Leo	Virgo	Libra	Scorpio
Jup. 5 5	Mer. 7 7	Sat. 6 6	Mars 7 7
Ven. 6 11	Ven. 10 17	Mer. 8 14	Ven. 4 11
Sat. 7 18	Jup. 4 21	Jup. 8 22	Mer. 8 19
Mer. 6 24	Mars 7 28	Ven. 6 28	Jup. 5 24
Mars 6 30	Sat. 2 30	Mars 2 30	Sat. 6 30
Sagittarius	Capricorn	Aquarius	Pisces
Jup. 12 12	Mer. 7 7	Mer. 7 7	Ven. 12 12
Ven. 5 17	Jup. 7 14	Ven. 6 13	Jup. 4 16
Mer. 4 21	Ven. 8 22	Jup. 7 20	Mer. 3 19
Sat. 5 26	Sat. 4 26	Mars 4 24	Mars 9 28
Mars 4 30	Mars 4 30	Sat. 6 30	Sat. 2 30

7P. The Zodiacal Places of the 12 Signs; Their Employment For The Length of Life with Respect to the Minimum, Mean, and Maximum Factors.

/367K/ Most <astrologers> assign the chronocrators for every nativity using the 7-zone system. They begin by giving the rulership first to Saturn, then to Jupiter, to Mars, and to the sun, after which comes Venus, Mercury, and the moon. Similarly in the rotation of chronocrators, they examine the ruler of the week and of the days. I do not like this procedure because the same chronocrators are found in most naticities. One should (as was described) put the aphetic point at the sun or the moon, or at the star immediately following the Ascendant, then <assign the rulership> in the order that the stars are situated by sign and degree in the particular nativity. /359P/ A handy way of making the allotment is as follows: reduce the months of each ruler of the 10-year-period <=129 months> to days, and divide them by 129. Multiply the result of this division by the months of each ruler, and you will have the days applicable to each one, viz. the days of the rulership of each star (which were reduced to days and divided by 129). For example, Saturn rules 30 months. Make the distribution to it and to the other stars as follows: take the 900 days <=30 months times 30 days> and divide it by 129. You will find the result of the division will be very nearly 7 <10-year-periods>. Now it is necessary to multiply <by 7> the number of months of each star and to find the days which Saturn will give to itself and to the other stars from its own allotment:

210 to Saturn	56 to Venus
84 to Jupiter	140 to Mercury
105 to Mars	175 to the moon.
133 to the sun	

A Fifth-Century Addition.

When Jupiter is calculated, the result of the distribution of its 360 days <12 months times 30 days> divided by 129 is $2\frac{1}{2}\frac{1}{3}$. This figure is multiplied by the number of Jupiter's months (and by those of the others) in order to find the days which Jupiter allots to each, as follows:

approximately 7 to Saturn

$2\frac{1}{2}\frac{1}{3}$ <= $2\frac{5}{6}$ > to Jupiter

$3\frac{1}{2}$ to Mars

$1\frac{1}{2}\frac{1}{3}$ to Venus

$4\frac{1}{12}\frac{1}{21}$ to Mercury

$5\frac{1}{12}\frac{1}{14}$ to the moon

$4\frac{1}{2}$ to the sun.

The explanation is quite clear: the ratio

129 days:30 days : : 30 months:210 days <= 7 months>

holds <for Saturn>. Do likewise for the rest of the stars.

Now if we investigate the distribution of these very 210 days, again we apply the factor 129. There will be the ratio 129 days to 210 days, and so for Saturn the 210 days will be $\frac{1}{3}$ of 129. So if we calculate $\frac{1}{3}$ of 30, we will have 50 days for Saturn. $\frac{1}{3}$ of Jupiter's 12 will give us 20 days for Jupiter, i.e. the days which Saturn assigns to Jupiter. $\frac{1}{3}$ of Mars' 15 gives 25, and so on.

Next let us make a distribution of Saturn's 50 days: as 129 is to 50, so Saturn's 30 will be to some figure, Jupiter's 12 will be <to some figure>; for the others stars, the correct period <will be derived from> 129.

/360P/ The subdivision to shorter time periods for these stars (when you get down to fractions) becomes difficult. The other method, which distributes the days and the hours to each star according to the ratios of months, is easy and has logic behind it. Take for example Saturn: in the 129 months of the 10-year-period, Saturn is ruler of 30 months. Similarly in any given 129-day-period during the 30 months which it rules, Saturn will be the **/368K/** ruler of 30 days. Again in the 30 days (which equal 720 hours) which it rules, Saturn will be the ruler of 30 hours. As 129 months are to 30 months, so 129 days are to 30 days, and 129 hours are to 30 hours.

For example: let the <aphetic> luminary be the moon. Let the moon have the first calculation and the first 10-year-period. Assume that following it in the nativity come Saturn and Jupiter in that order, then Mars, the sun, Venus, and finally Mercury. Now since the moon is the aphetic point, it has 25 months, which equal 760 days <25 months times 30 days plus 10 intercalary days>. If the infant is 40 days old, 25 days must be given to the moon, then the next 15 to Saturn, because Saturn has the days until day 55. We say, "The moon has transmitted to Saturn." Now if the time in question is more than 55 days, e.g. 60 days, then Jupiter has the days <from 55> to day 67, because it rules 12 days. If the time in question is 70 days, Mars, next star, must be examined; Mars rules 15. So Mars receiving from Jupiter has the days <from 67> to day 82. If the time in question is more than this, e.g. day 95 (if Venus were the next ruler) then the star following Venus would be ruler, because Venus rules the next 8 days. If the sun is next, it has the days <from 82> to day 101, because it rules 19 days. If the time in question were day <120> and if Venus were after the sun, then Venus' days would have passed, because Venus rules to day 109. Consequently Mercury rules <from day 109> to day 129. If the time in question is more than 129 days, the moon receives control again.

So the completion of 129 days is called a "period." It cycles through the 7 stars, comes back to the first one again, and keeps the same distribution, through the second 129-day period, the third, the fourth, however long it takes to complete the moon's 760-day period. This 760-day period is completed after the fifth period plus 115 days into the sixth. As a result 14 <additional> days remain in the sixth period, of which Saturn is the ruler, being the lord (following the moon) of the next 30 months in the monthly periods, and of the next 30 days in the daily periods. **/361P/** So when the moon has completed its 25 months, Saturn succeeds with its 30 months and gives to itself—not as some say, 210 days= 7 months (for why should we apply a distribution of different months, and not a distribution of days derived from the months?) No, it gives itself 30 days, derived from its 30 months, then to Jupiter after it 12 days, then to Mars (if it is the next star) 15 days, then to the sun (which happens to be next) 19 days, then to Venus 8 (if Venus is next), then to Mercury 20, and finally 25 to the moon.

Since the first 129-day period is completed, Saturn next after the moon again receives 30 days of the second 129-day period, then the other 7 stars in order in their correct sequence. After the second period is completed, Saturn will again receive the 30 days first, then the other stars in order until the third period is completed. And so on for the fourth, fifth, sixth, and seventh, until the completion of 30 months, i.e. 910 days. Only 7 days remain after the completion of the seventh period.

A Fifth-Century Addition.

Jupiter, the next star after Saturn, then receives 12 monthly time periods. From this period it gives itself the first 12 days, then to Mars, then to the sun, which is next, then to Venus, then to Mercury, next to the moon, and finally to Saturn. In the same way Jupiter gives the first 12-day interval of the second period to itself, then distributes to the rest. When the second is completed, the third does not finish /369K/ but runs for only 107 days. So <in the third period> Jupiter receives the first 12 days again, following Saturn, then Mars next in order receives 15. The sun receives 19 following Mars, then Venus 8, Mercury 20, and the moon 25. Finally Saturn receives the final 8 days to complete 107.

After this comes the monthly distribution of Mars, 15 months, which equals 455 days when broken down to the daily distribution. First Mars will have 15 days, then the rest in order. Do likewise for the second and third periods. There will be 68 days left in the fourth period. Of these, Mars receives 15 days first, the sun 19, Venus 8, Mercury 20, and the moon the final 6. In all cases, when the year has 6 intercalary days <rather than the usual 5>, add one day to the star which ends <the sequence>; in this case we add one day to the moon's 6 days.

After the monthly and daily distributions of Mars are completed, the distribution of months from the same 10-year-period passes to the next star, the sun. It /362P/ will receive 19 months, which equals 575 days when broken down as before. If the year is a leap year, one more day must be added to the 575. Of this period, the sun receives 19 days first, then Venus, Mercury, the moon, next Saturn, Jupiter, and finally Mars. After the first period of 129 days is completed, the sun again allots itself 19 days, after which the other stars in their order at the nativity receive their days. There are 4 periods. Since there are 59 days left in the fifth period, it is obvious that the sun receives <the first> 19 days of this period, then Venus 8, then Mercury 20; the moon receives the remaining 12 (or 13 if a leap year occurred in the 19 months).

Proceed in the same manner, giving the months and the days derived from them to the stars in order, until the first 10-year-period, that of the moon, is completed. After that, Saturn will receive the second 10-year-period, since it is next in order following the moon. Saturn will begin the second 10-year-period by giving itself 30 months and 30 days of the 30 months, then the appropriate number of months and days to the next star, and so on until the daily, monthly, and 10-yearly periods of Saturn are completed. Then the next star begins another 10-year-period, with the appropriate number of days and months. From this period it will allot <days and months> in the preceding pattern until the end of the nativity's years.

For example: the lifespan of a nativity is 45 years, 9 months, 25 days. Assume the sun receives the first 10-year-period, with the moon following next, then Mars, Mercury, Jupiter, Venus, and finally Saturn. 43 years are four 10-year-periods. The remaining 2 years, 9 months, 25 days belong to the fifth 10-year-period, which is ruled by Jupiter, following the sun in the fifth place. From its monthly period, Jupiter gives 12 months to itself and 8 months to Venus. 13 months and 25 days remain until the day in question. Saturn, the next star after Venus, has 30 months, of which 13 months, 25 days remain, i.e. 420 days, which Saturn has received from Jupiter. After /370K/ we break down Saturn's 30 months to 910 days, let us subtract three daily periods /363P/ of 129 days each (totalling 387 days) from this amount <420 days>. There now remain 33 of the 420. Saturn gives the first 30 days to itself, the final 3 days to the next star, the sun. So Jupiter is the ruler of the fifth 10-year-period; Saturn is the ruler of the months (succeeding Venus); the sun is the ruler of the three days (succeeding Saturn), <and its rule would extend> for 16 more days. Consequently there are three distributions: yearly, monthly, daily.

Some <astrologers> make a fourth type, an hourly distribution, by multiplying the days of each star by the 24 hours of the day-and-night period: for example, the 19 days of the sun become 456 hours. From this amount the sun assigns:

19 hours to itself	12 to Jupiter
25 to the moon	8 to Venus
15 to Mars	30 to Saturn
<20> to Mercury	

In the second and third 129-hour periods, the sun distributes in the same way to itself and to the other stars in their order <total 387>. Of the remaining hours of the 456 (i.e. 69), the sun assigns to itself 19, then 25 to the moon, 15 to Mars. Mercury is the ruler of the final <10 days> needed to complete the 69 days of the sun.

We break down the first 3 days <of this 10 day period>, the days which Mercury has received from Saturn (These are the remaining days of the 45 years, 9 months, 25 days) into 72 hours. Mercury grants the first period, 19 hours to the sun, until the seventh hour of the night. After the sun, it assigns 25 hours to the moon, from the eighth hour of the night to the eighth hour of the next night. After the moon, Mars is ruler of 15 hours, from the ninth hour of the night to the eleventh hour of the day. After Mars, Mercury

A Fifth-Century Addition.

receives a 13 hour period, from the twelfth hour of the day to the completion of the 72 hours, i.e. to the first hour of the <next> day.

It is necessary to examine the influences in the transmissions: Mars, when operating in the monthly and daily distributions and in the hourly sub-distributions, has the same influence which it has when transmitting to Mercury in the 10-year-period, and it is from these influences that the daily alteration of affairs can be understood. Much indeed <can be learned> from the presiding star and its successor.

After much experience in casting Initiatives, I have found this method of distribution genuine; it has erred not in the slightest with respect to persons or actions. This method, which is found in Valens as well is simple and true, and it does not introduce fractions of months and days, fractions which do not admit of an exact ratio. For it is necessary, if we should wish to subsume everything under the same ratio, /364P/ to take $1/5$, $1/30$, and $1/360$ of the period of each of the stars, and having done so, to transform the fraction ($1/5$, $1/30$, $1/360$) to a fraction appropriate to the second distribution of each star in order to multiply. (Multiplication is easier than division.) For example: Saturn has 900 days or 30 months. One-fifth of the days is 180 and of the months is 6 (which is also 180 days). The fraction that one day-period is of the other is the same as that of one month-period to the other. Similarly $1/30$ of 900 days is 30 days, and $1/30$ of 30 months is one month, which is also 30 days. Since the number of the days of each star is 30 times the number of months, then clearly $1/30$ of each month is one day, and so $1/30$ of 30 months is 30 days, and $1/30$ of 12 months is 12 days <i.e. for Jupiter>. In general the days of each star have the same number as the months when the months are multiplied by $1/30$.

/371K/ Now $1/5$ has the same ratio for the days and months of each star:

For Jupiter, $1/5$ of 360 is 72 days; $1/5$ of 12 months is $2\frac{1}{3}$ $1/15$ months, which is again 72 days.

For Mars $1/5$ of 450 days <=15 months> is 90 days; $1/5$ of 15 months is 3 months, which is also 90 days.

For the sun too, $1/5$ of 570 days is 114 days; $1/5$ of 19 months is $3\frac{2}{3}$ $1/10$ $1/30$ months, which is again <114 days.

For Venus $1/5$ of 240 days is 48; $1/5$ of 8 months is $1\frac{1}{3}$ $1/5$ $1/15$ months, which is also > 48 days.

Likewise for Mercury $1/5$ of 600 days (or 20 months) is 120 days or 4 months; < $1/5$ of 20 months> is 4 months, again equalling 120 days.

Likewise for the moon $1/5$ of 750 days (25 months) is 150 days (or 5 months).

Since then $1/5$ of the days results in the same figure as $1/5$ of the months, and $1/5$ of the number of months implies $1/5$ of each month, which is 6 days, and since the 6 days are 6 times one day, it is clear that when the number of months of each star are multiplied by 6, the same number results as when the number of days are multiplied by $1/5$.

So as to understand this more clearly: if we multiply the months of each star by 6, we will get the days of each star. For example:

For Saturn, 6 times 30 <months> gives the same 180 days again.

For Jupiter 6 times 12 <months> gives 72 <days>.

For Mars 6 times 15 gives 90.

For the sun 6 times 19 gives 114.

For Venus 6 times 8 gives 48.

For Mercury 6 times 20 gives 120.

For the moon, 6 times 25 gives 150.

Besides this, from 30, without any multiplying, we find the days which have the same number as the months of each star: 30 days are $1/30$ of Saturn's 30 months; 12 days are $1/30$ of Jupiter's 12 months; and so on.

/365P/ But taking $1/360$ of a number is difficult:

For Saturn $1/360$ of 900 is $2\frac{1}{2}$.

For Jupiter $1/360$ of 360 is 1.

For Mars $1/360$ of 450 is $1\frac{1}{4}$.

For the sun $1/360$ of 570 is $1\frac{1}{2}$ $1/12$.

For Venus $1/360$ of 240 is $1/2$ $1/6$.

For Mercury $1/360$ of 600 is $1\frac{1}{2}$ $1/6$.

For the moon $1/360$ of 750 is $2\frac{1}{12}$.

Therefore we will transform this fraction, $1/360$, to something smaller and easier. Since the number of months is $1/30$ of the number of days in those months, the following ratios obtain: 1 to 30, 2 to 60, 3 to 90 and so on on, the ratio of the months to the days. Correspondingly, the number of days is 30 times the number of months, so that if I select another fraction for the months instead of $1/30$, 30 times the selected

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fraction will be the fraction of the days. Since the 360 of the days is 30 times the 12 of the months (i.e. 30 times 12=360), if we use 1/12 for each star's months, this will be the same as 1/360 of their days:

So for Saturn 1/12 of the 30 months is $2\frac{1}{2}$, which is the same as 1/360 of the 900 days.

For Jupiter 1/12 of its months is 1, which is the same as 1/360 of its days.

For Mars 1/12 of 15 is $1\frac{1}{4}$, which is the same as 1/360 of its 450 days.

And so on for the rest. Consequently we can use 1/12 of the months instead of 1/360 of the days.

We can transform this into the 24 hours of the day-and-night period by multiplying:

For Saturn $2\frac{1}{2}$ times <24> gives 60 hours, which is twice 30, the same number as the months and the days.

For Jupiter 1 times 24 hours <gives 24>, which is twice 12, the number of Jupiter's days and months.

For Mars $1\frac{1}{4}$ <times 24> gives 30, obviously twice 15, the number of Mars' days and months./372K/

For the sun $1\frac{1}{2}$ 1/12 gives 38, which is twice 19, the same number as the sun's days and months.

For Venus $\frac{2}{3}$ gives 16 hours, twice 8, the same number as Venus' 8 days and months.

For Mercury $1\frac{1}{2}$ $\frac{1}{6}$ gives 40 hours, twice 20, the same number as Mercury's 20 days and 20 months.

For the moon $2\frac{1}{12}$ days gives 50 hours, twice 25, which are the moon's days and months.

When for each star the number of months are changed to the number of days, /366P/ $\frac{1}{5}$ times $\frac{1}{6}$ <times the number of days> shows the number of months; $\frac{1}{30}$ is also equal to the number of months. It is therefore obvious that $\frac{1}{5}$ <of the days> plus $\frac{1}{30}$ <of the days> will be 7 times the same number <of days>. For example: for Saturn, $\frac{1}{5}$ of 900 is 180, which is 6 times 30, but $\frac{1}{30}$ <of 900> is also equal to 30. 210 is 7 times 30, the number of Saturn's months. For Jupiter, 72 < $\frac{1}{5}$ of 360> plus 12 <= $\frac{1}{30}$ of 360> is 84, which is 7 times 12. And so on for the rest.

Since each star is ruler not only of its own recurrent years, but of a number of days equal to seven times the number of months, it is clear that, when it must make a distribution to the seven stars, it gives to each star the same amount it gives to itself, and that there will be no remainder except $\frac{1}{60}$ <?> which is itself shown to be true since it is double the proper number of the months of each star.

Assume we are to find, using this procedure, which stars control a given time. Let the age be 18 years, 4 months, 13 days. As in the example above, let the moon control the first 10-year-period of the 220 month total. There are 91 months left for the second 10-year-period. Let Mars be located following the moon as the ruler of the second 10-year-period. Since this period is not complete, Mars will give itself 15 months; Mercury, the next star, gets 20 months; Jupiter next gets 12; Venus next gets 8; Saturn next gets 30. The sun receives the remaining 6 months and 13 days, which total 193 days. Since the sun does not have its complete number of days (because of the given time), it is necessary to break down the partial period, the 193 days. So in this period the sun gives itself (using this procedure) 163 <?should be 133?> days. Next the moon, since it cannot receive its complete period of days (175), takes 30 as incomplete and breaks it down to 720 hours (=360 doubled). In this period, it gives itself 25, Mars 15, Mercury 20, Jupiter 12, Venus 8, Saturn 30, the sun 19. Next after this 129 (doubled) hours, the moon distributes, beginning with itself, another 129 (doubled), and the remaining 102 <to make 360>. Again beginning with itself it makes the distribution in order, and 22 are left, which Saturn rules, since it rules 30 (doubled). So Mars is the ruler of the second 10-year-period, the sun is the ruler of the months, the moon is the ruler of the days, and Saturn is the ruler of 44 hours—because you must restore the 22 (doubled) to the correct number of hours. The distribution will be of months, the subdistribution will be of days, and the sub-subdistribution will be of hours.

The presiding star and the following star will clearly indicate the changes in each day. It is necessary to examine the rulers of the 10-year-period, of the months, and of the days, to see the nature of their transits and configurations. When they are beheld by benefic places and stars, they indicate that the <period> is also benefic; when beheld by malefics, it is malefic.

END