

SERAPION OF ALEXANDRIA

PARANOMASIAI or

DEFINITIONS of THE CONFIGURATIONS OF THE STARS

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The four pivots and their epanaphoras¹ [become, or] are called, Χρηματιστικά (profitable) signs². Those <stars> strongly placed upon pivots, or on Lots³, or those on a phase, or those which have come to the trigon of the Sun, are called Χρηματίζοντες (operative, effectual). συγχρηματίζοντες⁴ (cooperating) stars are those found together upon pivots, or on Lots, or on a phase. άχρημάτιστοι (inefficient) stars are those that do not fulfill these conditions.

Βοηθοί (benefactors, helpers) are those stars jointly collecting (συλλαμβανόμενοι), those bearing witness⁵, and those intercepting. Those stars jointly moving are “Συνεργοί” (co-workers). Those that contribute with each other, “ύπουργοί” (contributors).

¹ That is, their succedent places.

² Signs.

³ "Επίκλêρος". Mainly referred to Fortune, as one can expect.

⁴ Lit. "jointly effectual".

⁵ "Epimartourontes", or, "looking upon on the right".

Συμπαθείς (sympathetic) are those [stars] lying at the same distance [from an equiptite point], harmonious on account of their seeing each other. ἄσυμπαθείς (unsympathetic) are those [stars] in no way seeing each other, which results from the aversion of the unconnected Signs. ἄσύνδετα (unconnected) signs are those counting 6 and 8 signs between each other.

[A star] is said to command (Προστάσσειν) when it turns out to be in its own house, upon a pivot and above the horizon, and sees both Lights, thus being effectual. Consequently, a star is said to command when it happens to be in its own house, upon pivots, and configured with the Moon. When one of the five stars is on a pivot, [even] if it does not bear witness to the Moon, it is effectual. If it also bears witness to the Moon by trigon, or square, or diameter, it commands. If the Sun marks the hour, it commands. If the Moon also turns out to be in trigon with it, it commands as well, and the Sun is also effectual.

The stars that happen to be on advantageous places of the birth, that is, when they are found upon pivots, on a phase, on Lots, and exactly on synodic conjunctions, are said to be dominating (ἰσχύοντες).

A star is said to be corrupted⁶ (Κακοῦται) when it does not happen to be in fitting [places], when it is besieged by malefics, or in opposition, or in a tenth-house relationship⁷ (ἐπιδέκατον). For the benefic places are the Hour Marker, the MC, 11th, 5th, God, Goddess. The 2nd, 4th, 6th, 7th, <8th>, 12th [signs from the Hour Marker] are malefic.

A [star] following⁸ another one that goes ahead, is said to “lean towards” [that star] (Προσνεύων).

The sign post-ascending the Moon, towards which the Moon is taken, is said to “rise together” (Ὀμοποοῦν), for which it is also said to be located on the same

⁶ "Maltreated", if we follow its primary meaning.

⁷ That is, in dexter square to it.

⁸ "Akolouthôn". Evidently as a result of the diurnal motion.

meridian⁹ (παράκολλον). The sign below the Moon, which does not rise together with it, is said to “keep aloof” from it (ἀποσαλεῦον¹⁰).

When a star is on the <9th> sign, it is said to hold “superiority¹¹” (καθυπερέρησιν) as regards strength. If no star is present on the 9th, then it has [...] a dominant position¹². Superiorities also occur by degree, the following way: when two stars happen to be in the same sign, the one having the lesser number of degrees holds Superiority over the one with a greater number of degrees. Be it as example, Mercury 10° Aries, Saturn 25° of the same sign: it is clear that Mercury holds superiority by degree over Saturn.

When the stars happen to be in their own exaltations, they are said to be “in their own chariots”

Spear-bearing stars (Δορυφόροι) are said to be "oriental" when they rise before the Sun; "occidental", when they pre-ascend the Sun, and post-ascend the Moon.

The 15 <degrees> ahead of the Sun are called εὐσεβῶν ("pious"), for (the stars) there have been released from the rays of the Sun; the 15 degrees past the Sun are called ἀσεβῶν ("unholy"), because the stars there found, become weaker, as they have fallen under the beams of the Sun.

When the Moon is taken from the conjunction towards its fullness, this is called ἔσπερία ἀνατολή (Evening Rising). When taken from Full Moon towards the conjunction, this is called ἑῶα ἀνατολή ("Morning Rising").

⁹ Lit. “to fasten to it”.

¹⁰ Lit. "ride at anchor", or "lie in the roadstead".

¹¹ Lit. "Superior vision".

¹² Which, of course, does not make any sense. Perhaps we should conjecture a "not" after "has".

The so-called Lot of Fortune is called Ἀρχέτυπος ("Archetype, first pattern"); the sides of the square from it, ὑπόστασις ("foundation")¹³.

Saturn, Jupiter and Mars are called Κραταιοὶ ἀστέρες ("Mighty Stars"). The ζῳδιὸν κραταίων ("Mighty sign") of each birth is the tenth and ninth sign from the Moon, that is, the right side of the square, and of the triangle.

The first side of the triangle, and of the square, and of the hexagon are said to be the left.... (14) ... next, the Moon first conjuncts¹⁵ one of the stars.

The right side of the square is called Ἐπιδέκατον ("Position from the Tenth")

When the Moon has separated 15° away from the Sun, and rises, this is called Φωσφορία ("Shining"). <The same rule holds for the other stars, which is called Φωσφορία as well>.

Of the Epanaphoras, the second place; and of the apoklimas, the 6th place, are said to be better, because of their being in trigon to the Midheaven.

When Jupiter and Saturn are conjunct¹⁶ in Aquarius, there will be ... (17) turbulent indications along the Northern regions neighboring our Sea.

The Midheaven and each pivot in particular give the acquisition, the (stars) on the Apoklimas indicate the quality of the acquisition. For example, Jupiter culminating, Mars in the sixth place: the acquisition is from Jupiter, the quality from Mars, that is, through military <characters>; the causing agent is Jupiter, the quality, Mars, whose influence is shown by means of such kind of persons.

¹³ The idea of reckoning a system of houses from Fortuna has been extensively dealt with in my book "Astrología Hermética", chap. 8. Kier, 2006.

¹⁴ Corrupt text in the original MSS.

¹⁵ "Sunaptô", lit. "jointly touches".

¹⁶ "Sun-odéuô", lit. "travel together".

¹⁷ corrupt text

The Malefics on the Apoklimas¹⁸ are more powerful if one stands close to a pivot, for the cause of the evil [influence] will be through them, mainly if they are on the sixth place; the unprofitable of the declining stars are on the whole very inefficacious.

Many times Spirit (Daimon) becomes Fortune: for when the Light of the Sect is found in bounds of [a star] out of Sect; or, according to the masculine and feminine - that is, when the Sun is in a feminine sign by day, or when the Moon in a masculine sign by night; or when the Light of the Sect is not Eastern in the Hemisphere of the Sect; or when both Lights happen to be in the hemisphere under the Earth, and the other stars are found in an uncongenial condition because of the Light in overseeing position, that is, in the antecedent signs, then Fortune is taken in the direction of the following signs.

The disposition in triangles are friendlier, even if they are malefics, they damage less. The squares have the greatest strength, the hexagons a lesser one. The diameters of the benefics create rivalry, those of the malefics turn evil things more powerful. When they are also upon pivots, the joint attendance¹⁹ of the benefics rejoicing in their own places are the best, those of the malefics soften the evil influence.

²⁰These diametres are more powerful: Moon in Taurus - Mars in Scorpio, Sun in Leo - Saturn in Aquarius, Jupiter in Sagittarius <-Mercury in Gemini.....(21)> Saturn in the Balance. This is so because the gods are in their own domiciles and their own thrones, for then they become dominant. But, [on the contrary], the worst figure is, in general, by exchange, when a star is in opposition to its own bounds, and has the overseeing and diametrical position of a star in an

¹⁸ Cadent place.

¹⁹ "Sun-parousía", or the "presence together" of the planets. In other words, a conjunction.

²⁰ This, and the following paragraphs, begin with "hoti", therefore we could conclude that the writer is quoting from another source. One could add "He says that...".

²¹ Corrupt text.

opposite condition. Many times, the convexity of the Earth impedes and injures the diametres, for instance the Pisces and Virgo, except that Jupiter and Saturn are not injured by the convexity of the Earth, nor the Moon in Taurus, nor Mars in Scorpio. All the other Stars, being in diametres, are invisible to each other, due to the convexity of the Earth.

When the Lord of the bounds in which the Moon chances to be, happens to be in its own sign, or degree, bearing witness to the Moon, it is made Oikodespotês²². The degrees from which the Moon is carried, make a Separation²³; and the degrees towards which the Moon is moving, those the Moon is said to conjoin²⁴. But if the Lord approaches the degrees of the bounds and the Moon is present with Him in the same bounds, and the Moon conjoins Him, then the conjunction²⁵ has authority. In the same way, if she separates, then the separation has authority. If this is not the case, but it is about to conjoin any star, be it bodily or by testimony, in the degrees the Moon is passing through, it is necessary to observe towards which bounds the Moon is moving. Those bounds are of the star to which the Moon casts rays. If this is not so, say ... (26) that she has [strength]. If the bounds towards which the Moon is coming do not turn out to be the same bounds as those of the star to which the rays are cast²⁷, the conjunction will not be dominant. Observe the same also as regards separations.

The Moon, being full, rejoices when she is joined to the sect of the Sun; if she is waning, to its own sect.

²² Lit. "House Master". In other words, "ruler".

²³ "Apórroia".

²⁴ "Sun-aptô", lit. "jointly touch".

²⁵ "Sun-afê", from "sunaptô", "jointly touching".

²⁶ Corrupt text.

²⁷ That is, of the aspected planet.

The Moon, when she moves from lesser light towards its half²⁸ makes those of moderate means; from its half towards lesser light, those who are humbled. [When it moves] from its half towards the increasing of its light, it makes those who are fortunate, and from the fulness of its light towards its half, those of moderate means. These increase and loosen according to the waxing and waning of her light, for, when she is waning, it is as if her strength were taken away. But..... (29) also from the other configurations, arises the cause of happiness or banishment; when she is not testified to by Jupiter or Venus, and she is void of course, she makes those who are average³⁰, and fond of solitude; and if it is also waning, those who are banished. But if they³¹ are cadent, or under the beams of the Sun, then [they make] those who are worst.

The Moon separating from Mercury gives indications on character and disposition of mind; from Venus, it <makes desires of pleasures> and the like; from Jupiter, [it gives indications] <on> changes in heart³² and mind; from Saturn, on the chilling of the bodies, degeneration of the nerves and disturbances with the fluids³³. If the Moon separates from the Sun and Mars, <it causes> burnings and whatever comes from fire.

He takes the phasis of the stars following the divine Ptolemy, and not Dorotheus.

The stars that are in square or diametre relationship with the Sun are powerful, even if they are in unprofitable places.

Whatever gifts Saturn gives, no other star can take away.

²⁸ That is, when the Moon moves from the conjunction, thus increasing in light.

²⁹ Corrupt text.

³⁰ "Metrios". Also, "temperate".

³¹ Sic. The Greek text has 3rd. person plural here.

³² "Thumikos". Lit. "irascible". Following "thumos", one could say, "what pertains to the heart or soul".

³³ Or, "bowels".

The Full Moon in square or diametre relationship towards Mars, and the waning Moon towards Saturn, mainly upon pivots, causes disgrace and banishment.

When a star chances to be within the first three degrees of a sign, it has its strength in the preceding sign, in the same manner if – on the contrary – a star happens to be within the last three degrees of a sign, it has the strength of its effects in the following sign, mainly when it is the Sun or the Moon. If a star turns out to be on the division of two signs, its effects become stronger and more immoderate.

The Hour Marker, those [stars] in the East, and the morning risers, signify the prime of life. The Midheaven, the morning risers and those on the first side of the hexagon show the youth, and it is also part of the prime of life because of the pivot. The Setting, the evening risers, those on ... ⁽³⁴⁾ side of the hexagon, and the stars on the epanaphoras³⁵ show the middle [age], and it is also part of the prime of life because of the pivot. Those [stars] under the Earth, the evening risers, those on the second side of the hexagon, and those on the epanaphoras indicate the old age, though it is also part of the youth and middle age because of the pivot.

The [stars] under the beams of the Sun are themselves weak: the Sun, taking hold of their strength, distribute their effects in appropriate times, the good ones to Venus and Jupiter, the bad ones to Mars and Saturn, particularly when they are in profitable signs. If they are synodic, in some way they gain strength due to their having their share of the light of the Sun, and they return their effects in later times, if they are in profitable signs. Mercury particularly rejoices being synodic and gets effectual. The acronycal [stars] are more powerful, especially by night, due to their being above the Earth.

³⁴ Corrupt text.

³⁵ Succeedent places.

The stars that are oriental to the Sun, but occidental to the Hour Marker, are [called] “Ἀμφόριστοι” (Anphóristoi).

The stars rejoice in benefic places belonging to their own sect, just as when they are occupying congenial positions, for then even the stars that cause destruction³⁶ [can] do good.

The diurnal stars rejoice in masculine signs, and when they are oriental to the Sun, those of the nocturnal sect, in feminine [signs] and when they are occidental to the Moon.

The benefics in malefic places, and contrary to the sect, do bad.

The stars rejoice in masculine births when they are in masculine signs; and in feminine, when in feminine [signs].

The stars opposing their own places do bad.

In the Division of the Times, when we make the circumambulations³⁷ of the stars, it is necessary to know that the contacts³⁸ of the stars, Hour Marker, Midheaven, and the Lots, with one another, have the effects of being on the MC³⁹ according to their blending, especially if both run the same wind.⁴⁰

Before anything, it is necessary to look for the ruler of the year⁴¹, its combinations, [the stars] casting an aspect⁴² to it, its position – both according to its fixed position⁴³ and by transit⁴⁴ - and how it is placed in the nativity.

³⁶ That is, the malefics.

³⁷ "Perípatos".

³⁸ "Kóllêsis", or close conjunction.

³⁹ Cumont considers "of being on the Midheaven" doubtful.

⁴⁰ That is, if both have the same latitude.

⁴¹ Eniautokrátôr.

⁴² "Epitheôréô". Possibly, a "right" aspect.

⁴³ In the Radix, or its natal position.

It is also necessary to accurately place the Hour Marker of the year in the Antigenesis⁴⁵, and [the stars] seeing it⁴⁶, and its ruler, both by birth and by transit.

The planets in their own thrones rejoice, even if they are under the beams, for the benefics increase the good things, and the malefics change into benefics.

The stars rejoice [this way]: Saturn, Jupiter and Mars when they are oriental and configured, the Moon and Venus when they are following, and are occidental. Besides, Saturn, Jupiter and Mars rejoice when they are configured in the oriental quarter of the Zodiac; the Moon and Venus when crosswise. The diurnal [stars] rejoice above the earth by day, the nocturnal, below the earth. And contrariwise, the diurnal stars rejoice below the earth by night, the nocturnal, above the earth. Mercury, on account of its being common, changes in the usual manner, according to the sect.

The Hour Marker shows the early age, and the 12th [place] from it, the things before the birth. The second, the extreme parts⁴⁷ of the first age; the MC shows the middle years of the whole [span of] life, and of this, the 9th [indicates] the beginning of the middle; the 10th, the middle of the middle; the 11th, the last part of the middle years. The Setting shows the last period of life, but the 6th, the beginning [of this last period], the 7th, the middle [of the last]; the 8th, the last years of the last period, for which reason it is called "deadly"⁴⁸. The IC shows death itself, and of this, the 3rd, the things before death; the 4th, death itself; the 5th, the things after death.

⁴⁴ Parodos. Not necessarily "transit" in the modern sense, but any system of distribution of the times.

⁴⁵ Solar Return.

⁴⁶ That is, in aspect to it.

⁴⁷ That is, the latter.

⁴⁸ "Thanatikós".

For Dominance of the Rulership, the astrologers do not admit [any star] under the beams, one in aversion, one that is retrograde, or depressed, in opposition, and a star having a bad phase.

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