

“Porphyry”, *Excerpts from Antiochus’s Introduction*

edited and translated by Levente László – HOROI Project (<http://horoiproject.com>)

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Translator’s preface

In a group of about three dozen manuscripts, one can discover a treatise titled *An Introduction to Ptolemy’s Apotelesmatics* (Εἰσαγωγή εἰς τὴν Ἀποτελεσματικὴν τοῦ Πτολεμαίου), the author of which is given as the philosopher Porphyry of Tyre (born around 234, died between 305 and 310). This work is, in fact, a miscellany of writings of different origins, of which only the incomplete core text, comprising chapters 4–16, 20–40, and 44–45, can be tentatively attributed to Porphyry. This core text, which I will refer to as *Excerpts* henceforth and which perhaps constituted a part of Porphyry’s now lost *Introduction to Astronomical Matters* (Εἰσαγωγή ἀστρονομουμένων) in three books, is a set of excerpts from another lost work, *Introductory Matters* (Εἰσαγωγικά), written by Antiochus of Athens in the second century. The importance of *Excerpts* lies in the fact that it preserves the definitions of basic astrological terms.

As a matter of fact, it has already been translated three times: *Introduction to Ptolemy’s Apotelesmatics* as a whole was translated by James H. Holden (*Porphyry the Philosopher: Introduction to the Tetrabiblos*, Tempe 2009), and there are translations of *Excerpts* by Robert Schmidt (*Definitions and Foundations*, Cumberland 2009) and, partially, by Demetra George (embedded in Chris Brennan, *Hellenistic Astrology*, Denver 2017 and Demetra George, *Ancient Astrology in Theory and Practice*, Auckland 2019). The reason why I am providing a new translation is that all the previous ones are exclusively based on the edition of the Greek text of *Introduction* by Emilie Boer and Stefan Weinstock in CCAG 5.4, 185–228, which, besides its other flaws, does not utilize the entirety of the relevant manuscript sources. In the rest of this introduction, I will give a brief outline of the most important textual issues related to *Excerpts*.

Introduction to Ptolemy’s Apotelesmatics gained its present form between the eleventh and thirteenth centuries. The hyparchetype is now lost, but there are two branches of manuscripts where the recension is present. One branch, μ, consists of three manuscripts: mss Florence, BML, Plut. 28. 20 (**D**) and Venice, BNM, gr. Z. 314 (coll. 733; **M**), which are accompanied by the single representative of a separate branch, ms Munich, BSB, Cod. graec. 419 (**S**). These were the principal manuscripts used in Boer and Weinstock’s edition. They did not collate, however, the primary manuscripts of another known branch, ο, which are mss Rome, Biblioteca Angelica, gr. 74 (**A**); Oxford, Bodleian, Rawlinson G. 124 (Misc. 164; **R**); and Vatican City, BAV, Vat. gr. 1048 (**V**).

In these manuscripts of branch ο, some chapters excerpted from another text can be discovered. This anonymous and untitled text, which begins with the words *Of the Celestial Disposition* (Τῆς οὐρανίας διαθέσεως; I will refer to it as *OCD* henceforth), once consisted of 135 chapters, but even its most complete manuscript, ms Vienna, ÖNB, phil. gr. 37 (**W**) is deficient. Apart from the fact that *OCD* includes a variant of *Excerpts* as its chapters 58–59 and 67–101, it also embeds an elementary introduction to astrology (henceforth: *Basics*) as chapters 1–32. This *Basics* is often based on *Excerpts*.

Even if *Excerpts* was not authored by Porphyry in the third century, it must have existed before the fourth century, since Hephaestio of Thebes (born in 380) relies on a few of its chapters. These were translated by Robert Schmidt twice, in the two volumes of his Hephaestio translation and in *Definitions and Foundations*.

Much later, around 1380, the astronomer Isaac Argyrus compiled two astrological compendia, the autographs of both have survived. The one copied into ms Florence, BML, Plut. 28. 13 (**I**), titled (*Selections*) *from Apotelesmatics of Hephaestio of Thebes and (the Writings of) Other Men of Old* (Ἐκ τῶν Ἡφαιστίωνος τοῦ Θηβαίου ἀποτελεσματικῶν καὶ

ἐτέρων παλαιῶν), is, as the title suggests, largely based on Hephaestio's work. However, Argyrus extensively revised it, which alterations are conspicuous in the case of the chapters drawn from *Excerpts*: he often rewrites his source or supplements it from a recension of *Excerpts* directly.

Argyrus applied similar editorial conventions in his other compendium, which is found in ms Paris, BNF, gr. 2507 (**J**). It is, somewhat confusingly, titled (*Selections*) from *Hephaestio's Apotelesmatics* (Ἐκ τῶν τοῦ Ἡφαιστίωνος ἀποτελεσματικῶν), which is justified by the fact that in Argyrus's exemplar, *OCD* was faultily attributed to Hephaestio. It is this text on which Argyrus's second compendium is based, yet he supplemented his collection directly from a manuscript of *Introduction to Ptolemy's Apotelesmatics* too.

Notwithstanding the existence of these recensions and variants, there are many more individual manuscripts that contain chapters from *Excerpts*. The complicated relationships of the recensions, variants, and individual manuscripts have not been studied adequately, and therefore a reliable edition that would give a comprehensive account of the textual tradition is lacking. The text I provide below is intended to be a sort of substitute for this wished edition.

In my new translation, I primarily follow the recension found in *Introduction*, but to establish a more reliable text, I collated **A V** with Boer and Weinstock's preferred **D M S**. I also consider the variant text found in *OCD*, for which I rely on **W** and two more manuscripts: mss Paris, BNF, gr. 2509 (**F**) and Leeds, UL, Brotherton Coll. MS 31/3 (**Q**). I also collated ms Oxford, Bodleian, Barocci 94 (**O**), occasionally used by Boer and Weinstock under the siglum B, which constitutes a different branch in the tradition. When necessary, I label this recension as "Porphyry's version", signaling the fact that Porphyry's authorship is dubious. I also took the liberty to renumber the chapters from (1) to (37).

Nevertheless, since I intend to give the readers a comprehensive view on the tradition of this important treatise, I include the notable various readings and versions as footnotes or, when the differences require, as parallel texts. For Hephaestio, who rewrote "Porphyry's" version, I use four manuscripts: Venice, BNM, gr. Z. 334 (coll. 553; **C**); Paris, BNF, gr. 2841 (**G**) and its apograph, Paris, BNF, gr. 2415 (**g**); and Paris, BNF, gr. 2417 (**P**). I mainly relied on David Pingree's edition of Hephaestio, but for the crucial passages, I consulted with the manuscripts themselves.

For *Basics* within *OCD*, which is often an extensive revision of "Porphyry's" version, I use **A F Q V W** and ms Paris, BNF, gr. 2506 (**B**). In translating Argyrus's revisions, I rely on **I** (his revision of Hephaestio's version) and **J** (his revision of *OCD*, including *Basics*).

(1.) On diurnal and nocturnal stars

"Porphyry's" version¹

(1) When they mention 'diurnal stars', they refer to Zeus and Kronos by saying that these stars belong to the party of Helios since they do not often set and do not make many figures, and they rejoice when they are operational during the day and in the domiciles of the diurnal stars. (2) And when they mention 'nocturnal stars', they speak about Ares and Aphrodite since they classified them as belonging to the lunar party for the reason they are of many figures, and they often arrive in setting and become obscured. (3) But they call the star of Hermes 'common', since in whatever state he happens to be, he assimilates to that (state) – when he is a morning star, he assimilates to Helios but when an evening star, to Selene.

The version in *Basics*²

(1) They call Helios, Kronos, and Zeus 'diurnal' stars while Selene, Ares, and Aphrodite 'nocturnal' and Hermes 'common'; for he turns to the side of those with whom he is configurated.

¹ This is chapter 4 of *Introduction* and chapter 71 of *OCD*.

² Chapter 23 of *OCD*, titled "On diurnal stars".

(2.) On the domiciles of the stars, to which certain people refer as ‘belts’³

(1) They call the twelve twelve-parts—also called ‘signs’—of the zodiac the ‘domiciles’ and the ‘belts’ of the stars. (2) Of these, the northernmost ones, which are nearer to us, are given to the lights: the Crab to Selene and the Lion to Helios. Then the Twins and the Virgin are given to Hermes, who is the closest to the lights, and after Hermes, the Bull and the Balance are given to Aphrodite, the Ram and the Scorpion to Ares, the Archer and the Fishes to Zeus, and the Goat-Horned One and the Water-Pourer to Kronos, who is the farthest from us.

(3.) On exaltations⁴

(1) Of the stars, the ‘exaltations’ of the diurnal ones are allocated to the trigons of their domiciles, which trigons are in sympathy with the nature of the stars. (2) That is to say, since a domicile of Helios is the Lion, his exaltation will be the Ram, which is his four-footed trigon; Helios has the exaltation around the 19th degree. Since a domicile of Kronos is the Water-Pourer, his exaltation will be the Balance around the 21st⁵ degree; and since a domicile of Zeus is the Fishes, his exaltation will be the Crab around the 15th degree.

(3) In the case of the nocturnal stars, who belong to the party of Selene, the exaltations will be the hexagons of their domiciles due to the weakness of this ray. (4) Therefore, let the exaltation of Selene be the hexagon of the Crab, the Bull, around the third degree; the exaltation of Ares the hexagon of the Scorpion, the Goat-Horned One, around the 28th degree; and the exaltation of Aphrodite the hexagon of the Bull, the Fishes, around the 27th⁶ degree.

The star of Hermes, because he is common, and his ray is more obscure due to his frequent setting, has the same domicile and exaltation, the Virgin, around the 15th degree.

The signs opposing the exaltations are the ‘depressions’ of the stars, in which they express their powers in a fainter way.

(4.) On joint domicile-masters⁷

(1) When (a sign) is one’s domicile and the other’s exaltation, (these stars) are called ‘joint domicile-masters’ with each other. (2) But certain people call the lords of the domiciles and lords of the trigons ‘joint domicile-masters’: for example,⁸ Helios and Ares are the joint domicile-masters of the Ram; Selene and Aphrodite of the Bull; Hermes and Kronos of the Twins; Zeus and Selene of the Crab;⁹ Kronos and Aphrodite of the Balance; only Ares of the Scorpion; Zeus and Helios of the Archer; Ares and Kronos of the Goat-Horned One; Kronos and Hermes of the Water-Pourer; Aphrodite and Zeus of the Fishes; and similarly for the rest.¹⁰

³ Chapter 5 of *Introduction* and chapter 69 of *OCD*.

⁴ Chapter 6 of *Introduction* and chapter 70 of *OCD*. As for the content, cf. Serapio’s *Synoptic Introduction on the Domicile-Master and the Exaltations*.

⁵ Following *OCD*; this is the value given by Dorotheus (line 82 Kroll, cited in Hephaestio 1.8 [fr. 7 Stegemann]); cf. Arabic paraphrase 1.2, Valens (3.4.3), Firmicus (2.3.5), and elsewhere. *Introduction* writes ‘20th’.

⁶ Following the majority option with *OCD* for ‘26th’ of *Introduction*.

⁷ Chapter 7 of *Introduction* and chapter 72 of *OCD*.

⁸ From this point on, *OCD* differs. It writes: “the Ram is the exaltation of Helios and the domicile of Ares; the Bull is the exaltation of Selene and the domicile of Aphrodite; the Twins and the Virgin are the domiciles of Hermes and [his] exaltation is the Virgin; and similarly in the other cases. See the chapter above on which of the signs are allotted to each of the stars.” This is a reference to chapter 4 in *OCD*, a part of *Basics*, which is simply a list of the domiciles and the exaltations. Argyrus’s variant is slightly different but offers no more information.

⁹ The Lion and the Virgin is missing, but a reader of **D** recorded his ideas on the margin as “only Helios to the Lion; only Hermes to the Virgin”; he also added the word ‘only’ in the place of Kronos in the Twins, who was omitted by the scribe. These ideas are certainly wrong.

¹⁰ The logic for assigning the joint domicile-masters is that first comes the star whose exaltation the sign is, and then the domicile-master. If the sign is not an exaltation of anyone, either the diurnal or the nocturnal lord of the trigon takes the second place, but the stars having their depression or ‘detriment’ in the sign are excluded. In this manner, Helios and Zeus must be the joint domicile-masters of the Lion, and Hermes and Selene of the Virgin.

(3) They call Helios and Selene 'luminaries', 'lights', and 'kings', Helios of the day and Selene of the night. They also call the lights of the governing party 'lords in joint domicile-mastership' (in the signs) in which it is not possible to take the exaltation of a star.

(5.) On bearing testimony

"Porphyry's" version¹¹

(1) They call the mutual configurations of the stars 'bearing testimony'. (2) These¹² figures are the 'trigon', the figure within five (signs), when there are three intermediate signs between the two (affected) signs; the 'tetragon', the figure within four (signs), when there are two intermediate signs between them; the 'diameter', the figure within seven (signs), when there are five intermediate signs; and the 'hexagon', the figure within three (signs), when there is one intermediate sign between them.

(3) The configuration by trigon is sympathetic and beneficial, and when a malefic is involved, he is less harmful. The tetragonal configuration is unpleasant and inharmonious, and capable of causing distress when a malefic is involved. The diametrical configuration is adversative, but it is even more pernicious when a malefic is involved. And the hexagonal configuration is weaker.

(4) One must also see if the figures are perfect according to the degree and not only according to the sign: the trigon in 120 degrees, the tetragon in 90 degrees, the hexagon in 60 degrees, and the diameter in 180 degrees; (5) for the stars are often configured by sign but not by degree.

The version in *Basics*

(7a.) On configurations and testimony {and similarly on the bounds}

(1) They call the mutual configurations of the stars 'bearing testimony', (2) and the stars are configured by many ways, as follows: by trigon, by tetragon, by hexagon, and by diameter.

8. On the trigonal configuration

(1) There is a configuration by trigon when the stars are configured in the way that they are remote from each other within five signs as taken between the signs in which they are, and so there are three signs in a row between them. (2) For example, the star in the Ram is configured by trigon with the star in the Lion, and there are the Bull, the Twins, and the Cancer between them. Similarly configured is the star in the Lion with the star in the Archer, and there are the Virgin, the Balance, and the Scorpion between them. And the star in the Archer is (trigonally configured) with the star in the Ram; and so forth for the rest (of the signs).

9. On the tetragonal configuration

(1) There is a configuration by tetragon when (the stars) are within four signs, and so there are two intermediate signs. (2) For example, the star in the Ram is in tetragon with the star in the Crab, and there are the Bull and the Twins between them. And the star in the Crab is in tetragon with the star in the Balance, the one in the Balance with the one in the Goat-Horned One, and the one in the Goat-Horned One with the one in the Ram; and so forth for the rest (of the signs).

¹¹ Chapter 8 of *Introduction* and chapter 73 of *OCD*.

¹² *OCD* substitutes this and the rest of the chapter with "these figures are the 'trigon', 'tetragon', 'hexagon', 'diameter', and the other figures." The abbreviation can be attributed to the fact that chapters 7a–9c have already expounded the doctrine fully, but it is unknown what other figures the redactor could have been thinking about.

(9a. On the hexagonal configuration)

(1) There is a configuration by hexagon within three signs when there is one intermediate sign between them. (2) For example, the star in the Ram is in hexagon with the star in the Twins, the one in the Twins with the one in the Lion, and so on simply in this sequence.

(9b. On the diametrical configuration)

(1) There is a configuration by diameter when the stars, being remote within seven signs, are diametrical with each other as the rays emitted by them cut the zodiac (into two) like a pivot, and there are five signs between them on the right, and five signs on the left. (2) For example, the star in the Ram is diametrical with the star in the Balance, the one in the Bull with the one in the Virgin, and the one in the Twins with the one in the Archer; and so on simply in this sequence.

(9c. On the various configurations)

(1) The configuration by trigon is sympathetic and beneficial; and when a malefic is involved, it indicates less harm, but when a benefic is, the good is extended.¹³ The tetragonal configuration is more unpleasant in the case of a malefic but softer in the case of a benefic. The hexagonal configuration is weaker. And the diametrical configuration is adversative.

(2) One must also see if the figures are perfect according to the degree¹⁴ and not only according to the sign since the stars configured by degree are more powerful than those configured by sign (only). (3) The trigonal configuration by degree consists of 120 degrees, the tetragonal one of 90 degrees, the hexagonal one of 60 degrees, and the diametrical one of 180 degrees.

(6.) On right-hand and left-hand figures¹⁵

(1) They call the trigon, tetragon, and hexagon from which the star has moved away¹⁶ 'right-hand' and those to which he is moving¹⁷ 'left-hand'. (2) For example, when Helios is in the Lion, the trigon between the Ram and the Lion is right-hand and the one to the Archer is left-hand; the tetragon between the Bull and the Lion is right-hand and the one to the Scorpion is left-hand; and the hexagon between the Twins and the Lion is right-hand and the one to the Balance is left-hand.¹⁸ For each star emits seven rays: three rays upward, three rays downward, and one ray toward the diameter; of these, right-hand rays are the ones emitted upward and left-hand ones those emitted downward.

¹³ In Argyrus's version: "and when the benefics are the stars configured in trigon, they yield the most beneficial effect, but when the malefics, they cause less harm; and they cause even less harm when one star is a benefic and the other is a malefic."

¹⁴ Argyrus alters the end as follows: "or until the interval of plus or minus six degrees, because the greater the interval is, the weaker than those configured according to the degree they are. There is trigonal configuration by degree at 120 degrees, but at least at 114 degrees and at most at 126 degrees; tetragonal configuration by degree at 90 degrees, but at least at 84 degrees and at most at 96 degrees; hexagonal configuration by degree at 60 degrees, but at least at 54 degrees and at most 66 degrees; and diametrical configuration by degree at 180 degrees, but at least at 174 degrees and at most at 186 degrees." This 6-degree "orb" is a reflection of Arabic doctrines.

¹⁵ Chapter 9 of *Introduction* but omitted in the corresponding section of *OCD*. It is, however, preserved as the first part of chapter 10 of *Basics*. In Argyrus's revision, the directions are swapped but the text is virtually the same.

¹⁶ *Basics* inserts: "that is, from the leading (signs) to the following (signs)."

¹⁷ *Basics* inserts "that is, to the following (signs)" but it is wrong; it should say "from the following (signs) to the leading (signs)."

¹⁸ *Basics* ends here to continue with 'overcoming' and 'domination'; see chapter (15) below.

(7.) On transposition¹⁹

(1) They call it ‘transposition’ when the stars are about to swap their positions in the figure of the isosceles line²⁰ by degree; for example, (when) Helios is at the 19th degree of the Ram and Kronos is at the 20th degree of the Balance.

(8.) On application and adherence

“Porphyry’s” version²¹

(1) They call it ‘application’ and ‘adherence’²² when (the stars) are applying by degree in whatever figure but²³ also when they are about to apply within three²⁴ degrees. (2) Another definition can also be given as follows: there is ‘adherence’ when a star moves toward another star, and the swifter one is not farther from that moving more slowly than by three degrees. (3) Certain people say that in the case of Selene, the application must be watched within thirteen degrees – which is her course within a day and night – (to see) to whom she applies.

Hephaestio’s version²⁵

(1) There is ‘application’ and ‘adherence’ when the stars are already together but also when they are about to apply within three degrees; but Selene is said to be about to apply even if she is within thirteen degrees.

The version in *Basics*²⁶

(1) The meeting and copresence of two stars that takes place in one twelfth-part by degree is called ‘application’ and ‘adherence’²⁷. And there is application – which is also called adherence – when they are applying by degree, either bodily or in whatever figure, the leading star to the following one. (2) Therefore, if it happens that the leading star is swifter than the following one, the leading star seizes the following one and applies to him.

Argyrus’s revision of Hephaestio’s version²⁸

(1) There is ‘application’ – which is also called ‘adherence’ – when two or even more stars [are] in one sign, [and] the leading one is applying to the following one bodily or in whatever figure, or he is about to apply within no more²⁹ than three degrees, while it is only Selene that begins the make the application within thirteen degrees.

Argyrus’s revision of the version in *Basics*

(1) The meeting of two stars that takes place in one and the same sign by degree, either bodily or by figure, is called ‘application’ and ‘adherence’. (2) It happens bodily when a star leads another star and arrives at him – as he (the leading star) is swifter in motion than the other one – in the interval of six leading degrees and six following degrees. (3) And it happens by whatever figure when the swifter star arrives at the configuration of the slower one in the interval of six leading degrees – which is more accurate in the figure-description – and six following degrees.

¹⁹ Chapter 10 of *Introduction* and chapter 74 of *OCD*. Argyrus here follows Rhetorius’s different interpretation.

²⁰ It is not clear whether in this case, only an exact diametrical configuration is meant, or the other exact configurations are also included. In any case, in the definition of the second type of spear-bearing in chapter (23) below, every exact configuration is considered.

²¹ Chapter 11 of *Introduction* and chapter 75 of *OCD*.

²² See also the additions of *OCD* to chapter (22) below.

²³ The second definition is omitted in *OCD*.

²⁴ Reading ἐντός γ’ μοιρῶν with Boer–Weinstock for the meaningless ἐντός ἀπὸ μοιρῶν of the manuscripts.

²⁵ Hephaestio 1.14.1.

²⁶ Chapter 16 of *OCD*.

²⁷ Reading κόλλησις for the ἀπόρροια, ‘separation’, of the manuscripts.

²⁸ This and the following chapters corresponding to chapters (10–12) below were edited from an apograph of I, ms Florence, BML, Plut. 28. 14, by Alessandro Olivieri in *CCAG* 1, 92–93.

²⁹ Reading μὴ πλέον for τὸ πλέον, ‘the more’.

(9.) On separation³⁰

(1) There is ‘separation’ when³¹ a star is moving away from another star (or his ray), but ‘application’ (when a star) is moving toward another star or his ray. For example, let Selene be in the Scorpion at the 20th degree, Kronos in the same at the 10th degree, and Zeus similarly in the Scorpion at the 25th degree: it is evident that (Selene) will have her separation from Kronos and her application to Zeus.

(2) Also, let Selene be in the Scorpion at the 20th degree, Kronos in the Water-Pourer at the 10th degree, and Zeus in the Lion at the 25th degree: Selene will, therefore, have her separation from the 10th degree of the Scorpion while Kronos casts a ray on her from a tetragon and she applies to the 25th degree of the Scorpion while Zeus casts a ray on her from the same figure³².

(10.) On separation – differently

“Porphyry’s” version³³

(1) They also render ‘separation’ in this manner: (there is ‘separation’) when a star separates from another star – the swifter one from the slower one – either from an adherence that has been formed recently or from an application formed in a figure when the stars begin to have more intermediate degrees than those needed for the figure.

Hephaestio’s version³⁴

(2) The star separates from the other star either bodily or after three degrees.

The version in *Basics*³⁵

(1) There is ‘separation’ when after the application, the swifter star separates, by going toward the following (signs), from the one moving more slowly by three or five or even seven degrees.

Argyrus’s revision of Hephaestio’s version

(2) There is ‘separation’ when the star that already applied by body or even by figure has moved away from the other one by three degrees, again toward the following (signs), whereas only Selene makes the separation after thirteen degrees in this case as well.

Argyrus’s revision of the version in *Basics*

(1) There is ‘separation’ when a swifter star that has arrived at the slower one and made an application to him is in more than six but fewer than twelve so-called following degrees from him after passing. (2) It is evident that the star may have applied either bodily or by figure.

(3) Certain people render the application and the separation of Selene as if they are from the thirteenth degree – which is her course within a day and night – from the meeting by exact degree, (made) either bodily or by figure, and either in the leading degrees or in the following ones; and after these thirteen degrees, as far as twelve degrees, (she makes) her separation.

³⁰ Chapter 12 of *Introduction* and chapters 76–77 of *OCD*.

³¹ Reading ὅταν with *OCD* for the ὅθεν, ‘from where’, of *Introduction*.

³² Restoring the text as ἐκ τοῦ προκειμένου σχήματος; of the manuscripts of *Introduction*, **ADMV** have ἐκ τοῦ προκειμένου ζῳδίου, ‘from the same sign’, while **S** writes ἐκ τοῦ προειρημένου ζῳδίου, ‘from the mentioned sign’. *OCD* has simply ἐκ τοῦ προκειμένου, ‘from the same’, which must be substituted somehow.

³³ Chapter 13 of *Introduction* and chapter 78 of *OCD*.

³⁴ Hephaestio 1.14.2.

³⁵ Chapter 17 of *OCD*.

(11.) On containment

“Porphyry’s” version³⁶

(1) They speak about ‘containment’³⁷ when a star is in a figure like this: let Selene be in the Virgin and Ares in the Ram. The Lion and the Balance contain the Virgin, and since one ray of Ares, a trigonal one, is directed to the Lion, and another, a diametrical one, to the Balance, in this way, Selene is contained by the rays of a malefic.³⁸ (2) Accordingly, when the malefics contain either Selene or the Hour-Marker, and neither of the benefics have an effective influence on those being contained, the native is said to be short-lived.

Hephaestio’s version³⁹

(1) There is said to be ‘containment’ (when), for example, the Lion and the Balance contain the Virgin. (2) When, therefore, Ares happens to be in the Ram and send his rays, into the Balance by diameter and into the Lion by trigon, (and) if Selene or the Hour-Marker happens to be in the Virgin while neither of the benefics is watching, the figure is bad and makes (the natives) short-lived.

Argyrus’s revision of Hephaestio’s version⁴⁰

(1) There is said to be ‘enclosure’ when a star is in a sign, and the two signs on its sides are in the trigonal and diametrical figures of a malefic. For example, let Selene be in the Virgin and Ares in the Ram, so there Ares is in figures with the two signs on the sides of the Virgin, the Lion and the Balance, in trigon with one and in diameter with the other one. (2) When, therefore, in a birth, Selene or the Hour-Marker is enclosed by a malefic, the figure is bad and makes the natives short-lived.

(12.) On enclosure – the second (definition)⁴¹

“Porphyry’s” version⁴²

(1) On the other hand, they⁴³ render ‘enclosure’ in this way: it is called ‘enclosure’ when two stars enclose one star in the middle while no other star inserts his ray in the intermediate interval; or also when different stars cast their rays in a figure on the 7 degrees⁴⁴ by which a star has passed and⁴⁵ on the 7 degrees in which he is arriving, or when the same single star does so in different figures – as it has been said.⁴⁶ (2) And this kind of enclosure is harmful when it occurs by the malefics but beneficent when by the benefics.

Hephaestio’s version⁴⁷

(3) ‘Enclosure’ is said so when two stars have Selene or the Hour-Marker in between while no other star inserts a ray in the intermediate interval. And this enclosure is harmful when it is made by the malefics.

³⁶ Chapter 14 of *Introduction* and chapter 67 of *OCD*, in which latter the title is “On enclosure.” For an explanation, see the next chapter.

³⁷ In Argyrus’s revision: “There is said to be ‘enclosure’.”

³⁸ After modifying the interpunction and resolving the symbols differently than Boer and Weinstock, I read ἀκτὶς δὲ τοῦ Ἄρεως ἢ μὲν φέρεται ἐπὶ Λέοντος τρίγωνος, ἢ δὲ ἐπὶ Ζυγοῦ διάμετρος· περιεσχέθη οὖν ἡ Σελήνη ὑπὸ κακοποιοῦ ἀκτίνων. (*Introduction* and Argyrus write ὑπὸ κακοποιοῶν ἀκτίνων, “by malefic rays”, but *OCD* has ὑπὸ κακοποιοῦ ἀκτίνος, “by a malefic ray.”)

³⁹ Hephaestio 1.15.1–2.

⁴⁰ The title is “On enclosure, defined three ways”, of which this represents the first definition.

⁴¹ Reading περιῖ ἐμπερισχέσεως δευτέρας with *OCD*, which is found ἐμπερίσχεσις δευτέρα in **ADMV** of *Introduction*, for περιῖ ἐμπερισχέσεως, “on enclosure”, of **S**.

⁴² Chapter 15 of *Introduction* and chapter 68 of *OCD*.

⁴³ Argyrus writes “others”.

⁴⁴ Argyrus reduces the interval to 6 degrees plus minus.

⁴⁵ Reading καὶ with the manuscripts for Boer and Weinstock’s ἢ, ‘or’.

⁴⁶ A reference to the previous chapter. It appears that containment was considered to be one type of enclosure already by “Porphyry”. This fact also explains why containment (περίσχεσις) is often simply called ‘enclosure’ (ἐμπερίσχεσις).

⁴⁷ Hephaestio 1.15.3, the continuation of a chapter on casting a ray; see chapter (18) below.

Argyrus's revision of Hephaestio's version⁴⁸

(3) Others render enclosure by saying thus: there is 'enclosure' when the two malefic stars surround one star in the middle while no other star inserts his ray in between; this enclosure is very harmful.

(4) In a different way, once again: there is 'enclosure' when another star casts his ray into the interval within seven portions before or after application in whatever figure, as it is said. And this kind of enclosure is harmful when it occurs by the malefics, but beneficent when by the benefics.

(13.) On intervention

"Porphyry's" version⁴⁹

(1) There is 'intervention' when a star casts his ray into the intermediate degrees; for example, when Selene is in the Lion⁵⁰ at the 10th degree, Ares in the Lion at the 25th degree, and so there are 15 degrees from the 10th degree of the Lion to the 25th⁵¹. (2) Therefore, if the (star) of Zeus should happen to be in the Ram at the 12th or any of the higher degrees, provided (he is) between the 10th and 25th, his ray intervenes at the intermediate degrees. (3) Likewise, if Selene is at the 10th degree of the Lion and Zeus at the 25th while Ares is in the Ram at the 12th degree or any of the higher degrees – as we said in the case of Zeus – Ares intervenes between Selene and Zeus.

Argyrus's revision of "Porphyry's" version

(1) There is 'intervention' when while two stars are in one and the same sign but not at the same degree, another star casts his ray into the interval between their degrees. (2) For example, let Selene be in the Lion at the 10th degree and Ares in the same (sign) at the 25th degree, Zeus being in the Scorpion at the 18th degree casts his ray into the interval between (their degrees) in tetragon; and likewise in the other cases.

(14.) On domination

"Porphyry's" version⁵²

(1) The (star) being in the tenth⁵³ sign is said to 'dominate' and 'overcome' the (star) being in the fourth⁵⁴ (sign); for example, the star that happens to be in the Balance dominates the (star) being in the Goat-Horned One, and the star being the Goat-Horned One (also dominates) the (star) being in the Ram.

Hephaestio's version⁵⁵

(3) An 'overcoming' (star) is the same as a 'dominating' (star), since the one being in the Ram overcomes and dominates the one in the Crab.

Argyrus's revision of Hephaestio's version⁵⁶

(1) A star is said to 'dominate' and 'overcome' another star when between the two signs in which these stars are, there are 8⁵⁷ signs; for example, the one being in the Ram dominates the one being in the Goat-Horned One and (the one) being in the Crab; and likewise in the other cases.

⁴⁸ These definitions represent the second and third types; see above, chapter (11).

⁴⁹ Chapter 16 of *Introduction* and chapter 79 of *OCD*.

⁵⁰ *OCD* writes: "in the Virgin." This and the other different reading are obviously wrong.

⁵¹ *OCD* writes: "from the 25th degree of the Lion to the 10th degree of the Virgin."

⁵² Chapter 20 of *Introduction* and chapter 80 of *OCD*.

⁵³ Reading with *OCD* and **S** for the "twelfth" of **ADMV**.

⁵⁴ Reading with *Introduction* and **O** for the "first" of *OCD*.

⁵⁵ Hephaestio 1.13.3.

⁵⁶ This chapter is titled "On dominating and overcoming (stars)".

⁵⁷ This should be 4 if the tetragon or 7 if the diameter is meant.

(15.) On overcoming

“Porphyrus’s” version⁵⁸

(1) Every star that is situated in the right-hand trigon, tetragon, or hexagon ‘overcomes’ the one on the left since he is moving toward the other one. (2) For example, a star being in the Goat-Horned One overcomes the one being in the Bull in a trigonal, the one being in the Ram in a tetragonal, and the one being in the Fishes in a hexagonal figure while he is overcome by the one being in the Balance, the one being in the Virgin, and the one being in the Scorpion.

(3) They say overcoming is more powerful if (the stars) are either trigonal or tetragonal. (4) For the star overcoming in this way is stronger, and if he is rising or even pivotal, (5) then if he is a benefic,⁵⁹ he indicates an outstanding birth, but if a malefic, (he indicates) an insignificant one.

{(6) In general, every star that is on the right overcomes the one on the left, whom he approaches.}⁶⁰

Argyrus’s revision of Hephaestio⁶¹

(1) Every star that happens to be in the right-hand or leading trigon, tetragon, or hexagon ‘overcomes’ the one on left or following (one) since he is moving toward the other one. (2) For example, the star being in the Goat-Horned One overcomes the one in the Bull by trigon, the one in the Ram by tetragon, and the one in the Fishes by hexagon while being in (any of) the following (signs), he is overcome by the star being in (any of) the leading (signs).

(3) They say overcoming is more powerful if (the stars) are either trigonal or tetragonal; for the star overcoming in this way is stronger, no matter he is a benefic and pivotal or a malefic. (4) For if he is a benefic, he indicates an outstanding birth, but if a malefic, (he indicates) an insignificant one.

(5) In general, every star that is on the right overcomes the one on the left, whom he approaches.

The version in *Basics*⁶²

(3) Every star that is situated in the right-hand trigon, tetragon, or hexagon ‘overcomes’ and ‘dominates’ the one on the left since he is moving toward the other one. (4) For example, a star being in the Goat-Horned One overcomes the one being in the Bull by trigon, the one being in the Ram by tetragon, the one being in the Fishes by hexagon, and the one being in the Crab by diameter while he is overcome by the one being in the Virgin in a trigonal figure, the one being in the Balance by tetragon, and the one being in the Scorpion by hexagon.

(16.) On similarity⁶³

(1) It is called ‘similarity’ when stars are either in the same bounds while forming an adherence or in the bounds of the same star while observing each other in whatever figure.

⁵⁸ Chapter 21 of *Introduction* and chapter 81 of *OCD*.

⁵⁹ Reconstructing the text as ἰσχυρότερός ἐστιν· ἐὰν δὲ ἀνατολικός ᾦ ἢ καὶ ἐπίκεντρος, ἀγαθοποιὸς μὲν ὦν, relying on chapter 10 of the summary of Antiochus’s *Introductory Matters*. *Introduction* writes ἰσχυρότερός ἐστιν, ἂν τε ἀγαθοποιὸς ᾦ, ἂν τε κακοποιός, ἢ καὶ ἐπίκεντρος· ἀγαθοποιὸς μὲν γὰρ ὦν, “is stronger, no matter he is a benefic or a malefic, or even pivotal; for if he is a benefic” while *OCD* gives ἰσχυρότατός ἐστιν, ἂν τε ἀγαθοποιὸς ᾦ καὶ ἐπίκεντρος· ἀγαθοποιὸς μὲν γὰρ ὦν, “is the strongest, no matter he is a benefic and pivotal; for if he is a benefic”. See also Argyrus’s revision of Hephaestio below, which is influenced by the version in *OCD*.

⁶⁰ Although this sentence is present in every variant, it is an almost verbatim repetition of the first sentence, so I secluded it.

⁶¹ Argyrus added this chapter to the previous one not from Hephaestio but entirely from *OCD*.

⁶² This is the continuation of chapter (6) as the second part of chapter 10 in *OCD*. Argyrus’s revision is slightly modified and abbreviated but is not significantly different. Unexpectedly, however, Argyrus now uses the left-right distinctions in the right way.

⁶³ Chapter 22 of *Introduction* and chapter 82 of *OCD*. It is also added to Argyrus’s revision of Hephaestio.

(17.) On running in the void⁶⁴

(1) It is called 'running in the void' when Selene is applying to no one either by sign or by degree, either by figure or adherence, and she is not about to make an application or conjunction within the next 30 degrees. (2) Such births are unpredictable and unable to develop.

(18.) On casting a ray

"Porphyry's" version⁶⁵

(1) The following star 'casts a ray' on the leading star by figure; for example, the star being in the Ram cast a tetragonal ray on the star being in the Goat-Horned One and a trigonal ray on the one being in the Archer. The leading star observes and overcomes the following one when approaching him – as it was said before⁶⁶ – but does not cast a ray.

(2) For of all the beams, vision is directed forward, but the ray is backward. But, for this matter, it must be examined whether (the star) only casts a ray by sign or (he) even applies by degree.

(3) Regarding this subject, two schools have arisen. Namely, (there are) THOSE who assert that in a tetragon, the star being in the sign pertaining to approaching casts a ray on the one being in the sign pertaining to succeeding – for example, the one being in the Crab casts a ray on the one being in the Ram while the one being in the Ram beholds the one being in the Crab – but they also say he destroys when he is a malefic; it is, therefore, the one casting the ray that destroys, not the one observing. (4) Such a star both casts a ray and observes in diameter but never casts a ray in trigon. (5) For, by being closer, he pushes the ray more in a tetragon than in a trigon, and so in the case of a trigon, his affection becomes better-tempered⁶⁷. (6) This is what THEY say.

(7) THRASYLLUS, however, calls casting a ray 'destruction', and he says the stars participating in tetragonal or diametrical figures 'destroy' in the interval of the hour-marking degree, while the witnessing by trigon is not considered in the destruction. (8) He says it does not matter from where (the stars) bring their ray, whether from the right or the left, in reflecting it on the Hour-Marker or on the star having rulership over Selene – which is where the releasing begins – since, he says, if Selene has her domicile-master together with her or in diameter, we will do the releasing from this domicile-master. (9) For example, if Selene is in the Archer with Zeus, or Zeus is in the Twins while Selene is in the Archer, we will release from Zeus.

Hephaestio's version⁶⁸

(1) Every star that is following in the left-hand (signs) 'casts a ray' on the leading (star) being in the right-hand (signs), for example, the one being in the Ram on the one being in the Goat-Horned One in a right-hand tetragon; likewise, he also casts a ray on the one being in the Archer in a right-hand trigon. (2) The leading star observes and overcomes the following one when approaching him but does not cast a ray; for of all the beams, vision is directed forward, but the ray is backward.

The version in *Basics*⁶⁹

(1) A star is said to 'cast a ray' when he, being following, casts a ray on the leading star by figure; for example, the one being in the Ram casts a ray on the one being in the Archer by trigon, the one being in the Goat-Horned One by tetragon, and the one being in the Water-Pourer by hexagon. (2) The leading star observes and overcomes the following one when approaching him – as it was said before⁷⁰ – but does not cast a ray.

⁶⁴ Chapter 23 of *Introduction* and chapter 83 of *OCD*.

⁶⁵ Chapter 24 of *Introduction* and chapter 84 of *OCD*.

⁶⁶ See chapter (15) above.

⁶⁷ Reading εὐκρατοτέραν with *OCD* for the εὐπρακτοτέραν, 'more prosperous', of **S; A D M V** omit a few words, including this.

⁶⁸ Hephaestio 1.13.1–2. For the continuation, see chapter (14) above.

⁶⁹ Chapter 11 of *OCD*.

⁷⁰ See chapter (15) above.

(3) They say casting a ray by tetragon is also destructive when the star casting a ray is a malefic, and it is the one casting a ray that destroys, not the one observing or overcoming; however, by diameter, he both casts a ray and observes, and that is the reason why if he is a malefic, the star being in diameter destroys.

Argyrus's revision of Hephaestio's version

(1) Every star that is following 'casts a ray' on the leading one by whatever figure; for example, the one being in the Ram on the one being in the Goat-Horned One by tetragon and the one being in the Archer trigonally. (2) The leading star observes and overcomes the following one when approaching him but does not cast a ray; for of all the beams, vision is directed forward, but the ray is backward. (3) But, for this matter, it must be examined whether (the star) only casts a ray by sign or even by degree.

(4) However, it must be known that two schools have arisen regarding this subject. SOME suppose that in a tetragonal configuration, the leading star casts a ray on the following one and the following one beholds the leading one; for example, the one being in the Crab casts a ray on the one being in the Ram by sign or by degree while the one being in the Ram beholds the one being in the Crab. It is clear that it is the beholding that, as they assert, destroys in the births if it is a malefic because it is the one casting the ray that destroys, not the one observing,⁷¹ but he never casts a ray in trigon. (5) For, by being closer, he pushes the ray more in a tetragon than in a trigon, and it is as though it suspends his power in a trigon. (6) This what SOME say.

(7) THRASYLLUS, however, calls casting a ray by tetragon also 'destruction' and, likewise, (casting a ray) by diameter 'interval'⁷² while the degree of trigons is not considered in the destruction. (8) He says it does not matter from where (the stars) bring their ray, whether casting a ray comes from the right or the left.

(9) OTHERS say that the star being in the left-hand (signs) casts a ray on the one being in the right-hand (signs), and consequently, the one on the right beholds the one on the left, calling the leading (signs) 'right-hand' and the following (signs) 'left-hand'.

(19.) On chariots⁷³

(1) The stars are said to be situated on their own 'chariots' when they are situated in their own domicile⁷⁴ or exaltation⁷⁵ and in their own bounds. (2) In this manner, the star will be very powerful even if he is setting under the beams of Helios⁷⁶ since he is stronger than the other stars. (3) And if he is capable of rising or pivotal and observes Selene, he will make the birth self-determining and authoritative.⁷⁷

(20.) On sharing⁷⁸

(1) It is 'sharing' when the (star) taking a part in the sign is co-present or observes the sign suitably. It is the co-mastering star that takes a part in the sign, and he co-masters when it is a domicile of the one and an exaltation of the other.

⁷¹ By this point, Argyrus must have become entirely confused by the inherited teachings.

⁷² See also the scholia added to chapter (19) in the "Porphyry" manuscripts below.

⁷³ Chapter 25 of *Introduction* and chapter 85 of *OCD*.

⁷⁴ *Introduction* adds "or trigon".

⁷⁵ Argyrus and **O** write "in their own domicile or exaltation and (or **O**) trigon."

⁷⁶ As other have already pointed out, the 'chariot' in fact means a covered chariot.

⁷⁷ *Introduction* adds the following: "1. from the following and left-hand (star); 2. from the leading and right-hand (star); 3. the one from the left-hand (signs); 4. [the one from the right-hand (signs)]. This is also the opinion of PTOLEMY, who says 'when they bring a tetragonal or diametrical ray from anywhere.' But PTOLEMY also mentions the trigons of the stars, except that he wants us to observe this in accordance with the affinities." The quotation is from Ptolemy, *Apotelesmatics* 3.11.12, and this scholium pertains to the views of Thrasyllus expressed above in chapter (18).

⁷⁸ This and the following two chapters are chapters 26–28 of *Introduction* and chapters 86–88 of *OCD*.

(21.) On neutralization

(1) It is called ‘neutralization’ when the diurnal stars occupy the domiciles or the exaltations of the nocturnal stars or when the nocturnal stars do so with those of the diurnal stars; or when although the stars lying on the signs are productive of good, the masters of the signs, being unproductive, are in corruption.

(22.) On corruption

(1) It is called ‘corruption’ when a star is the target of rays cast by the malefics, or he is enclosed by them, or he is in the application or adherence of a malefic, or he is in diameter with a malefic, or he is overcome or domicile-mastered by a badly-situated malefic while he is in decline in the unproductive (places);⁷⁹ for if he is in the productive places, he is ameliorated by the place, and the corruption of the corrupted star is removed.⁸⁰

(23.) On spear-bearing

“Porphyry’s” version⁸¹

(1) There are three types of ‘spear-bearing.’ It is the first type when by figure, a star situated in his domicile or exaltation contemplates another star that is pivotal and situated in his own domicile or exaltation, in the way that the one casts his ray on the degree preceding the other. For example, from the Water-Pourer, Kronos is in diameter with Helios being in the Lion; or from the Archer, Zeus is in trigon with Helios (being in the Lion); or Ares being in the Goat-Horned One is in diameter with Zeus being in the Crab; or from the Ram, Ares is in trigon with Zeus being in the Archer; or from the Twins, Hermes is in diameter with Zeus (being in the Archer); or from the Scorpion, Ares is in trigon with Selene situated in the Crab; or from the Fishes, Zeus or Aphrodite (is in trigon with Selene situated in the Crab); or from the Fishes, Aphrodite or Zeus is in hexagon with Selene situated in the Bull; or from the Bull, Aphrodite is in hexagon (with Selene) situated in the Crab; or from the Fishes, Zeus or Aphrodite is in trigon with Selene (situated in the Crab)⁸². (2) Therefore, the birth is great if the domicile-masters of the (same) party are guarded in the spear-bearing⁸³, but it is also not bad if (the stars of) the opposite (parties), except if they are entirely malefics, and so they will harm in certain cases while benefit in others; (3) for no star in his domicile or exaltation lacks benefits⁸⁴ when he is productive.

(4) Another type of spear-bearing is the one said to be by casting a ray; that is, if a star of the party casts a ray on a light pivotal in the Hour-Marker or the Midheaven, even though the light is situated in the domicile of another star, and he casts the ray according to an isosceles line on the degree preceding Helios but in the case of Selene, on the degree at which she is arriving. (5) And every trigonal spear-bearing is more beneficial than the tetragonal, diametrical, and hexagonal ones, which latter are the weakest⁸⁵.

(6) It is the third type of spear-bearing if in a diurnal birth, diurnal stars, but in a nocturnal birth, nocturnal stars guard as spear-bearers a star lying on the Hour-Marker or the Midheaven, (the spear-bearers) being either leading or following. (7) In this figure, Helios is guarded in spear-bearing by the preceding stars while Selene by the stars succeeding within 7 degrees. (8) In fact, the spear-bearers that are 15 degrees away from Helios – so they are capable

⁷⁹ *Introduction* and **O** end here.

⁸⁰ *OCD* and *Argyros* add the following: “(2) In his verses, DOROTHEUS calls the (configuration) by body ‘adherence’ and the (configuration) by whatever figure ‘application’, but PTOLEMY calls both ‘application’ without distinction. (3) He calls ‘affinity’ the affinity by bounds, then the one by domiciles, at the third place, the one by exaltations, and finally, the trigonal one; this is the reason why in spear-bearing, the compiler does not want to consider trigonal rulership.” The remark on Ptolemy’s word usage is not entirely right since he does use the word ‘adherence’ in *Apotelesmatics* 4.5.2 in the sense of bodily configuration. The other remark is based on *Apotelesmatics* 1.18.1, but the order of the ‘dignities’ is given as “domiciles, trigons, exaltations, and bounds” there and in *Apotelesmatics* 2.8.2, while in *Apotelesmatics* 3.3.3, the order of the domiciles and the trigons is swapped.

⁸¹ Chapter 29 of *Introduction* and chapter 89 of *OCD*.

⁸² This last one is a repetition.

⁸³ Reading *δορυφορηθῶσιν* with **ADMV** for *δορυφορῶσιν*, ‘do the spear-bearing’, of *OCD* and **S**.

⁸⁴ Reading *ἀνευεργέτητος* with **ADMVW** for *ἀνεέργητος*, ‘ineffective’, of **QS**.

⁸⁵ Reading *ἀσθενέσταται* (-οι **DW**) with **ADMVW** for *ἀσθενεστέροι* (-οι **Q**), ‘weaker’, of **OQS**.

of rising and have power – in the preceding (degrees) do not harm Helios. (9) In the same manner, Helios himself can also guard as a spear-bearer a pivotal party fellow, and Selene likewise.

(10) However, spear-bearing is contrary to the party when diurnal stars guard as spear-bears nocturnal ones or nocturnal stars diurnal ones; still, if benefics guard as spear-bearers, the birth will not be insignificant.

Hephaestio's version⁸⁶

(1) There are three types of 'spear-bearing.' (2) Firstly, when a star situated in his domicile or exaltation contemplates another star that is pivotal⁸⁷ and situated in his own domicile or exaltation, in the way that the one casts his ray on the degree preceding the other. For example, Kronos being in the Water-Pourer sees Helios being in the Lion in diameter, or Zeus being in the Archer sees him in trigon; or Ares being in the Goat-Horned One sees Zeus being in the Crab in diameter.

(3) The second type is the one said to be by casting a ray; that is, if a star of the party casts a ray on a light pivotal in the Hour-Marker or the Midheaven, even though the light is situated in the domicile⁸⁸ of another star, and he casts the ray according to an isosceles line on the degree preceding Helios but in the case of Selene, on the degree at which she is arriving. And every trigonal spear-bearing is more beneficial than the tetragonal and diametrical ones while the hexagonal ones are weaker.⁸⁹

(4) It is the third type if in a diurnal birth, diurnal stars, but in a nocturnal birth, nocturnal stars guard as spear-bearers a star lying on the Hour-Marker or the Midheaven, (the spear-bearers) being either leading or following. In this figure, Helios is guarded in spear-bearing by the preceding stars while Selene by the stars succeeding within 7 degrees. (5) In fact, the spear-bearers of the opposite sect that are 15 degrees away from Helios and so capable of rising do not harm Helios. In the same manner, Helios himself can also guard as a spear-bearer a pivotal party fellow, and Selene likewise.

(6) However, spear-bearing is contrary to the party when diurnal stars guard as spear-bears nocturnal ones or nocturnal stars diurnal ones; but if benefics guard as spear-bearers, it does not make insignificant natives.

(24.) On the Domicile-Master, the Lord, and the Predominator⁹⁰

(1) It must also be defined precisely in what respect the Domicile-Master, the Lord, and the Predominator differ from each other, (2) since the ANCIENTS,⁹¹ by using the names indiscriminately, did not differentiate their functions. (3) For each has his own authorization, just as a shipowner and a captain do.⁹² Therefore, we will teach in what respect they differ.

(4) SOME assign the predomination by day to Helios and the predomination by night to Selene, but the accurate treatment of the matter will be as follows: in a diurnal birth, if Helios is ascending in the east,⁹³ he will earn the predomination; but when Helios is descending toward the west, but Selene is in the east, she will earn the

⁸⁶ Hephaestio 1.17 as it is found in **G**; it is somewhat abbreviated in **C**. I record the notable differences of Argyrus's revision in the footnotes.

⁸⁷ This is omitted by Argyrus.

⁸⁸ Argyrus adds: "and exaltation."

⁸⁹ In Argyrus's version: "And every trigonal and hexagonal spear-bearing are more beneficial than the tetragonal and diametrical ones, although the hexagonal ones are weaker."

⁹⁰ Chapter 30 of *Introduction* and chapter 90 of *OCD*.

⁹¹ Reading ἀρχαῖοι with *OCD* and **S** for παλαιοὶ (παλαι **M**), 'men of old', of **ADMV**.

⁹² The two words used here are ναύκληρος and κυβερνήτης. The *nauklēros* was the owner or charterer of a ship, who could sail the boat himself, but more often, he hired a professional captain, a *kubernētēs*.

⁹³ By including words like 'part' or 'quadrant', Argyrus makes it clear that he understands 'east' and 'west' as hemispheres and quadrants in this entire description.

predomination, even if she is ascending after the Hour-Marker as she is moving upward toward the east. And if both are descending toward the west, the Hour-Marker will earn the predomination.

(5) In a nocturnal birth, if Selene is ascending in the east, she will have the predomination. But if she is descending toward the west, and Helios, although still being under the earth but, is ascending toward the Hour-Marker, he will predominate. (6) But if both are under the earth, being pivotal or succeeding, Selene will have the predomination because of the party; but if she is in decline while he is pivotal, he will do so. – (7) For, all in all, the one more pivotal of the lights, more being in the east, and of the governing party is to be selected as a predominator. – (8) But if both are in decline, the Hour-Marker will take over the predomination.

When you have established the Predominator, the Domicile-Master and the Joint Domicile-Master will be taken from him. (9) For the lord of the sign in which the Predominator is will be the Domicile-Master, and the (lord) of his bounds will be the Joint Domicile-Master. (10) It must be examined how they are situated, in what state they are, and whether they witness the Hour-Marker or Selene, for the entire judgment will be based on them. (11) However, SOME simply establish the lord of the hour-marking bounds as the Domicile-Master of the birth and the (lord) of the (hour-marking) sign as the Joint Domicile-Master.

(12) SOME assign the role of the Lord of the Birth to the master of the Midheaven on condition he is productive by being pivotal; but if not, to the star being present at the Midheaven, just as it presides over the activities at the citadel of the birth; but if not, to the star succeeding the Midheaven. On the other hand, OTHERS (assign the role of the Lord of the Birth), in the first place, to the lord of the Hour-Marker or to the star occupying his domicile and bounds, then to the (lord) of Selene, then to the (lord) of the Midheaven, then to the (lord) of the (Lot of) Fortune, then to the star who makes a rising, setting, or stationing appearance 7 days before or after birth – for this one has a cosmic indication, and so it is agreed that he has the authority to become a lord of the natives – but if there are two (stars), the one ascending is considered more powerful. (13) To these, they add the master of the prenatal lunar conjunction, I mean, the lord of the bounds in which the conjunction of Selene with Helios took place, as long as Selene is moving away from a conjunction; because if she is waning, (they add) the master of the bounds of the whole moon. (14) Of all these (candidates)⁹⁴, they declare the star that is most suitably situated in the birth to be the Lord: that is, the star incumbent in the first place by being most capable of rising, being more in a familiar place, and having the highest power in the natal figure in comparison with the stars jointly witnessing to it.

(15) Regarding the questions how the Lord so found must be examined and how much significance he has, we will tell about in what follows;⁹⁵ (16) for the investigation concerning him is manifold and more difficult than nearly everything else. (17) However, sometimes when the Lord so found himself is the Domicile-Master of the predominating light, the same star is found to be the Lord and the Domicile-Master, and so he will have great importance.

(25.) Scholia from DEMOPHILUS⁹⁶

(1) When you have established the Predominator,⁹⁷ examine the tetragonal, diametrical, and hexagonal⁹⁸ destructive rays of the malefics up to the ninetieth degree, and from the rising times, the length of life will be clear.

(2) However, a benefic that casts his ray on what follows the destructive degree within 5 degrees or even more can neutralize the corruption on condition it is the same bound.

⁹⁴ OCD and Argyrus add “six (candidates).”

⁹⁵ This subject was expounded in chapter 3 of book II of Antiochus’s *Introduction*, which, apart from a short summary, is lost.

⁹⁶ Chapter 30a of *Introduction* and chapter 91 of OCD. It was edited as footnotes to chapter 30 of *Introduction* by Boer and Weinstock. What is unclear is whether Demophilus commented Antiochus’s original or “Porphyry’s” excerpts.

⁹⁷ See (24.8) above.

⁹⁸ OCD reads “trigonal”.

(3) It is noteworthy that not only the rising but also the setting and stationing appearance must be taken.⁹⁹ However, DOROTHEUS also instructs us¹⁰⁰ to consider the setting appearances of the wandering stars.

(26.) On obeying signs¹⁰¹

(1) Certain signs ‘obey’ other signs: the Balance obeys the Ram, because the Ram increases (the length of) the day while the Balance decreases it; the Fishes obey the Bull because the Bull has more rising (times) while the Fishes have fewer; and likewise, the Water-Pourer obeys the Twins, the Goat-Horned One obeys the Crab, the Archer obeys the Lion, and the Scorpion obeys the Virgin.

(27.) On signs having equal power

(1) The signs that have the same rising (times) are said ‘to have equal power’ with each other even if the one comes immediately after the other, such as the Ram and the Fishes, and the Virgin and the Balance, and even if they have the same rising (times) in (the interval of) 3, 4, or 5 (signs), such as the Bull and the Water-Pourer, the Twins and the Goat-Horned One, the Crab and the Archer, and the Lion and the Scorpion. Some say these only hear but not see each other because of the earth shadowing.

(28.) On seeing signs and the length of the day

“Porphyry’s” version¹⁰²

(1) ‘Seeing’ signs are the ones who take up the same hours of the length of days and nights. (2) For if¹⁰³ the longest day – when Helios is in the Crab – is 15 hours long, the shortest – Helios being in the Goat-Horned One – is 9 hours long, the day is equally long (Helios being) in the Balance and the Ram. (Helios) being in the Twins and the Lion, the day will be 14 hours long; in the Bull and the Virgin, 13 hours long; in the Ram and the Balance, 12 hours long; in the Scorpion and the Fishes, 11 hours long; and in the Water-Pourer and the Archer, 10 hours long. (2) These are the signs seeing each other.

Argyrus’s revision of “Porphyry’s” version

(1) ‘Seeing’ signs are the ones who take up the same hours of the length of days and nights. (2) These would be the ones that have the same distance from the solstitial points, which are the following: the Twins and the Crab, the Bull and the Lion, the Ram and the Virgin, the Fishes and the Balance, the Water-Pourer and the Scorpion, and the Goat-Horned One and the Archer.

(2) But some say that the Lion sees the Twins, the Virgin sees the Bull, and so on; however, they are imprecise by saying so. (3) For in this scheme, the beginnings of the paired signs are equally distant from the solstitial points, but not by each degree. (4) For, say, the 15th degree of the Twins and the 15th degree of the Lion are not equally distant from the solstitial point, that is, the beginning of the Crab, because the former is 15 degrees away, but the latter is 45 degrees away; likewise in the rest of the cases. (5) However, in the scheme above, all the degrees of the one sign watch all the degrees of the other sign being in the same relative distance from the solstitial point but lying in the opposite direction; that is, the 30th degree (of the one sign corresponds) with the 1st degree (of the other sign), the 29th degree (of the one sign) with the 2nd degree (of the other sign), and so on.

(29.) On unconnected signs

“Porphyry’s” version¹⁰⁴

(1) ‘Unconnected’ signs are the ones that observe each other neither this way nor otherwise by figure.

⁹⁹ See (24.12) above.

¹⁰⁰ Presumably, in the later part of his book III, which seems to be entirely lost now.

¹⁰¹ This and the following chapter are chapters 31–32 of *Introduction* and chapters 92–93 of *OCD*.

¹⁰² Chapter 33 of *Introduction* and chapter 94 of *OCD*.

¹⁰³ Omitting ἐν τῷ ε' κλίματι, “in zone 5”, in **S** as a marginal gloss.

¹⁰⁴ Chapter 34 of *Introduction* and chapter 95 of *OCD*.

The version in *Basics*¹⁰⁵

(1) The signs not configured with each other are called ‘unconnected’ and ‘averted’.

(30.) On declines¹⁰⁶

(1) The four signs moving ahead of the pivots are called ‘declines’, and the four ones following the pivots, in the same manner, are called ‘succedents’. (2) In the case of births, they call the region¹⁰⁷ from the hour-marking degree to the Midheaven ‘eastern’, the one from the degree culminating in the Midheaven to the setting degree ‘southern’, the one from the setting degree to the degree under the earth ‘western’, and the one from the degree under the earth to the hour-marking degree ‘northern’.

(31.) On productive signs

“Porphyry’s” version¹⁰⁸

(1) In every birth, seven signs are productive according to [TIMAEUS]: the four pivots, the two signs in trigon with the Hour-Markers, and besides them, the succedent of the Midheaven; the rest are unproductive. (2) But if more degrees precede (than succeed of the degrees) of the hour-marking sign, and so the latest degrees mark the hour, the succeeding sign will be jointly productive with the Hour-Marker.

The version in *Basics*¹⁰⁹

(1) There are seven productive places of the entire disposition: that is to say, the four pivots, such as the Hour-Marker, the Midheaven, the Setting, and the Underground; the two trigons of the Hour-Marker; and the succedent of the Midheaven. The rest are unproductive.

(32.) On the procreative sign of Helios

“Porphyry’s” version¹¹⁰

(1) In the case of ten-month births, they call the left-hand tetragon of Helios, toward which he is moving, his ‘procreative (sign)’; for the procreation occurred when he was there. In the case of seven-month births, (they call) the diameter (of Helios his procreative sign).

Hephaestio’s version¹¹¹

(1) They say that the procreation of humans occurs, in the case of ten-month births, in the left-hand tetragon of Helios, since the procreation occurred when Helios was there, but in the case of seven-month births, in his diameter.¹¹²

(33.) On the procreative sign of Selene

“Porphyry’s” version¹¹³

(1) In the case of Selene, different people take (her procreative sign) differently, but ANTIQCHUS says two methods are truthful. See, he says,¹¹⁴ on which lunar day the birth occurs, add 5¹¹⁵ to this number, and subtract it from the

¹⁰⁵ Chapter 12 of *OCD*.

¹⁰⁶ Chapter 35 of *Introduction* and chapter 96 of *OCD*.

¹⁰⁷ In his revision, Argyrus uses the word τεταρτημόριον, ‘quadrant’.

¹⁰⁸ Chapter 36 of *Introduction* and chapter 97 of *OCD*.

¹⁰⁹ Chapter 14 of *OCD*, which is titled “On the productive *places*”.

¹¹⁰ Chapter 37 of *Introduction* and chapter 98 of *OCD*.

¹¹¹ Hephaestio 2.1.1.

¹¹² Hephaestio continues with the longest, mean, and shortest periods of ten-month and seven-months pregnancies, but these numbers do not seem to derive from “Porphyry”.

¹¹³ Chapter 38 of *Introduction* and chapter 99 of *OCD*.

¹¹⁴ Here Argyrus stops and omits the rest of Antiochus’s procedure.

¹¹⁵ D has “10”.

month in which the birth occurred by 29¹¹⁶ (days) apiece or vice versa, and where the number ends, it is the (day) of the conception.¹¹⁷ See by looking up (the day) in the table in which sign Selene was then.

(2) However, PETOSIRIS says that where Selene was at the procreation, it or its diameter marks the hour for the birth, and where Selene was at the birth, he says, it marks the hour for the procreation.

(3) SOME take the Hour-Marker of the procreation also in this manner: see which degree of whatever sign marked the hour for the birth, and multiply the number of degrees that have already risen by the number of the (seasonal) hours, and subtract from the sum 30 for each sign, starting the sign marking the hour for the birth, and where the (remaining) number falls, it marked the hour for the impregnation.

Hephaestio's version¹¹⁸

(2) The OLD EGYPTIANS around PETOSIRIS confidently assert that where Selene is in the birth, it marked the hour for the procreation, and where she was at the procreation, it or its diameter will mark the hour at the birth.

(3) Some take (the Hour-Maker) also in this manner, which is not very consistent for us: they say, multiply the number of degrees that have already risen in the sign marking the hour at the birth by the number of the (seasonal) hours and count down 30 from the result for each sign, starting with the Hour-Marker, and where the (remaining) number falls, it marked the hour for the impregnation.

(4) In the case of Selene, different people speak differently. (5) ANTIOCHUS OF ATHENS says this method is somewhat truthful: see, he says, on which lunar day a person was born, first add [5]¹¹⁹ to this number, and subtract it continuously from the month in which the birth occurred by 29 (days) apiece or vice versa. (6) And where the number ends, see the day where Selene was then; for the sign in which she is moving must be understood to be the same sign as the one having the transit of Selene at conception.

(7) This procedure is not consistent in every case, but we expounded it for the sake of exercise and in order to find the same consistency from many (procedures) regarding this matter.

(34.) On the twelfth-part¹²⁰

(1) The twelfth-part of Selene is taken in two ways. (2) In the first way, examine how many degrees of the sign Selene occupies, assign two (degrees) and a half, starting with this sign, to the next ones each, and where the number ends, it will be the twelfth-part. (3) For example, Selene occupies the 13th degree of the Ram; give the Ram two (degrees) and a half, the Bull two (degrees) and a half, the Twins two (degrees) and a half, the Crab two (degrees) and a half, the Lion two (degrees) and a half, and so the twelfth-part will be in the Virgin, in the domicile of Hermes. (4) The

¹¹⁶ Reading with *OCD* and **S**; the other manuscripts of *Introduction* have “19”.

¹¹⁷ In the system of lunar days, “hollow” (κοῖλος) months consist of 29 days, while “full” (πλήρης) months have 30 days. In the contemporary practice, these lunar months were reckoned alternately, making the lunar month 29 ½ days long on the average. In the case of ten-month births, where the pregnancy is nine months long, the gestation period should therefore be assumed 265 ½ days long – indeed an early term according to modern standards. The 5 days of the procedure must do something with the fact that by counting nine months by 29 days apiece, there will be a remainder of 4 ½ days, or 5 days if they are rounded up. However, the procedure is corrupt, and this error was already present in “Porphyry’s” version.

¹¹⁸ Hephaestio 2.1.2–7.

¹¹⁹ Of the two surviving primary manuscripts, **G** writes πρόσθες (“add”) πρ, which πρ (with a tilde above) seems to be an abbreviation of πρῶτον, “first”. In **P**, however, most of the letters have faded, but it looks as though there is a gap between πρόσθες and πρ. Franz Cumont, following the solution of **g**, emended the text as πρόσθες ρπ, “add 180”, which emendation would be adopted by David Pingree in his critical edition. However, I believe the text should read πρόσθες [ε] πρῶτον, “first add [5]”.

¹²⁰ Chapter 39 of *Introduction* and chapter 100 of *OCD*. The first method is rewritten in *Basics* as chapter 15 of *OCD*, and Argurus adapts this as well as the second method, inserting Paulus’s method in between, but these variants do not provide additional information.

twelfth-part of Helios is taken in the same fashion and also the twelfth-part of the Hour-Marker. (5) For when you have examined how many degrees mark the hour, assign the already risen degrees by two (degrees) and a half.

(6) However, SOME take the twelfth-part of Selene differently. (7) Examine by how many degrees she is distant from Helios, subtract as many thirties of this as it has, and (assign) the remainder by two (degrees) and a half to each sign, starting from the sign which Selene occupies. But if it does not have thirties to subtract, assign the number of the degrees itself by two (degrees) and a half. (8) And those who study the matter carefully must determine the Hour-Marker according to the table.

(35.) On masculine and feminine signs¹²¹

(1) The masculine signs correspond to the party of Helios, Zeus, and Kronos; these masculine signs are the ones starting with the Ram and alternating. (2) The feminine signs (correspond to the party) of Selene, Ares, and Aphrodite; they are the ones starting with the Bull and alternating.

(3) But specifically, there are special signs of the feminine ones: (these are) the Goat-Horned One, which belongs to Kronos, and the Fishes, which belong to Zeus; also, of the masculine ones: the Ram belongs to Ares, and the Balance belongs to Aphrodite. The Twins and the Virgin are special signs of Hermes, for he occupies the neutral position even in this matter.

(36.) Concerning which part of the body is assigned to the individual signs¹²²

(1) Moreover, each of the signs is assigned to parts of the body, which must be kept in mind when they speak about injuries: the Ram (is assigned) the head; the Bull the tendon and the neck; the Twins the shoulders and the arms; the Crab the breast and the ribs; the Lion the diaphragm, the orifice of the stomach, and the stomach itself; the Virgin the abdomen and the flanks; the Balance the thighs¹²³ and the buttocks; the Scorpion the genitals, the hidden parts, and the reproductive organs; the Archer the knees, but according to SOME, also the pointed part and the pit of the elbows; the Goat-Horned One the loins and the haunches; and Water-Pourer the shanks and the ankles; and the Fishes the feet.

(37.) Concerning what parts each of the stars rules

(1) They say that in the same manner, the stars are also assigned. Of the interior things, Kronos is assigned to the phlegmatic fluid, swallowing, and excretion; Zeus the liver, its health, and the sinews under the stomach; Ares blood, the kidneys, and the spermatic ducts; Aphrodite the lungs and bile; Hermes hearing, the windpipe, and the tongue; Helios the heart, spiritual – that is, sensitive – motion, and regarding sight, the right eye of a man and the left one of a female; and Selene the whole body in general, but in particular, the spleen, the membranes, marrow, and for the sight, the left eye of men and the right one of women.

(2) Of the exterior things, Kronos governs long-lasting matters; moisture and coldness; old¹²⁴ buildings, hoardings, foundations, and things under the earth; aged, old, infertile, and childless persons; malice¹²⁵, profound wickedness, secretiveness, slander, envy, jealousy, distress, grimness, imprisonment, slovenliness, coarseness, general sullenness, and pains. (3) From these, when he is productive in his own places and on his chariots, and well-

¹²¹ Chapter 40 of *Introduction* and chapter 101 of *OCD*. Its first two sentences are adapted and supplemented with further material in *Basics* as chapter 13 of *OCD*, but the differences are negligible.

¹²² This and the following chapter constitute chapters 44–45 of *Introduction* and chapters 58–59 of *OCD*.

¹²³ Reading μηρούς with *OCD* for νεφρούς, ‘kidneys’, of **M**; **A D V** have a lacuna here, Argyrus omits the word, and **S** does not preserve the chapter.

¹²⁴ Reading παλαιῶν with *OCD* and **O** for πασῶν, ‘all’, of *Introduction*. Argyrus omits the phrase.

¹²⁵ Translating πελειότητος of *OCD*. The word πελειότης is not found in the lexicons but apparently derives from πέλειος, ‘bluish; envious, malicious’. **O** writes τελειότητος, ‘completion’, and *Introduction* reads πλεόντων τελειότητας, ‘completion of those who sail’, which are obvious attempts to restore the meaning of a passage deemed corrupt. Argyrus develops the idea into τελειότητος πλοῦ, ‘completion of a voyage’.

configured, he benefits the birth by bringing increases at the cost of harming others, but when he is badly configured, he causes distress and calamities. He is called the “Shining Star”.

(4) The (star) of Zeus commands magnificence, recognition, dignity, enjoyment and thriving, authority and esteem, the blessing of many children, and the approval of rulers and the masses. He is called the “Radiant Star”.

(5) The (star) of Ares is red-hot and blood-red, and he is much like a branding iron for he commands our hottest blood – as it has been said¹²⁶ – and the desire of procreation and the conjunction with women; activity, dangers, temper, anger, audacity, violence, hazardous actions, and intensive emotions; military campaigns, war, the use of iron, wounds, and everything occurring with swiftness and astonishment. He is called the “Fiery Star”.

(6) Helios governs the life-spirit, the sensitive soul and the spiritual motion in us, and the paternal or ruling person.

(7) Since the (star) of Aphrodite is situated beside Helios, has a magnitude, and is brightly illuminated by him as the ember of his burning fire is situated on the plane above hers,¹²⁷ she appears to be beautiful and bright, for which reason, through the graciousness of her light, she governs beautiful appearance, attractiveness, cleanliness, the brilliance of life, decency, wearing of wreaths, priestly service, wearing of gold, and luxury. And since she is also in the company of the celestial body that is the soul of the universe himself¹²⁸ and receives the beams¹²⁹ of sympathy from him, she governs affection, love, desire, marriage, religious devotion, artistic skills, and worldly and theatrical activities¹³⁰; domestic partners, female persons,¹³¹ sister, and daughter. She is called the “Light-Bringing Star”.

(8) The (star) of Hermes is attached to Helios and therefore appears to bounce and be rarely visible. And since he is arranged to be always near to the radiant crown¹³² of Helios, and rises and sets very often under his beams, and because he is situated beside the leading celestial body, who governs the motion of the soul, he governs intelligence, reason, understanding, and whatever pertains to the use of articulated thinking and speaking,¹³³ education, trade, business, friendship, association, contracts, companionship, service; and also young persons, children and descendants. He is called the “Twinkling Star”.

(9) Since Selene is the nearest to the earth, receives the effluences of all (the star) with her own magnitude, and transmits them to the earth situated below her, she governs our whole body, its health and condition, and the mother and dominant women.

¹²⁶ See above in chapter (36).

¹²⁷ Reading ἐπὶ τὸ ὑπερκείμενον ταύτης πλάτος with *OCD* and **O** for ὑπὲρ τὸ ὑποκείμενον ταύτης πλάτος, “is situated above the plane underlying hers,” of *Introduction*.

¹²⁸ Reading αὐτῷ τῷ ψυχικῷ τοῦ κόσμου στοιχείῳ with *OCD*, **O**, and *Argyros* for αὐτὸν τῷ ψυχικῷ τοῦ κόσμου στοιχείῳ, “it (sc. the star of Aphrodite) is also in the company of the celestial body that is the soul of the universe,” of *Introduction*. This “soul of the universe” is Helios.

¹²⁹ Reading αὐγᾶς with *Introduction*, **F**, and *Argyros* for αὐγῆς of **O**, which would change the meaning to “receives the sympathies from his beam.” **W** has only αὐ and a lacuna.

¹³⁰ Reading ἀρχῶν with *Introduction* and *Argyros* for τεχνῶν, ‘crafts’, of *OCD* and **O**.

¹³¹ *Introduction* adds: “the mother”.

¹³² The word translated here is προσουγή, literally ‘what is beside the light (of Helios)’.

¹³³ In the Greek original, only ὅσα λόγῳ διοικεῖται is read, the verbatim translation of which is “however many (things) are managed with *logos*.” The word *logos* has extremely wide range of meanings but basically it refers to the act of and the things associated with articulated thinking that is capable to express itself through the language.