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EDITORIAL

Quality & Quantity

Welcome to the second issue of *The Tradition*. As this is the season of the Oscars, we would like to thank all of those who have contributed to making this such a successful project! The response to the first issue was huge and we were quite overwhelmed by it, and the quality of the articles in this issue and the last stand as a testament to the work astrologers are prepared to put into a worthwhile project.

If we mention quality, we should mention quantity: you will have noticed the size of Issue 2 – well over one hundred pages of first quality content from a wide range of authors. Some of these authors may not be as well known as others and we feel privileged to be able to present their work to you. It is one of the purposes of this journal to make available a platform for anyone with good quality work to present, not only those with whom we are all more familiar.

The Tradition is actively involved with the Academy of Astrology in an exciting new research event: the Animodar Project. You will find details in the current issue and we ask all of you to contribute to it by submitting data from your chart collections. The more data we have, the better the result will be, and it is already showing itself to be a very promising technique. Alongside this project, we are pleased to be collaborating with Astrid von Charnier in her research with the Trutine of Hermes, she has provided details in this issue. So, two studies for the price of one, except that you don't pay for anything. You give us the data – we do the work – you get the results for your own study or practise.

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EDITORIAL

Under the auspices of our new "Expert Opinion" column, we invited a number of well-known practising astrologers to given their opinions regarding popular house systems. Each very generously gave of their time and experience and we all have the benefit of that generosity.

Finally, we are pleased to announce that the whole cover price of *The Tradition* will be donated to the A.P.A.A. charity in Portugal. Full details can be found by following this link to our web site: *http://www.academyofastrology.org/traditionjournal/charity.html*. This small charity is doing very valuable work and deserves all the support we can give it, and we hope very much that you will feel the same way. So, as you the reader benefits from the hard work of all our contributors and the editorial team, we hope that you will continue to support the A.P.A.A. in their hard work, too – **we can't explain the economic recession to animals**.

We hope that you will enjoy reading Issue 2.

We must apologise to those contributors whose work we have been unable to publish in this issue, unfortunately it has grown beyond our expectations. Although we have almost unllimited space, the download size must be manageable for all subscribers, thus we have had to draw a line.

Editors

Helena Avelar
Luís Ribeiro
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Design and Layout

Luís Ribeiro

Contributors

Chris Brennan
Martien Hermes
Oscar Hofman
Monique Roussy
Peter Stockinger

Work in Progress

The Tradition and The Academy of Astrology are currently promoting two research projects on Astrology. The first, the Animodar Project intends to verify the validity of the Animodar rectification method. The second, is the House System Poll which surveys the use of house systems in current astrological practise, Traditional or otherwise.

The Animodar Project

The aim of this project is to apply the chart rectification method of Animodar to as many charts as possible, using a computer program especially created for this purpose.

The Animodar is a rectification method of an uncertain or unknown birth time and it uses the syzygy (the new or full moon) prior to birth. The method claims that the numerical degree of the Ascendant or MC of the birth chart will be the same (or very close to) the numerical value of the degree in which the planet ruling the syzygy is posited.

Apart from its potential use in rectification, we are also interested to see if the induced birth, or other intervention, affects the results of this technique. We need to know, for example, if the birth occurred at its natural time, or if, by some intervention, the date and/or time was brought forward or delayed.

In order to test these methods we will need a very large number of nativities with known birth times. The results will be published in our Autumn issue.

We will also be taking the opportunity to study the **Trutine of Hermes**.

The Trutine of Hermes, or Trutina Hermetis, is also known as the Pre-Natal Epoch. It is a very ancient concept which proposes a chart for the moment of conception based on the relationship between a normal period of gestation (about nine months before birth or 273 days) and the moment of birth. It depends on the Moon and the lunar rhythm. This is how Ptolemy defines the Trutina Hermetis in the *Tetrabiblos*:

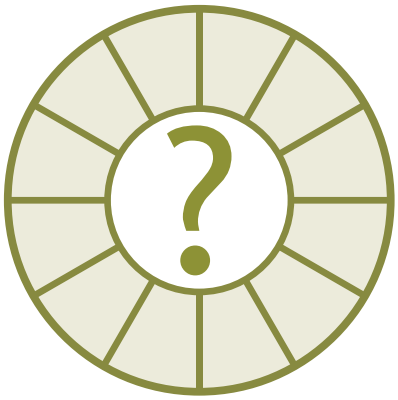
> "Make the sign occupied by the Moon at the time of birth the ascending sign at the conception; and consider that in which she may be posited at the conception, or the opposite one, as the sign ascending at birth."

The concept, attributed to Hermes Trismegistos, has been applied to elect a chart for the best time to conceive. Together with the Animodar technique, the Trutine of Hermes has also been widely used in the tradition as a tool to rectify the birth chart.

In order to test this technique, we ask contributors to provide the length of pregnancy (as exactly as possible) along with the birth data provided for the Animodar study. As with the Animodar study, the results will be published in *The Tradition*.

However, if the length of pregnancy is not known, please do not let this prevent you from submitting the birth data.

The Team:
Helena Avelar and Sue Ward (Coordinators)
João Ventura (Programming)
Luís Ribeiro (Coordination and Design)
Astrid Von Chamier (Trutine of Hermes Research)



The House System Poll

The aims of this poll are to find out which house system is preferred by students and practitioners of astrology, and what the decisive factors were in making that choice.

To participate in the survey, just fill in the online questionnaire which can be found at:

http://www.academyofastrology.org/research/housepoll/.

This survey is aimed at both Traditional and Modern practitioners.

Expert Opinion

In the Tradition only a few house systems have been reported to be practised. The main systems being: Whole-Sign, Porphyry, Alchabitius and Regiomontanus. We took the opportunity to ask a group of well-known practitioners of the Tradition for their opinion on the use of house systems.

The following questions were presented:

Generally, in Hellenistic astrology Whole Sign houses are favoured; in Medieval, Alchabitius Semi-arc; in Traditional, Regiomontanus houses are used. It seems that this is largely for historical reasons - one follows the house system associated with the astrological period one studies.

In your opinion:

- **Do you think that the above is true?**
- **Do you think that there is a definitive house system, if so, which?**
- **Do you think that it matters which house system is employed?**
- **Do you think that certain house systems favour certain astrological applications?**
- **Do you think that there were cultural or spiritual bases for ancient house systems, or that it was merely a matter of mathematical perspectives?**
- **What is your preferred system of house division? Why?**

EXPERT OPINION

Chris Brennan

A practising astrologer and researcher from Denver, Colorado, USA, with a special interest in the Hellenistic tradition.

Do you think that the above is true?

I would agree with this statement, since I think that at this point in time most practitioners of traditional astrology tend to follow the house system associated with whatever historical tradition they are the most focused on, although I think that part of this is due to the fact that there have been different stages in the revival of 'traditional' (i.e. pre-19th century) astrology, and there is a sort of division amongst practitioners along these lines. I don't think that this will always be the case though, since the revival of traditional astrology is still in its infancy to some extent, or perhaps in its adolescence.

The current division amongst traditional astrologers on the subject of house division can best be explained by the three different schools or starting points in the revival of traditional astrology over the past three decades.

For example, there is a large contingent of traditional astrologers who came out of the Lilly movement that started in the UK in the 1980s, and this would be the group that would be more prone towards using Regiomontanus since that is what Lilly used. There is another large contingent of late Medieval astrologers who were largely influenced by the work of Robert Zoller, which also started in the 80s, and this is the group that would be more prone towards using Alchabitius since that is what Zoller advocated based on Bonatti.

The more recent group would be the Hellenistic (and some early Medieval) astrologers who are influenced by the work of Robert Schmidt and Robert Hand through Project Hindsight, which started in the mid-90s, since the use of whole sign houses in the early tradition was seen as one of the major technical discoveries made during the early course of the project. Astrologers who specialize in Hellenistic astrology tend to use whole sign houses since that is what virtually every astrologer in that tradition used, and Schmidt and Hand became major proponents of the system. So, what we have at the moment is actually very similar to what happened in the historical transmission of traditional astrology itself, insomuch as people are learning astrology from specific schools or teachers and then continuing to employ and spread the methods and techniques that they learned in their own practice. The fact that traditional astrology has been recovered in different stages over the past few years has only exacerbated this tendency.

Do you think that there is a definitive house system, if so, which?

As a practitioner of astrology, and as someone who is familiar with the different traditions, I would argue in favor of using whole sign houses as the primary method of house division, although this comes with a few caveats.

In the mid-90s Schmidt pointed out that there was a distinction in the Hellenistic tradition between whole sign houses which were used for topics, and quadrant houses which were used for determining planetary strength. This is actually a very important argument, and Schmidt was correct in pointing out that the different forms of house division were originally designed in order to study different things in the Hellenistic tradition. However, it appears to me (and probably Schmidt at this point as well) that it is not so much that the Hellenistic astrologers were using whole sign houses in order to assign topics (i.e. health, finances, siblings, parents, etc.) and quadrant houses in order to determine angularity, but rather that in almost every area of chart delineation whole sign houses were used in order to determine both topics and strength (angularity), except in the length of life treatment, which is where the Hellenistic astrologers usually tended to introduce the quadrant systems. This effectively means that unless you are working with the length of life technique, you are using whole sign houses virtually 100% of the time. Unfortunately, this caused quite a bit of confusion in the later Medieval tradition, which is what eventually led to the plethora of different house systems that were introduced. This has led some to argue that the widespread adoption of the quadrant systems was based on a mistake or a misunderstanding that

occurred at some point in the Medieval tradition. While I'm not sure that I would necessarily go that far in adopting that sort of an argument, I do think that this sort of a historical narrative goes a long way in attempting to address the issue of house division and providing a more viable rationale for primarily using whole sign houses rather than simply saying "it works for me."

Of course, I do think whole sign houses work better in practice based on my experience with the different systems, as I'm sure advocates of other forms of house division do as well, however I think that I have a bit of an advantage in making this argument because whole sign houses actually provide a stark contrast with some of the other forms of quadrant houses which only show small variations when compared with one another, and especially because the use of whole sign houses clears up some of the nagging technical problems with the system that have been somewhat problematic over the past 1,000 years or so. For example, the issue of intercepted houses and house systems that break down in extreme latitudes, which never seems to have been sufficiently addressed at this point, completely disappears in whole sign houses. This also leads to other areas of greater continuity in the system, such as in synastry, since the houses of each nativity are perfectly aligned when you compare them using whole sign houses. The transit doctrine also becomes more interesting with whole sign houses, because sign ingresses gain increased importance since the ingress of a planet into a new sign is also an ingress into a new house, and the topics associated with that house begin to become more prominent in the native's life shortly thereafter. Even the more advanced techniques like annual profections make more sense within a whole sign context, since the profection is seen to count by one sign and house per year.

So, due to the reasons outlined above, I do think that whole sign houses represent something very close to a definitive form of house division. I still try to maintain an open mind about how the quadrant systems may be integrated into this framework, and I think that you even see some of the Hellenistic astrologers such as Vettius Valens doing this as early as the 2nd century, although I would argue that any future synthesis of the two approaches will need to be primarily predicated on a whole sign framework, since that was the original structure on which our system or tradition of horoscopic astrology was designed in the first place.

Do you think that it matters which house system is employed?
Yes, of course. It is the difference between answering a horary question correctly or incorrectly, judging whether or not an upcoming year will be fruitful or unfruitful, and in some cases it is the difference between life or death (from the standpoint of the delineation of matters of vitality at least).

Do you think that certain house systems favour certain astrological applications?
I think that quadrant houses are primarily useful within the context of the length of life technique, although outside of that I find that whole sign houses provide a more consistent way of approaching almost every technique or application of horoscopic astrology.

Do you think that there were cultural or spiritual bases for ancient house systems, or that it was merely a matter of mathematical perspectives?
I think that the houses may have originally been developed as a result of a synthesis between the Egyptian system of the decans and the Mesopotamian system of the Zodiac. Certainly each had certain cultural/spiritual implications as well as mathematical ones on its own, and then the combined system of the twelve houses was infused with its own peculiar mathematic and spiritual/philosophical rationale. In the Hellenistic tradition you have on the one hand the mathematical/geometrical interface between the notion of angularity and configuration of a house to the sign of the ascendant, which led to the doctrine of the good and bad houses, while on the other hand you have the system of joys and some of the deeper spiritual/philosophical notions surrounding the nature of each house and why a planet is said to rejoice there.

What is your preferred system of house division? Why?
Whole sign houses, for the reasons outlined above.

EXPERT OPINION

Sue Ward

Sue Ward is a practitioner and teacher of the art of Traditional Horary Astrology.

Do you think that the above is true?

In general terms, yes, I believe this to be true, although there will be exceptions. Most astrologers, including myself, do not have the mathematical skills to enable them to analyse properly various systems of house division. Thus, we tend to apply the system to less rigorous and more subjective testing – if we test at all.

My own, less than rigorous, answer is that if I don't fully understand a priniciple, as is the case with house systems, I must trust those who had the means to examine them more closely. And I return to my empirical and subjective testing.

Do you think that there is a definitive house system, if so, which?

No, there is only the favoured house system. Many years ago, it became fashionable to recite that since there was no definitive house system, each of them must be flawed, thus there was no point in using intermediate houses at all.

There is also the argument that for any house system, to be valid, it should 'work' at high latitudes (what this generally means is that the houses need to look more like they do at lower latitudes). I am undecided about this because astrology reflects life and nature, and living in extreme conditions, which those in extreme latitudes do, will be demonstrated in 'extreme' astrology. That is that living in conditions which are so different from the temperate, we should find astrology echoing that. I am choosing my words carefully because the central theme of astrology is moderation and temperance. Clearly this cannot be had at extreme latitudes, nor perhaps at zero latitude on the Equator. I think we need to consider what it means almost to remove the primary division of nature and of Creation and of astrology – the difference between day and night in a 24-hour cycle.

Do you think that it matters which house system is employed?

Yes, I do think it matters, otherwise the system of 'no houses' mentioned above would have substance. However, I would not argue my position as better than someone else's. I do think that it is wise to follow the house system of the 'astrological period' that one studies, and this is for reasons of historical and cultural context. The difficulty is, and which I will try to explain in my answer to the last question, that very few of us are fully aware of that context.

Do you think that certain house systems favour certain astrological applications?

No. This is an extension of the rather old argument that there is one 'astrology' for horary and one for natal. Whatever historical period has piqued one's interest, the **system** remains the same, it is the **method** which differs. There is only one astrology. A lack of understanding will not be improved by playing around with house systems.

Do you think that there were cultural or spiritual bases for ancient house systems, or that it was merely a matter of mathematical perspectives?

I believe the former to be true and the latter to be untrue. I say "believe" because I have no hard evidence to present. It is difficult for us now to understand that every part of one's life can be immersed in one's spiritual beliefs. And yet we are just as conditioned, but away from a religious and towards a secular world view. Thus we would find it acceptable that a house system was devised on purely intellectual grounds. I very much doubt that this would have been the case in centuries past. In broad terms, mathematics was a study for the philosopher not the scientist, as was astrology – philosophy was science. While mathematics is one of the few disciplines (perhaps the only one) which fits absolutely into the Enlightenment model, it was nevertheless another way of understanding the universe and, thus, the Divine and of glorifying and worshipping the Divine. My reading of the Medieval astrologers particularly, leads me to believe that they were indeed pushing boundaries and applying sophisticated intellectual theories to

astrology. However, I cannot see how that would/could have been divorced from the spiritual context. I think it is historically accurate to say that, prior to the last two or three centuries, every action was for the greater Glory of God (or Gods). In more recent times, we have indeed divorced one from the other and so we have difficulty in imagining any other way of approaching these complex matters.

It was not for no reason that another word for "astrologer" was "mathematician".

What is your preferred system of house division? Why?

Regiomontanus is my preferred system for the reasons given above, but when I know enough to argue against the choice of the likes of William Lilly, I'm sure I'll have no further need for house systems!

Maria J. Mateus

A practising astrologer, writer, and instructor with a deep interest in astrological research, history, and ancient techniques.

Do you think that the above is true?

Yes, I think it's generally the case that the majority of astrologers tend to prefer the house system that is most popular during their historical timeframe. In most cases, that choice probably has less to do with astrological efficacy or testing and more to do with convention and the accessibility of tables of houses.

Do you think that there is a definitive house system, if so, which?

I wouldn't say that I think there is a "definitive house system". What I would say is that the matter of house division has been poorly understood empirically and with respect to chart interpretation. Historically, the wide variety of house systems was devised on theoretical and mathematical grounds, completely divorced from interpretative reasons for making those modifications (as is the case with many astrological variations throughout history). I do however believe that there is a definite and knowable process by which houses interact with signs and that as this process and the house/sign relationship are more fully understood and investigated, the issue of house division will be resolved.

Do you think that it matters which house system is employed?

Yes, I think it definitely makes a difference. This is most obvious to astrologers who practice horary astrology, where significators are derived from the signs on house cusps. I actually tested this for myself by simply examining the answers given by different house systems to the same horary questions. I selected questions whose answers were objective and already known (for example: where is the lost object for a case where the object had already been found) and whose charts had late degrees rising. This ensured that the signs on the house cusps would vary in different house systems and that therefore, the answers obtained would be significantly different given that the significators would vary. I was able to clearly see that it did matter which house system was employed in getting an accurate answer.

Do you think that certain house systems favour certain astrological applications?

I don't believe this to be the case simply because of the history surrounding the development of house systems. Most systems were constructed on the basis of astrological theory, not practice. There are systems based upon divisions of time because "it made sense" to some to divide time; while there are other systems based upon the division of space because that made more theoretical sense to other astrologers. These are theoretical preferences not actually based upon an understanding of the interpretative purpose and function of houses in their relationship to the signs. I believe the variation in house systems is a product of theoretical attempts at resolving confusion around the whole issue rather than upon variations necessitated by different applications. Houses are a part of every chart, hence the principles by which they operate should be universal, independently of how we apply them.

EXPERT OPINION

What is your preferred system of house division? Why?

In addition to believing that the principles governing the houses are universal in terms of their application, I also believe that they should be universal with regard to the geographical location of the chart. Therefore, I have ruled out house systems which will distort the houses at higher latitudes. Some have argued that this distortion at the higher latitudes reflects the radically different astronomical reality with respect to the ecliptic in these locations. While it is true that the astronomical reality is different, it is not true that the areas of the life represented by distorted or missing houses reflects any corresponding differences in lifestyle for natives. For example, those living in Alaska or Norway, have to deal with the same topics of life as do those living in the lower latitudes. If the seasonal experience of the ecliptic mattered, then it would also be consistent to argue for a completely reversed Tropical astrology in the southern latitudes, which we do not argue for. Therefore, I feel that houses are a division of the symbolic ecliptic into 12, not of the visually real one. As such, the choice of houses for me narrows to two: the Whole-sign and the Equal house systems.

My preference is to use Equal as a system of house division to establish 30 degree places, which are an essential part of the original symbolic conception of houses, and to simultaneously use Whole-signs as an interpretative overlay to these divisions. It sounds complicated but it really is not. It basically means the rulers of the houses in horary are always the same as those used in Whole-signs because the rulership is taken from the cusp. But planets in a sign are read as occupying the houses that the sign spans.

I have been asked why I just don't simplify things and use the Whole-sign system to divide up the chart as the Hellenistic authors purportedly did. My reasons are both historical and empirical. There is some evidence in the Hellenistic sources to suggest that a Whole-sign method was not actually a method of house division and that it was used together with a quadrant system of division. In my understanding of this process, I have come to think that Whole-signs were conceptualized as an interpretative technique or method. Thus, it is not uncommon for Hellenistic astrologers to combine a quadrant house system of division (like Porphyry) alongside the Whole-sign method when interpretating a chart. This is essentially what I do, except that I use the Equal system because 1) it will not distort at higher latitudes like quadrant systems do; 2) it keeps all house cusp boundaries defined by the Ascendant degree, which I feel is fundamental to the notion of place; and 3) it makes the profection method of timing - which relies on a 30 degree per year symbolism - much cleaner. In addition, it is important that the function of houses and signs not be confounded, which I feel occurs when the Whole-sign method is used as a system of division. Rulers of signs often do have interpretative dominion over objects from two places and often do combine them. Thus, it is important to note over which two houses the whole sign actually falls. In objective tests, this method has been so consistent that I personally no longer wrestle with the house system problem.

Bernadette Brady

Bernadette is a professional consulting astrologer and teacher, renowned for her work in Fixed Stars and Visual Astrology.

Do you think that the above is true?

No, not for myself but I do believe that many astrologers do not think about their house system – I do lectures on this very subject.

Do you think that there is a definitive house system, if so, which?

No – different house systems can be used for different things.

Do you think that it matters which house system is employed?

Yes and No – if you are doing a horary chart for finding a set of lost car keys, then it is better, I believe to use a space house system (I prefer Campanus as I

think that it is a better division of the space around a person). If however you were doing a horary chart for "when" something may happen then it is better to use a time based system – Placidus or Alcabitius. Also if you were doing a natal chart for a designer or a space orientated person then a space system is more then likely a better representation of that person. In a nutshell if we do our chart in a time based system we are looking at our relationship to time, if a space based system we are looking at our relationship to space, in a ecliptical based system – whole sign, equal, M-house or even Prophory – then you are looking at your relationship to the divine or that which you consider the perfect whole – as the ecliptic is represents the whole.

Do you think that certain house systems favour certain astrological applications?

Answered above.

Do you think that there were cultural or spiritual bases for ancient house systems, or that it was merely a matter of mathematical perspectives?

I believe that there are cultural bases for house systems, most astrologers have little knowlegde of the mathematics involved. One of the ways astrologers define themselves is via house systems – in the way you mentioned in your opening paragraph. All social groups seek to defend their boundaries and also define themselves usually via methodology. Astrology's methodologies involve House systems, Aspects Sets, and Points used. Thus you can define a group or a type of astrology by defining these points. It is culturally based because most astrologers will simply comply to their groups methods without questioning these methods.

What is your preferred system of house division? Why?

For a time based system I like Alcabitius. It is a simple system which reflects the diurnal movement of the heavens in the size of the houses. Placidus also does this, but Placidus is a Cartesian system created to seek to align astrology with a causal element and thus bring it into line with the emerging scientific paradigm. For a space based system I prefer Campanus, because it is the division of the prime vertical and thus gives the equal division of space around the person. For ecliptical systems I use Whole Sign

On a daily bases, because I am working in a culture that is time-based I use Alcabitus. From any house system of course one can simple see the whole sign houses, if however my client or the situation is strongly space based I switch to Campanus.

John Frawley

Leading traditional astrologer, writer and consultant.

I think ideally a house should conform to the landscape in which it is found, as if it proceeds from that landscape as an organic growth. If the landscape is clay, build the house from brick; if stone, from stone; if timbered, from wood. There is nothing inherently superior in, for example, a brick house rather than a stone house. What must be avoided are a one-size-fits-all architecture of concrete slabs, which can be imposed on any landscape but has an organic connection with none, and using skills inappropriate to the materials from which we build: if we are using wooden houses, let us use carpentry skills, and not insist on employing the methods of brick-laying in the vain hope that they will work.

Modern Myths

by Sue Ward

Non Cogunt

In this well-known engraving at the front of the Regulus (1985) edition of *Christian Astrology*, we can ponder on the many points of symbolism within it, but one point which is absolutely clear is the note in the centre of the chart square: "Non cogunt". It means "they do not compel", referring to the stars. Geoffrey Cornelius, in his article at the back of this edition, "A Modern Astrological Perspective", writes in relation to this phrase,

> "It is essential to the Christian attitude that the stars may not compel the free spirit of man. From the indication of this picture, which is consistent with what may be inferred from the study of Lilly's work and writings, the showings of astrology are to be understood more as Signs than as Causes. This touches the central question of astrology. Lilly obviously does not here feel bound to lay the mystery out further, and nowhere in the text does he develop the religious or philosophical theme. Whatever we are to understand must be gleaned from the cases he brings before us, from the practice of the craft and not from theoretical debate."

Astrological divination has always been criticised for its fundamentally fatalistic nature, and astrologers of whatever period have argued against this view. However, at the turn of the 20th century a new phenomenon occurred: astrologers themselves criticised, sometimes attacked, other astrologers for following this "fatalistic" tradition. The critics argued for free will, in this case not so much in the spirit of Christianity, but that of the New Age. Such criticism persists to this day: Traditional astrology is deterministic and mechanical and takes no account of the choice of the individual. And this accusation is levelled particularly at William Lilly as the modern populariser of Traditional astrology. In fact, it can be argued strongly that it was his modern day students who are responsible for the upsurge in interest in methodologies preceding that laid down in *Christian Astrology*, including Hellenistic and Medieval.

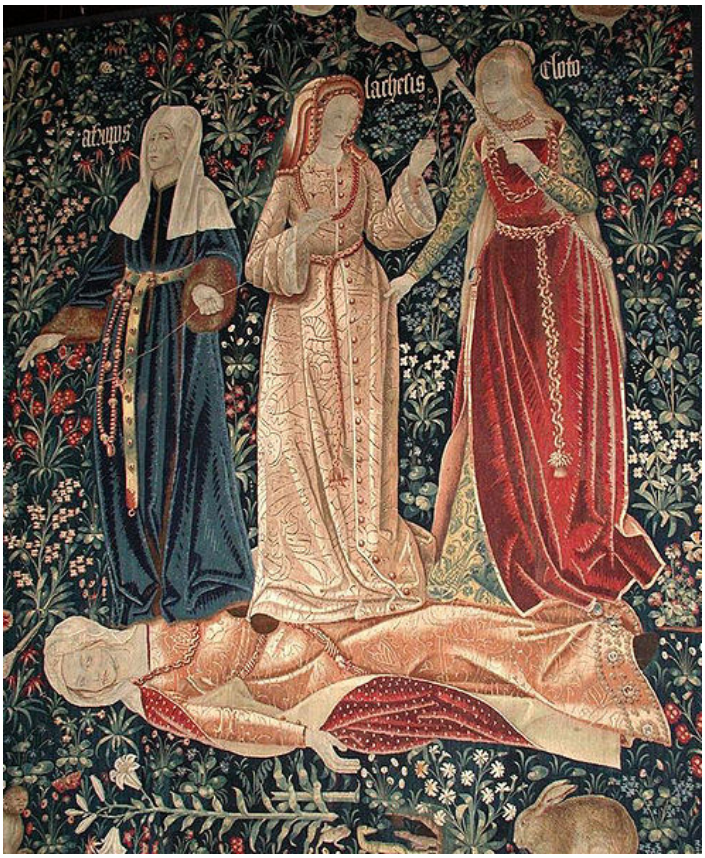
But is it true? Is Traditional astrology fatalistic?[1]

If we look at Geoffrey Cornelius's words, we see that it's all a bit of a mystery and that Lilly does not explain any further. There are a number of ways of looking at this, but I would say that the answer is explicit ("Non cogunt" written plainly in

the engraving), and implicit, which I will explain. Lilly was an occultist first and an astrologer second, and as such he was fully aware of the many-layered nature of mortal existence. Indeed, his chart examples are a clear demonstration of his view: human life is reliant on destiny, human life is not reliant on destiny. Yes, both. Both states can exist at the same time, even in one human being. This is apparent in Lilly's examples where he quite clearly predicts with definition and detail, and in the "Letter to the Student" at the beginning of *Christian Astrology*:

> "Beware of pride and self-conceit, and remember how that long ago, no irrationall Creature durst offend Man, the Microcosm; but did faithfully serve and obey him, **so long as he was Master of his own Reason and Passions**, or until he subjected his Will to the unreasonable part. But alas! When iniquity abounded, and man gave the reins to his own affection, and deferred reason, then every Beast, Creature and outward harmful thing, became rebellious and unserviceable to his command. Stand fast, oh man! To thy God, and assured principles, then consider thy own nobleness, how all created things, both present and to come, were for they sake created; nay, for thy sake God became Man: thou art that Creature, who being conversant with Christ, livest **and raignest above the heavens**, and sits above all power and authority. How many pre-eminences, privileges, advantages hath God bestowed on thee? **Thou rangest above the heavens** by contemplation, conceivest of the motion and magnitude of the stars; **thou talkest with Angels, yea with God himself**;" [My emphases.]

In this passage it is clear to see that humanity originally possessed freedom of will, lost it and could regain it while the following passage advises on how best that might be achieved. We can see how it is that, while a fated existence can be the



basis of human life, it does not have to be the case if the person is willing to follow certain modes of behaviour and thought. Humanity does not have to be bound by the stars, for they themselves do not compel, and thus it implies that through an effort of will or choice, the individual can raise him or herself "above the heavens…above all authority". It should also be noted that as the astrologer is here depicted as conversing with Angels and indeed God, since God is Omniscient, the astrologer makes discoveries about life and Creation, past, present and future.

As mentioned, Lilly goes on to explain how this desirable state might be achieved, yet if we study the contents of the book closely we find the following statement among cautionary remarks relating to the prediction of death (p132), but judging on death is useful, "the knowledge hereof is of excellent use for such as would purchase any Lease or Office, or thing for Life or Lives, &c. or for **those who would carefully in a naturall way prevent those casualties their natures of inclination would run them into**." [My emphasis.]

Here is an example of free will being exercised: *I want to know*. Here also is destiny: *I am inclined to this kind of action or behaviour*. Within the latter is the potential (I use the word cautiously) to avert the negative results of that action or behaviour. The "inclination" is what we read in the chart, particularly the nativity, it is found within the delineation of the temperament, that part of us which is as physical as it is spiritual, mental and emotional. The part that is largely fixed, but which has the potential to be moderated, but not changed. By becoming aware of these inclinations and by concentrating hard, we might be able to uplift ourselves so that we might indeed "range above the heavens". But this has nothing to do with the modern notion of 'positive thinking' which implies that each individual is already the captain of his or her own ship. Humanity was cast out of the Garden and had to fend for itself with just the barest inkling of its own Divinity and precious few obvious reminders. There is a great deal of hard work to do before humanity is allowed to re-enter the Garden.

The Traditional system and perspective are not fatalistic, and always imply freedom of choice – at one level or another – but not everyone will avail themselves of that freedom.

Endnotes

1. I will leave aside for now the "so what if it is" argument.

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His forthcoming book is entitled *Hellenistic Astrology: The Study of Fate and Fortune*.

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The Theoretical Rationale Underlying the Seven Hermetic Lots

This paper will seek to address and propose a theoretical rationale underlying the calculations of the seven 'Hermetic' lots that appear in the work of the 4th century astrologer Paul of Alexandria, as well as his later commentator Olympiodorus. It will be shown that there is indeed a subtle rationale for the way that each lot is constructed, and the discovery of this rationale has important implications for the way in which each lot should be delineated in a horoscopic chart.[1]

Introduction

One of the most widespread technical concepts in the Hellenistic tradition of astrology was the hypothetical points known as *klēroi* (κλῆροι) or 'lots'. A 'lot' is the Hellenistic equivalent of what is known in modern astrological circles as a so-called 'Arabic part'.[2] The lots are theoretical points in a chart which are derived by synthesizing the zodiacal positions of certain planets or points in order to identify a specific area of the chart which bears the significations of a particular topic. The most well known lot today is the Lot of Fortune, although in traditional astrology there were a host of other lots that were frequently employed in delineations. The lots appear to date back to the earliest strata of the Hellenistic tradition,[3] and they act as one of the major cornerstones in the system within the context of chart delineation and prediction.

Calculating the Lots

The lots are derived from specific formulas which usually measure the distance from one planet or point in a chart to another point or planet in the chart, and that same distance is then measured from the ascendant in order to determine the position of the lot.

The formula for composing a lot, which is usually expressed algebraically in modern times, starts with the longitude of the ascendant (A) which is then added to the longitude of a planet (B), and then the longitude of a second planet (C) is subtracted from that number in order to determine the specific position of the lot in the chart. Thus the general algebraic formula looks like this:

Lot = A + B – C

While this is the most precise method for calculating the lots, it is not necessarily the most conceptually satisfying, nor is it the way in which the lot calculations were presented by the Hellenistic and Medieval astrologers themselves.

Rather, in the Hellenistic and Medieval texts the calculations of the lots are usually presented as geometrical formulas instead of algebraic ones, where the distance between two planets or points is measured, and then this same distance is then measured out from the ascendant. More specifically, this means that in most lot calculations the lot in question is the same distance from the ascendant as is the distance between the two planets or points which compose the lot. As such, the formula for the Lot of Fortune, the most widely used lot in the Hellenistic tradition, is often presented in the following manner:

> In a diurnal chart count the distance from the Sun to the Moon, and then count the same distance from the ascendant.
>
> In a nocturnal chart count the distance from the Moon to the Sun, and then the same distance from the ascendant.

Nearly every lot calculation in the Hellenistic tradition is presented in this manner where the formula is to count from point A to point B, and then to count the same distance from the ascendant, moving in the same direction in the chart. Thus the lot calculations are not algebraic abstractions so much as they are specific points in a chart that are derived by measuring geometrical distances.

This point is important since it provides the necessary key for understanding the theoretical rationale underlying many of the different lot calculations, and especially one specific tradition of lots in particular that we will address shortly.

The Role of Sect in Lot Calculation

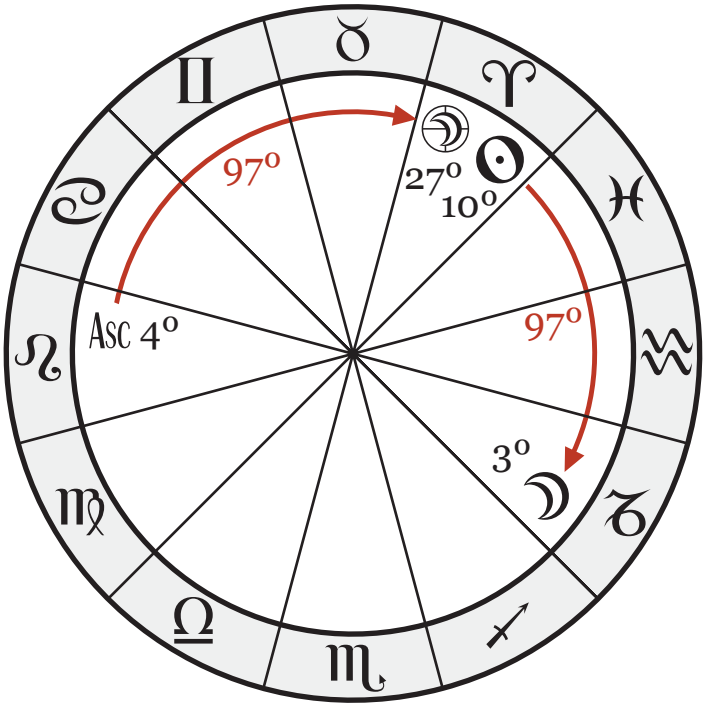
The planets involved in the computation of a lot play an important role in defining its nature, and the sect of the chart is often used as the main criterion for determining the sequence of the computation. That is to say, in most lot formulas the order of the planets in the computation is altered based on the sect of the chart. In a day chart you might measure the distance from planet A to planet B, and then the same distance from the ascendant, but in a night chart you would measure the distance from planet B to planet A, and then the same distance from the ascendant. For example, the calculation for the Lot of Fortune according to Paul of Alexandria, as well as most other Hellenistic sources,[4] is presented in the following manner:

> "First is the Lot of Fortune which, for those born by day, it will be necessary to count from the solar degree to the lunar degree, and one must cast out the collected number from the degree-number of the ascendant, giving 30 degrees to each sign. And where the collected number leaves off, say that at that place is the Lot of Fortune. For those at night, the reverse, that is from the lunar degree to the solar. And likewise one must cast out the remainder from the degree of the ascendant.[5] "

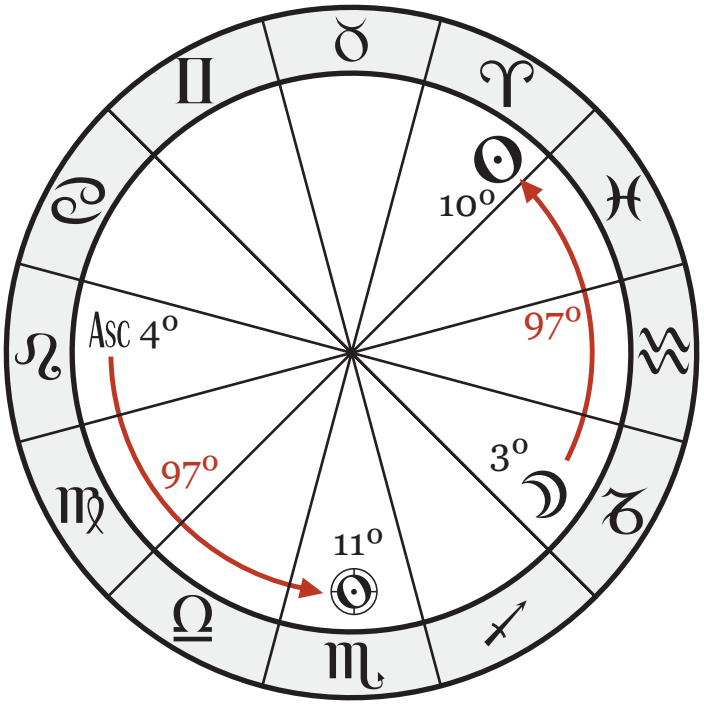
The simplest way to calculate a lot visually is to measure the distance from the Sun to the Moon or

the Moon to the Sun, or whatever the planets or points involved may be, and then to count the same direction zodiacally from the ascendant as you did when you counted from the first planet to the second one. For example, if you are counting clockwise from the Sun to the Moon in a diurnal chart, you would also count in the same direction, clockwise, when you measure the same distance from the ascendant. Conversely, if you are counting from the Moon to the Sun in a nocturnal chart, you must count in the same direction from the ascendant, whether that be clockwise or counter-clockwise.

Here is an example chart. A native with 4° Leo rising, with the Sun at 10° Aries and the Moon at 3° Capricorn.[6] This is a diurnal chart, so we will use the diurnal formula for calculating the Lot of Fortune, which is to count from the Sun to the Moon, and then the same distance from the ascendant. When we count clockwise from the Sun, at 10° Aries, to the Moon, at 3° Taurus, there is a distance of 97° between the two. We then count the same distance, 97°, in the same direction, clockwise, from the ascendant. This brings us to 27° Aries, which is approximately where the Lot of Fortune is placed in the chart.[7]



Note that if we had been trying to calculate the Lot of Spirit in the same diurnal chart then the calculation would have been reversed so that we would be counting from the Moon to the Sun, and then the same distance from the ascendant going in the same direction. There would still be a 97° difference between the Moon and Sun, but instead of counting clockwise from the ascendant we would count 97° counter-clockwise, since this is the same direction that we would be counting from the Moon to the Sun in our example chart. This would bring us to 11° of Scorpio, which is approximately where the Lot of Spirit is located in this chart. In this way we see that the Lot of Fortune and Spirit are equidistant from the ascendant.



The Seven Hermetic Lots in Paul of Alexandria

In the late 4th century CE an astrologer known as Paul of Alexandria wrote a basic work on Hellenistic astrology known as the *Introduction* (Εἰσαγωγικά). Almost nothing is known about Paul's life, although we know the date of the composition of his work because in chapter 20, within the context

of a discussion about determining the planetary ruler of the day, Paul demonstrates the technique by calculating what the lord of the day is "on the present day" (ἐπὶ τῆς σήμερον ἡμέρας).[8] Apparently he was writing that particular chapter of his book on Wednesday, February 14, 378 CE.[9]

In chapter 23 of Paul's *Introduction* he presents the calculations for seven specific lots which are each associated with one of the seven traditional planets. The chapter heading for this section says that these seven lots are derived from a work known as the *Panaretus* (Πανάρετος), which means "all-virtuous," and, according to later scholia and commentary on Paul's *Introduction*, the *Panaretus* was a work attributed to Hermes Trismegistus:[10]

> "And these, on the one hand, are the seven lots in the *Panaretus*, written about by the most divine Hermes Trismegistus, which Paulus set forth here.[11]"

Based on this attribution to Hermes, it is possible to refer to the lots presented by Paul in this chapter as the 'seven Hermetic lots' in contemporary discussions on the subject. Given Hermes' status as one of the mythical founders of the Hellenistic tradition of astrology, it might be speculated that the seven Hermetic lots comprise the original or archetypal set of lots that date back to the earliest strata of the Hellenistic tradition.[12] However, given Paul's somewhat late date in the 4th century and the fact that no earlier references to this exact set of lot calculations can be found,[13] the 'seven Hermetic lots' in Paul may simply represent a later Hellenistic lot tradition that was ascribed to Hermes at some point prior to the 4th century.[14] Nonetheless, the calculations for the seven Hermetic lots according to Paul are presented as follows:

> "First is the Lot of Fortune which, for those born by day, it will be necessary to count from the solar degree to the lunar degree, and one must cast out the collected number from the degree-number of the ascendant, giving 30 degrees to each sign. And where the collected number leaves off, say that at that place is the Lot of Fortune. For those at night, the reverse, that is from the lunar degree to the solar. And likewise one must cast out the remainder from the degree of the ascendant.
>
> Second is the Lot of Spirit. You will count for a diurnal birth from the Moon's degree to the Sun's degree, and one must cast out the collected number from the degree of the ascendant, again likewise apportioning up to 30 degrees from each sign. And where the number leaves off, there will be the Lot of Spirit. Thus by day, but the reverse by night.
>
> Third is the Lot of Eros. You will count for those born by day from the Lot of Spirit to the degree of Venus and an equal amount from the ascendant, but the reverse for those at night.
>
> Fourth is the Lot of Necessity. You will calculate it for those born by day from the degree of Mercury to the Lot of Fortune, and an equal amount from the ascendant, but the reverse for those at night.
>
> Fifth is the Lot of Courage, which you will work out from the degree of Mars to the Lot of Fortune, and an equal amount from the ascendant for those born by day, but the reverse for those at night.
>
> Sixth is the Lot of Victory. You will count for those born by day from the Lot of Spirit to the degree of Jupiter, and an equal amount from the ascendant, but the reverse for those at night.
>
> Seventh is the Lot of Nemesis. You will count for diurnal births from Saturn to the Lot of Fortune, and an equal amount from the ascendant, but by night the reverse.[15] "

In Paul's work the Lot of Fortune is associated with the body (σώματος), while in contrast the Lot of Spirit is associated with the soul or mind (ψυχῆς) and intelligence (φρονήσεως) of the native.[16] They are both given somewhat positive or neutral attributions.

The two lots that are associated with the benefic planets, the Lot of Eros (Venus) and the Lot of Victory (Jupiter), are also said to signify (σημαίνει) rather positive attributes. Eros is associated with yearnings (ὀρέξεις) and desires (ἐπιθυμίας) that are actualised because they are deliberately chosen, as well as friendship (φιλίας). Victory is associated with faith and trust (πίστεως), partnership and fellowship (κοινωνίας), as well as acts of direct apprehension or intuition (ἐπιβολῆς) and luck (ἐπιτυχίας).[17]

On the other end of the spectrum, the lots associated with Mercury and the two malefic planets, the Lot of Necessity (Mercury), the Lot of Courage (Mars), and the Lot of Nemesis (Saturn), are ascribed rather negative significations by Paul (or his source).[18] The Lot of Necessity is associated with significations such as oppression (συνοχὰς), contentions (μάχας), fights or wars (πόλεμος), and hatred (μῖσος). The Lot of Courage is associated with things such as rashness or insolence (θράσους), treachery (ἐπιβουλῆς), and wickedness (κακουργίας). The Lot of Nemesis is said to signify things which are concealed or hidden (κεκρυμμένων), as well as banishment (φυγῆς), loss (ἀπωλείας), sorrow (πένθος), and quality of death (ποιότης θανάτου).

As you can see from reading the lists of significations that are associated with each of the Hermetic lots in Paul's work, while they seem to have a role in indicating different types of situations that a native might experience or encounter, they are also associated with states of being, manners of action, and difference psychological conditions. Each Hermetic lot seems to narrow down the broader significations of each planet in a way that is much more specific and focused, and the key to understanding the nature of each lot and why certain significations are associated with them is to identify the basic rationale underlying their computation.

Basic Patterns in the Seven Hermetic Lots

Some basic patterns as well as some questions immediately become apparent in the arrangement of the seven Hermetic lots. We note that the Lot of Fortune and the Lot of Spirit are the only lots which count from celestial body to celestial body, while the rest of the hermetic lots count from a specific planet to either the Lot of Fortune or the Lot of Spirit, or vice versa. Olympiodorus, who wrote a commentary on Paul's *Introduction* in 564 CE,[19] actually makes note of this as being an important distinction:

> "From all these it is shown to us that on the whole, the number comes to be either from stars to stars, just as it was said for Spirit and Fortune – for there the number comes to be from the Sun to the Moon and from the Moon to the Sun… or from stars to lots or from lots to stars as it was said also for the Lot of Eros and Necessity and the rest for a diurnal and nocturnal nativity.[20]"

Olympiodorus' statement here seems to emphasize the importance of the planet or point that is being counted from, and the planet or point that is being counted to in each individual lot calculation. By taking this into account and applying the distinction to the first of the Hermetic lots, the Lot of Fortune, we see that part of the rationale underlying the mechanics of the calculation is that the lot is always determined by starting from the luminary that is of the sect in favour, otherwise known as the 'sect light', and then counting the distance to the luminary that is contrary to the sect in favour. Thus, when calculating the Lot of Fortune in a day chart the starting point will always be the Sun, since the Sun is the sect light during the day, and then the distance will be measured to the Moon,

since the Moon is contrary to the sect of the chart during the day. However, in a night chart the Moon is the dominant luminary or 'sect light', and thus it becomes the starting point during the night, and then the distance is measured to the Sun, which is contrary to the sect during the day.

The measurement itself seems to imply the notion of moving from the light to darkness, since the calculation literally involves counting from the dominant or shining luminary during one part of the day, to the luminary that is in some sense obscured or darkened during that same part of the day. Underlying this is perhaps some sort of an allusion to a deeper Gnostic or Hermetic conceptualisation of darkness being associated with matter and physical incarnation,[21] and according to Paul the Lot of Fortune is indeed the lot that is most commonly associated with the body of the native:

> "And Fortune signifies all things about the body (σώματος) and actions throughout the life."[22]

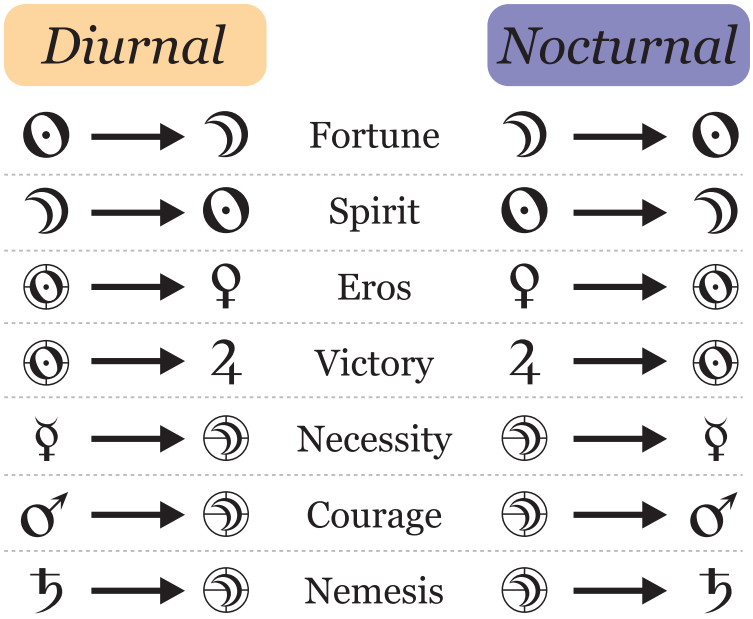
On the other hand, the Lot of Spirit is computed by counting from the luminary that is contrary to the sect in favour to the luminary that is of the sect in favour, implying some sort of underlying notion of moving from the darkness to the light, with light being associated with the soul and the intellect. Indeed, in the Hellenistic texts themselves the Lot of Spirit is primarily associated with the mind and soul of the individual, as opposed to the Lot of Fortune which is associated with the body:

> "Spirit happens to be lord of soul, temper, sense and every capability…"[23]

It is in this implicit underlying assumption, between light and the soul, and darkness and the body, that we may begin to see inklings of how this particular astrological tradition of lots ascribed to Hermes may in fact be tied into broader conceptual motifs in Hermetic philosophical tradition.

More Complex Patterns Underlying the Hermetic Lots

Other patterns can be identified in the arrangement of the Hermetic lots as well, particularly when all of the calculations are presented together schematically:



As we can see in the diagram, the calculations for the two benefic lots, the Lot of Eros (Venus) and Victory (Jupiter), both involve the Lot of Spirit. On the other hand, the calculations for the three lots that are ascribed more negative significations by Paul, the Lots of Necessity, Courage and Nemesis, all involve the Lot of Fortune. Underlying this arrangement seems to be a deliberate attempt to associate the benefic planets with the Lot that is associated with light, the soul and the intellect (the Lot of Spirit), and the malefic planets with the lot that is associated with darkness, matter and the body (the Lot of Fortune).

It seems possible that these assignments were made simply due to the apparent brightness of each of the planets involved, with Venus and Jupiter being

the two brightest visible planets, and Mars and Saturn being the darker visible planets, although Mercury's association with the malefics is usually seen as somewhat perplexing at first glance.

Mercury usually plays a more neutral or vacillating role in Hellenistic astrology, both with respect to sect and with respect to benefic and malefic status,[24] but in Paul's delineation of Mercury's lot, the Lot of Necessity, the significations given are decidedly more negative or malefic:

> "Necessity signifies imprisonments, subordinations, battles and wars, and it makes enmities, hatreds, condemnations, and all other constraining circumstances which happen to men as their lot at birth."[25]

The negative significations that Paul ascribes to the Lot of Necessity seem to result from its association with the Lot of Fortune in the calculation, although it is still somewhat curious as to why it was decided that Mercury's Hermetic lot should be associated with Fortune rather than Spirit. It seems plausible that this association may have been made simply because of Mercury's vacillating nature in the Hellenistic astrological tradition, where it is seen to take on the characteristics of the planets surrounding it in a given chart, such as their benefic or malefic character or sect status, and this passive stance was seen to be more in line with the Lot of Fortune which is associated with things that befall the native or things that we encounter that are "not depending on us."[26]

Aside from the obvious grouping of the benefics and the malefics with Fortune or Spirit, there is also an interesting schematisation in the order of the computation depending on if the chart is nocturnal or diurnal. Some of the calculations for the Hermetic lots count the distance from a lot to a planet, while others count from a planet to a lot, and they are all reversed depending on the sect of the chart.[27] Olympiodorus makes a point to note this, although his comments are not particularly helpful in elucidating the rationale underlying the arrangement:

> "For Eros and Victory on the one hand for diurnal births from lot to stars, but the reverse for nocturnal. But for Courage, Necessity and Nemesis on the other hand, for diurnal births from stars to lots, but for nocturnal from lots to stars."[28]

The Rationale Underlying the Calculation of the Five Planetary Lots

In analysing the other five Hermetic lot calculations presented in Paul the question becomes thus: why is it that in a diurnal chart that the lots hand over to the planets in the calculations for Eros and Victory, but the planets hand over to the lots in the calculations of Necessity, Courage and Nemesis? Furthermore, why is the order for each computation reversed in nocturnal charts?

I will propose a rationale for this schematic arrangement below by using the following diagram.

The theory underlying the calculations of the seven Hermetic lots seems to take a few principles for granted. Here is the first broad principle, which involves the Lots of Fortune and Spirit within this context:

1) *In a diurnal chart the Lot of Spirit is associated with the Sun, insomuch as the Sun is the sect light and the dominant luminary in the calculation. However, in a night chart the Lot of Spirit is associated with the Moon, because at night the Moon is the sect light and the dominant luminary involved in the calculation.*

This rule is simple enough, since we have already established earlier that the calculation for the Lot

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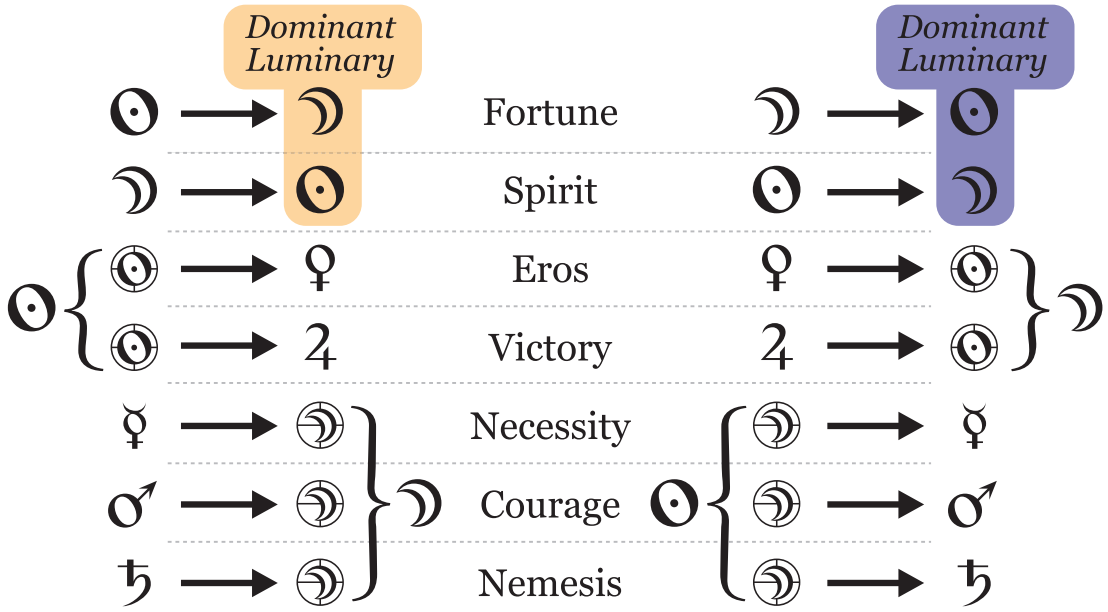

of Spirit is based on counting from the luminary that is contrary to the sect to the sect light itself. This is fully dependent on the sect of the chart, and it implies that the planet that you count *to* is the dominant planet in the calculation.

However, there is a catch: the nature of each luminary is fundamentally different, and this creates a significant distinction between the nature of the Lot of Spirit in a day chart versus the Lot of Spirit in a night chart. The Sun is seen to play an active role in emitting or emanating its rays and its light, whereas the Moon plays a passive role in receiving and reflecting light. To put it more simply, the Sun 'emits', and the Moon 'receives'.

This appears to be the notion underlying the difference between the Lot of Spirit in a day chart and the Lot of Spirit in a night chart, since by day the Sun is the dominant planet in the calculation of the Lot of Spirit, but by night the Moon is the dominant planet associated with the Lot of Spirit. In a diurnal chart the Sun is the sect light, so the Lot of Spirit in a day chart will always take on an active character of emitting, whereas in a night chart the Moon is the sect light, so the Lot of Spirit in a night chart will always take on a more passive character of receiving.

This leads us to the second principle underlying the Hermetic lot calculations, which only applies to the Lot of Eros and Victory since those are the only two lots which incorporate the Lot of Spirit into their calculations:

2) *Whether the calculation for the lots that involve Spirit is measured from a lot to a planet or a planet to a lot is predicated on which of the two luminaries is dominant in the Lot of Spirit calculation.*

This rule incorporates the notion that within the context of the Lot of Spirit the Sun is dominant during the day, and Moon is dominant at night, with the Lot of Spirit either 'emitting' or 'receiving' the other planet in the calculation depending on which luminary is dominant.

Therefore, in the **diurnal** calculations of the Hermetic Lots which incorporate the Lot of Spirit, the calculation starts with Spirit itself and then the distance is counted to the planets, mimicking the radiating nature of the solar force. However, in the **nocturnal** calculations of the Hermetic Lots which incorporate the Lot of Spirit, the calculation will start with the planets themselves and then the distance is counted to lot, mimicking the receptive nature of the lunar principle.

As you can see by looking at the diagram above, this notion that the Lot of Spirit emits when it is dominated by the Sun and receives when it is dominated by the Moon seems to fit perfectly when it is applied to both of the lot calculations that involve the Lot of Spirit, the Lots of Eros and Victory.

This principle of having a dominant luminary in the lot calculation also holds true when we apply it to the Hermetic lots that involve the Lot of Fortune: Necessity, Courage and Nemesis. Essentially the converse of the above rule for the lots that involve Spirit is true for the lots that involve Fortune, and the structure of the calculation is still predicated on which luminary is dominant.

Thus the third principle underlying the Hermetic lot calculations, which only applies to the Lots of Necessity, Courage and Nemesis, since those are the only lots that incorporate the Lot of Fortune into their calculations, is:

3) *Whether the calculation for the lots that incorporate Fortune into their computation is measured from a lot to a planet or a planet to a lot is predicated on which of the two luminaries is dominant in the Lot of Fortune calculation.*

In a **diurnal** chart the Hermetic lots that involve the Lot of Fortune start with the planets, because in a day chart the Moon is the dominant planet in the calculation for the Lot of Fortune, and thus the Lot of Fortune 'receives' the other planets involved in the calculation. Conversely, in a **nocturnal** chart the Hermetic lot calculations that involve Fortune start with the Lot of Fortune itself and then measure the distance to the planets, since in a night chart the Sun is the dominant luminary in the calculation for the Lot of Fortune, and thus the Lot of Fortune 'emits' towards the other planets involved in the calculation. The rules outlined here can be summed up with the following tables:[29]

Spirit and Spirit Lots

	Lot of Spirit Dominant Light	**Lot of Eros (Venus) Lot of Victory (Jupiter)**
Day	Sun Solar Lot of Spirit emits	From Lot of Spirit emitting to Venus/Jupiter
Night	Moon Lunar Lot of Spirit receives	From Venus/Jupiter to receiving Lot of Spirit

By day, the Sun is dominant and the solar Lot of Spirit emits to planets.

By night, the Moon is dominant and the lunar Lot of Spirit receives from planets.

Fortune and Fortune Lots

	Lot of Fortune Dominant Light	**Lot of Necessity (Mercury) Lot of Courage (Mars) Lot of Nemesis (Saturn)**
Day	Moon Lunar Lot of Fortune receives	From Mercury/Mars/ Saturn to receiving lunar lot of Fortune
Night	Sun Solar Lot of Fortune emits	From solar Lot of Fortune emitting to Mercury, Mars, Saturn

By day, the Moon is dominant and lunar Lot of Fortune receives from the planets.

By night, the Sun is dominant and the solar Lot of Fortune emits to the planets.

Concluding Remarks

The end result of this attempt to reverse-engineer the theoretical rationale underlying the calculations for the seven Hermetic lots is the discovery of a highly complex and subtle conceptualisation of the natures of the Lots of Fortune and Spirit. Based on the reconstruction presented in this paper, presuming that it is a valid reconstruction, the source of Paul's seven lots seems to have had a rather intricate and unique notion of how the Lot of Fortune and the Lot of Spirit function depending

on the sect of a given chart. Astrologers have known for some time that sect is an important factor in determining the sequence of the calculation for many of the lots in the astrological tradition,[30] although the proposed model underlying the Hermetic lot calculations seems to imply that the role of sect is not merely limited to determining the sequence of computation, but indeed that it has a part in altering the very function and nature of two of the most important and widespread lots that were used in the Hellenistic tradition.[31]

This leads to a far more advanced method of delineating each lot in a chart, with subtle distinctions to be made about such things as what it means for a person to actualise their intellectual potential when their Lot of Spirit is dominated by the Sun, versus when their Lot of Spirit is dominated by the Moon. For example, a native who has a solar Lot of Spirit and focuses their intellectual faculties in a way that 'emits' or generates works through the independent parthenogenesis of new ideas, versus a native who has a lunar Lot of Spirit and tends to actualise their intellectual faculties by 'receiving' or pulling together the work of others in order to reflect and compare them, thus also creating something new in the process. Both scenarios pertain to the "disposition and intelligence" of the native,[32] which is the purview of the Lot of Spirit, but describe different ways that a person with a day or night chart might go about putting those capabilities into action.[33]

Not only does this help to solve the somewhat riddling structure of the calculations underlying the seven Hermetic lots presented by Paul of Alexandria, but it points at a deeper level of philosophical or metaphysical thought and delineation that can be explored and expounded upon in the future.

Endnotes:

1. I would like to express my appreciation to a number of friends who kindly reviewed and made some suggestions about how I might improve this article, namely Patrick Watson, Alan White, Leisa Schaim, Chris Condra, Julie B., Douglas Noblehorse, Polly Rebich, and particularly Demetra George. Thanks also to Dorian Greenbaum and Robert Hand for allowing me to quote the rather long excerpt from the ARHAT translation of Paul's *Introduction* in which he outlines the calculations for the seven Hermetic lots.

2. The term 'Arabic part' is a misnomer which is both historically inaccurate and conceptually barren. It is a historical misnomer because this technical concept was developed centuries prior to the advent of the Medieval Arabian tradition of astrology, and thus there is nothing particularly 'Arabic' about it. The term is also somewhat conceptually barren or meaningless because the word 'part' is no longer conceptually evocative of the original technical term or notion that it is derived from, at least within the context of the contemporary English language. On the other hand, the word 'lot' is still able to directly invoke notions related to the original technical concept, such as the practice of 'casting lots' or 'drawing lots' in order to determine a random or chance outcome of some matter, with the most immediate modern parallel being the concept of a 'lottery'.

3. The earliest datable reference to the lots seems to be in Manilius, who wrote his *Astronomica* sometime between 8 and 22 CE, apparently during the course of the latter part of Augustus' reign and the early part of Tiberius'. However, Manilius was clearly drawing on earlier sources, perhaps alluding to Hermes, Nechepso and Petosiris at the beginning of his work as being the founders of the astrological tradition (*Astronomica*, Book 1. 32-52). There are in fact fragmentary texts ascribed to the legendary authors Nechepso and Petosiris that explicitly address the lots, and these works are usually thought to antedate Manilius by at least a century, although the precise dating of the composition of these works is harder to establish. For Manilius' rather odd treatment of the Lot of Fortune see Manilius, *Astronomica*, ed. and trans. G. P. Goold, Loeb Classical Library, Harvard University Press, 1977 (rev. 1997), Book 3: 36-202. For the dating of Manilius see Goold's preface, particularly pg. xii. For references to the lots in the works of Nechepso and Petosiris see Vettius Valens, *Anthology*, Book 2, Ch. 3 & 18, in *Vettii Valentis Antiocheni Anthologiarum libri novem*, ed. David Pingree, Teubner, Leipzig, 1986.

4. Cf. Manilius, *Astronomica*, 3: 186-202; Hephaistio of Thebes, *Apotelesmatika*, Book 2, Ch. 18: 10, in *Hephaestionis Thebani apotelesmaticorum libri tres*, ed. David Pingree, Teubner, Leipzig, vol. 1, 1973 (Hephaistio is drawing on Dorotheus of Sidon in this passage), Firmicus Maternus, *Mathesis*, Book 4, Ch. 17: 1-4, in *Iulii Firmici Materni Mathesos libri VIII*, ed. Kroll, Skutsch and Ziegler, Teubner, vol. 1, Leipzig, 1907; as well as every example chart in Vettius Valens' *Anthology* where the Lot of Fortune is employed.

5. Paul of Alexandria, *Introduction*, in *Pauli Alexandrini Elementa Apotelesmatica*, ed. Emilie Boer, B. G. Teubner, Leipzig, 1958, Ch. 23, pg. 47: 15-18/pg. 48: 1-5; translation by Dorian Gieseler Greenbaum in *Late Classical Astrology: Paulus Alexandrinus and Olymiodorus*, ARHAT Publications, Reston, VA, 2001, pgs. 41. In Greenbaum's translation the terms *hōroskopos* (ὡροσκόπος)

and *zōidion* (ζῴδιον) are simply transliterated, although I have opted to render the terms into their modern equivalents in this paper for the sake of continuity and clarity. The same applies to other quotations from her translation used in this paper.

6. March 31, 1948, at 12:53 pm in Washington, DC, USA.

7. The glyphs used for the Lot of Fortune and the Lot of Spirit in this article were developed by Curtis Manwaring for his Hellenistic astrology software program called Delphic Oracle. The glyph for the Lot of Fortune is a Moon with a circle and a cross behind it, and the glyph for the Lot of Spirit is a Sun which also has a circle and a cross behind it. The reason for this is that in the Hellenistic tradition several authors refer to the Lot of Fortune as the "Lot of the Moon" and the Lot of Spirit as the "Lot of the Sun". Valens says that the Lot of Spirit and the Lot of Fortune "signify" (σημαίνουσιν) the Sun and the Moon (*Anthology*, Book 4, Ch. 4: 1), while Firmicus tells us that an earlier author named Abraham referred to the Lot of Fortune as the "place of the Moon" (*Mathesis*, Book 4, Ch. 17: 5) and the Lot of Spirit as the "place of the Sun" (*Mathesis*, Book 4, Ch. 18: 1). Even Paul himself, who is followed by Olympiodorus, makes this association between the Moon and Fortune and the Sun and Spirit during the course of his exposition on the lots (*Introduction*, Ch. 23, pg. 49: 11-13). However, given the argument made later in this article about the subtle distinctions between Fortune and Spirit in a day and night chart, it may be necessary to view these associations in a loose sense rather than a strict one-to-one correspondence.

8. Paul of Alexandria, *Introduction*, ed. Boer, Ch. 20, pg. 41: 3-4.

9. See David Pingree's article on Paul of Alexandria in the *Dictionary of Scientific Biography*, vol. 10, ed. Charles Gillispie, Charles Scribner's Sons, New York, 1974, pg. 419.

10. For the specific attribution in the scholia see *Pauli Alexandrini Elementa Apotelesmatica*, ed. Boer, pg. 118-119: 48. For the attribution in the commentary by Olympiodorus see *Heliodori, ut dicitur, in Paulum Alexandrinum Commentarium*, ed. Emilie Boer, Teubner, Leipzig, 1962, pg. 51, 13-15.

11. Olympiodorus, loc. cit., trans. Greenbaum, *Late Classical Astrology*, pg. 105.

12. For ancient references to Hermes as the founder of the astrological tradition see Firmicus Maternus, *Mathesis,* Book 4, preface: 5; as well as an anonymous papyrus fragment that was attached to a horoscope, edited in *Catalogus Codicum Astrologorum Graecorum* [henceforth CCAG], vol. 8, part 4, ed. Boudreaux & Cumont, Brussels, 1921 pg. 95. The original Greek horoscope that this statement prefaced appears with a translation in Neugebauer & van Hoesen, *Greek Horoscopes*, American Philosophical Society, Philadelphia, PA, 1959, pg. 42, No. 137c. As noted earlier, Manilius also alludes to Hermes as being the founder of the tradition in Book 1: 32 of his *Astronomica*.

13. Although the Lot of Eros and Necessity are mentioned in other Hellenistic sources and authors, such as Valens and Firmicus for example, they both seem to employ a completely different method of calculating these two lots that does not involve Venus or Mercury at all, but instead just the distances between Fortune and Spirit. See Valens, *Anthology*, ed. Pingree, Book 4, Ch. 25: 13 & 16; Firmicus, *Mathesis*, Book 6, Ch. 32: 45-46. Interestingly, the later Medieval tradition as represented by Abu Ma'shar and Bonatti seems to have picked up on a mixture of the two different lot traditions, drawing on the tradition represented by Valens for the calculations of Eros and Necessity, and drawing on the tradition represented by Paul for the calculations of Victory, Courage and Nemesis. See Abu Ma'shar, *The Abbreviation of the Introduction to Astrology*, trans. Charles Burnett, Keiji Yamamoto, and Michio Yano, E.J. Brill, Leiden and New York, 1994, Ch. 6: 6-11. Abu Ma'shar is followed closely by Bonatti, although Bonatti's statement about not wanting to present the "diversity of the opinions of the ancients" is interesting, especially since it is followed by a sort of citation of his sources as being "Hermes, Vettius [Valens], [and] Abu Ma'shar." See Guido Bonatti, *Book of Astronomy*, Treatise 8, Ch. 2, trans. Benjamin Dykes, The Cazimi Press, Golden Valley, MN, 2007, vol. 2, pgs. 1047-1049. Based on Pingree's argument that manuscripts of Rhetorius of Egypt's compendium were transmitted to Māshā'allāh in the late 8th century by his colleague Theophilus of Edessa in Baghdad, and that Rhetorius drew on the works of Valens and Paul, I suspect that this may have been the source of the transmission of the two variant traditions of lot calculations to the Medieval astrologers, which later made their way to Abu Ma'shar and Bonatti. See David Pingree, "From Alexandria to Baghdad to Byzantium. The Transmission of Astrology", in the *International Journal of the Classical Tradition*, vol. 8, no. 1, Summer 2001, pgs. 3-37. Rhetorius preserved a nearly verbatim quotation of Paul's delineation of the significations (although not the calculations) of the Hermetic lots in his paraphrase/commentary on Antiochus, edited by Franz Boll in CCAG, vol. 1, ed. A. Oliveri, et al., 1898, pg. 160: 11-29. He also displays somewhat thorough familiarity with Valens' work in a synopsis that he wrote on different steps to take and techniques to employ in the process of delineating a chart, edited by Franz Cumont in CCAG 8, part 1, Brussels, 1929, pgs. 243-248. At the moment there is no smoking gun which explicitly shows that Rhetorius was fully aware of the calculations of Eros and Necessity as presented in Valens, or the actual calculations for the Hermetic lots presented by Paul (the current evidence only mentions the significations), although one would assume based on the passages from his work cited above that he likely would have been. One hopes that some of these questions will be answered in Pingree's forthcoming edition of Rhetorius that is being brought to completion by Stephan Heilen, as they provide some tantalizing possibilities about the transmission of the lots from the Hellenistic tradition all the way into the late Medieval period.

14. While there may be several references to Hermes as the founder of the astrological tradition, we need not believe that every work ascribed to him necessarily goes all the way back to the earliest strata of the horoscopic tradition. Many of the texts that comprise the philosophical Hermetica were written by different authors who flourished in different eras, and they too were ascribed to the mythical sage Hermes Trismigestus. Garth Fowden argues that this should not be seen as a deliberate attempt to mislead through false attribution, so much as it is representing a sort of 'continuity of inspiration' or rendering of homage to the eponymous founder of the tradition, thus marking certain texts with the stamp of a specific school of thought. See Garth Fowden, *The Egyptian Hermes*, Princeton University Press, Princeton, NJ, 1993 [rev. ed. 1986], pgs. 186-187.

15. Paul of Alexandria, *Introduction*, Ch. 23, trans. Greenbaum, *Late Classical Astrology*, pgs. 41-42. In Greenbaum's translation the planets are translated with their Greek names (i.e. Aphrodite, Hermes, Kronos, etc.), although I have opted to render them here with their Roman/Modern equivalents (i.e. Venus, Mercury, Saturn) for the sake of clarity and continuity. The same goes for the terms *hōroskopos* and *zōidion*.

16. Paul, *Introduction*, ed. Boer, pg. 49: 17-22. My primary reference for the meaning of each word was the Liddell and Scott *Greek-English Lexicon*, Clarendon Press, Oxford, rev. ed. 1996. For alternative renderings and translations of this passage in Paul consult Greenbaum, *Late Classical Astrology*, pg. 42; Paulus Alexandrinus, *Introductory Matters*, trans. Robert Schmidt, The Golden Hind Press, Berkley Springs, WV, 1993, pg. 48; James Holden, *A History of Horoscopic Astrology*, The American Federation of Astrologers, Tempe, AZ, 1996, pgs. 77-78.

17. Paul, *Introduction*, ed. Boer, pg. 50: 1-3/10-12.

18. Ibid., pg. 50: 4-9/13-16.

19. It is generally agreed upon at the present time that the commentary on Paul's work that survives is based on a series of lectures given by the Neoplatonic philosopher Olympiodorus the Younger between May and July of 564 CE, perhaps based on an earlier late 5th century commentary by Heliodorus. This argument was first made by L. G. Westerink in his paper "Ein astrologisches Kolleg aus dem Jahre 564", in the journal *Byzantinische Zeitschrift*, 64, 1971, pp. 6-21 (reprinted in his collected works *Texts and Studies in Neoplatonism and Byzantine Literature*, Amsterdam, 1980). David Pingree found the argument to be rather convincing. See Pingree's entry on Heliodorus in *The Yavanajataka of Sphujidhvaja*, Harvard University Press, Cambridge, MA, 1978, vol. 2, pgs. 428-429.

20. Olympiodorus commentary, ed. Boer, pg. 53: 3-11; trans. Greenbaum, *Late Classical Astrology*, pg. 106.

21. For Gnostic views on the relation between the soul and light, matter and darkness, see Hans Jonas, *The Gnostic Religion*, Beacon Press, Boston, MA, 1958 (2nd ed. rev. 1963), especially chapter 9 on Manichaeism. For parallels in the Hermetic tradition, see the *Corpus Hermeticum*, particularly book 1, often known as the *Poimandres*, edited and translated by Walter Scott, *Hermetica: The Ancient Greek and Latin Writings Which Contain Religious or Philosophic Teachings Ascribed to Hermes Trismegistus*, Shambhala, Boston, MA, 1993 (first published in 1924), pgs. 115-133. While the association is more pronounced and explicit in Gnosticism, the occasional parallels and borrowings between certain Gnostic and Hermetic ideas seems sufficient to allow us to speculate about the possibility of such a conceptualisation developing within a specific Hermetic sect based on what is a predominantly Gnostic notion of the universe.

22. Paul of Alexandria, *Introduction*, ed. Boer, Ch. 23, pg. 49: 17-18, trans. Greenbaum, *Late Classical Astrology*, pg. 42.

23. Ibid. Also see Vettius Valens, *Anthology*, ed. Pingree, Book 4, Ch. 4: 1-2.

24. Mercury is usually said to be common or neutral with respect to benefic or malefic status, but to align himself with one side or another based on which planets he is associated with in a given chart. See Claudius Ptolemy, *Apotelesmatika* (a.k.a. *Tetrabiblos*), Book 1, Ch. 5: 2, ed. Wolfgang Hübner, *Claudius Ptolemaeus, Opera quae exstant omnia*, vol 3, 1: *ΑΠΟΤΕΛΕΣΜΑΤΙΚΑ*, Teubner, Stuttgart & Leipzig, 1998, pg. 26. Similarly, Mercury is often said to be somewhat neutral with respect to sect, but to align himself with the diurnal sect when he is a morning star, and with the nocturnal sect when he is an evening star. See Ptolemy, *Apotelesmatika*, Book 1, Ch. 7: 1.

25. Paul of Alexandria, *Introduction*, ed. Boer, Ch. 23, pg. 50: 4-7, trans. Greenbaum, *Late Classical Astrology*, pg. 42.

26. Olympiodorus commentary, ed. Boer, pg. 47: 1-5; trans. Greenbaum, *Late Classical Astrology*, pg. 104.

27. Robert Schmidt of Project Hindsight questions the notion that the Hermetic lots presented in Paul should be reversed, however this position is not supported in any of the extant Hellenistic texts, and in the Olympiodorus commentary the reversal is explicitly demonstrated. See the Olympiodorus commentary, ed. Boer, pg. 50: 6-15; trans. Greenbaum, *Late Classical Astrology*, pg. 105. cf. Benjamin Dykes' translation of Guido Bonatti, *Book of Astronomy*, vol. 2, pg. 1047, fn. 593.

28. Olympiodorus commentary, ed. Boer, pg. 53: 11-16; trans. Greenbaum, *Late Classical Astrology*, pg. 106.

29. Thanks go to Demetra George for creating the tables presented here in order to help me to convey my argument properly.

30. See Rob Hand, *Night & Day: Planetary Sect in Astrology*, ARHAT Publications, Reston, VA, 1995, pgs. 34-39.

31. Greenbaum notes that out of about 300 extant charts from the Hellenistic tradition, approximately 91 calculate the Lot of Fortune (in one form or another), and 33 employ the Lot of Spirit, thus making them by far the two most widely employed lots. See Dorian Gieseler Greenbaum, "Calculating the Lots of Fortune and Daemon in Hellenistic Astrology", *Culture and Cosmos*, Vol. 11, no. 2, Autumn/Winter 2007, pg. 164. This paper presents a very useful overview of some of the variations in the calculation of the Lot of Fortune in the Hellenistic tradition, although these variations are not necessarily germane to the present paper since I have tried to limit the discussion to the way the Lot of Fortune and the other Hermetic lots are presented in Paul in particular, thus making it focused on one particular lot tradition.

32. This is Holden's rendering of two of the significations of the Lot of Spirit in Paul. See Holden, *A History of Horoscopic Astrology*, pg. 77.

33. While a full exploration of these interpretive distinctions is outside of the scope of the present article, the subject will be addressed in forthcoming works.

ARTICLE

Luís Ribeiro, AMA

Astrological Software and the Practice of Traditional Astrology

Computers and software have been major breakthroughs for astrology in the last two decades. The easy availability of astrological software has given us the ability to cast quickly a number of astrological charts and apply various techniques without going through time-consuming and sometimes difficult calculations. In this regard astrological software is without a shadow of a doubt invaluable to the practise of astrology.

Tables and astronomical instruments were always sought after by those pursuing the practise of astrology. Some researchers[1] claim that the Regiomontanus house system owes its great popularity in the 16th and 17th centuries to the fact that its tables where published and widely available to all practitioners and students. So, why bother with the lengthy calculation of Alchabitius houses if there is a handy table of Regiomontanus around? Nowadays software has the same role that tables, books and measuring tools had in the past.

This takes us to the purpose of this article: instruments – in this case software – can shape the way astrology is practiced, for better or for worse. The output of a program can manipulate the astrologer's interpretation, by highlighting some factors to the detriment of others, or by levelling factors with different hierarchical importance. If this is done properly, then the software will be aiding the interpretation, by giving to each factor its proper importance. If not, results can be misleading, and the wrong weight given to the wrong factor. This is the disadvantage of automation and also the problem of too much information.

Some might think it is the user's responsibility to employ their knowledge to extract adequate information from the mass of data output by the program. This is true, but conversely it is the software's responsibility to provide adequate output. Its function is to facilitate the interpretation process, not to confuse it by displaying excessive or pointless information. Nowadays we possess the technical means to create a new generation of astrological software capable of assisting in the educational process of students. This would add a didactical function to the already extensive informative purposes of the available software. Regardless of its importance, this has been generally overlooked by today's students and professionals.

So, attention must be given to the way data is displayed. A program can change the way data is interpreted be this a chart or a simple list of directions or transits. For instance, the availability, or lack, of a certain technique might determine its use and its future in astrology – this has been the case with primary directions, as we will discuss further on. On the other hand, some techniques only exist because the computer can calculate them, otherwise their complexity and extremely laborious calculation would have led to their demise. Sometimes this can be said to be progress, but in most cases these techniques are just someone's mathematical fantasy, which were never tested properly (unless by its creator, of course); and sometimes they have little or no astrological substance.

We must keep in mind that, despite the occasional technical advancement, it is the software that must conform to astrology and not astrology to the software.

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The majority of today's astrological software is far from ready to accommodate the requirements of the Traditional astrologer. There are some which are more comprehensive than others, but none fully provides the techniques and calculations required. In this article we will reflect and present some suggestions as to what Traditional astrology software should gather to be adequate to the practitioner. We will not be reviewing existing software or basic computer features like 'open' and 'save', data management and display, nor will we explain in detail the techniques mentioned, as that is out of the bounds of this article.

1. DATA INPUT

Let's start with the basics, the input. Most of the available software deals quite efficiently with modern dates and time zones. Currently atlases are complete and errors in time changes and daylight saving have been corrected over the years. However, those working with earlier dates may face some problems. Before the early 20th century calendars and time notation methods were not the same in all countries. The further back in time, the more confusing these differences become. Julian and Gregorian calendars constitute the first challenge. The Julian calendar (also known as Old Style) was in use throughout Europe until the reform in 1582, when it was replaced by the Gregorian calendar (sometimes referred to as New Style). This replacement was not accepted in all countries and some continued to use the Julian system until quite late. Only in the beginning of the 20th Century was the Gregorian globally adopted.

These changes can become a problem when it comes to software. Some programs and databases insist on transforming any date prior to 1582 into the Gregorian calendar; this obviously produces a great number of errors when dealing with historical charts. Even an informed user can be deceived by the conversion. A Julian date should always be displayed as Julian and never converted; otherwise chaos arises when sharing data. It is of course difficult for software to anticipate all the changes in date for all countries and regions, and it is impossible to know in what date format the user is entering the data. Nevertheless, the software should at least alert the user to double check the calendar when dealing with such early dates[2].

Time notation in historical dates is the second challenge. The main error in this regard is the use of Local Mean Time (LMT) instead of Local Apparent Time (LAT) which is usually more correct when dealing with times where mechanical clocks (where used) where regulated by sundial time. The majority of software automatically uses LMT when it should be using LAT. Once more the user should at least be warned of this.

Another useful feature for students of the Tradition and researchers would be the ability to have the software draw a chart by inputting positions from an older source. This way, instead of recalculating the chart with a modern ephemeris and calculations, one could study a copy of the original chart, but in a modern format. This would be useful for articles, presentations and classes.

2. BASIC FEATURES

Now we will make some notes regarding basic features any software should have in order to accommodate Traditional practice.

Zodiacs

In this regard, besides the regular Tropical and Sidereal Zodiacs, good software should include the asterisms to be used in combination with any of the previous options. Asterisms are often used in mundane astrology regarding such things as eclipses and the prediction of weather.

Aspects

In Traditional astrology aspects are dealt with quite differently from the modern practice, and as such, this is an area where most programs fail.

Orbs

Traditionally, orbs are associated with the planet, not the aspect. Thus, they should be programmed by planet. At least four types of orb should be optional:

- **As defined in William Lilly's Christian Astrology** – this is currently the standard orb system for the Tradition;
- **Orb-to-Body** – this system is less well-known today, but quite common from the Middle Ages to the 17th Century;
- **Whole sign aspects** – for those focusing on Hellenistic techniques;
- **User selected value** – the ability to set a specific value for the orb of any planet, for those experimenting with fixed values, for example, 3º or 5º.

Antiscia and Contra-antiscia

Also relevant would be the inclusion of conjunction to antiscia and contra-antiscia as standard 'aspects'. The interpretation of antiscia is often overlooked because they are not listed together with the aspects.

Aspects to non-planetary points:

- **Fixed Stars**
  Aspects to the fixed stars should take into account the star's orb according to its magnitude, and not just a fixed value chosen by the user[3];
- **Lunar Nodes**
  Not all authors include aspects to the lunar nodes; being non-visible points of the chart, they are usually considered only by conjunction, and within an area of influence of 12º before and after the node[4]. The application should consider this, and have it as an option. If the user wants all aspects to the node, this could be turned on;
- **House Cusps**
  Finally, the inclusion of aspects to the cusps of the houses which is very useful for advanced delineation.

Display of aspects

Some Traditional practitioners, particularly those working with square charts, opt not to have the aspect lines drawn in the chart[5]. Thus, it would be useful if the user could click on any point of the chart and get a pop up (or similar) with the aspects to that point. Aspects should also be noted as applying or separating, and in the case of sextiles, squares and trines, if dexter or sinister.

Chart display

Regardless of its design, the chart should display, along with the data, the following items:

- **The planetary hour and day** (or night);
- **The planet the Moon is separating from** (if any), and the planet the Moon is applying to (if any) using the chosen planetary orb system;
- **The type of chart** (Event, Horary, Election, Nativity, Revolution of the year, etc);
- **The prenatal syzygy** (optional).

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The software should have an easy configuration to use with a projector in a classroom or lecture with the facility to hide and reveal the data and chart title (this would be of great use for those teaching astrology).

Assorted Options

Type of syzygy
The calculation of the preceding lunation should consider the following options (applicable only in the case of a preventional chart):

- **Moon's position;**
- **Luminary above horizon at the time of lunation;**
- **A single-click option to calculate the syzygy chart in another window.**

Optional planetary day ruler or night ruler
Most software displays only the day ruler, but some traditions make a difference of day ruler for diurnal charts and night ruler for nocturnal charts.

Fixed Stars

- **Magnitude values should use the Traditional visibility scale,** not the modern astronomical values;
- **Two orb options:** by magnitude or user selected (as mentioned before when discussing the aspects);
- **User should be able to choose which set of stars will be active;**
- **Two basic sets should exist:**
  * basic, gathering a small set of main fixed stars (ex: Regulus, Algol, Spica), for quick viewing;
  * extended, with all stars;
  * a user selection of fixed stars.

Essential dignities

Inclusion of all main Traditional dignities and debilities:

- **Rulership and detriment;**
- **Exaltation and fall;**
- **Triplicities, with optional variants:**
  * Dorothean (three triplicities);
  * William Lilly (two, sect sensitive);
  * Editable, for other variants.
- **Terms, with optional variants:**
  * Egyptian;
  * Ptolemaic (the common variants).
- **Faces.**

Scoring of dignities

- **Editable**, for those wanting to test systems other than the usual 5-4-3-2-1;
- **Allow choice on Triplicity scoring:**
  * All 3 without considering sect;
  * All 3 considering sect;
  * 2 with sect sensitivity (Lilly).
- **Peregrine status:**
  * option to accumulate with debility (fall and detriment);
  * scoring should be editable.
- **Almuten calculation parameters:**
  * 5, 4, 3, 2, 1 score (or the one defined by the user);
  * 1 point score for each (Hellenistic).
- **Inclusion of minor dignities and debilities:**
  * Novenaria;
  * Duodecima;
  * Special degrees: Dark, Light, Void, Smoke, Masculine, Feminine, Fortunate, Azimene, etc.;
  * Possibility of scoring these items;
- **Almutem of any point of interest should be easily displayed.**

Accidental dignities

Here the existing astrological programs are incomplete. There are several accidental conditions that can be considered in Traditional astrology and most programs only consider a few. Any good software should take into account as many conditions as possible; these should be editable by the user as often as possible. A complete list of such conditions is too big to be presented here and it surpasses the purpose of this article, but a few should be standard:

- **combust;**
- **under the sun's beams;**
- **cazimi;**
- **oriental/occidental;**
- **increasing/decreasing in light;**
- **Via Combusta;**
- **hayz;**
- **almugea;**
- **joy;**
- **angularity;**
- **direct/retrograde;**
- **fast/slow;**
- **aspects with benefics and malefics;**
- **void of course;**
- **feral;**
- **conjunction to the Lunar Nodes;**
- **conjunction to specific fixed stars** (Algol, Regulus, etc,).

In this subject the options should be the following:

- **The user should be able to select which conditions he wants to use;**
- **The scoring of each condition should be editable by user;**
- **Possible variants of each condition should be accounted for,** and options to choose between one or the other should be available. For example, variations on the consideration of peregrine, void of course, etc.;
- **Some of the accidental conditions' parameters should be editable,** for example, Via Combusta, under Sun's beams, combustion, or for numerical or degree parameters.

Parts or Lots

Parts should always be editable to account for possible variants. The user should be able to create sets of Parts to use in chart delineation. Just listing parts which are conjunct ~~to~~ radix positions has been pointed out quite a few times to be useless, but software editors seem to continue this line of output. The Parts on a chart should be listed separately.

Weighing formulas and almutem editors

- **Editable Almutem of the Figure** with all known parameters used in the Tradition;
- **Ability to edit complex almutens for several subjects**: finance, marriage, vocation, etc., as it is common in the Medieval methods;
- **A set of formulæ should be available for the user to determine:**
    - Temperament;
    - Significator of behaviour;
    - Significator of mind.

All results should be displayed in a table with all the parameters and respective weights indicated. In this table the user should be able to switch on and off the parameters he wants to use. For example, if in a temperament assessment the user decides to disregard a wider aspect selected by the computer, they should be able to simply turn it off, thus rectifying the final score according to their judgement.

Configuration

The software should have a wizard to help the user set up all the program's parameters; it could come in two versions: basic, for beginners, and advanced for professionals or advanced students.

3. PREDICTIVE TECHNIQUES

Here we reach a more complex and problematic section of this article. Few programs present predictive techniques properly, the majority tend to treat all techniques as if they were merely lists of transits. A useful and didactical feature would be the display and printing of a universal speculum. This speculum would contain all aspects to any point of the chart including:

* major aspects (minor aspects optional);
* conjunction to house cusps;
* antiscia and contra-antiscia;
* beginning of each term.

This could be further enhanced with the ability to select the points involved with the inclusion of Parts if required.

In terms of predictions, it would be useful to display an overall year table with all directions, profections, transits, firdaria, and so on, active in that given period. The program should not allow revolutions, profections or directions to be made for dates previous to that of birth, or at least provide a visible warning message. Converse directions have existed in Traditional practice, but that does not mean that the principle is applicable to the other predictive methods. Also, there are no such things in the Tradition as converse profections, converse solar returns and converse transits, to name only a few.

Each individual technique has its own principles and rules and this should be taken into account by the programmers.

Primary Directions

At the date of writing there is no program available with proper primary directions, Traditional or otherwise. There are, of course, a couple of good programs for directions, but they are either incomplete from the Traditional point of view, or lack the other basic features. The features a program would require to deal with Traditional primary directions are:

Ability to calculate proper Traditional primary directions: semi-arc (Placidian) and Regiomontanus;

Display a speculum of directions with all relevant data including Right Ascension (RA) and Oblique Ascension (OA);

Correct Traditional use of the terms Significator ('moving point') and Promissor ('radical position');

Calculation options:

* significators with latitude (LAT) to promissors with LAT (conjunction and opposition only, as the remaining aspects are zodiacal in nature[6]);
* significators with LAT to promissors without LAT;
* significators without latitude to promissors without LAT;

Directions should include:

* Traditional five zodiacal aspects;
* optional minor aspects as in *Christian Astrology*;
* conjunctions and oppositions with latitude;
* antiscia and contra-antiscia with and without latitude;
* position of any significator by term;
* conjunction to fixed stars (zodiacal and latitude optional);
* conjunction to house cusps (zodiacal point);
* optional aspects to the nodes besides conjunction (a good feature would be one that did not duplicate oppositions to North Node and conjunction to South Node in lists, as it can be quite annoying).
* We can call this an 'extended aspect plan', so that we are dealing with more than just the plain aspects.

Exploration of aspects: it should be possible to 'ask' the computer when a given direction will occur; or by clicking on a point in the chart, say the Sun, to have a list of its directions displayed.

Results for directions should have at least two options:

* List for a chosen period of time (not just a one hundred year listing and let the user search among useless information);
* Direction of a single point for a particular time period.

In the display, priority should be given to the five hylegical points;

The Parts should be able to be directed as well.

Profections

Regarding profections, most programs stick to a particular version of the technique. In order to be more complete the following items are suggested:

- **Optional:**
  * Hellenistic profections;
  * 30º per year (degree by degree)
  * House profections (as Robert Zoller uses);
- **Relocation should not be allowed, as it is absurd;**
- **Display of ruler of the year with beginning and end of rulership period;**
- **Profection aspects (profection to natal);**
- **Inter-profection aspects (profection to profection as in *Christian Astrology*);**
- **Points selection and aspects similar to primary directions** with some differences: in profections the use of terms, fixed stars and minor aspects is exaggerated and unrecorded in Traditional sources (LAT is, of course, not used);
- **Change of sign should be noted**;
- **Notation regarding the position of a natal or revolution planet in the Ascendant of the profection**.

Solar Revolutions

Besides the usual calculation options available, the following would improve Traditional delineation:

- **Optional relocation (default should be natal location);**
- **Notation of planets returning to their natal positions within orb;**
- **Notation of changes of planets, natal house positions to house position in the return.**

Firdaria

These are usually handled correctly by most applications:

- **Display of table with dates;**
- **Optional variations (Nodes at the end of the list or after the Mars period).**

Ages of Man

This should be handled similarly to firdaria:

- **Display of table with dates;**
- **Integration with firdaria.**

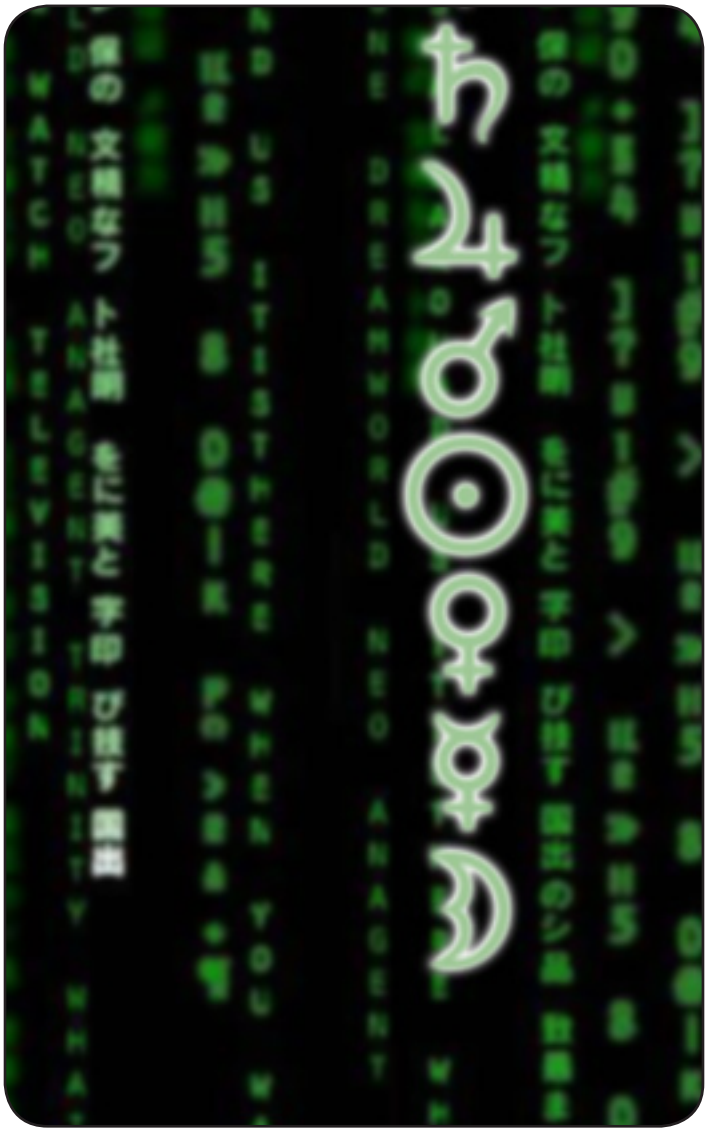
Transits

Here it would be interesting to have the same kind of extended aspect plan as with profections and directions, but without the use of terms and fixed stars (LAT is of course not considered in this technique).

4. MUNDANE ASTROLOGY

Here are some features that would be welcomed for mundane study:

- **Easy listing of cycles:**
    - Saturn-Jupiter;
    - Saturn-Mars;
    - Jupiter-Mars.
- **Identification of eclipses and their visibility in a given location;**
- **Easy calculation of ingresses for a given year and location**, (something like: give me the ingresses for London for the year 2008; ability to move forward or backward a year, as well as to change the location within the same year);
- **Possible inclusion of an ephemeris of visible comets** (this can be difficult, as most are quite unpredictable, and there is very little data available, but it would be very interesting);
- **Year lookup**: with major planetary events for that particular time period (cycles, eclipses, ingresses, etc.).



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Output

To deal with all this information and to pass it down correctly to the user, the program would require an intelligent use of 'dialogue windows' and permit interactions between windows and charts; these windows should be planned to accommodate the astrological technique and its interpretation rules and not the programmer's choice of output. As stated before, the output of data is extremely important and it affects the way the technique is interpreted; therefore, it has the power to shape the practise of astrology.

These are, in our view, the main features required for astrology software for Traditional astrologers. Others features like Hellenistic predictive systems and other lesser known Medieval techniques could also have been mentioned, as well as specific output for areas like horary and elections. But if all this were to be included, this article would have become too extensive and too technical. The objective is to reflect on how a specific revision of software features could improve the study and practice of Traditional astrology. It is meant to be a beginning, not an end in itself.

We have now reached a point where there are sufficient serious students and practitioners of Traditional astrology to clearly define what they require from professional software. A new standard of quality can be achieved through a dialogue among experts. Programmers can now take full advantage of the experience of Traditional practitioners to enhance their programs with truly useful features; on the other hand, astrologers can benefit from a new and more sophisticated generation of software, where quality and experience replaces pointless variety and excessive quantity of techniques.

I would like to thank my colleague Arek Miztal, for his valuable insights on this topic.

Endnotes:

1. Holden, James H., *A History of Horoscopic Astrology*, Tempe, Arizona, American Federation of Astrologers, 1996

2. Of course there are other more specific changes to take into consideration when dealing with very old dates (different calendars, changes in eras, etc.) but here the responsibility of verification should fall on the user.

3. Traditionally the fixed star orbs are the following: 7°30′ for 1st magnitude, 5°30′ for 2nd, 3°30′ for 3rd and 1°30′ for 4th; this value applies before and after the star's position (see for example, Robson, Vivian, *Fixed Stars and Constellations in Astrology*, London, Ascella, 2001)

4. The 12° influence of the nodes is present in several works from medieval period to the late 17th century. For example, Johannes Schoener in his *Opusculum Astrologicum* (Golden Hind Press 1994, translation by Robert Hand) states that a planet will be unfortunate "within 12° of the ☊ or ☋". This particular number of degrees is the approximate distance that the Moon has to be from the Nodes for an eclipse to occur. It is referred to by Schoener as the "terms of an eclipse".

5. As a teacher, I find it preferable for students to learn to identify the aspects without the lines and symbols drawn in the centre. It is more efficient and leads to fewer distractions when delineating the chart.

6. Significators with LAT to promissors with LAT could be included for those working with more recent Placidean developments, but these should be optional and separated from conjunctions, oppositions, antiscia and contra-antiscia with LAT.

ARTICLE

Peter Stockinger

Peter Stockinger was born in Austria in 1964. He began to study astrology and related topics at an early age. From 1989 he practised Modern astrology and Cosmobiology in Vienna. In 1998 he moved to North Wales in the United Kingdom where he discovered Traditional astrology. Today he practises natal, horary and electional astrology in a purely Traditional way and specialises in work with planetary gemstones. His readings are available in English and German.

He is particularly interested in the history of astrology and the integration of astrology into the magical arts. At the moment he is working on a book on the astrological use of planetary gemstones.

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On the Great Conjunction or The Development of an Idea

The idea of ever-repeating cycles and the concept of the eternal return must have fascinated mankind since the dawn of history. In the following article I want to shed light on one of these cycles, namely the conjunction between the two highest planets Jupiter and Saturn. I will try to show how the idea of the interpretation of a conjunction for the prediction of events on a mundane level developed through history. The conjunctions between Jupiter and Saturn, or great conjunctions as they are called, are moving in a particular pattern across the Zodiac, forming an 800-year cycle that can be divided into sub-cycles. Let us have a closer look at this intriguing cycle which has fascinated astrologers for at least 1200 years.

Jupiter's annual motion is about 30° and Saturn's position moves about 12° per year. Leaving a difference of approximately 18° per year, Jupiter is conjunct Saturn every 20 years. After 20 years, the occurring conjunction will take place 240°, or eight signs, further along the Zodiac. Were these figures to be exact, the Jupiter-Saturn conjunctions would always take place in one of the three signs of the same element. But this is not the case. The exact duration between two conjunctions is 19.8 years, which means that, over time, the place of conjunction moves backwards through each sign. Therefore after about 200 years one cycle of conjunctions in the signs of one particular element comes to an end and another cycle of conjunctions in signs of the following element begins. Again after about 800 years the conjunctions have taken place in the signs of all four elements and another, new, 800 year cycle begins.

Only when a Jupiter-Saturn conjunction is placed opposite the Sun does the rare phenomenon of a triple conjunction take place. Jupiter overtakes Saturn, making the first conjunction; after that both planets become retrograde and Jupiter is overtaking Saturn again. After this, the second conjunction, both planets are turning direct again and are eventually forming the third conjunction. These triple conjunctions move slowly through the signs of the four elements and after approximately 970 years a new cycle begins. This cycle has, to my knowledge, not been investigated so far and could lead to exciting new insights.

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About 1200 years ago astrologers discovered that Jupiter-Saturn conjunctions can be used to predict mundane events like natural catastrophes, wars or other remarkable changes in human history. The philosopher Plato was one of the early writers to mention a cyclical return of planetary patterns. He wrote in his *Timaeus* about the Great Year, a period of time after which the planets would return to their original positions[1]. He talked as well about the "dance of the stars" and their oppositions and conjunctions which would cause panic and fear of times to come.[2] But it was not until the 8th century that the astrologer Masha'allah specifically wrote about the great conjunction. Masha'allah was born c.740 AD in Basra. David Pingree says that

> "one strongly suspects that it [his astrology] is based on the peculiar doctrines of Harran, to which al-Kindi and Abu Ma'shar were also attracted. In fact, Masha'allah's works are often echoed in Abu Mashar's."[3]

Today Harran is a ruin located in Turkey's desert land close to the Syrian border. During the early Middle Age it became home to a sect that did not have anything to do with the beliefs of Christianity or Islam. The teachings its inhabitants followed were drawn exclusively from Platonic and Hermetic traditions. Nowadays scholars believe that Harran became the refuge of the Neo-Platonist academy of Athens.

It is said that Masha'allah wrote at least twenty-eight books on astrology and in his *On the Roots of Revolutions* he writes about conjunctions.[4] He distinguishes between three main conjunctions: the Jupiter-Saturn conjunction which he calls the greater conjunction; the one between Mars and Saturn, called the middle conjunction; the one between Jupiter and Mars, the lesser conjunction. He states that if Jupiter is stronger than Saturn, it will signify good, but if Saturn rules, it will signify detriment. He then goes into more detail, writing that if the conjunction takes place in a fire or an air sign, dryness, sterility of the earth and severity of the cold will follow. If the conjunction takes place in an earth sign it stands for the destruction of seeds and famine. In watery signs it will indicate excessive rain and pestilence. If the conjunction is near an angle or even better near the MC it signifies the appearance of a king or prophet from the direction of that sign.

Another astrologer, al-Kindi, a native of Baghdad, was born c.801 AD and is generally known as the first Arab philosopher. He was mainly influenced by Plato and Aristotle but drew as well on Proclus, the Stoics and the *Corpus Hermeticum*.[5] He was the teacher of Abu Ma'shar, who would become one of the most famous astrologers of his time. Abu Ma'shar was born in or near Balkh in Khurasan in 787. After a quarrel with al-Kindi, he realized that it would be necessary to study mathematics, that is, arithmetic, geometry, music, astronomy and astrology, in order to understand philosophical arguments. From that point on he devoted his time to the study of the philosophical and historical justifications of astrology and drew upon sources like Dorotheus, Valens, Ptolemy and the books of the Harranians.[6] His work includes an astrological interpretation of history which was of Zoroastrian origin and had reached him through the works of Masha'allah, al-Tabari and al-Kindi.[7]

After Masha'allah and al-Kindi had successfully laid the foundations of this great idea, Abu Ma'shar seems to have been the first astrologer to fully develop and formulate the theory of a correlation between the great conjunctions and the occurrence of historic events. In contrast to Masha'allah, Abu Ma'shar distinguishes between three Jupiter-Saturn conjunctions, namely a great, a greater and a greatest one. A great conjunction occurs every 20 years in a sign of one elemental triplicity. These conjunctions can indicate the elevation of kings and the rise of prophets. After 240 years, when the conjunction takes place in another element

for the first time, a greater conjunction occurs. This indicates reference to a sect and to its change in certain regions. After about 960 years the conjunctions have moved through all four elements and a new cycle begins. The first conjunction of the new cycle in Aries is called the greatest one. It has reference to changes in empires and kingdoms, floods and earthquakes.

We can see here that Abu Ma'shar states that the length of one great cycle would be 960 years. This is of course technically wrong, but until the Middle Ages astrologers used this figure as a basis for their calculations. From the 12th century onwards Abu Ma'shar's teachings had a decisive influence on the West. His work *The great introduction to the science of astrology* was translated twice into Latin by John of Seville and by Hermann of Carinthia. *De magnis conjunctionibus*, translated by John of Seville in the 12th century, was published in 1489 in Augsburg and in 1515 in Venice. The English philosopher Roger Bacon took on Abu Ma'shar's teachings concerning the conjunctions and published them more or less unchanged in his famous work *Opus Majus* in 1267 in Latin.

In the 15th and 16th centuries the teachings about the great conjunction had already become common knowledge amongst astrologers. The 'conjunctionists', as the people who followed this idea were commonly known, were engaged in heated debates with their opponents. The point of discussion expressed by astrologers through the concept of the great conjunction was a central one. The stars were causes and not signs and all events, even major ones like the birth of Christ, were determined by the stars. This was of course a great problem for the followers of the humanist movement that was flourishing at the time. The humanists argued that if the astrologers' theories were correct, any attempts by mankind to cause some change, or even have free will, would fail and were therefore unnecessary.

Apart from these very philosophical questions, there was another, more mundane problem that concerned the conjunctionists in the years before 1583. Many European astrologers believed that with the last great conjunction in a Water sign, the great cycle had come to an end and terrible things were to follow.

In 1564 in Bohemia the astrologer Cyprian Leowitz published a title called *De Conjunctionis magnis insignioribus superiorum planetarum, Solis defectionibus, & Cometis, in quarta Monarchia, cum eorundem effectum historica expositione.* Tycho de Brahe, who had already made allowances for the precession of the equinoxes and adjusted the length of the great cycle to 800 years, added to Leowitz' recognition and so his work became well known to English readers. In *De Conjunctionis* Leowitz stresses that great changes are to be expected as the fiery trigon is imminent. New worlds would follow; violent changes were to be expected.

Sheltco á Geveren wrote *Of the ende of this world, and the second coming of Christ* in 1577, quoting Leowitz's work:

> "… for this great conjunction is of all the last, which shall happen in the ende of the waterie Trigon, and watry Trigon shall perish, and be turned into fire. … but because about the end of waterie Trigon this Monarchie shall begin, it is likely, that the same also in the end of the same Trigon shall have an end, sith the sonne of God himselfe Iesus Christ our Lorde even in the ende of waterie Trigon tooke upon him the nature of man."[8]

Another astrologer, Richard Harvey, wrote in his *Astrological Discourse upon the great and notable Conjunction* published in early 1583, that

> "… it is the last conjunction that ever shal happen in the end of waterie Trigone, … we are most likely to have a new world, by some sodaine, violent & wonderful strange alteration …"[9]

He was giving details of what was likely to happen, namely extraordinary winds, floods, cold weather, unusual troubles, envy, hatred, contention, strife, violent oppression, poverty and hunger, persecution of ecclesiastical persons, ruin to many great men, dearth, shipwrecks and burnings. It would all be crowned by the final dissolution of the world and the second coming of the son of man.[10]
When William Lilly wrote his *England's Propheticall Merline* in 1644, he dealt retrospectively with the Jupiter-Saturn conjunction of 1603, which was of course a greatest one, being located in Sagittarius, renewing the great cycle. He wrote:

> "All men know that in this year 1603. James the sixth, came to be King of England.: Could a more memorable thing bee in this world, then for a Scottish King to become Monarch of the English, … Was not this in effect a new Monarchy, yea, and a great one to be King of England, Scotland and Ireland?
> … And had we not in 1603. a great plague in London, and during his raigne, many years of great scarcity?"[11]

In *Propheticall Merline* Lilly writes extensively about the conjunctions. He explains the mathematics, the terminology and the history and creates a textbook for astrologers of future generations.

On 31st December, 1980 the conjunction between Jupiter and Saturn took place in Libra. This may be seen as a greater conjunction, leading us into a 200 year cycle of great conjunctions in Air signs.

I want to end this article with a quote from Lilly's *Propheticall Merline*, where he writes about the Jupiter-Saturn conjunction in the Air triplicity:

> "If the first convention of Saturn and Jupiter be in Libra, Divines then living, handle matters with great profundity and learning, and their works remain famous to succeeding Ages: Divinity is now handled like Divinity, saving that sometimes they strain too high a point. Magick is earnestly sought after, which this foolish age condemns. … Under this Conjunction so beginning, great actions are done in the world. The Merchant thriving by Sea and by Land. If a Monarchy, an Heresie, or Order of Friers, or a Common-wealth begin now, it endures very long."[12]

After a short return into an Earth sign in the year 2000, the next Jupiter-Saturn conjunction will take place in 00° 29' Aquarius on the 21st December, 2020.

Endnotes

1. Plato: *Timaeus*, 39-d. Some sources state that Plato mentioned that the length of one Great Year would be between 10,000 and 36,000 years and that, after the return of all the planets to their original position, a catastrophe would occur. Thomas Taylor denies both points. For a full discussion see: Taylor, Thomas: *Proclus' Commentary on the Timaeus of Plato*, The Prometheus Trust, 1998, p.805ff, and Cornford, F. M.: *Plato's Cosmology*, Routledge & Kegan Paul, London, 1948, p.116f.

2. Plato: *Timaeus*, 40-c. See as well comments in Taylor (p.855, 860) and Cornford (p.135f).

3. Pingree, David: *Masha'allah,* in *Complete Dictionary of Scientific Biography*, vol. 9, Detroit 2008, p.159-162.

4. Dykes, Benjamin (trans.): *On the Roots of Revolutions* in *Works of Sahl and Masha'allah*, Cazimi Press, Minnesota, 2008, p.306ff.

5. Jolivet, J. and Rashed, R.: *al-Kindi* in *Complete Dictionary of Scientific Biography,* vol.15, Detroit 2008, p.261-267.

6. Pingree, David: *Abu Ma'shar* in *Complete Dictionary of Scientific Biography*, vol.1, Detroit 2008, p.33.

7. ibid. p.34

8. Geveren, Sheltco á: *Of the ende of this world*, London 1577, fol. 19.

9. Harvey, Richard: *An Astrological Discourse upon the great and notable Conjunction of the two superior Planets Saturne & Jupiter, which shall happen the 28. day of April, 1583*, London 1583, p.38f

10. ibid. p.8,16f

11. Lilly, William: *England's Propheticall Merline*, London 1644, p.24

12. ibid. p.62f

ARTICLE

Martien Hermes

Martien Hermes (22.3.1959) started studying astrology in 1983.

He has taught classes since 1985. In his early studies he was thoroughly Modern, devoted to Jung and Jungian astrology, counselling, but this changed when learning about Project Hindsight and reading the Traditional texts.

In 1998 he founded *Anima Astrologiae*, a magazine devoted to Traditional astrology in the Netherlands and Belgium. He has written about 23 booklets on a (wide) range of astrological subjects, the last 13 on Traditional astrology.

He published the first Dutch book in 300 years on Traditional astrology *Astrologie als ambacht, klassieke uurhoekastrologie* (Synthese 2007), devoted to the somewhat deviant method of delineating horary charts as taught in Mâshâ'allâh's *On Reception*.

Martien has studied with Robert Zoller and Steven Birchfield and has devoted himself lately to Hellenistic astrology and the System of Hermes of Robert Schmidt. Martien consults, teaches, lectures and does seminars on Traditional astrology in the Netherlands, Belgium and Germany.

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'Zodiacal releasing from Spirit': a rediscovered Hellenistic method of prediction.

Introduction

How is it that the things that were so very important to you, say, ten years ago, hardly affect you anymore? What is the reason that these things disappear, replaced by other factors in your life which capture your attention? How is it astrologically shown that things appear in your life as very important motivations on which you act, while others fade away or make you wonder why you were ever interested in them at all? A rediscovered Hellenistic astrological method can help clarify these issues.

Zodiacal Releasing from Spirit

In book 4 of Valens's *Anthology*, he writes about two methods of prediction of which only one survived in the tradition up until now: profections and zodiacal releasing. The method of profection probably survived because of other texts mentioning this method. Zodiacal releasing however never made it into the medieval tradition, as far as I know, and was lost to the astrological community. It was through the outstanding efforts and excellent work of Robert Schmidt and his wife Ellen Black that this method was revived, first through the translation of Valens' books into English, and second because of a very intensive testing of this method by both these astrologers and their co-workers. Robert Schmidt, his wife and several researchers have tested this method intensely for over a year, which resulted in a wonderful tutorial, which I wholeheartedly endorse and I advise every serious astrologer to buy, study and practice[1]. I am an astrologer of over twenty-five years of practise in astrology, and never before did I find a method more accurate, to the point and self-explanatory. It is a truly wonderful tool for consultation and gaining better understanding of the principles that make astrology work.

I knew of this method through my studies, but its real importance was driven home to me by an astrologer of a tender 20 years of age who had attended a workshop that Robert Schmidt gave on this topic. In our e-mail contact, this astrologer simply put

it to me that I had found my life's work in two distinct periods in my life. He did not know what these events were, but I was dumbfounded that he had indeed indicated the time of two events that have had a huge impact on my life and career. The first period he indicated was when I asked for a guitar for my 15th birthday (1974), and got one. Being a musician and playing in a band has been a career option for me for a long time, just until the period I got interested in astrology. And that was exactly in the second period he had indicated that I would again find or experience something having to do with my life's work (1982-1983). This quite remarkable feat convinced me of studying and practising Hellenistic astrology in earnest. Never before had someone, not knowing me at all, been able to pinpoint these very powerful events in my life so easily and almost offhandedly. This won me over. I can now say that it is indeed one of the remarkable possibilities of this method that it can indicate when one finds his or her life's work. Not only that, but you can block out the professional life of the native into distinct episodes, and gain insight into the character of the native's successes and failures during these periods. It also helps to pinpoint the periods where the working life changes course abruptly, as in the case of changes of career or when job changes occur within a given career. It also enables the astrologer to identify key or defining moments in the professional life. But also, in the case of famous persons, when he or she first comes on the scene as a person of distinction, or reaches some pinnacle of accomplishment, or even gains recognition beyond his or her chosen field to achieve some sort of iconic status.

But enough of my enthusiasm, let's see how this works. I will use the chart of Barack Obama, the new President of the USA to illustrate how zodiacal releasing from Spirit functions. I must say however that I can only outline *some* of the principles, as the method has quite a number of features that would exceed the goal of this article.

Preliminaries

There are several things one needs to do to set up a natal chart to prepare it for this analysis.

1. Use whole sign houses

As this is a Hellenistic method, one needs to set up a Greek chart, which means one uses whole-sign houses. Forget cusps. For over a year now, I have been working with whole sign houses – even in horary charts – and getting very satisfying results. I have never worked with zodiacal releasing from Spirit in charts using cusp houses, so I do not know if it works as well with them. So, use Solar Fire or Delphic Oracle[2] to make a chart that shows the whole sign houses.

2. Use whole sign aspects

As this is a Hellenistic method, we use whole-sign configurations and not just orb-aspects. This is a very important issue in this method as it explains how and why signs, which are topical houses as well, can be afflicted by malefics or soothed by benefics. The doctrine of aversion (signs and planets not able to see one another), plays a very important role in evaluating the outcome of the method and delineations based on it.

3. Note the derived house system counted from the part of fortune

In Hellenistic astrology, the Part of Fortune plays an immensely powerful role in all sorts of delineations. The following quote of Valens makes this very clear:

> "For some have mystically established the universal Hōroskopos [radix Ascendant] and its squares to be the cosmic pivot points, but the Lot and its squares [Angles of the Lot] to be the genethlialogical pivot points. They also make prognostications on these grounds in their writings, saying: 'since the Lot obtains the sovereignty [possessed by] the pivot points in various figures, indeed neither the tropical

> zōidia nor the solid nor the bi-corporeal will possess the same power throughout. It is necessary, then, to consider the testimonies of the stars or their co-presences in relation to the Lot in order that, if a benefic should be upon it or should testify to it, it will be prophetic of good things and a bestower of belongings; but if a destructive planet, then it will become a cause of the squandering of belongings and the wasting of the body.'"

That is quite a remarkable statement to say the least! Valens actually says the angles from Fortune are genethliacally *more* important than the usual angles. Huh? What? This is saying that the importance of the natal angles is somewhat inferior to those of the Lot of Fortune in any given chart when it comes to their effect and influence. Valens also states that the angles from Fortune are more "energetic" in producing results with this method. So when zodiacal releasing from Spirit arrives in a sign that is an angle from Fortune, we get more impact, they have a greater significance in the issues concerning the Lot of Spirit. When the sign is both a natal and a Fortune angle, the impact can be immense.

4. Note which planets are the triplicity rulers of the sect light.

As this method is able to time key moments when a native is bound to become well known, or even famous, it is necessary to see where the triplicity rulers of the sect light are in the chart. Whenever these are met in zodiacal releasing from Spirit, the chances are the native will become famous or gain some excellence in his or her working life. This is especially true when the triplicity rulers are in a natal angle (and by implication: when that natal angle is also a Fortune angle, fame and/or recognition is almost inevitable).

A predictive method based on a relatively obscure Lot: the problem of the Lots

Abu 'Ali Al-Khayyat, page 32-33: Chpt. 16. *The Fortune of the Parents, and the Things Signified by the Fourth House.*

> "For the fortune of the parents, consider the place of the Sun in a diurnal nativity and the place of Saturn in a nocturnal nativity. But in a diurnal chart as well as in a nocturnal chart you will [also] look at the Part of the Father and its lord, and for both parents the 4th sign from the ASC with its lord."

As this method is fully dependent on the Lot of Spirit, we need to explain the role of Lots in astrology. When we read medieval astrologers' guidelines for judging topics, we always find that aside from the usual house and planetary significators, we also find one or two Lots mentioned. Why is that? If the father is judged by means of the 4th house, or the 10th if one is so inclined (or the 9th as Valens would have it), and by means of the Sun and/or Saturn, why the need for yet another significator of the father in the form of the *pars patris*? Even hardened traditionalists, who are used to facing several significators for just one topic, the abundance of possible father indicators can be overwhelming. Only a clear definition for what it is that these Lots signify, can help us gain a clear understanding of what we can do with them. If their role is unclear, so are the insights we can gain from them. So let's try to make some sense of Lots first.

One of the things Schmidt puts forward on Lots is that they *specify* certain topics of the planets. We could say that each planet rules *too many* topics to be an efficient significator for them. Let us take Venus to demonstrate this. One of the topics she rules is relationships. However, in actuality this is not sufficient or differentiated enough to judge *all* the types of relationships we have. Think of it,

how many different types of relationships are we involved in at any one time? Can we cover and judge them all, merely by analyzing Venus in the chart? No. Venus alone is too general a significator to be able to differentiate *all* our relationships. Can we explain for instance why a parent has a better relationship with his or her son than with his or her daughter, or vice versa? Alternatively, why the relationship with dad was much better – or worse – than with mother? Venus alone can never differentiate this. She is merely a general significator for relations, she has some say in them, but not at a detailed level. Interestingly enough, the Lots are used to specify relationships, with Lots we *can* differentiate.

When the ancients talk about the *specific* influence that planets have, they remain quite vague, and talk of sort of an 'effluence' of the planets that affect us. But when they talk about the Lots, then they name quite specific causes. So whereas the efficacy of a planet is subject to a mysterious effluence that is understood to flow from the planets into us or into our lives; the efficacy of a Lot is by actual *causes* of events in the human world. If you are fired from a job it is the boss who is the cause of your unemployment. If you come down with a cold, a virus is responsible. If someone steals your property, the thief is the cause of your loss. The lots represent causal forces such as these at work in our daily lives. As such they can be seen as the daimônes: the Divine power(s) of a Deity as opposed to *theos* which denotes a God in person (the natal planet).

Of the 164 Lots, Curt Manwaring[3] has extracted from Hellenistic manuscripts that a lot of them are referring to particular persons and describe the sort of relationship one has with them. I've extracted the Lots that specifically use Venus as one of the planets in the formula.

	Lot Topic	Source	Formula
5	Adultry (moicheia)	Paulus Commentary	Lot[D] = Asc + Mars - Venus
19	Children	Maternus	Lot = Asc + (Mercury - Venus)
21	Children, Girls	Dorotheus	Lot[D] = Asc + Venus - Moon
22	Children, Girls	Valens	Lot[D] = Asc + Venus - Jupiter
29	Community, Society, Partnership (koinohnia)	Paulus Commentary	Lot[D] = Asc + Venus - Jupiter
31	Community, Society, Partnership (koinohnia)	Paulus Commentary	Lot[D] = Asc + Venus - Mercury
43	Desire (epithumia)	Paulus Commentary	Lot[D] = Asc + Venus - Jupiter
55	Eros	All	Lot = Asc + Venus - Spirit
73	Friends	Paulus Commentary	Lot[D] = Asc + Venus - Jupiter
74	Friends	Paulus Commentary	Lot[D] = Asc + Venus - Moon
76	Friends	Paulus Commentary	Lot[D] = Asc + Venus - Mercury
77	Friend, male of a man	Paulus Commentary	Lot[D] = Asc + Jupiter - Venus
79	Friend, female of a woman	Paulus Commentary	Lot[D] = Asc + Moon - Venus
91	Kingdom (basileia)	Paulus Commentary	Lot[D] = Midheaven + Moon - Sun
108	Marriage, Men	Paulus	Lot[D/N] = Asc + Venus - Saturn
109	Marriage, Women	Paulus	Lot[D/N] = Asc + Saturn - Venus
110	Marriage, Men	Valens	Lot[D/N] = Asc + Venus - Sun
112	Marriage, general	Valens	Lot[D] = Asc + Venus - Jupiter
114	Marriage, Men	Dorotheus, Maternus	Lot[D] = Asc + Venus - Saturn
115	Marriage, Women	Dorotheus, Maternus	Lot[D] = Asc + Saturn - Venus
116	Marriage, Women	Maternus	Lot[D] = Asc + Venus - Mars
117	Marriage, Happiness of	Dorotheus	Lot[D] = Asc + 7th sign - Venus
120	Mother	All	Lot[D] = Asc + Moon - Venus
158	Tyrant (despotehs)	Paulus Commentary	Lot[D/N] = Asc + Sun - Venus

As you can see, we can now specify *which* relation we are talking about because there are Lots for each of them. So practically, the system of Lots is the (re)distribution of the multiple significations of the planets, but to different places in the chart, by means of a Lot, so that these specific and particular dominions of the planets can be studied separately as a topic. Because they arrive in separate signs, they get new rulers. These domicile rulers are used to specify and exemplify what this Lot does in a chart. This allows us to differentiate between the many relationships we have over the course of our lives, as each of them is represented in the chart by a different Lot, in a different sign, under the rule of a different planet. Remember, each sign is also a house in Hellenistic charts as no cusps are used, which also gives specific information about the Lot, and that relationship. Quite a brilliant solution to making something general – Venus as general ruler of *all* love and relations – into something specific – *that* particular relationship.

The special role of Fortuna and the Lot of Spirit

So, we've established that Lots specify one special topic of a bunch of topics represented by a planet. They take one of these topics and by means of the Lot itself and its ruler, we can make specific remarks about that one topic. Now in Hellenistic astrology the Lot of Fortune and the Lot of Spirit pop up frequently in all sorts of delineations. The question is, what topic of which planet do they specify? Paulus Alexandrinus says that Fortune is "the ascendant of the Moon", and Spirit "the ascendant of the Sun". He also says:

> "Suitably, the lots have this origin: since by nature the Moon is set down as Fortune, the Sun Spirit, Aphrodite Eros, the [star] of Hermes Necessity, that of Ares Courage, that of Zeus Victory and that of Kronos Nemesis."[4]

So we can say that Fortune specifies something having to do with the Moon, and Spirit specifies something having to do with the Sun. Therefore, what is it that each of these Lots specify from the two lights? Hellenistic astrologers say that one of the functions of the Moon is named *sullepsis:* "to take together" (to conceive), the conception of children, the amassing of impressions; the receptivity by which the images are received and collected, indiscriminately. The Sun represents another component, the Sun *acts upon* that which is perceived, or on what has been collected by the Moon. The Sun acts on the impressions the Moon has gathered. The Sun selects one of those, focuses on it, perceives it, and uses it, which is called *katalepsis*, "to take something and hold it down". The Moon collects, the Sun selects. Therefore, the Sun represents the active pursuit of something, an undertaking; a *taking under you*, and the Moon represents the – passive – undergoing of something, you are *going under* it. Action and passion.

The special role of the Lot of Spirit

Making is the key for the entirety of the native's life from the perspective of the Lot of Spirit: **what one makes of his life**. Your life as a work of art, something that you make out of life, you fashion it in a sort of way. However, it also has to do specifically with work, as it represents 'how one acts or takes action'. So Spirit has to do with your career as well (not your specific profession, but the vicissitudes of whatever you do for a living), and thus Spirit informs the astrologer of the ups and downs, the success and failure thereof.

The special role of Fortuna

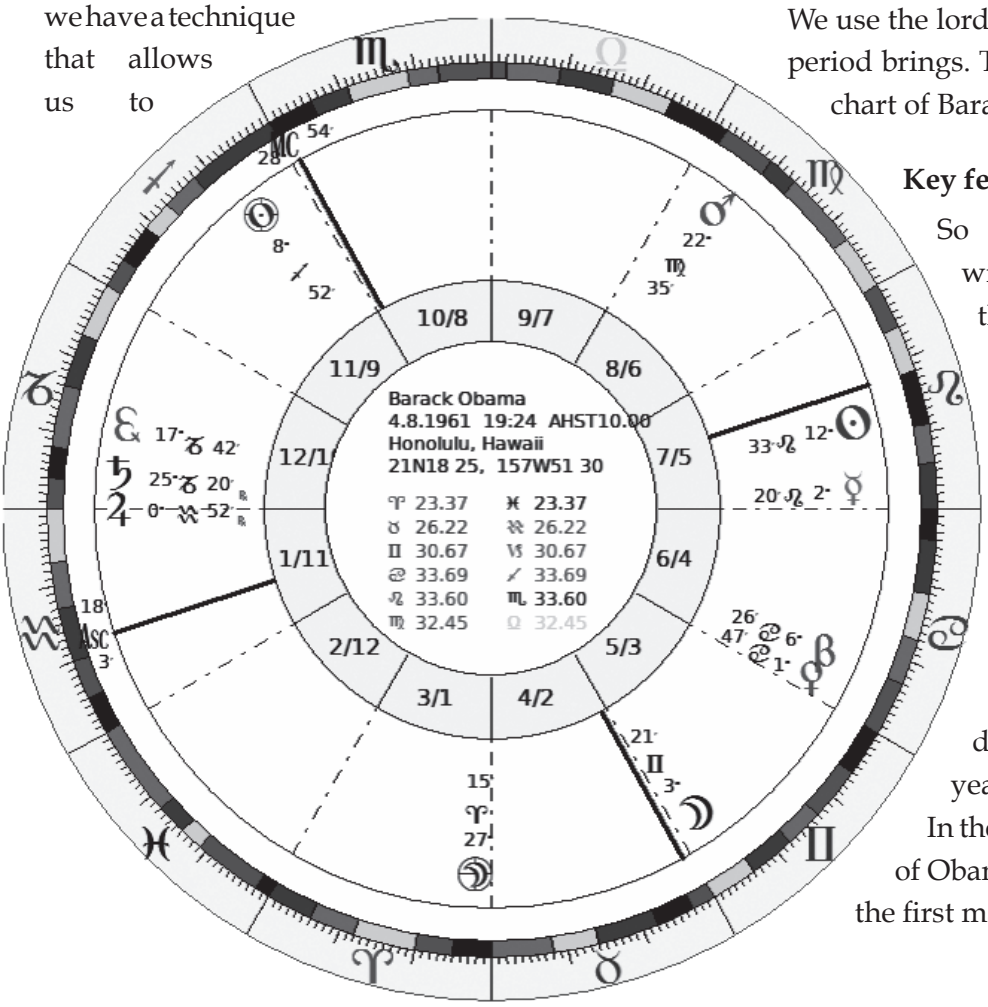
The special role of Fortuna has to with body, illness, wounds. Things that happen to the body (passive). Illness = *duno*; "to enter something", the illness enters into the body which is being tried or tested during an illness. Fortuna is the idea of *receptivity* generalized to your life in general, and anything that tries or tests the life as if it were a body. How one is tested in one's life, what befalls you, simply because you are 'out there', existing

as a body. The trials and tribulations of your life as existing. Therefore, Fortuna is your entire life seen as a *corpus,* undergoing and experiencing, while Spirit is your entire life seen as an *opus,* an undertaking, a work.[5]

Dedicated timing techniques

One of the interesting features of Hellenistic astrology is that many of the typical methods of chart examination have their own dedicated timing technique. The method presented here, zodiacal releasing or *aphesis*, is the one used for the examination of the seven planetary Lots.

Zodiacal releasing from Spirit is dedicated to the timing of the things and impulses that motivate you to take action and thus influence your lifestyle and your career, while zodiacal releasing from Fortune has to do with physical matters and things befalling you (Tuchè[6]). So, with zodiacal releasing from Spirit (which I will call aphesis from here on) we have a technique that allows us to calculate a life scenario, timing the developments on the topic of your taking action upon impulses, that reflects how you try to make something of your life and what motivates you in that throughout your life. It shows the path you follow trying to build something out of your life, build it *with* your life, as if it were an opus.



We can do this by first analysing how the Lot of Spirit informs the astrologer of the characteristic way the native approaches his work. Spirit tells us what motivates the native and the kind of impulses the native is subject to in his or her actions. It represents the specific style in which the native performs his work, and how the native copes with obstacles and similar matters. As this would take us too far from the subject of this article, I will not pursue this issue here. Next, we can use the timing device of aphesis to divide the life into periods – starting with the sign where the Lot of Spirit is – under the rule of several signs during the life. We use the lords of these signs to judge what each period brings. This I will illustrate below with the chart of Barack Obama.

Key features of the method

So in order to get you started with this method, here are the things you have to do.

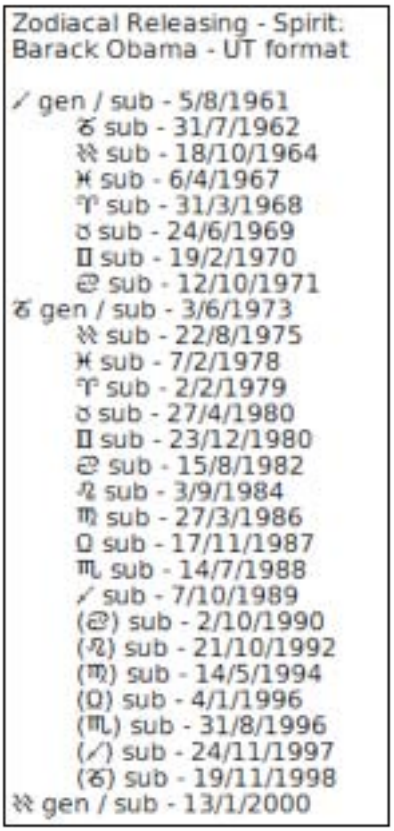
1. Dividing up major periods

This is quite easy. Each sign distributes the minor period of its ruler in years. These periods are well known to us traditionalists. The Sun distributes 19 years; Moon 25; Mercury 20; Venus 8; Mars 15; Jupiter 12, and Saturn distributing from Aquarius gives 30 years, when from Capricorn 27 years. In the table, I have done this for the chart of Obama. As his Daimon is in Sagittarius, the first major period lasts for 12 years.

After that, the 27 years of Capricorn distribute the next period until January of 2000. After that, Aquarius distributes 30 years. We must take into account that the Greek year had 360 days, and 30-day months. When doing these calculations with a modern calendar we get different dates at which the periods change.

2. Dividing up minor periods, first level of sub-periods

This also is quite easy, each sign as a sub-period distributes the minor period of its ruler, but now not as years, but as months. Therefore, the Sun gives 19 months in this second level of aphesis, the Moon 25 months, etc. Again, we start with the sign in which the major period arrives. So, the first sub-period of Sagittarius is under rule of the minor period that Sagittarius distributes: 12 months; then the minor period shifts to Capricorn for 27 months, etc.



3. Dividing up sub-sub periods, third and fourth level periods

It is also possible to make an even deeper distribution of signs on a smaller scale. This is where it gets more hairy and I strongly recommend everybody to get hold of the free software that Curt Manwaring designed especially for this topic.[7] I will not explain the details of these levels here, as I will only make use of major and minor periods of aphesis in my example.

What do we do with these periods?

Well, the shifts in major periods indicate what changes there are in what motivates the native to act. This answers the questions I put in my opening remarks:

> *How is it that the things that were so very important to you, say, ten years ago, hardly affect you anymore? What is the reason that these things disappear, replaced by other factors in your life that capture your attention? How is it astrologically shown that things appear in your life as very important motivations on which you act, while others fade away or make you wonder why you were ever interested in them at all?*

The answer to these questions is, that the changeovers in the signs that distribute the times for the Daimon help explain this. Planets *in* the signs that distribute the times are important as well. So the major periods describe what affects the native's actions and help describe impulses he or she responds to. The method of aphesis is quite elaborate as we can judge the following things:

- The Lot of Spirit itself indicates some sort of primary motivation that has an influence on the native's actions for the entirety of his or her life;
- Next, what happens with the native's motivations when the aphesis changes signs? We then get a new ruler for Spirit that guides the native's actions for the entirety of the new period. What aspects does this new ruler have

that the previous one does not? What changes?;
- Next, what scenario unfolds as we study the three, four or five major periods that span the native's (working) life?;
- Next, within a major period, how do the sub-periods unfold and how can we subdivide the sometimes very long major periods with them? What do they indicate? What key-periods can we indicate in the unfolding of the sub periods and how can we use this as a tool for career counselling?;

As said, I can only pinpoint a few of these possibilities, as aphesis comprises an entire method of astrological research and counselling.

Three major periods in Obama's life

As we can see in the table, the life of Obama according to aphesis from Spirit spans three signs, through which Spirit moves during his life: Sagittarius for the first 12 years, Capricorn for 27 years, and Aquarius for 30 years. As Saturn rules a total of 57 years, we can say there is consistency as to what motivates Obama and the style in which he performs his actions. They are guided by Saturn, although the general way in which Obama does act is determined by Jupiter, the ruler of Spirit in his chart.

The delineation of Saturn is of prime importance in understanding what motivates Obama to act. The placement of Saturn in the 12th place might concern us, but we see that Capricorn is also the 10th sign from Fortuna. Even though Capricorn is invisible for the outer world (which is an attribute of cadent signs because they decline), genethliacally it is very active according to Valens. In Capricorn Saturn is of course in strong dignity, which indicates strong moral fibre and generally a very effective and capable planet. It certainly helps that Saturn rules Obama's 1st house, and is lord of the 12th place, located there. The fact that Saturn is in its own bounds or confines (terms) again makes for a strong self determined planet, keeping his own counsel, not dependent on any particular ruler set over it. This characterizes Obama as a person, as Saturn also rules the 1st house.

One problem for Saturn is that he does not belong to the favourite sect. As his is a night birth, the day planets Sun, Jupiter and Saturn are the planets that sometimes sabotage the agenda of the native. Being the ruler of the 1st house, Obama himself can be the architect of some self-defeating behaviour or actions. His refusal to engage in mud slinging in his campaigning against Hilary Clinton comes to mind. It is testimony to his upright character that he did not, yet some argue it showed lack of stamina. Other possible saturnine issues may backfire once Obama is in office, and the whole world might perhaps witness them.

Saturn is also retrograde, which means that Saturn refuses some things to manifest. Especially things that the native would very much like to have, which is generally how a retrograde malefic functions. Some disappointments are likely with any placement of Saturn, with a retrograde Saturn even more so.

But, as said, this 12th house Capricorn is also the Fortune 10th, and according to Valens this is a strong indicator of success, even though the world at large was not aware of it at the time, as this is a cadent natal house. And Obama *did* have a lot of success in that Capricorn period, attending both Columbia and Harvard University (graduating *magna cum laude*), becoming the president of the Harvard Law Review, attracting additional attention for being the first black person to hold the post. He became a community organizer, was elected to the Illinois state senate, etc.. The world did not know about him yet though.

Becoming visible

When Obama enters the Aquarius period, many things change astrologically. First off, Aquarius is a natal angle, which has to do, among other things,

with visibility, becoming visible. Second, we find Jupiter in Aquarius. This is important for several reasons. First because Jupiter rules the Lot of Spirit and second because Jupiter is a triplicity ruler of the sect light (Moon in Gemini). In that last capacity, Jupiter has to do with eminence and fame, which is exactly what happened shortly after the start of the Aquarius period. Mercury, the first triplicity ruler testifies to Jupiter, from an angle. As we are talking about Jupiter here, it also turned out to be a quite spectacular popularity. In this period he rose to national and international prominence and the whole world seems to be happy about his election.

Prediction

Now, the mechanics of the method are straightforward. Anyone familiar with judging profections and using them for concrete predictions will find familiar and similar proceedings.

As you can see in the table, we move through the Zodiac (in major and minor periods), and the single most important issue is when we encounter planets in this carousel. Moreover, most important is the encounter with planets that have special relevance to the specific period we are judging (i.e. the ruler of the major period, for Aquarius: Saturn), or the specific method we are using (here zodiacal releasing from Spirit, so the ruler of Spirit, Jupiter). So most importantly, whenever we encounter the lord of Spirit in the sub-periods of aphesis, we can expect something important to happen. This is actually the period that one finds one's life's work, a very defining moment or period in life.

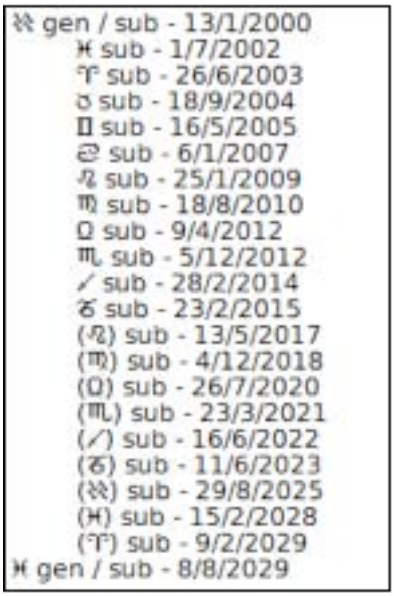
When looking at the chart of Obama, we find Jupiter, ruler of spirit, in the 1st house, Aquarius, the major period now active. Therefore, in general we would have to say that when the major period of the aphesis (or a sub-period under other signs) arrives in the sign of Aquarius, Obama would find his life's work. The whole period distributed by Aquarius will have the imprint of Jupiter, and for Obama personally this will have to do with his life's work, as Jupiter rules the Lot of Spirit. The Aquarius major period started in January 2000. Now, whatever we can say of his political career so far, the sense of optimism and general happiness with his election as the next President of the USA seems to reflect the workings of Jupiter quite well. Now, to explain this enormous and unprecedented success (he is the first African-American to achieve such status), we have to consider other factors as well. One of the things Valens does is that he delineates the sign where aphesis arrives as if it were a planet, and then sees which planets affect it through aspect testimony. Now Aquarius is a much favoured sign. We find Jupiter there, the great benefic, but the Sun (in excellent condition and strong position) and Mercury in Leo testify to it (Obama is well known for his speeches), as does the sect light, Moon in Gemini. Very favourable is also the fact that both the malefics are in aversion to Aquarius. Saturn is in the adjacent sign Capricorn, and Mars in the disjunct sign Virgo. So neither of the malefics have any say in what the period indicates. They cannot 'see' Aquarius and thus cannot testify for or against it as they cannot witness what is happening or is ordained by this sign, hence they do not influence this period (directly). The same goes for Venus, the lesser benefic, in the 6th sign-house. However, this is more than adequately compensated by Jupiter in Aquarius and the testimony this sign has.

Sub-periods

Again, for the sake of brevity I now turn to the period in which his presidency commences. This is shortly before Cancer hands over the times to Leo on level two of aphesis. So the period of 19 months of Leo, spanning the period of 25th January 2009 until halfway through August 2010, are under rule of Leo and the Sun. This promises to be a very good period for Obama. As his career and his life are henceforth fully committed to the United States and its people, we must assume this goes for the

nation as well. This seems to be a propitious time for Obama personally and hopefully for the USA in general as well.

Interestingly enough the same considerations for Aquarius, go for Leo as well. Leo is favoured by having its ruler, the Sun, co-present together with Mercury. The sect light aspects and the malefics are in aversion, Venus as well, but this is a minor nuisance as far as I can see. Indeed a propitious time.



Virgo sub-period

It is however in the Virgo period that his presidency is most probably tested. In Virgo we find the God of war, Mars. Now, before we lose our head let's first assume this has a personal connotation and might bring the issue of death and other 8th house matters into his personal life. And more specifically, they are something that he must or will act on, as 'action' is the topic of this method. Nevertheless, when we assume that the chart of a leader also has an impact on the nation, these can turn out to be trying times. They can be trying because both malefics are active and testify to the sign distributing the period (Virgo), while Jupiter is in aversion, as is the Sun and Mercury, the three planets responsible for his enormous success. As Mercury, the ruler of the sub-period, is in aversion to Saturn, the ruler of the major period, this might constitute a certain diversion or moving away from the trend of the previous times (Aquarius-Leo). All the more so as Mercury is also in aversion to its own sign Virgo and moving under the beams. Luckily Mercury is free of both malefics, yet there is some testimony that this will be a more troublesome time than the Aquarius-Leo period.

Let's wait and see.

Endnotes:

1. Schmidt, Robert (2007) Audio tutorial: "Zodiacal Releasing from Spirit". Project Hindsight: "Charting Career with Hellenistic Astrology". For details see: http://www.projecthindsight.com/

2. For the program "Delphic Oracle", fully dedicated to Hellenistic astrology, see: www.astrology-x-files.com.

3. Curt Manwaring author of "Delphic Oracle" mentioned above. It is strongly recommended for anyone wishing to study Hellenistic astrology in earnest. See: www.astrology-x-files.com.

4. Greenbaum, Dorian Gieseler (2001), *Late classical astrology: PAULUS ALEXANDRINUS & OLYMPIODORUS, with the Scholia from later commentators*. Published by ARHAT, 2001, page 42.

5. This point of view was first put forward by Robert Schmidt in the Seminar: "Translating Hellenistic Astrology into a Modern Idiom". Recorded at the "Nine Day Wonder" house party July 1 – 9, 2000, Cumberland MD. A Project Hindsight Intensive.

6. One of the Greek words used to indicate fate (there are many others: heimarmene, ananke, nemesis, etc). Tuchè is the fate associated with everything that befalls you, simply because you exist and not the result of any intention on your part, or intentional actions.

7. The software is entitled: "Zodiacal Releasing" and is available from www.astrology-x-files.com. It can be downloaded at http://www.tucows.com/preview/285560

ARTICLE

Oscar Hofman

Oscar Hofman lives in Gorinchem, The Netherlands and practises all the branches of Traditional astrology: apart from medical also natal, electional, horary and mundane.

He runs three e-mail courses in traditional astrology (horary, electional/natal and medical, taught in four languages English, French, German and Dutch). He travels widely to teach and has clients and students in many countries.

Oscar is the editor of *Anima Astrologiae*, a Dutch-language magazine dedicated to the tradition, he is a columnist for the AA *Journal*, the FAA *Journal* (Australia), *Aspects* (South Africa) and he writes for the German magazines *Meridian* and *Astrologia Restaurata*.

He is seen as one of the world's leading experts in classical medical astrology, in November 2007 his book on Traditional medical astrology – the first publication in this field since 1677 – appeared in The Netherlands, an English translation is expected in 2009.

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Signatures – As Above so Below
Jupiter

Everything in this sublunary world is governed and given form by the energies of the planets. In this series of articles we will look at how this planetary influence can be seen in the concrete environment, astrology is not theoretical knowledge you find in books, it is alive and it is everywhere around us. In herbs, metals, precious stones and natural substances the diverse aspects of a planetary energy can often be seen very clearly and when we have recognized the planet we can use this knowledge for example for medical purposes, to strengthen weak points in the natal chart or even to enhance spirituality. The consciousness of the fact that the planets are so close to us and that our entire world, also its material side, is given form by astrological factors is very healthy. It shows the supremacy of the astrological model over the materialistic, scientific world view which has affected us moderns so deeply that we really have to make an effort to learn to think in the right way again. You cannot do astrology if you think like a scientist. In this article we will look at the great benefic Jupiter.

Turquoise

As several astrological authorities say the colours by which we can recognize Jupiter's influence are blue, purple and sea-green. It will be clear that these are not the darkest tints of these colours, everything dark falls under the symbolism of Saturn. From the colours of the Great Benefic however we may expect an immediate positive effect, a bright nature which is merry-making. Jupiter is the preacher who proclaims his Glad Tidings of redemption and optimism from the pulpit, the Great Benefic will not manifest on this earth in a very sober or modest way.

There is one precious stone which has a very strong jovial energy, it has even given its name to a typical Jupiter colour, indeed greenish/bluish, a very bright and merry tint. This is turquoise and the stone's typical colour also carries that name. It is French for "Turkish" and it was there that the first stones of this nature were found. The colour is striking, like a blue-green beam and it is understandable that turquoise has also become the name for this tint. It is the colour of the skies and this is of course exactly where Jupiter, as the planet of the airy element, is at home.

ARTICLE

In looking at signatures it is always important not be too simplistic however. Not everything which is blue, belongs to Jupiter, even if it is light blue. Often there are also more planets which work alongside the main energy, especially in herbs, different parts of herbs may even have other planets as their dominating energies. Precious stones fortunately are often clearer than herbs, there are of course no different parts in precious stones and mostly the main significator manifests quite clearly. To be sure however, we have to look at various characteristics besides colour: their effect on the human system, the metals they contain and other striking features. The overall impression it makes is also important. If, for example, the colours of lapis lazuli and turquoise are compared, the lapis seems to be the night sky and the turquoise the clear sky by day. Lapis even has 'stars' on its surface, little golden spots which are like small suns. Lapis certainly catches the eye, but it looks serious, not at all as merry and care-free as turquoise, with its bright blue mirroring the freedom of the unlimited space of a summer sky. Although in lapis we can see some solar influence (the golden stars) and even some jovial influence (the sky nature) it is therefore mainly a stone of Saturn. This is why the tradition says it will correct all melancholic diseases, because it will improve Saturn by sympathy, because it 'knows' how Saturn should function and it can correct this energy if it is not functioning properly. Turquoise, however, really looks very different and it is interesting to check whether it has a jovial effect and nature. This is very clear indeed because it turns out to be a general merry-maker and stimulator. It is said to have a liberating effect especially if someone is depressed by the idea that he is subjected to a kind of absolute fate, it gives inner peace, a clear mind and preparedness to act. Medically it has a positive effect on the liver, it stimulates growth, it has a general detoxifying effect and it works against melancholic diseases such as gout and rheumatism. It brings success and respect, neutralizes all forms of negative energy and it protects against the evil eye. There can be little doubt left, the liver is the big Jupiter organ in the body, and the other effects can only be explained by sanguine, optimistic and expansive nature of the Great Benefic.

It is very interesting that turquoise is the main stone in the gypsy tradition, happiness, health and prosperity are among its generous gifts. It is regarded as a friend of man and it likes being with people, illustrating the social jovial nature. In traditional Tibetan medicine old turquoises which have been worn for a long time are seen as especially valuable and are also alchemically processed for medical purposes. The stone takes up the negative energy of its wearer and returns it in a purified form, almost like the liver in the body. Also turquoises are very much 'alive', they react to the circumstances and conditions of their wearers and are even said to warn their owners of danger by changing colour.

There is also something strikingly astrological about its traditional use and this has to do with the exaltations of the planets. For the stone is traditionally put together with pearls and silver to make sure it has an optimal and balanced effect. This is very interesting, as pearls and silver are

very strong typical Moon substances and Jupiter is exalted in the Moon's sign of Cancer. As Nicholas Culpeper and other authorities tell us there is something like "sympathy by exaltation", which means that a planet always has a very positive connection with the ruler of its exaltation sign. As if the two together, domicile and exaltation rulers, are complementary, a principle which can also be put into practice in medical astrology. In the energy field of the Moon – Cancer, expansive fast moving water – Jupiter, the expansive fertile benefic is much at ease.

The exaltation ruler of the Jupiter sign of Pisces is also involved. Turquoise works not only on the liver but on the kidneys too, it has this greenish hue and it crystallizes out of copper solutions. This all points to Venus, the other benefic, which has its part to play in turquoise, maybe not too surprising, for such a positive stone. This means that we can even identify the turquoises in which Venus is stronger, the greener it is the more Venus – copper, the Venus metal - it contains and the more it will also work for Venus problems. So the reading of signatures is more than only classifying by main planet, there are other things which can specify our analysis further.

The fact that turquoise is so alive is another indicator of its Jupiter nature. The world of stones and minerals is a world of Saturn. Everything has become rigid and will stay in the same form for ages. Now this is not something the planet of the great, free spaces, of expansion and growth and the blue skies very much likes. Being put in the prison of the stony form, it will want to get out. This is why turquoise is said to be not as deep in the 'mineral sleep' as other stones. This is also why turquoise reacts so eagerly, and why there are not as many Jupiter stones when compared with the huge number of Saturn minerals.

Amethyst

It will be interesting to look at a stone now which is not as clear as turquoise: the amethyst. The traditional authorities often write that the amethyst is a Jupiter stone, and they point to its purple colour to prove this, purple is after all one of the jovial colours. Traditionally the bishops, the aristocracy of the church, wear amethyst rings which would correspond to a Jupiter symbolism; aristocracy and the clergy, the preachers of the faith, belong of course to the Great Benefic. However, we always have to look and think for ourselves, classical astrology is not the same as copying old texts literally, that does not work. Amethyst makes a totally different impression compared to the merry turquoise, so this is definitely not a stone as dominated by Jupiter energies as turquoise.

The stone's name comes from Greek and means "sober", a-methistos, un-intoxicated. That is not very Jupiter-like, we immediately think of Saturn. The traditional authorities say that amethyst brings wisdom, inner peace and protects from evil thoughts and nightmares. The terms which tend to come back are sobriety and conscious, determined acting. Medically is works against swellings, all kinds of growths (also cancer), it is good for the skin and it stimulates the water take-up in the intestines. So in general it curbs and limits all kinds of expansions

and it brings stability. On the spiritual level, it supports trust in God, respect and generosity.

This is clearly a different mixture of planetary energies than in turquoise. The influence of Jupiter can be recognized, but Saturn plays a role too in the physical and the spiritual effects. Amethyst strengthens inner peacefulness and wisdom like turquoise but it is clearly much more modest and reticent, which are of course Saturnian qualities. Also its healing effect on the skin, a Saturn organ, and its effectiveness against swellings and growths point towards the curbing and limiting power of the Great Malefic. However amethyst is not a very dark stone and it is purple which is one the colours of Jupiter, so Saturn and Jupiter seem to work side-by-side here. The signature of colours, effects and other characteristics give both planetary energies a place in the stone, and it could be used accordingly. This is partly in accordance with the ideas of vedic astrology which sees amethyst as a stone mainly of Saturn, not of Jupiter as western astrology does. Western alchemy mentions both Saturn and Jupiter as composing its planetary energies.

It is a general principle that in every substance all planetary energies are present, but mostly one or two dominate. It should also be realized that as the world is completely built from astrological building-blocks, stones are different because they differ in their astrological composition. A precious stone which is mainly Mars differs from a stone which has a Mars/Saturn mixture. In practice this is no problem because stones, herbs and other substances can be clearly categorized by planet energies, mixtures are not so complicated that the system becomes impractical.

Dandelion

The organ in the body through which the energy of Jupiter manifests very strongly is the liver. The name "liver" already points to the connection with warm and moist Air, the element which belongs to Jupiter and which is also the positive element of life, providing the heat and moisture which make the body alive. The liver is one of the biggest organs in the body too, it is the central steering and coordination post – the aristocracy in the body – which sends the humours (the elements) to the places where they are needed. Some traditional medical astrologers therefore even base their methods mainly on rebalancing the liver, this seems however a bit exaggerated. Another signature for the liver as a Jupiter organ is its moist character, Jupiter is a moist planet.

This also shows clearly how planets and signs are related. Signs, that is, the elements in three different modes, are further away from our earth and provide the rough general building-blocks. In a way signs are not more than background, their role is not unimportant but passive. It is only through the movement of the planets, which creates time, that things will happen. The planets are the active factors which bridge the distance between the passive background potential of the signs and our earth. The precise medical parallel is that

the elements (signs) are the humoral body fluids but the planets express themselves in structured functions: the organs. And this is exactly what organs do: they organize humours, the kidneys structure water, the spleen structures earth, the liver blood (Air).

So the liver is a materialisation of Jupiter energy in the body and everything, every plant, stone or substance that contains sufficient Jupiter energy, may be used as a liver medication. This is not to say that such a plant or stone should automatically also be of a sanguine, hot and moist, Airy elemental nature like Jupiter itself. As a matter of fact, if we look at it medically the liver may be too hot, but also sometimes too cold, and we need different, hot or cold Jupiter herbs to treat these different conditions. It is interesting to look at some liver herbs to examine how they manifest their energies.

One of the most important liver herbs is a plant which is very well-known and grows everywhere (a Jupiter signature in itself): dandelion. If we look at dandelion only superficially, it is not immediately clear why this common little plant should be a liver medicine of great fame. It is the colour which may seem misleading, dandelion's yellow is something you can hardly overlook and yellow is the colour of the Sun. The flower also looks like a sun and the fact that it is not really big (Jupiter = expansive) may seem to add evidence for the solar case. But, as mentioned above, in examining signature all aspects of the plant should be given thorough attention and characteristics should not be taken at face-value. As an energy Jupiter could be defined as majestic, long, dignified, multiple, sky-oriented, unrestrained. The Sun is the king, this is true, but Jupiter is the symbol of the governing higher classes, the aristocracy and so it certainly wants attention and it will show itself. So Jupiter could also be seen as a royal planet although the first place is occupied by the king. That is why the colour yellow, the royal fire of the Sun, can also be found in Jupiter plants, it is not only for the Sun.

If we see it in this way, it will be clear that dandelion shows many signs of being a jovial plant. Its colour may be yellow but it is a bit too light to be really solar, the Sun often has a deeper, more golden intensity. Also the term multiple seems to have been invented for the dandelion, you will seldom find it alone, its growth pattern is expansive, a king would not like this, there is only one king. Also its fluffy seeds are of course famous, they are carried away on the wind, in the air, over great distances, also a Jupiter signature. So dandelion is certainly a plant which belongs to the Great Benefic, but this is not as obvious as in turquoise for example.

Another well-known liver plant is agrimony and it is interesting to see that the Jupiter energy manifests in a different way here, nature is immensely creative. Agrimony does not have the multiplicity of dandelion, but it is striking how it grows straight up, a long stalk and a spike with yellow flowers. I once heard a Swiss herbal therapist comparing it to a church tower and that was the name under which it was also known in the local dialect. The expansive nature of Jupiter has another form here, it is reaching up instead of spreading as much as possible as dandelion does.

Agrimony and dandelion are both Jupiter and liver herbs, but they differ in other qualities. Dandelion is known as cooling and astringent, or cold and dry. It can correct for example great amounts of heat in the liver, and it is a powerful medicine. Agrimony is also cooling but much more moderate, so the two herbs can be used to heal different degrees of heat imbalance in the liver. The strong cooling effect of dandelion is suggested by its additional lunar signature, which shows in the tenderness of the seeds and the milky juice in its stalks. Agrimony does not have this additional Moon energy and it is less cooling, more neutral. So within the Jupiter main category there all kinds of variations in

effects on the elemental balance in the body which can at least partly be read from their additional signatures, like the lunar influence in dandelion.

Tin

The metal that belongs to the Great Benefic is tin and this is not immediately clear. To see that the Sun rules gold, the Moon silver and Mercury quicksilver does not require much subtlety. But tin is not so outspoken, maybe the metal of Jupiter knows it has to give the Sun the first place and therefore is more discreet. Most people will know tin mainly through the toy soldiers which can be cast from it. This is a very Jupiterian signature, tin being used for toys shows it is absolutely benefic, there is no danger in handling the metal, children can do it. What a difference for example with its opposite planet/metal, Mercurial mercury which is so poisonous that it has be handled very, very carefully.

But would we have expected another attitude of the metal of the Great Benefic? It is useful, like turquoise a 'friend of man' and it wants to be helpful. Tin is easy to work with, it has a low melting point, it is softer and more malleable that the other planetary metals. It is, most strikingly, also present in the third metal which is made of bronze. After the metals of the Lights, gold and silver, as numbers one and two, bronze is given as a kind of consolation and a sign that this was after all also a good achievement, although not royal (Sun and Moon). Bronze is an alloy of metal of the two benefics tin and copper (Venus) which still have a very positive character, an iron metal for example would be unthinkable.

Bronze is of course also the favourite metal of sculptors and this corresponds to the astrological symbolism of tin and copper. Copper belongs to Venus, obviously connected with art, but pure copper is too soft to use, this sweet Venus stuff does not have enough power to stand on its own. The addition of only 10% tin makes the mixture twice as hard as pure copper and in this form it can be used. The artist needs some ideas and visions (Jupiter) to create, only aesthetics will not do, there is not enough stamina in Venus alone.

For a long time the use of tin plates, cups and dishes was very wide-spread. This had to do with the easy-to-use and non-poisonous nature of the metal, but is was also seen as healthy. Jupiter is the Great Benefic, it will give a longer life and contribute to the vital energy being preserved until old age. In our modern time this specific use of tin may have disappeared, but the metal still is applied on a wide scale as a preserver of foods. There are many examples of the use of tin which clearly illustrate its pure Jupiter nature. In anthroposophic medicine, tin is applied in various forms against hardening illnesses (antidote to Saturn), depressions (Saturn) and joint (Saturn) and liver (sympathy with Jupiter) diseases. In the theatre, a tin plate is used to imitate the sound of thunder (Zeus as the thunder god!) and tin capsules are used to close off wine bottles. An alloy with lead is the material with which organ pipes are made, a Jupiter-Saturn combination is not too bad for a church! Church bells are made of bronze (to attract the church-goers with Venus sounds, the Saturnian organ taking over when they have gone in) and for producing cans tin plate is used, the tin layer on the steel prevents the can from rusting.

ARTICLE

Planetary symbolism in alchemy

Now that we have discussed the signature of Jupiter? it is interesting to have a short look at the composition of the symbol of the planet, which also reveals a lot. The seven traditional planetary symbols are composed of three parts: the cross of matter, the lunar crescent and the solar circle. In alchemy – astrology's more earthy sister – the cross points to Salt, the lunar crescent to Mercury and the solar circle to Sulphur. The Salt is material form, Mercury is the connecting faculty (the psyche, consciousness or even the "spirit of nature") and Sulphur is the spiritual impulse which provides the essential identity. This essential sulphuric impulse is received and passed on by Mercury and then appears as concrete form in Salt. Mercury is, as it were, a passive layer in between, 'the spirit of nature', which is traditionally represented in many ways, one of its most famous symbols is the unicorn.

Now the planets are constructed from these three basic ingredients, so they represent phases in the cosmic building process and relationships between the three alchemical principles. The five planets – not the Lights – are seen as specific imbalances in the relationship between the three alchemical principles which can be read in the planetary symbol. For Saturn we have the lunar crescent under the cross of matter, in the Jupiter symbol consciousness has risen out of this depressed state. It has been liberated and stands on the horizontal bar of the cross. It can look up and see God, this explains the optimistic character of the Great Benefic. Very aptly the lunar crescent stands on the horizontal bar of the cross, this is the part of the cross which points to the earthy dimension. This clearly symbolizes Jupiter's expansive nature, it will multiply and grow in the world as we can see in the dandelion for example. This is at the same time the highest place the lunar crescent can have on the cross For the lunar crescent is a symbol of dissolving?, it definitely has a fluid nature. If it would be on top of the cross nothing would remain of the structures of matter. So this give us the Moon symbol itself, which is in a sense is an ideal energy.

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ARTICLE

Monique Roussy

A student of Traditional astrology from Montreal, Canada.

Monique's interest in the Tradition was first aroused in about 2000 when she read *Horary Astrology Rediscovered* by Olivia Barclay. She subsequently began a formal course of study with Sue Ward which she fits in with her full-time career – evidence of her continuing fascination with the Traditional art.

Adult Luis XVII (detail)

One King, Five Birthdays

The birth chart of Louis XIV published in the first issue of *The Tradition: Journal of Predictive Western Astrology*[1] is peculiar in that the birth time is given as "23 PM" and the Sun is in the 10th house. In a chart drawn for nighttime, the Sun should be below the horizon. The problems Francis Bernard, a seventeenth-century English astrologer, faced in calculating a birth chart for someone born in a Catholic country are the same as those twenty-first century astrologers must solve when working with historical data. Then and now, astrologers must find out the actual date and time of birth, and restate the data taking into account changes in calendar systems and in the start of day and of year, if needed.

The subject of calendar systems is greatly complex. The following applies only to the conversion between the Julian calendar and the Gregorian calendar from the promulgation of the latter in 1582.

The first question is whether the basis for stating time is the civil day or the astronomical day. We inherited the custom of the civil day running from midnight to midnight from the Romans.[2] Until 1925, astronomers recorded their observations using the astronomical day, which runs from noon to noon. For any given day of the week, the astronomical day begins at noon on the previous day.[3] Therefore, the dates of births occurring between midnight and noon move back to the previous day in the transition from the civil day to the astronomical day. In *Christian Astrology*, William Lilly explained that ephemerides were set for noon[4] and gave an example of the calculation of a chart set for a time before noon.[5]

Then, Bernard needed to address the transition from the Gregorian calendar (New Style) to the Julian calendar (Old Style), which dates back to Julius Caesar's reform of the Roman calendar in 46 BC. In the Julian calendar, the common year has 365 days, and every fourth year is a leap year of 366 days. The average length of the year is therefore 365.25 days, which is 11 minutes 14 seconds longer than the tropical year[6], that is, the year measured from one Vernal Equinox to the next. By the sixteenth century that apparently small discrepancy had added up to ten days. By the time England and its colonies adopted the Gregorian calendar in 1752, it had increased to eleven days.

Pope Gregory XIII promulgated the reformed calendar in 1582. Thursday, 4th October was followed by Friday, 15th October;[7] ten days counted inclusively, that is 5th October through to 14th October, were removed from the calendar. However, the sequence of day and hour rulers was undisturbed by the change in calendar system. Most Catholic countries adopted the Gregorian calendar over the next few years. In France, 9th December 1582 was followed by 20th December 1582.[8]

The secular difference is the number of days between the Gregorian calendar and the Julian calendar in a given century. The calculation is as follows. Take the first two digits of the year number (A), divide them by 4, and ignore the remainder. This operation yields (B). Then, subtract B from A and subtract 2 more.

1582: (A) 15 ÷ 4 = (B) 3 (~~remainder 3~~)
(A) 15 – (B) 3 = 12
12 – 2 = 10 days

1752: (A) 17 ÷ 4 = (B) 4 (~~remainder 1~~)
(A) 17 – (B) 4 = 13
13 – 2 = 11 days

Therefore, the difference was 15-3-2=10 days in 1582; and it became 17-4-2=11 days in 1752.[9]

Once the calendar is aligned on the tropical year by removing the number of days determined by the calculation above, counted inclusively, the conversion of any given date becomes a simple addition or subtraction of the secular difference. Another way to say this is that the conversion of a date from the Gregorian calendar to the Julian calendar comes down to moving the rank of that day backward by the secular difference starting the count with the day of interest as day zero. For example, 15th October, New Style, is equivalent to 5th October, Old Style, as seen by setting 15th October as day zero and counting backward ten places: 14th October is the first place; 13th October is the second place; and so on through to 5th October, which is the tenth place. This is the same as subtracting 10 if the two dates fall in the same month.

October 1582

	Julian calendar	Gregorian calendar
Mo	1	1
Tu	2	2
We	3	3
Th	4	4
Fr	5	15
Sa	6	16
Su	21	31

To keep the calendar from drifting again, the years divisible by 100 but not by 400 were common years. This rule removed three leap years every four centuries and brought the length of the year within four seconds of the value of the tropical year.[10]

The day on which the year used to begin is also a concern. 1st January was the first day of the year, another Roman custom in many countries even before they adopted the Gregorian calendar. In France, this had been the case since 1563.[11] However, there are jurisdictions such as Florence and Pisa that did the opposite. They adopted the Gregorian calendar in 1582 and 1st January as the start of the year in 1749.[12] In England and its colonies, the legal year began on 25th March until the adoption of the Gregorian calendar in September 1752, at which time Wednesday, 2nd was followed by Thursday, 14th.[13] Dates between 1st January and 24th March belonged to the preceding year.[14] They were denoted as such in various ways. For example, the date of coronation of Queen Elizabeth I, 15th January 1559, could have been written as 15th January 1558-9, or 1558/9 or 1558/59 or $\frac{1558}{1559}$.[15]

In the present case, Louis XIV was born at Saint-Germain-en-Laye, now a suburb of Paris. The Venetian ambassador reported the date and the

approximate time of his birth to the Doge as Sunday, 5th September 1638, New Style, shortly before noon.[16] Based on the astronomical day, the data becomes 4th September 1638 shortly before the end of the day by subtracting twelve hours from the civil time. In 1661, Jean-Baptiste Morin published Louis XIV's chart set for 4th September 1638, 23 h 11 min.[17] In this context, the abbreviation PM means past midday. It is worth noting that the expression "noon of night" meaning midnight was extant in the seventeenth century.[18]

Bernard may have got that data, though he might not have seen the chart, and then removed ten days, counted inclusively, that is 25th August through to 3rd September from the New Style date instead of moving 4th September ten places backward. The result was 24 August, Old Style, at 23 PM, that is a difference of twelve days, instead of ten days, with the actual date of birth.

In 1680, John Gadbury published his interpretation of Louis XIV's birth chart based on the Old Style date and civil time of 26th August 1638 at 11 h 3 min in the morning,[19] which corresponds to 25th August at 23 h 3 min based on the astronomical day.

In summary, there are two ways in which errors may creep into the calculation of charts involving conversion between the Julian and the Gregorian calendars. First, be wary of a precise time especially if the data comes from an astrologer. In that case, check with other historical sources. Then, find examples of the astrologer's work and see whether he usually stated civil or astronomical time. Morin stated the latter in *Astrologia Gallica*. The Sun should be in houses twelve to seven for daytime charts and in houses six to one for nighttime charts. Second, the difference between the two dates should always be equal to the secular difference, which was ten days in the sixteenth century. It has grown in an irregular manner since, as shown above.

The expression "Stilo Vel." on Bernard's chart should read "Stilo Vet." standing for "Stilo Vetere" meaning "Old Style."[20]

Endnotes

1. Sue Ward, "For Posterity: Francis Bernard", *The Tradition: Journal of Predictive Western Astrology*, 1 (2008) 70.

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3. Blackburn 662.

4. William Lilly, *Christian Astrology* (1647) 31. EEBO. 17 Sept. 2004.

5. Lilly 41-42.

6. Malcolm Freiberg, "Going Gregorian, 1582-1752: A Summary View", *The Catholic Historical Review*, 86 (2000) 1-2. JSTOR, 28 Nov. 2008.

7. Freiberg 3.

8. Richards 248.

9. Blackburn 788.

10. Richards 250.

11. Blackburn 784.

12. Blackburn 789

13. Freiberg 10.

14. Richards 252.

15. Freiberg 6.

16. Ian Dunlop, *Louis XIV* (New York: St. Martin's Press, 2000)

17. Jean-Baptiste Morin, *Astrologia Gallica principiis & rationibus propriis stabilita atque in xxvi libros distributa* (The Hague, 1661) 555, 29 Oct. 2008 <http://www.vkol.cz/~petros/astrol/morin/kniha22/p1010012.jpg>.

A facsimile copy of the original Latin is available at <http://www.vkol.cz/~petros/astrol/morin.htm>.

18. "Noon," Def. 4a, *The Oxford English Dictionary*, 2nd ed., CD-ROM (Oxford: Oxford UP, 2002).

19. John Gadbury, *The Nativity of the Most Valiant and Puissant Monarch Lewis the Fourteenth, King of France and Navarre Astronomically and Astrologically Handled*. (London, 1680) 3, EEBO, Web, 4 Nov. 2008.

20. "Stilo Novo," OED.

Addenda
to the previous article

I. For All Time to Come

by Sue Ward

As an appendix to Monique Roussey's article in this issue referring to date and time notation, the following was found in *Vox Stellarum*, an almanac of 1701. As the transcription shows, it is an official notice of the change of the calendar from Julian to Gregorian in Great Britain in 1752. It is also printed in the almanac for 1769, but not for 1782, so presumably by then the point had been made and established in the minds of the British. At the end of this notice is a short advertisement for the surveying services of Vincent Wing and Thomas Wright. This Vincent Wing (1727-1776) is not the Vincent (1619-1668) contemporary with William Lilly, but is of that great dynasty of mathematicians, surveyors, astrologers and almanac compilers. The man mentioned here was, in fact, the great-great nephew of Vincent Wing 'senior'. It seemed to be of interest and so I have included it.

"It is necessary to be remembered, That by Virtue of an Act of Parliament made in the Year 1751, for Alteration of the Stile,m the Beginning of the Year was changed from the 25th of March to the first Day of January. This Change took place on the first of January, 1752; and the Act enjoins and directs, That from and after that Time, every succeeding first Day of January, in every Year to come, shall be the first Day of every Year respectively; and that all Deeds and Writings, of what Nature and Kind soever, shall be dated accordingly.

In Consequence of the same Act of Parliament, the use of the Julian Account or Old Stile, heretofore followed in this country, ceased on the second of September of the same Year, 1752; and by dropping or leaving out eleven nominal Days, and calling the next, which would have been the third, the fourteenth, the New Stile took place; and from thence, by the said Act, is directed to be used for all Time to come, in all his Majesty's Dominions subject to the Crown of Great-Britain. By this Alteration, the several Fixed or Immoveable Feasts, as they are ordered to be placed in the New Calendar upon the same nominal Days of the respective Months as they were placed upon in the Old, will come eleven Days earlier than they would otherwise have done, and thereby make all Things depending upon them, such as the Opening of Inclosing of common Fields and Pastures, the Holding of Fairs and Marts, the Payments of Rents and Annuities, and the Commencement or Extinction of many private Rights and Matters of Property, do the same: To prevent therefore any Inconvenience arising therefrom, the Act provides and directs, That the Opening or Inclosing of Pastures, the Payments of Rents, Annuities, and all other Things depending on the Fixed or Immoveable Feasts, shall not by this Means be accelerated or forwarded; but that the Days of Opening or Shutting such Pastures, of paying such Rents or Annuities, and of doing such other Matters and Things formerly to be done and performed on the said Feasts, shall be Kept, Observed, and Performed on the same Natural Days of the Year on which the same Feasts would have fallen if this Act had not been made. For this Reason the fifth of April is called Old Lady-Day, and the 10th of October, Old Michaelmas-Day, and so of the rest, as being the respective Days on which all such Rents and Payments become due, such Rights take place, and such Matters and Things to be done, and not before. All that is here said relates to the several Things above-mentioned depending on Fixed and Immoveable Feasts; but all such as depend on

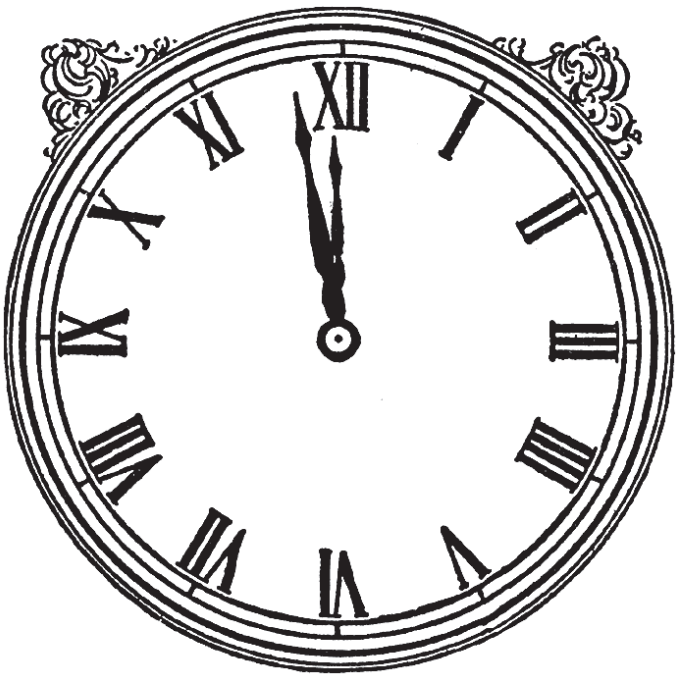
Moveable Feasts, or Days depending on them, are to take place, and be reckoned according to the New Calendar, in Pursuance of an Act of parliament of the Year 1752, for amending the former Act of the Year 1751.

N.B. That all Dates of Births, Deaths, or other remarkable Events in the Regal or chronological Tables, prior to, or upon the Second of September, 1752, are to be understood according to the Julian Account or Old Stile."

"Lands surveyed, divided, and enclosed, and Maps of the same correctly delineated, and Timber and Polewood surveyed and valued, and sold, by VINCENT WING, of Pickworth, in the County of Rutland, and THOMAS WRIGHT, of Eaton, in the County of Leicester, Practitioners in the Mathematicks."

Endnotes

1. My thanks to Peter Stockinger for these almanacs.



II.
A Short Account concerning the Computation of Time

Extracted from Merlinus Liberatus 1752 By John Partridge

In the last Sessions of Parliament the Regulation of some Errors and Defects in the English Calendar was not only the Topick of Conversation, but was honourably determined to make a Review, and rectification of the same, and then establish it by Authority, which will greatly redound to the Honour of this Nation, and to an Uniformity of Style with our Neighbours; I shall here add a small dissertation on Time and its several Computations, whereby the Reader may see the great necessity there was of such a review, and all Lovers of Order and uniformity amongst us cannot but be glad and embrace such a Rectification.

The Nature of Time is of a Physical Consideration; and therefore Time is defined to be the Duration of Things, and the Parts of Time the Intervals of Succession of Phœnomena; and the Idea we have thereof consists in the Order of successive Perceptions. This Definition agrees to Time absolutely consider'd; but Time in a relative Sense, is that which is measur'd or estimated by certain Motions, either equal, as Clocks, Watches, &c. or unequal, as of the Sun or other heavenly Bodies; and this is otherwise call'd Apparent or Vulgar Time.

The Original, Standard, or Integral Measure of Time is a Year, and this is the Space or Part of Time or Duration measured by one entire Revolution of some Cœlestial Body in its Orb, viz. the Sun or Moon, ergo the Sun and Moon are both natural and universal Measurers of Time, and were appointed from the Creation for Signs, and for Seasons.

The ancient and primitive Fathers always made use of them in regulating their Years, Months, &c. and settling their Times for performing religious Rites and Ceremonies. Their Years they reckon'd by the Revolution of the Sun to the same point of the Heavens, as near as they could estimate; and their Months by the first Sight of the Moon after her Change. But these uncertain Ways soon brought them to a sensible Difference in the Beginning of their Times; to rectify these Errors they either added or subtracted such a Number of Days as they supposed the Beginning of their Year or Month has deviated from. But this Way of rectifying their Time, proving very troublesome and uncertain, in order to remedy these Inconveniences, they began to make Observations on the Solar and Lunar Motions, to find out some common Measure or certain Space of Time, wherein they compleat some certain Number of Solar Revolutions, which also exactly containing some certain Number of Lunations; that is if the New Moon be supposed to be on any Day in the Year, what Interval of Time there past before it was again restored to the same Day.

From such Observations arose the Trieteris and the Octoeteris, the Endecaeteris and the Enneadecaeteris, or Metonic Cycle of 19 Years, the Solar Cycle of 28 Years, also the Period of Calippus, which is a System of 76 Years, as well Lunar as Solar, arising by the + of 19 by 4. The Period of Hipparchus of 304 Years, arising by + 76 by 4. The Victorian Period of 532 Years, arising by + 19 by 28. The Gregorian Period of 312 Years. The Constantinopolitan Period of 7980 Julian Years, and many others both ancient and modern, and all erroneous, for now it is well known that the Motions of the Luminaries are absolutely incommeasurable, therefore it is an Impossibility to fix on any Cycle or Period without an Error in it, as hereafter will appear. The Civil Year was and is that in common Use among the several Nations of the World; it is either Solar or Lunar, the Solar Year of 365 Days was used by the Persians, Egyptians, Æthiopians, each Month containing just 30 Days, but there was an Embolism of 5 Days added to each: The Syrians use the same Number of Days, but their Months are equal to the Julian. The Lunar Year of 354 Days is used by the Grecians, Turks, and Arabians, as also the Jews, who in the Embolimic Year after Adar, they add the Month Ve-Adar of 30 Days, to equate it with the Solar Year.

The Romans also at first used this Embolemic Lunar Year, which was settled by Romulus their first King, but consisted only of 10 Months, or 304 Days, and thus coming short of the Lunar Year by 50 Days, and of the Solar by 61, this Year became vague and unfixed; which Numa Pompilius, the second King, observing, added two other Months January and February, and thereby made the Year to consist of 12 Months, or 355 Days. But this Improvement being not sufficient to adequate the Year to the Motion of the Sun or Moon, and keep the Seasons even and steady, Julius Cæsar instituted the Civil Solar Year, by adding 10 Days to every common Year of Numa's, and one Day extraordinary to every fourth Year, which made it contain 366 Days, and was therefore called Bissextile or Leap-Year. Now this Intercalation of a Bissextile Day arose from the odd six Hours, for Julius Cæsar the Dictator had learn'd from the Egyptians, the nearest Tropical Solar Year contained 365 Days 6 Hours. He ordered the odd 6 Hours to be neglected till they made a Day, which happening every fourth Year, was to be inserted by Way of Intercalation after the Terminalia, which ended on the 23d Day of February, and the next Day being the Sextus Kalendus Martii was order'd to be reckoned twice (in Latin, Bis Sextus Dies) and thence came the Name Bissextile for Leap-Year. But in our Almanacks we add that intercalary Day at the End of the said Month. This therefore was ever since called the Julian Year or Account, and Old Style. (For this Reformation of the Kalendar was made in the 4668th of the Period, or the 46th Year before Christ) which is at present used by us

in England, and by all Protestant Countries, except those of Holland and Germany.

This Account is deficient, and not exactly true and just to the Motion of the Sun. For the Julian Year of 365 Days 6 Hours, exceeds the true Solar Tropical mean Year 365 Days 5 Hours 48 Min. 57 Sec. By 11 Min. 3 Sec. Which Chronologers usually call the Civil Præcession of the Equinoxes. This Excess in 131 Years amounts to one Day; and in the Time of Pope Gregory XIII. Was grown to 10 Days. The Nicene Council, A.D. 325, having fix'd Easter to the next Sunday after the Full Moon, which came next after the Vernal Equinox, which was then on the 20th of March, but in the Year of our Lord 1582, Pope Gregory observed, that the said Fault or Error of the Julian Year had cast the Equinoxes 10 Days, and the Full Moons 4 Days more backward than they were at the Time of the said Council (viz.) to the 11th of March, and 1st of April. Thus the great Feast of Easter, and consequently all other moveable Feasts, became unfix'd, and attended with great Disorder. To remedy this the Pope ordered 10 Days to be taken from October that Year, that thus the Equinox might be reduced to the 21st of March; and to keep it there, order'd, that since in the Julian Account, every 100th Year is a Bissextil, and so 4 in 400 Years in the Ages to come, 3 of those 4 Leap-Years would be changed to common Years, and that only one 100th Year in every 4 Centuries should conclude with a Bissetile: This is call'd the Gregorian Account, or New Style, and is used by the Papists every where.

But even this Gregorian Emendation is not the strict Truth; and in process of Time doth prove very erroneous, so that it redounds very much to the Scandal of their Church, for it sometimes directs them to celebrate their Pascha with the Jews and Quaterdecimans, (which is against the express and principal Cannon of the Council of Nice). For 11 Min. 3 Sec. in 400 Years make 3 Days 1 Hour and 40 Min. but the Pope not only neglected the 1 Hour and 40 Min. (which in 14 Time; 400 or 5600 Years, makes a Day within 40 Min.) but order'd, that only one 100th Year in every 4 Centuries should conclude with a Bissextile. So that here is an apparent Error of about two Days deficient in the New Style, or Gregorian Correction. But had the Pope order'd an Omission of an intercalary Day once in 132 Years, the Equinoxes would by that means be so well adjusted, as not to derogate above a Day therefrom in near 4000 Years: For the Lunar Cycle is deficient as well as the Solar, and falls short about 1 Hour and 29 Min. which in 16 Decennoval Cycles amount to a Day: or more accurately in 310 Years and a half, the Lunations happen one entire Day sooner than this cycle supposes, which since the Time of its Establishment amounts to betwixt 3 and 4 Days, to which add the Retrocession of the Equinox, makes the Derogation at this Time no less than 13 Days, viz. a Day in about 132 Years, as I before observ'd.

In short, there is no Cycle, no Period, which can be proved sufficient to regulate the Solar and Lunar Motions to an accurate, useful, and perpetual Agreement. In the Year 1700 the Protestant Princes in Germany and the North took a much better Method to fix their Times, than what the Roman Catholicks, or any had done before them; for they rejected all Cyclean Computations, and introduced into their Calendar Astronomical Calculations from Keplar's Rudolphine Tables.

And seeing that Astronomy is so very much improved, by the indefatigable Industry and stupendous Labours of our modern Astronomers before all others, 'tis Pity that all such erroneous Cyclean Computations were not long since rejected, and true Astronomical Calculations introduced (in all our Computations of Time) which defines the Day and Hour of the Equinox more accurately, and also determines the Times of the New and Full Moon with great Truth and Exactness.

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III.
Lilly on Time Notation

William Lilly's explanation of time notation is given thus[1]:

"…And you must know, we and they [writers of ephemerides] ever begin our day at Noon, and so reckon 24 hours from the noon of one day to the noon of the next, and after this manner … that first day of January at noon, or no hours P.M.…

"Over against the sixt day of January, being Tuesday, under ♄ you find □ 14. that is, fourteen hours after noon of that day, … now you may easily find, that the fourteenth hour after noon of Tuesday, is two of clock in the morning of Wednesday.[2]

"If you understand but this, that thirteen hours is one of clock the say subsequent, fourteen hours two of clock, fifteen hours three of clock in the morning, sixteen Is four of clock, seventeen is five in the morning, eighteen is six of clock, nineteen is seven of clock, twenty is eight in the morning, twenty one hours is none of clock, twenty two hours after noon is ten of clock the next day, twenty three hours is eleven of clock, &c. Now we never say twenty four hours after noon, for then it's just noon, and if we say 00.00 after noon that is just noon, or then it's full twelve of clock:"

Endnotes:

1. William Lilly, *Christian Astrology*, Regulus facsimile of 1647 edition, pp30-31.

2. In this case, the ruler of Tuesday is Mars which remains the case from sunrise on Tuesday until sunrise on Wednesday when Mercury becomes the ruler.

Uranus, Neptune and Pluto:
an investigation into the sources of their symbolism

A 82 page paper written by Sue Ward with the aim of discovering the sources and development of the symbolism currently adhering to the trans-Saturnian planets.

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Helena Avelar

Helena Avelar was born in Lisbon in 1964. She worked as a journalist for ten years. Her astrological studies began at a very young age and finally in 1992 she began formal training in astrology. Following a successful career as a journalist, she began her practice as a professional astrologer in 1996 and since 1999 she has been a full-time astrologer and teacher.

While Helena devotes most of her energies to the Academy, she still finds time to lecture and teach throughout Portugal and abroad. Her astrological studies include Traditional Horary with Susan Ward, Medieval Astrology with Robert Zoller and more contemporary lines of study. Helena is presently working on her Ph.D. in history as part of her research in the astrological field.

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Can we live without them?

Traditional chart interpretation and the modern planets

Traditional astrologers are often asked how it is possible for them to delineate a chart referring to modern matters without the use of the modern planets, Uranus, Neptune and Pluto. These planets are now so deeply embedded in Contemporary astrology that most astrologers find it impossible to interpret charts without including them. Nonetheless, recent research, like that completed by the astrologer Sue Ward[1], has proved that the new planets' symbolism is based on shaky foundations, and that their astrological meanings have been 'stolen' from other planets. Even so, most students do not even conceive of the idea of delineating a chart without them. And if they attempt the Traditional method of delineation, which obviously does not include these planets, the most probable outcome is utter confusion and rejection.

Students are constantly reminded that today's matters are completely different, and much more complex than those from the past, and that therefore the new planets are indispensable to any valid interpretation, for only they can truly signify the new, more complex issues of contemporary life. Astrology students are taught to include the new planets right from their first attempts to interpret charts. For all these reasons most students, even the most Traditionally inclined, resist the idea of giving them up in chart interpretation. This happens mostly because of their fear of losing astrological skills. Without the new planets – they wonder – how can they deal with contemporary issues? How can they interpret for instance psychological traits, spiritual needs and transformational urges in a nativity, or modern things like a nuclear bomb, the internet or space travel in event charts and horaries[2]?

Let us start by ascertaining the concepts and actions commonly associated with the new planets. These keywords were provided for the paper *Uranus, Neptune and Pluto: an investigation into the sources of their symbolism*, by Sue Ward[3]:

Uranus: eccentricity, sudden changes, unusual people and events, revolution and rebellion, individuality, independence, deviation, newness, originality, genius, disruption.

Neptune: mystery, idealism, sacrifice and self-sacrifice, escapism and hypnosis, imagination, fantasy, delusion, dreams, spiritualism, refinement.

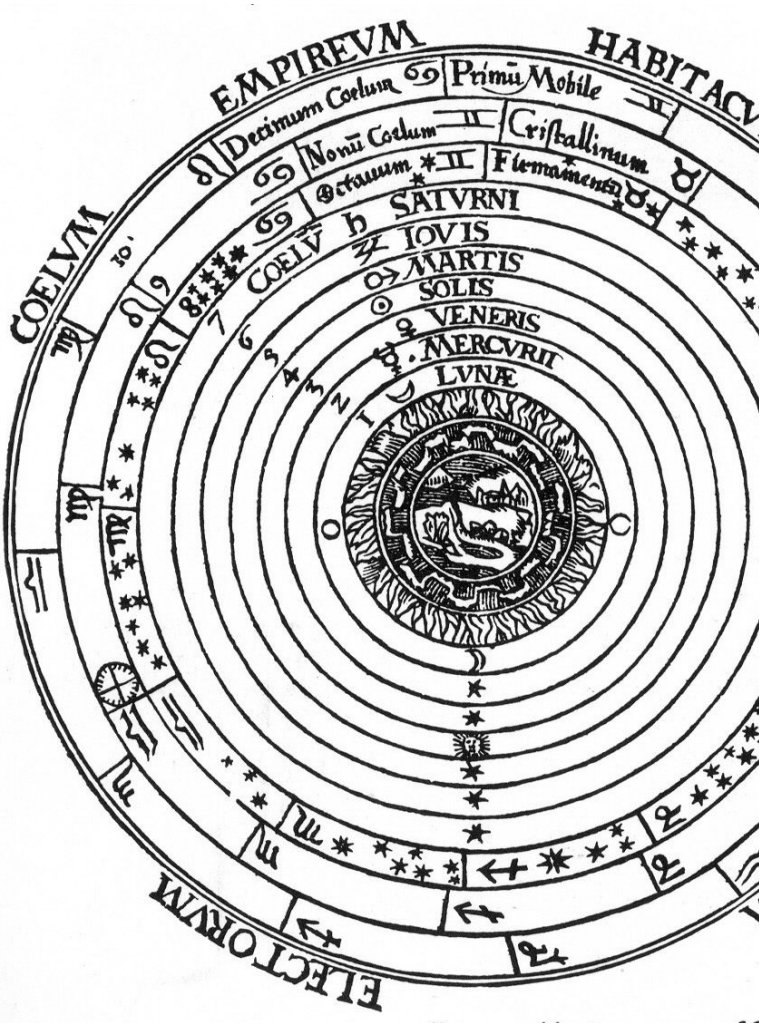
Pluto: end, death, rebirth, elimination, renewal, transformation, regeneration, recycling, extremes, terrorism, fascism, power, violence, transcendence.

These attributions are now widely accepted and are used by the majority of astrologers. However, they are based upon weak premises, because of the method employed to derive these attributes. As no empirical significations were available for these planets, astrologers resorted to mythology (generally associated with the name of the planet) and to the social and political events coinciding with the planet's discovery.

Despite all their significations, attributions and rulerships, the modern planets' natures were never clearly defined. No primary qualities were ever attributed to them nor were temperaments, sect, or gender. Thus, they lack the essential foundation that defines their effects. Besides, most of their attributions can be linked to one of the traditional planets. So Uranus, Neptune and Pluto, for the most part, 'borrowed' their meaning from the traditional planets. For instance, the association of astrology with Uranus is in truth borrowed from Mercury, which has always ruled astrological knowledge. Similar arguments which claim that Uranus rules cell-phones and the internet have also a weak base: despite their form, both are means of communication and thus under the rulership of Mercury.

So, the question remains: can we really deliver a comprehensive and accurate chart delineation, in contemporary language, without including Uranus, Neptune and Pluto? Do we really need the new planets to signify modern themes? Indeed can we, the astrologers of the 21st century, live without them?

In this article we will explore this question by comparing Contemporary and Traditional interpretations in a selection of astrological charts. We have chosen charts where the effect of the new planet(s) is supposedly obvious, and then we will apply the traditional techniques to the same charts, discovering how to accurately delineate them with the classical planets. We will present examples of different types of astrological charts; for practical reasons, the chart delineations will be kept short and simple, and much will remain to be said.



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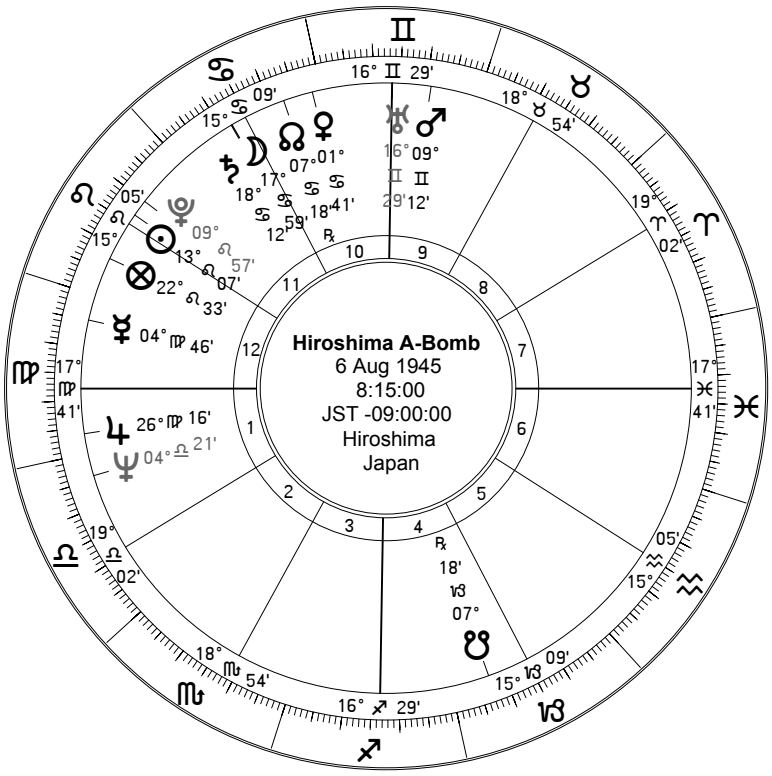
Event charts

Hiroshima A-Bomb Chart: 6th August 1945, 8h15 am, Hiroshima

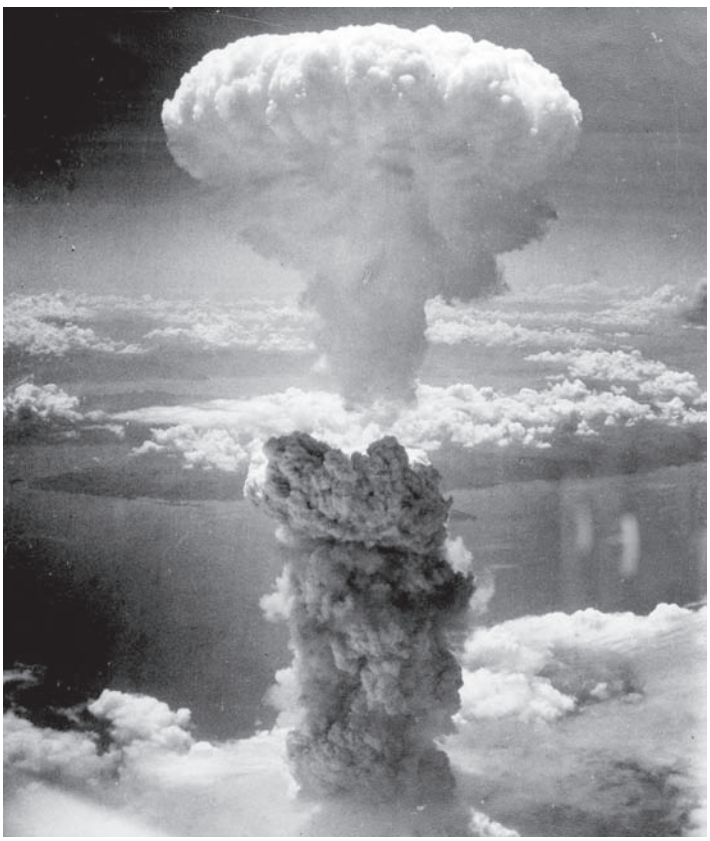


Let us start with a real challenge: the Hiroshima A-Bomb chart, which has Uranus, the planet attributed to bombs (along with Pluto), closely conjunct to the MC. How would a traditional astrologer interpret this chart event? Is there any way to represent the bomb, other than through Uranus?

Mars, the traditional ruler of weapons, is in the 9th in Gemini (still within the orb of the MC), thus representing war and destruction coming from the sky (airy sign), and from another country (9th house); this is further emphasised because Mars rules the 8th house of death. Nuclear power itself is depicted by the Sun, strongly placed in Leo; no other celestial body could represent such an immense power. The Sun sextiles Mars, reinforcing its strength, and signifying the potency of the attack, and the nature of the bomb itself.

Another important feature of this chart is the close Moon-Saturn conjunction, which, given the weakness of Saturn, represents an extremely detrimental position for the people of Hiroshima (the Moon is the natural significator of the population), subjected to a toxic condition (detrimented Saturn). Furthermore, the Moon (the population of Hiroshima) conjuncts the antiscium of Mars at 20°48' Cancer, another sign of widespread affliction.

Mercury, ruler of the Ascendant and the MC, is separating from a sextile to Venus and applying by square to Mars, thus representing the shift from an attempt at peace (sextile Venus) to a belligerent and aggressive attitude (square Mars) – forcing peace through war. As Venus is strongly angular in the 10th and therefore visible, it is no wonder that the bomb was publicised as the ultimate way of achieving peace! Jupiter, ruler of the 4th house (the land, the city) in the 1st and detrimented, obviously represents Hiroshima's terrible condition.



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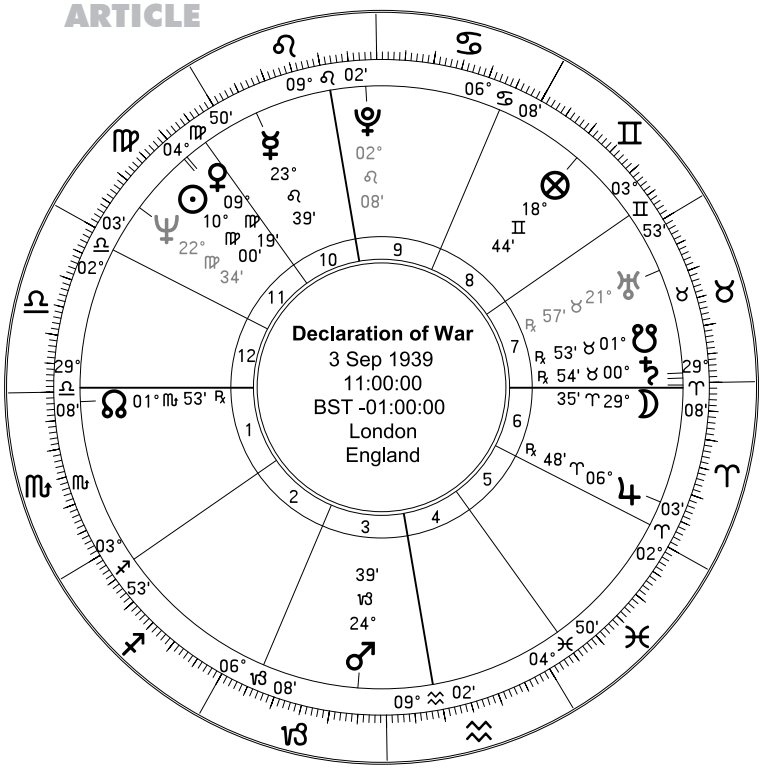


Britain's declaration of war against Germany: 3rd September 1939, 11h00 am, London[4]

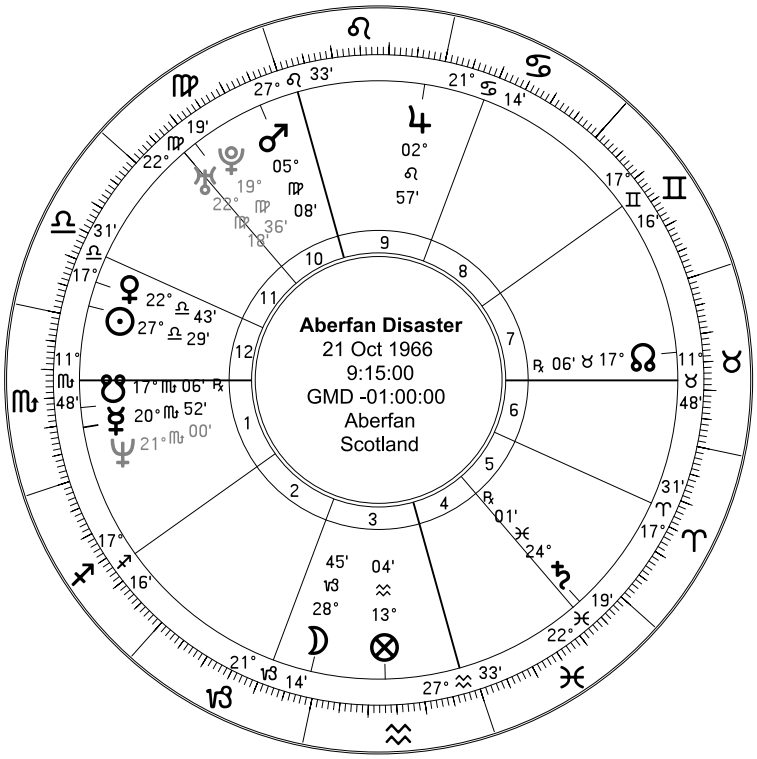
Since we are dealing with the Second World War, we might as well take a look at the chart of Britain's declaration of war against Germany. This is also an interesting one, for Pluto is conjunct the MC; as Pluto is considered the planet of death and destruction in Contemporary astrology, this conjunction seems quite appropriate. So, how can the Traditional astrologer interpret this chart without Pluto?

The Moon is in the last degree of Aries, strongly angular, suggesting haste and impatience leading to an abrupt decision. In fact, the country was anticipating this announcement, as just two days before Germany had invaded the city of Danzig, in Poland. As in the previous chart, we have a Moon-Saturn conjunction, this time in Aries/Taurus. The Ascendant is in the last degree of Libra, and its ruler, Venus, is very weak, being combust and in fall, thus pointing out the futility of the efforts for peace. On the other hand, the co-ruler, Mars, is the strongest planet in the chart, and of course a significator of war; it is square to the Ascendant, reinforcing the idea of conflict.

Aberfan Disaster Chart: 21st October 1966, 9h15 am, Aberfan, UK

Another example is the chart of the Aberfan disaster. A total of 144 people (among them 116 children) were killed when a man-made mountain of coal waste slid onto the village of Aberfan in South Wales, burying the primary school building under tons of black mud. As the chart represents a mud slide, it seems very appropriate to have Neptune, which Contemporary astrologers relate to water, erosion and dissolution, right on the Ascendant. Furthermore, Uranus and Pluto are angular and conjunct to the MC. So, can this event chart be interpreted without these planets, particularly Neptune?

In the 1st house we have Mercury, the ruler of the 8th house of death, placed in the watery sign of Scorpio, a good significator of a mudslide. The proximity of the South Node to both the Ascendant and Mercury shows loss and damage; in a watery sign, damage by water. Saturn is also relevant to the event's description. Saturn is in the 5th house of children in watery Pisces, representing the dark



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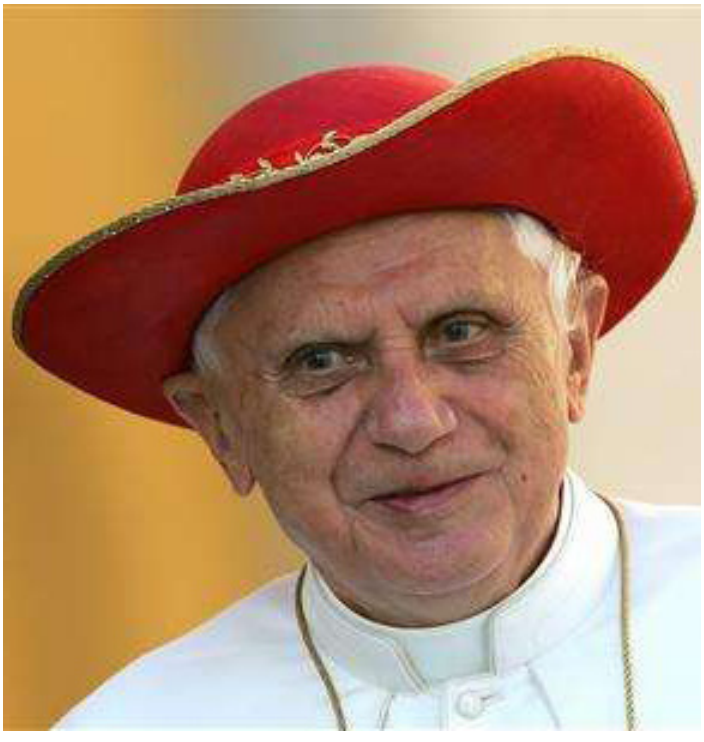
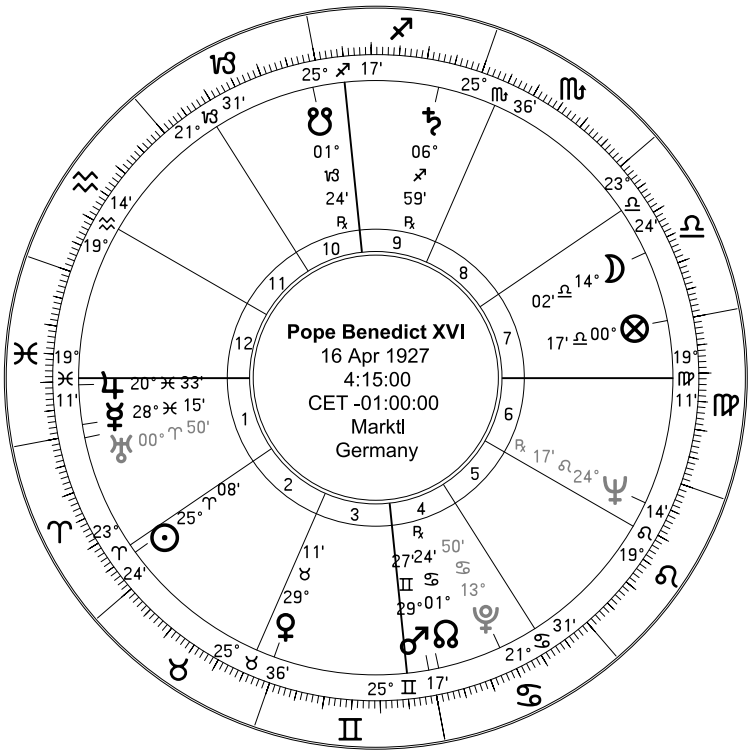
mud; its dexter trine to Mercury indicates the easy and fast flow of the mud. Saturn is traditionally associated with suffocation, burial and land slides; its position in a watery sign represents its liquid and muddy manifestation as well as the cause: the accumulation of water in the artificial mountain. Moon, co-significator of the Ascendant is in an Earth sign which also has a watery component: Capricorn is half goat (Earth) and half fish (Water); thus providing a good description for mud.

Nativity charts

This is all very interesting, but what about natal charts? Can the Traditional rules address the complexity of the contemporary mind and the evolutionary aims of the contemporary soul? And more importantly, wouldn't Contemporary astrologers risk losing their interpreting and 'psychological' abilities by giving up of the new planets?

Pope Benedict XVII (Joseph Alois Ratzinger), 16th April 1927, 4h15 am, Marktl, Germany





In Pope Benedict's chart we find Neptune, the planet Contemporary astrologers associate with devotion and religion, trining the Sun. Aha! Can we have a better configuration for a pope? And there is more: he has Uranus, the planet usually related to disruption and eccentricity in his 1st house, and he is known for his intransigent positions regarding religion, and for his somewhat harsh speeches. Seems quite appropriate, does it not?

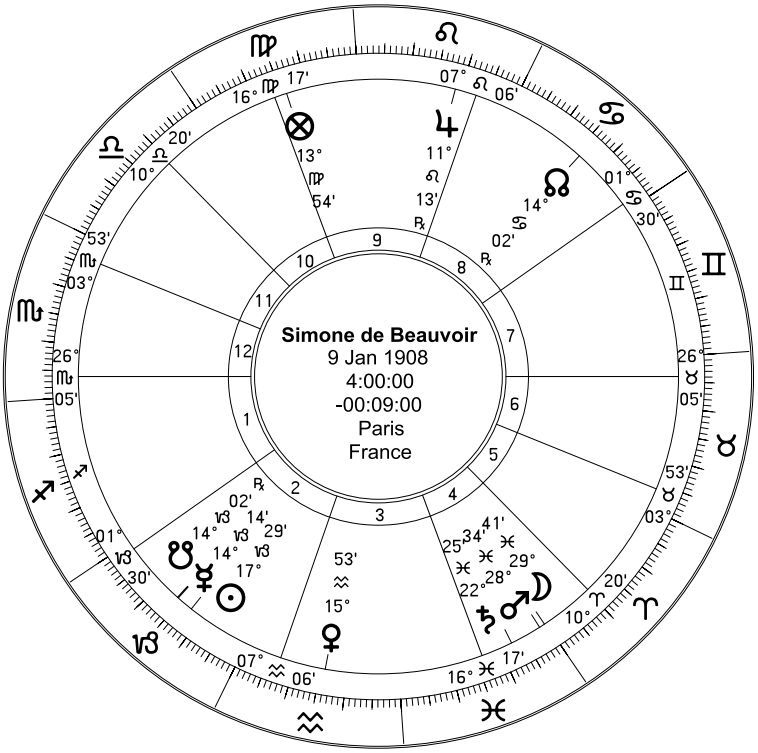
How could we find this odd combination of devotion and inflexibility in the chart without the new planets? Is Traditional astrology deep enough to spot these psychological subtleties? Let us see how a Traditional astrologer would interpret his chart.

The most prominent planet in this chart is Jupiter, the planet traditionally associated with religion and devotion. It is strongly angular in the Ascendant and dignified in Pisces (a sign often associated with Christianity); it is also the ruler of the Ascendant and the MC. Mercury, also in the 1st house, although debilitated in Pisces is in a very strong condition, it is in its house of joy and separates from a conjunction of dignified Jupiter and applies to the sextile of dignified Venus; this

configuration accounts for the Pope's intelligence and for his extensive literary work. His more harsh bits and pieces derive from the 9th House, where we can find Saturn, suggesting distrust, severity and traditionalism; as the house is ruled by Mars, we can also add criticism and contention; Mars is disposited by Mercury to whom it makes a partile square, which directs all this to verbal harshness. Furthermore, as the two malefics combine, we can talk of extremist attitudes, strong positions and implacability – which are the more unpleasant traits of his personality.

As we can see the Traditional interpretation goes straight to the point. There is no need to resort to Neptune or Uranus to describe accurately the Pope's personality.

Until now we have studied charts with the new planets included. Now let us interpret a nativity according to Traditional rules, and of course without them. Then we will add the 'missing' planets to see if they really give any indispensable information which would be impossible to detect using only Traditional methods of delineation.



Simone de Beauvoir, 9th January 1908, 4h00 am, Paris, France

French existentialist philosopher, feminist and author of many monographs on philosophy, politics, and social issues, novels, essays and biographies. She maintained a lifelong relationship with Jean-Paul Sartre, both on the personal and intellectual level, and each profoundly influenced the other's work. Her life was an unconventional one. She defied moral and social conventions by living with Sartre without being married to him, while they both openly maintained other love-affairs.

Mars is the most prominent planet in this chart. Not only does it rule the Ascendant, but it is also the significator of both manners and mentality, and is the Almutem of the chart. It is angular in the 4th house, in Pisces, where it has triplicity and face. We would therefore expect a confrontational, bold, confident and determined individual, sometimes impatient and even harsh. As Mars is conjunct Saturn, there is a tendency to go against the social order, and the presence of the Moon adds even more instability to this configuration. However, these three planets are disposited by Jupiter, which is strongly posited in Leo and in the 9th house. Thus, her martial personality was fuelled by firmly held ideals and beliefs. Her behaviour,

as confrontational and shocking as it might have seemed, had an underlying purpose – to live life in totality and by doing so, to prompt other women to free themselves from repressive conventions (note that Venus, along with Mars, is a co-significator of her mentality).

For a modern astrologer, the unconventional and defiant traits of her character would immediately be associated with Uranus (13º05' Capricorn), which conjoins Mercury and the Sun, and her idealism would be addressed to Neptune (13º22' Cancer), which opposes these planets. Furthermore there is no direct connection between Uranus and Neptune to the Ascendant or its ruler, Mars. But, as we can see, the Traditional rules can describe this complex personality quite accurately, without resorting to the Modern planets.

Conclusion

The Modern planets should not in any case replace the Traditional system; the truth is that the system does not need them. They do not add anything to the chart that cannot be found using Traditional rules. Furthermore, they bring confusion, as their compelling presence steals the astrologer's attention, and impedes a proper delineation. It is therefore crucial to learn how to interpret a chart without them, according to Traditional rules, letting go of the fear of missing something by not using them. All astrologers, both Traditional and Contemporary alike, can benefit from doing so, for this will allow them to mature and deepen their understanding of the astrological system. In short, not only will they not miss anything, but they will gain a lot.

So, back to our initial question: can we live without them?
Yes, we can. And it is certainly worth to try it.
Endnotes:

1. Ward, Susan, *Uranus, Neptune and Pluto: an investigation into the sources of their symbolism*, an 82 page paper written with the aim of discovering the sources and development of the symbolism currently adhering to the trans-Saturnian planets; http://www.sue-ward.co.uk.

2. For an extended discussion on this subject, refer to the above mentioned paper by Sue Ward.

3. Ibid.

4. Source: http://www.bbc.co.uk/history/worldwars/wwtwo/countdown_390828_mon_07.shtml.

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&
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Sue Ward

Sue Ward is a student, teacher, researcher and lecturer in subjects relating to Traditional astrology with a particular interest in the work of William Lilly.

She has been in this obsessive condition for some 25 years and sometimes wishes that it would go away.

Further details of her work can be found at www.sue-ward.co.uk and of her lighter side at www.sue-ward.blogspot.com.

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Credit-Crunch, Boom-Bust... ...Jupiter-Saturn

Introduction

The mutual cycles of Jupiter and Saturn are those to be examined if we want to know what will happen in our mundane world. The two slowest moving of the solar system (discounting the new planets of recent times), are those to which astrologers have looked for information of the wider world, a practice known as Mundane astrology. For a very long time, the Jupiter-Saturn cycle has been forgotten, overlooked or ignored, and only recently have astrologers of our age begun to investigate its efficacy.

The cycle begins with the conjunction which varies in the first place according to the element, or triplicity, in which it occurs. It sounds simple, but the cycles within cycles layer themselves as a Russian doll does: one inside the other, which is inside yet another, and so on. This still does not sound terribly complicated, but once we consider that this layering of cycles eventually takes the astrologer back to the beginning of the world, and in technical terms, very quickly, the complexity and scope of the system becomes apparent. If one wants to examine the current cycle, one must examine the series to which it belongs. Once that has been examined, the greater series to which that belongs must be examined and so on.

In a little under 200 years, Jupiter and Saturn form a conjunction in a new triplicity. These follow the usual order of Fire, Earth, Air and Water. Within that 200-year cycle, these two planets will usualy form nine further, lesser conjunctions. The conjunction named 'Greatest' is generally agreed to be that one which occurs first in Aries of the Fire series, although some authors refer to the Greatest Conjunction when the first occurs in Fire no matter in which sign.

In order to gain insight into the local detail of the wider conjunction, comets, eclipses, solar ingresses and national charts can be examined. These will not be dealt with here, but it is a relatively small step once the picture has been sketched from the conjunction itself. This work is greatly enhanced by

accurate software with which long lists of dates can be generated. A superficial scan of these lists and a reasonably good historical chronology immediately reveal interesting links between these conjunctions and the rises and falls of various civilisations among many other things. But this is just by way of an example, much more can be adduced by a closer examination. Because of the complexity of delineation, the charts here will all be erected for London.

Before continuing with the practical part, a few words about sources. There is but one which deals with the subject comprehensively, and that is *England's Propheticall Merline* of 1644 by William Lilly. It is the one to which this paper refers in most matters, others being drawn from a reading of Lilly's other works where they provide additional detail. He himself complains of a lack of sources which offer the kind of detail he requires in judging the conjunction of 1643. This small book is now widely available in various formats and so it is unnecessary to describe it beyond pointing out that Lilly has used a number of much older sources. It should also be noted that when writing that booklet, England was on the verge of civil war with all its attendant fear and instability; for Lilly, therefore, it was not merely an academic exercise. Nevertheless, little is known about these conjunctions, even taking Lilly's work into account.

This article focuses on the current economic situation, but other appropriate subjects for examination might be health (plagues, epidemics, etc.) or technological progress, social or political situations and so on. One fruitful source of enquiry is the serious problem in recent times of animal diseases (B.S.E., Foot and Mouth, Bird Flu, etc.). All of these and more fall under the remit of the Jupiter-Saturn conjunction. Needless to say, in this paper certain dates and periods are highlighted from the economic viewpoint which will, unavoidably and to some extent, remove them from their historical context. It is essential to note that each small conjunction belongs to a greater cycle and that that one itself belongs to a still greater conjunction. Each one introduces or develops a change which must always be seen within its own context. So, the Jupiter-Saturn series are indicators of evolution and development and they will point out the direction in which humanity will proceed. They mark and delineate the 'ages' to which history often refers.

The change from the Fire into the Earth triplicity took place in 1802 and the influences of that change continued until 1980 when the Greater Conjunction occurred in the Air triplicity. This in fact was a triple conjunction of 31st December 1980, 4th March and 24 July 1981. It seems reasonable to suggest that the force or power of this conjunction was three times as strong as a single. We might also infer a 'stop-start' action and, when added to the fact that the conjunction has moved back into Earth, we might wonder when we will truly feel the effects of the Air series. As said, in 2000, the conjunction moved back into Earth and it is this one with which we are struggling now.

The fundamental interpretation of a Jupiter-Saturn conjunction is one of change. A delineation will reveal what will transpire until the next conjunction, whilst also monitoring the subsequent aspects of these two. We can make certain generalisations about these conjunctions and their following aspects, but the first conjunction of that triplicity is superior to the nine lesser that follow and thus has greater import for the long term. Many of those changes can be felt some years before the conjunction itself because such changes are always linked to what has gone before.

Correspondences of Jupiter and Saturn

First we need to secure our vocabulary in the context of Mundane work and the following list follows no particular order.

Jupiter	Saturn
Boom	Bust
Credit	Crunch
Inflation	Deflation
Rise	Fall
Confidence	Caution
Glut	Famine
Abundance	Scarcity
Expansion	Contraction
Excess	Shortage
Fat	Thin
Generosity	Meanness
Give	Take
Gain	Loss
Temperance	Intemperance
Moderation	Greed
Compassionate	Selfish
Justice	Injustice
Tolerance	Intolerance
Freedom	Restriction
Populating	Depopulating
Sacred	Profane
Religious	Irreligious
Morality	Immorality
Clean	Dirty
Thriving	Moribund
Health	Disease
Fortunate	Unfortunate
Warm	Cold
Elation	Depression

↑

BALANCE

Stable and enduring prosperity

This list of correspondences relies largely on the more negative sides of the characters of these planets, because the beneficence of Jupiter is afflicted by malefic Saturn and is turned to its negative side, or is unable to express its beneficence. A great deal depends on their level of dignity and thus which one overcomes the other: whilst Saturn might afflict Jupiter, Jupiter can uplift Saturn. Indeed, both might be well dignified and operate to the best of their capacities and it might be said that when they are in such a condition and in aspect with one another that they promise balance. However, in general terms, it would be wise to consider that balance lies somewhere between the two and seldom occurs. Yet, as with any other astrological application, it is balance which we seek and can only be achieved through moderation. Perhaps an impossible aim where profit is the only motive.

1802

The change of element is a gradual process, as mentioned above it fits within the context of the preceding changes. What becomes clear is that the age of monarchy and absolute rule is over as Fire – that kingly element – recedes, and the rise of the merchant classes comes to the fore. As Fire ends, Earth begins and so does the principal of the organisation of society.

Organisation and regulation are the key words for this Earth period – the bureaucrat rules.

As the 18th century closed income tax had been introduced, temporarily at first, into England, Wales and Scotland. It is accepted that for this to occur an organised society must be in place. In 1801, the Irish Parliament was dissolved and Ireland became part of the United Kingdom of Great Britain and was ruled from London. This is an indication of a move towards centralised government, a necessity of organisation. In the same year the first UK Census

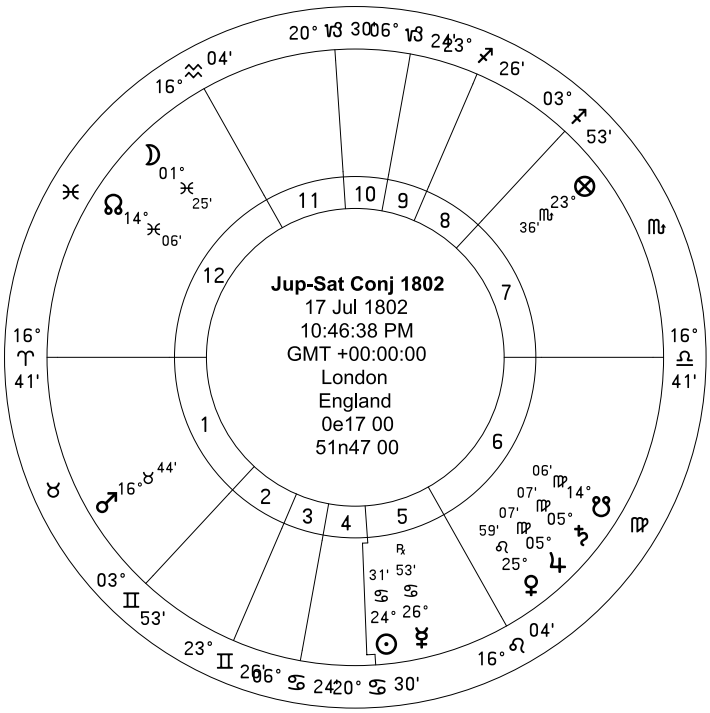
was performed. The Industrial Revolution was underway and the British Empire was expanding. All of the foregoing required vast resources invested into administration of all kinds with the emphasis on centralisation. The key to any 'empire' is control and for that to be achieved, organisation is required. This is true in any age of course, but the British empire was founded on trade and its aim was trade and when that was not sufficient, the acquisition of land became the goal. In the beginning, there was no intention of glory or rule – a fiery activity – only to keep up with the other trading nations of Europe. However, the recent experience of the Fire element kept war and conquest as valid methods of achieving national aims.

In 1801 the Enclosure Act was passed which, as with previous Acts of this nature, was to enlarge private estates through the enclosure and registration of waste land, marsh land, but also common land. This process had been in place for centuries, but there was a surge of petitions after 1750 and the Act of 1801 was merely to rationalise and organise the preceding Acts. The Act of 1845 removed the need for enclosure petitions to be brought before Parliament, needing only the approval of permanent Commissioners. Just the word "enclosure" has a Saturnian resonance, as the word "enlarging" has one of a Jupiterean nature. We might also consider the 'Highland Clearances' which began in 1814. This enforced relocation of tenant farmers is so clearly the symbolical product of the conjunction and undertaken by the landlords to make way for sheep, considered to be more profitable, but also to 'improve' the lives of the farmers by making them more industrious. Presumably this would enforce their engagement with that profit-making machine of the Industrial Revolution – presently we might call it 'value added', although many emigrated to Australia and New Zealand. But this was miniscule compared to the land grabbing that was occurring elsewhere in the world. The Napoleonic Wars of 1799-1815 secured the seas for Britain and ensured the security of its many trading posts and settlements. At its height, the British Empire controlled about a quarter (some say a third) of the world's land area and a quarter of its population; it is said to have been the largest formal empire ever known.

> "The 19th century marked the full flower of the British Empire. Administration and policy changed during the century from the haphazard arrangements of the 17th and 18th centuries to the sophisticated system characteristic of Joseph Chamberlain's tenure (1895–1900) in the Colonial Office. That office, which began in 1801, was first an appendage of the Home Office and the Board of Trade, but by the 1850s it had become a separate department with a growing staff and a continuing policy; it was the means by which discipline and pressure were exerted on the colonial governments when such action was considered necessary." (*Encyclopedia Britannica*)

This quotation in its entirety speaks of the Earth conjunction – a bureaucracy that was second to none. Whilst having the military means were they to be necessary, organisation was the key to consolidation and further expansion. We should not be persuaded that this was the only tool used to facilitate British aims; a recently coined phrase is also useful here – 'chequebook diplomacy'. Such an earthy concept with the nature of this conjunction being very clear from its earliest stages. These examples are to demonstrate that organisational zeal had entered into every facet of life. The purpose of that was to secure profits and, although the slave trade was to be abolished, our modern period has replaced 'personnel' departments with those responsible for 'human resources', a clear parallel and just as repugnant. Human life had or has become just another means to a profit expanded beyond the dreams of the most successful trader in slaves.

ARTICLE

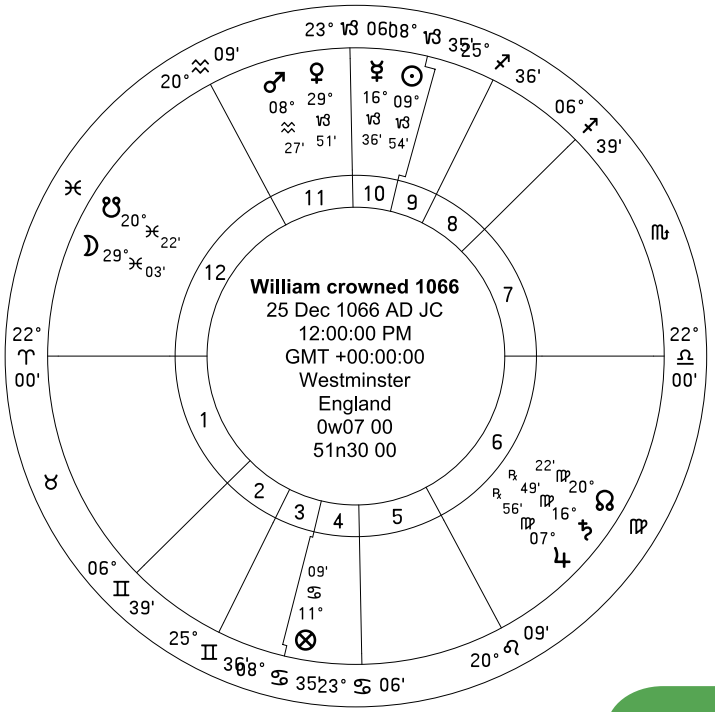


We should not forget that Saturn's was not the only correspondence that we can see in action during this period. There were major social and political reforms too, including the abolition of the slave trade in 1807 (completed in 1833 with the Abolition of Slavery Act) and the Factory Act of 1802 which regulated working conditions particularly for child workers. In the 20th century, the emancipation of women, the National Health Service and the Welfare State, plus many more such reforms. In fact the 'grass roots' movement to abolish slavery is seen as the first and most successful public campaign in history and has been likened to the movement which generated the wave of protest against apartheid in South Africa more recently. All of which emphasise the part that Jupiter had to play as well, however in almost every case, utility had to be presented as a supporting argument. For example, that the National Health Service would support the economy by keeping workers healthy and more productive. This period holds so many changes, for good and ill, that it would be worthy of far more detailed research.

Notable has been the rise of so-called 'terrorism' in our age, certainly we are not the first to experience such violent actions, but we have seen a great increase in organised structures within these movements. Indeed, Al Qaeda has been described as an organisational and administrative centre for numerous smaller groups. We might also consider the term 'organised crime' as a feature of our age, its influence reaching into every area of society.

Before dealing with this chart, it should first be noted that it bears remarkable similarities to that of the chart for the coronation of William I in 1066, which preceded the conjunction in Virgo of 1067, perhaps indicating a change for Britain from conquered as it was, to the conqueror it became. We might also remember that William himself was, for his time, a great organiser, too, the instigator of the Domesday Book, the great land survey of 1086. This survey is the oldest legal document and remains a legal document to this day – an icon of bureaucracy and control. William needed to know who owned what in order to impose taxation among other things – such an Earthy pursuit.

Another earthy activity is that of building, and the Normans were great builders in stone. Hundreds of religious and fortified buildings were constructed during that period, for example, the cathedrals at Durham, Winchester and Peterborough. This has interesting parallels with the failing property market of the present which has followed a boom in the building industry.



In this way, the organising zeal of successive governments has proceeded almost unhindered. The UK has the greatest number of CCTV cameras (Closed Circuit Television cameras), making us the most scrutinised nation and, potentially, the most controlled. We hear accusations of widespread government interference and regulation in the smallest and most personal areas of our lives, earning it the title of 'nanny state'. The UK has the highest prison population of any E.U. country, it has the largest statute books (Acts of Parliament), and yet crime levels continue to rise. Health and education have become matters for profit and loss where individual groups are stigmatised for indulging in activities which might cost the National Health Service too much money. Injuries sustained while participating in sporting pastimes, for example, illness allegedly caused by smoking and drinking alcohol, or being overweight (according to Government guidelines, naturally). And the list of prohibitions and regulations lengthens.

The Conjunction – Mean or Middling

As the first conjunction in the Earth series it is also called Mean, the two other classifications being Maxima (Greatest) which occurs when the first of the triplicity series occurs in Aries, and Magna (Great) when the first occurs in any Fire sign.

So, the conjunction of 1802 was a Mean Conjunction because it occurred in Earth. The fact that it is the first of the series means that it has the greatest power and action. The last conjunction of the series indicates the conclusion of what was begun with the first. We may take this to mean that the urge to organise, regulate and centralise ended with the conjunction in Air of 1980, we should also find that profit as the sole driving force ends, although this is difficult to see while we stagger through the current lesser conjunction in Earth.

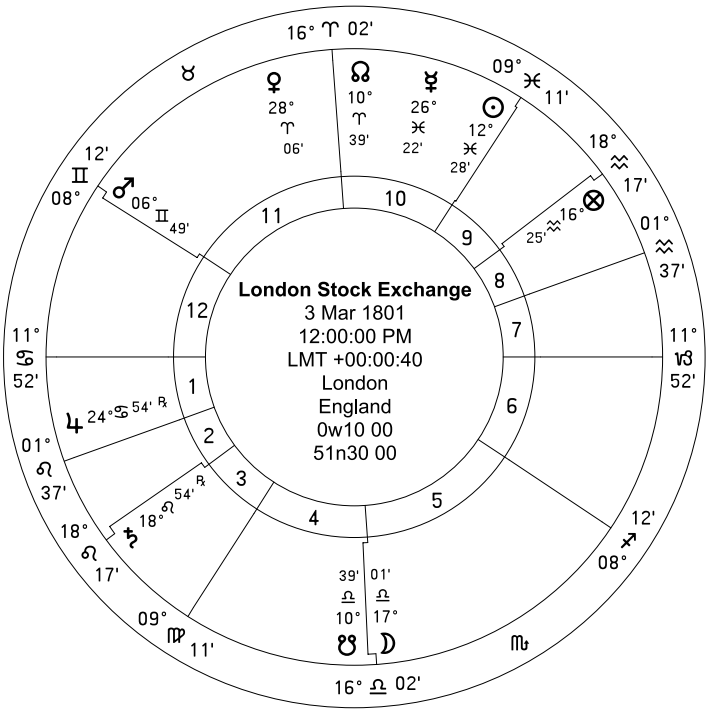
The change will not be clearly defined by that single date, as ever the prerequisite change of attitude occurs first and precedes the actual conjunction itself. This is partly the reason that the preceding comet was examined by astrologers of old. As with all comets they offered the Word of God which stood outside of zodiacal cycles and manifestations, thus it gave intimation of the nature of the conjunction to come. If the sign in which the comet first appeared, or any through which it transited, had affinity with the sign of the conjunction, the latter would assist "God's decree" as described by the comet, but less violently. The great comet of 1769[1], although not known to have been observed and noted by astrologers, appears to have first appeared to the naked eye in Gemini and was lost to sight in Sagittarius or Capricorn. Its transit of Virgo provides an obvious affinity, but without protracted research, more information is impossible.

Of the mutation to Earth, Lilly quotes Albumazar (or Abu Mashar 787-886), who wrote *The Book of Conjunctions* among others, that the "estate of the common or mean man will be equal to that of princes". With the rise of the merchant or middle classes, this seems to have been upheld, further the standard of living and earning capacity of the working classes improved and increased and continues to do so. So, we have yet another illustration of the material nature of this conjunction.

The Stock Exchange

As this paper focuses upon economic matters let us consider the chart for the founding of the Stock Exchange in London. The date is that quoted by the London Stock Exchange itself, but unfortunately, the time cannot be ascertained. The chart is set for midday.

ARTICLE



It is tempting to adjust this chart so that Jupiter is near the Ascendant and Mercury near the Midheaven. Jupiter's exaltation describes the huge success of this very old institution, but that same placement provides no substance, no real meaning, Jupiter's nature is inflated and full of self-importance, arrogance, but it is also wealth. Mercury is the natural significator of trade and is, of course, the essence of the Exchange's business, and even its name especially as Mercury is also said to rule London. Having such durability, the Exchange should also be delineated by a planet in a fixed sign and here we have the slowest planet, Saturn, in Leo. The generally undignified condition of the planets in this chart, however they might be placed with the correct time, provides a clear picture of the nature of this institution and its members: undignified, dishonourable. It comes as no surprise, therefore, that modern investors and administrators have stooped to lower and lower levels in order to enhance their financial standing, evidenced by the various financial scandals of recent times.

Trading had been taking place before this date, of course, but this date is considered by the Stock Exchange itself to be that of its founding. It was at this point that the principles of organisation and regulation (in this case, self-regulation) were applied to the trading of stocks and shares. It would be reasonable to describe the Stock Exchange as the bastion of capitalism, a place where 'market forces' decide the ebb and flow of commerce and profit is the only goal. For investors in a deep mining company, for example, an explosion in one of the tunnels is of concern because of the fall in the price of the shares, not because of the deaths or injuries of miners.

Given the nature of this Earth period, one would be forgiven for thinking that government (the result and instigator of organisation and regulation) would be the key here, but that is not the case. What we find is that capitalism is its own master, it will not and cannot be governed and, according to the normal course of events, cannot be predicted. So, amidst the high and thick walls of control, we find chaos. Financial commentators and analysts discuss psychological concepts such as 'herd psychology' in an attempt to discover what drives the highs and lows of the markets. To no avail, at least no-one has yet managed to stem the flood one way or the other. Having profit as the only motive precludes much soul searching – unless profits are in danger.

So, since the markets can be pushed hither and thither almost at a whim – a change in the weather can cause huge shifts in trading – how can we hope to predict the highs and lows? The cycles of Jupiter and Saturn offer us the key, or one of the keys, to locating the peaks and troughs. We should remember that these cycles affect every area of life and by choosing to concentrate on just one, it is possible to miss others. These others are just as capable of affecting the economy: war, terrorism, crop failures, mine collapses, epidemics and so on. Everything is linked to everything else.

ARTICLE

A Timetable of Crises

The following table presents some of the major economic disasters and illustrates the connection with the Jupiter-Saturn cycle. It cannot show all the events which led up to individual crashes or recessions, neither can it explain the reason that one series or aspect affected the economy so badly while others of similar nature did not. A much closer investigation of all astrological events is necessary to deduce any kind of detailed pattern. It is also necessary to take note of the occasions when Mars is in aspect with either Jupiter or Saturn within each series, because it is known to 'trigger' certain responses. Another point to be considered for each conjunction is which of the two planets is the stronger and more elevated. The table, however, will demonstrate how easy it is to connect the Jupiter-Saturn series of conjunctions and subsequent aspects with disasters and upheavals of all kinds. Their joint moieties are about 11° and so their associated effects will begin and end taking the joint moieties into account, but only the exact aspect is listed below.

The 'crashes', 'panics' and 'depressions' all relate to the financial markets, this is made clear by the period of 1722 to 1825 during which the sale of shares was outlawed in the UK. This does not imply that there were no financial problems during that time, but the sudden highs and lows in prosperity appear to be absent. This prohibition lasted for all but the first (Greatest) of the Fire series from 1702, right through the first of the Earth series from 1802. When trading began again the first lesser conjunction of the Earth series had occurred in 1821, but had moved back into Fire, returning to the Earth triplicity in 1842.

The debacle of the South Sea Company and its attendant 'bubble', defined as an unrealistic enterprise, is well known, but it offers an insight into the complexities of following the Jupiter-Saturn series. This "unrealistic" situation saw very great increases in the price of the company's shares. From 1711, when the company was founded, to the end of this first conjunction cycle were a number of events leading to the bursting of this bubble in 1720. Most of the more notable dates connect with the full series of aspects during that period.

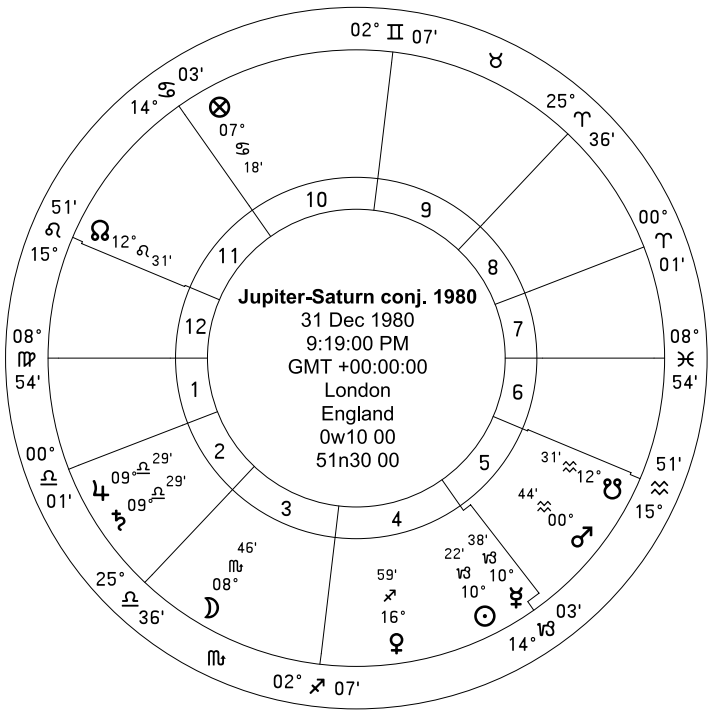
The entries in red are the ten biggest one-day stock market falls in America; the entries in blue are the ten worst 'bear' markets, that is, those of long duration. All are ranked according to the number preceding them.

Date	Event	Info.	Config.	Exact Date
Early Aug 1720 – 1722 in UK 1719 –1720	South Sea Bubble Mania	Mania began 1711. 1718 Problems with Spain. 1719 Conversion proposal April 1720 Conversion accepted. SSC share prices rise dramatically to end of May 1720. Sale of shares outlawed until 1825. Mississippi bubble burst.	**Full series from △ of 1710 to ⚹ of 1719**	
April 1825 – early 1826 UK	Panic	Began in Bank of England. Boom following Nap. Wars.	⚹ ⚹	28..3.1825 8.7.1825
10.5.1837	Panic		□ □ R	13.1.1837 27.5.1837
June 1866 – for "several years" UK	Banks collapse	Overend, Guerney & Co. July 1865 Limited Co. June 1866 liquidation Bank rate at 10% for 3 months. 200 companies bust	⚹ □R	30.12.1865 16.3.1867

24 Sept 1869	Black Friday		△	3.3.1869
9.5.1873	Panic	Initiated Long Depression to 1896. Franco-Prussian war of 1870 blamed	△	Not exact until 17.9.1874
19 Jan 1882	Crash	Paris Bourse	♂ ▽	18.4.1881
14 May 1884	Panic		✶	15.9.1884
21 Dec 1896	Panic		□	8.7.1896
(6) 1901-1903				
17 June 1901- 11 Sep 1903 US	Crash	McKinley assassination, severe drought	♂ ▽	28.11.1901
(3) 1906-1907				
19 Jan 1906-15 Nov 1907 US	Panic	New York credit crunch, Roosevelt's antitrust drive.	□ □ △ ℞ △ △℞	19.12.1905 20.5.1906 1.10.1906 6.12.1906 4.8.1907
(9) 1916-1917				
21 Nov 1916-19 Dec 1917	Crash	America joining WW1	□ □ □℞ ✶ ✶	25.3.1916 24.10.1916 20.1.1917 8.7.1917 27.9.1917
(5) 1919-1921				
3 Nov 1919-24 Aug 1921 US	Crash	Boom and bust re. car industry, radio, aviation. Roaring 20s followed.	♂▽	10.9.1921
(4) 1929				
(2) 28 Oct 1929			△ ☍℞	16.4.1928 27.7.1930
(3) 29 Oct 1929			Ditto	Ditto
(4) 6 Nov 1929			Ditto	Ditto
3 Sep 1929-13 Nov 1929 US	Crash	End of Roaring 20s, start of Great Depression. Was 25 years before value recovered pre-crash levels. Lowest level July 1932.	△℞	16.4.1928
(1) 1930-1932				
(5) 12 Aug 1932			☍℞ △	10.6.1931 26.10.1933
17 Apr 1930-8 July 1932	Crash	Worst of all. Combined with 1929 created Great Depression.	☍℞ ☍ ☍℞	27.7.1930 11.1.1931 10.6.1931
(7) 21 July 1933			△	26.10.1933
10 Mar 1937-31 Mar 1938 US	Crash	Legacy of Great Depression, war scare and Wall Street scandals	✶ ♂℞▽	12.12.1937 8.8.1940
(2) 1937-1938				
(8 joint) 1939-1942				
12 Sep 1939-28 Apr 1942 US	Crash	WW2, Pearl Harbour	♂℞▽ ♂℞▽ ♂▽	8.8.1940 20.10.1940 15.2.1941
(joint 8) 1968-1970				
(joint 7) 1973-1974				

11 Jan 1973-6 Dec 1974 US	Crash	Vietnam (1963 first US troops entered). Watergate.	△ △ △℞	27.2.1974 22.8.1974 10.1.1975
(joint 7) 1987				
(1) 19 Oct 1987			△	21.11.1987
(6) 26 Oct 1987			Ditto	Ditto
14 Oct 1987	Black Monday	Boom & bust, no known reason. Dow had recovered in 2 years. Government intervention to slow panic selling.	△℞ △	23.5.1987 21.11.1987
13 Oct 1989	Crash	Re. buyout of United Airlines	☍	10.9.1989
16 Sep 1992	Black Wednesday	UK forced to withdraw from ERM, recession followed.	☍ ℞	17.5.1991
(10) 27 Oct 1997			⚹ ℞	15.11.1997
(8) 31 Aug 1998				
(10) 2000-2002				
March 2000		Dot com bubble burst.	☌▽	28.5.2000
December 2001	Bubble	Enron collapse.	**Ditto**	Ditto
(9) 14 Apr 2000			☌▽	28.5.2000
15 Jan 2000- 9 Oct 2002 US	Crash	1992-2000 record expansion. Tech bubble. 9/11. Government intervention.	☌▽	28.5.2000
16 Sep 2008-	Crash	Failure of financial institutions. Borrowing. Media 'talk-up'.	△ △	8.9.2008 21.11.2008

These form just some of the major events in the economies of western Europe and America. Many of them are the result of a chain of events beginning long before the event itself and so the dates of the aspects can, in some cases, seem to be wide of the mark in fact, but choosing a corresponding aspect without first examining the astrological detail is difficult.



1980 to 2000 – www.bubbles.com

Listing some of Lilly's descriptions of the first conjunction occurring in Air:

> "The learned flourish as does science and philosophy…Art and artists are encouraged, knowledge increases and craftsmen are appreciated."

When the first occurs in Libra:

> "Divines have great learning and profundity and their works remain famous in succeeding ages….Divinity is now handled like Divinity, although sometimes it is taken to extremes…. Magic is earnestly sought….Great actions are effected in the world."

We haven't had a great deal of experience with the Air triplicity yet, but we do know that the so-called 'religious right wing' have been voluble. Religious debates in public have become frequent, perhaps this might be seen in some ways as a reaction against the growing interest in the occult – "magic". However, it is difficult to see how these events have occurred on a greater scale, perhaps this is a result of the triple conjunction and that 'stop-start' action.

We should expect 'spin' from Air, lots of catchphrases and sound bites, and those we certainly got. The table above clearly shows, even if in abbreviated form, how busy this period was. Ideologies are Airy by nature and we saw the Thatcher government encourage ordinary people to buy their homes; when it sold the nationalised industries it encouraged those same people to become shareholders; with growing unemployment they were urged to re-train and become self-employed. Anyone who was prepared to work hard and participate fully in Thatcher's utopia would benefit. They should invest for their children's education and their own retirements. Once again the property market fell dramatically leaving many home owners with negative equity, the interest rate rose rapidly to 15% causing thousands of bankruptcies and unemployment soared again. There was never any sense that the government could do anything to control the situation, indeed, it was the government which caused the problem according to most commentators.

Saturn in this chart is much stronger than Jupiter, it is exalted in Libra after all, and is the strongest planet in the chart. But the conjunction occurs in the 2nd house so we can expect the weight of these changes to occur in the economy. Saturn being so well-conditioned, we might have expected less upheaval, but the dispositor, Venus, is in poor condition being peregrine, although it has some accidental advantages. These do not point towards any lasting benefit or substance and we might comment that luck favoured the daring.

For the future, we should see Lilly's predictions come to fruition, but evidence of these will be in evidence nearer to the end of this current Earth conjunction.

A change of element causes many shocking changes and this Air period was no different. That there were three conjunctions implies a trebling of the effects. In fact, the phrase "blowing bubbles" could not be any more apt than it was then. And it concluded with the 'dot com' bubble of 2000 of that virtual and airy world of the internet.

The years between 1992 and 2000 are remarkable as years of record expansion, keeping in mind that this Greater Conjunction began in Air it might be useful to see what happened in astrological terms after the series of five oppositions which concluded in 1991.

12th October 1993
Jupiter and Saturn (retrograde) in trine in Libra and Aquarius respectively. Just from this it is clear that Saturn is dominant with rulership of Aquarius and exaltation in Libra. Air corresponds to transmission of all kinds and, being Hot and Moist, is fertile and productive.

28th April 1994
Jupiter and Saturn in trine in Scorpio and Pisces respectively. This gives Jupiter some power over Saturn as it rules Pisces. The Water element is prolific and gives unrestricted fertility.

29th August 1994
With Saturn retrograde the previous aspect is repeated.

26th January 1995
Application to the square, but this did not perfect.

11th November 1995
The square perfects with Saturn retrograde, Jupiter is in Sagittarius and Saturn is in Pisces Jupiter prevails and expansion continues. From this point to the bubble bursting in 2001 there was a great rise in the numbers of so-called 'dot coms'.

9th February 1997
The sextile occurs with Jupiter in Aquarius and Saturn in Aries, its position of fall. Although the expansion is said to have continued for another three years, it would be reasonable to assume that the problems began at this point with a type of 'mania'.

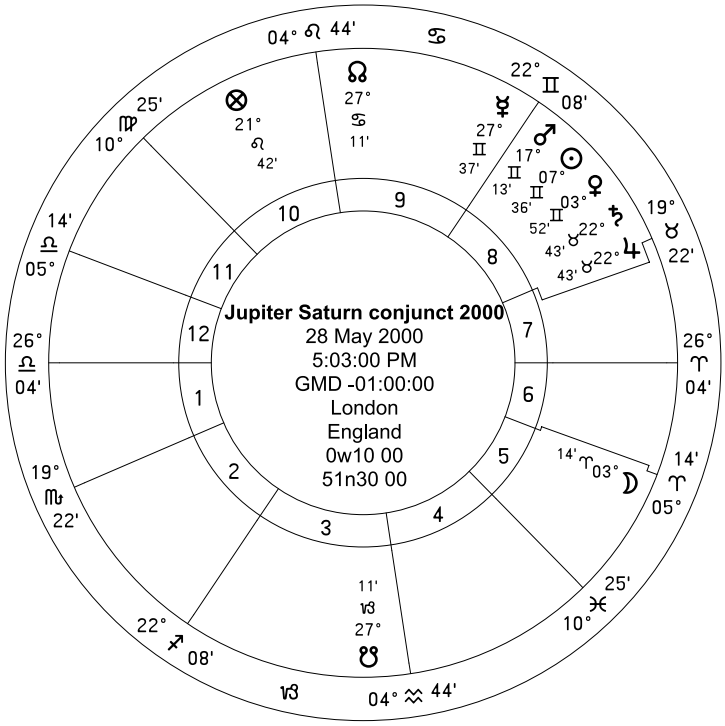
14th July 1997
The sextile repeats.

15th November 1997
The sextile repeats and the wave of unrealistic speculation continues. The catchphrase of the time was "Get Big Fast".

28th May 2000
The conjunction in Taurus brought speculators 'down to earth' with the crash occurring in the following year, but the warning signs were already in place.

In general, the Earth triplicity promises the following:

- The displacing of dishonest people in great authority (particularly those acting on behalf of the government or monarch);
- Great inundations;
- Earthquakes;
- Many comets;
- Idolatry and superstition in religion involving large groups of people;
- Famine and food shortages for people and animals;
- Because the Moon and Venus rule this triplicity, pleasure, leisure and eating are highlighted.



It is easy to find corresponding events even in the UK where earthquakes are a rarity and, although we have not suffered any famine, we have lost vast numbers of cattle, sheep, etc. to disease.

There is no angularity in this chart and so there seems to be nothing outstanding, and yet the Sun and Venus conjoin the 2nd cusp of the 1066 chart. Venus rules the Ascendant and signifies the British people, being combust we are enthralled and blind. Mercury disposits them and is the lord of the figure and so again we find ourselves focusing on trade, but since the Sun and Venus are in the 8th house

we could take this as highlighting borrowing as a feature of this conjunction. Jupiter is the more elevated of the two, but is weaker than Saturn, so choosing between one or the other is not easy. In Taurus, both intimate slow, steady growth and hard work, but the Moon is in impatient Aries applying to the conjunction suggesting that the nature of the conjunction will be ignored. Our money is Mars in Gemini which is another configuration of haste, carelessness and impatience. Furthermore, it has no substance in Air and this would seem to indicate high levels of personal and corporate borrowing – a demonstration of an unwillingness to wait.

The preceding comet and the subsequent eclipse should be examined for further detail and timing.

2008 – a year of superlatives

The latest round of scandals and disasters seem to encapsulate every similar event of the last 300 years – *plus ça change* – panic, mania, crashes, bubbles, recessions; it seems that anything that could happen to the financial markets has happened in the last two cycles. As we approach the very centre of this conjunction in Earth, a brief examination of some of the detail might be helpful. The next table has been produced using astrological software[2] .

The series of five trines, marked in red, are those in which we are interested for the latest financial crisis. Again we are looking at a chain of events which begins with, as described above, insubstantial money, in other words credit – trust. As described in the vocabulary of Jupiter and Saturn, the term 'credit crunch' is absolutely their respective roles. The phrase is defined as a severe shortage of money or credit.

The beginning of this credit crunch is marked at 9th August 2007 by the problems with the French bank BNP Paribas. This initiated a sharp rise in the cost of credit and alerted the financial markets to the size of the problem. This, too, had a history: the sub-prime market. This problem began in America with the rise in interest rates between 2004 and 2006 as debt grew in the housing market, it was sold on to banks elsewhere in the world. It is for this reason that it is called a 'contagion', a plague of medieval proportions but of a different kind.

	Exact	♃	♄
♃ ☌ ♄	28 May 2000	22 ♉ 43	22 ♉ 43
♃ ⚺ ♄ ℞	1 Nov 2003	13 ♍ 10	13 ♋ 10
♃ ⚺ ♄	1 May 2004	08 ♍ 58	08 ♋ 58
♃ ⚺ ♄	17 Aug 2004	21 ♍ 48	21 ♋ 48
♃ □ ♄ ℞	17 Dec 2005	10 ♏ 44	10 ♌ 44
♃ □ ♄	22 Jun 2006	09 ♏ 16	09 ♌ 16
♃ □ ♄	25 Oct 2006	23 ♏ 30	23 ♌ 30
♃ △ ♄ ℞	16 Mar 2007	19 ♐ 08	19 ♌ 08
♃ △ ♄	6 May 2007	18 ♐ 24	18 ♌ 24
♃ △ ♄ ℞	21 Jan 2008	07 ♒ 35	07 ♍ 35
♃ △ ♄	8 Sep 2008	12 ♒ 34	12 ♍ 34
♃ △ ♄	21 Nov 2008	20 ♒ 18	20 ♍ 18
♃ ☍ ♄	23 May 2010	27 ♓ 53	27 ♍ 53
♃ ☍ ♄	16 Aug 2010	02 ♈ 25	02 ♎ 25
♃ ☍ ♄ ℞	28 Mar 2011	14 ♈ 21	14 ♎ 21
♃ △ ♄	17 Jul 2013	04 ♋ 54	04 ♏ 54
♃ △ ♄	13 Dec 2013	18 ♋ 27	18 ♏ 27
♃ △ ♄ ℞	24 May 2014	18 ♋ 59	18 ♏ 59
♃ □ ♄	3 Aug 2015	28 ♌ 18	28 ♏ 18
♃ □ ♄ ℞	23 Mar 2016	16 ♍ 23	16 ♐ 23
♃ □ ♄ ℞	26 May 2016	13 ♍ 42	13 ♐ 42
♃ ⚺ ♄	29 Nov 2016	(not exact)	
♃ ⚺ ♄ ℞	27 Aug 2017	21 ♎ 11	21 ♐ 11

Following the French bank's announcement of a "complete evaporation of liquidity" (recalling the earlier comment about the nature of Air), national banks began to intervene. The slide continued through the following months right up to date, never a month passing without more bad news. It is hardly necessary to detail every one of them, or even some of them. By October 2008, plans were being made and rescue packages put into place by various governments, but the losses have been huge. All records have been broken, it is officially the worst of the worst of financial crises.

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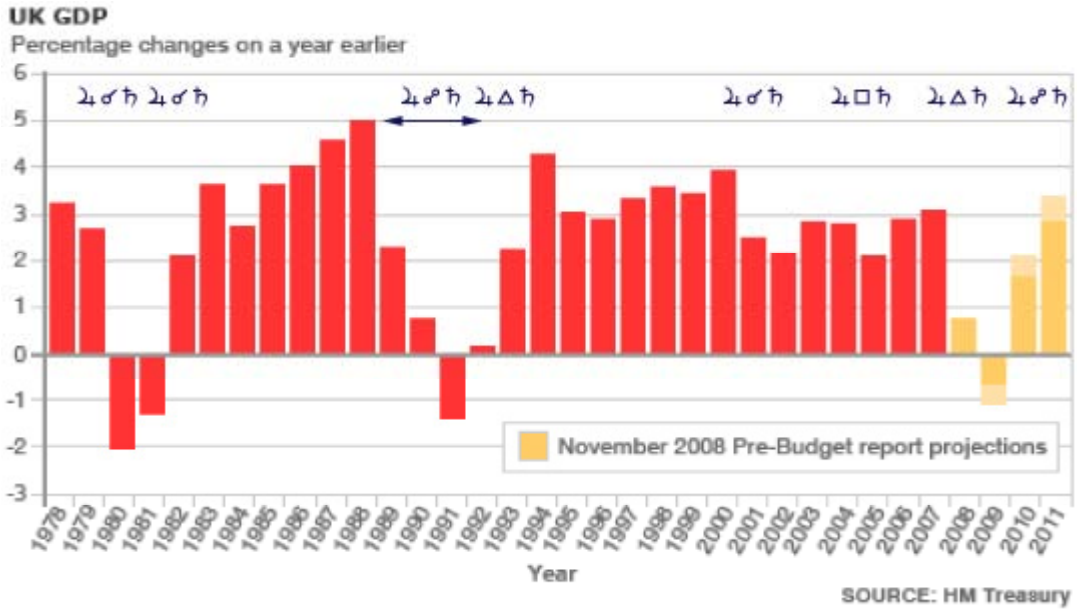
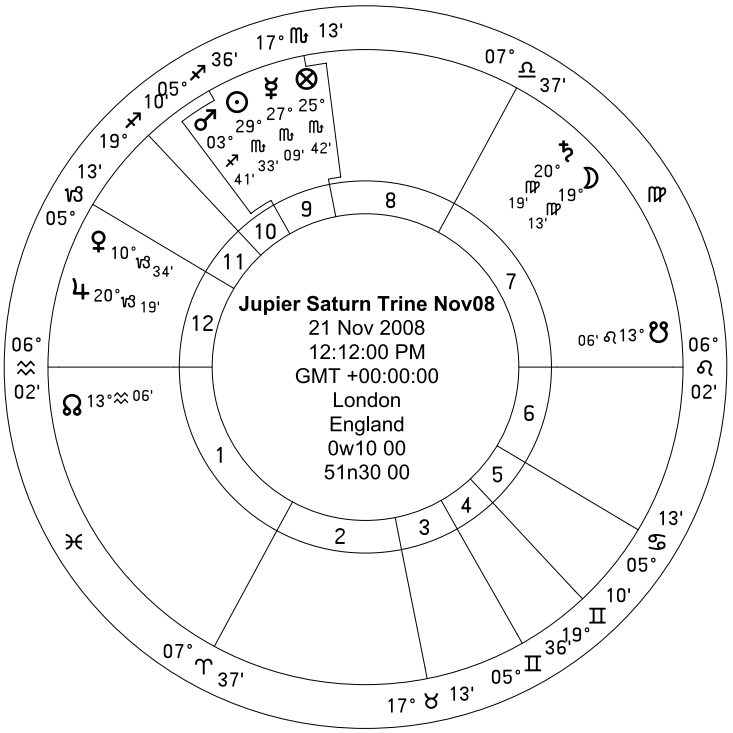


The graph above, issued by H.M. (Her Majesty's) Treasury, shows the pattern of rises and falls in the UK's Gross Domestic Product, the falls are those used to decide if a recession is in place or not. A comparison with the tables above will provide information to connect with the various aspects of Jupiter and Saturn.

The following chart is offered[3] as an example of how the intermediate aspects can be used to accrue detailed predictions.



The 1st house is ruled by Saturn in Virgo which is intercepted in the 7th house; it is the strongest planet in the chart. This gives some resilience and fortitude and the North Node in the 1st also offers some benefit, but this is Saturn's chart and the correspondences of what follows will conform to its nature. The Moon's application to Saturn and the latter's deflationary nature both suggest a further drop in stock market values and this was to be most noticeable on the 21st November when the conjunction perfected. Notably, Mars is conjunct the MC in Sagittarius, ruled by Jupiter. So the two most important angles are ruled by the two planets which are significant of the crisis. The trouble signified by Mars will be public, although having little power and so little duration because of its duality, but still causing damage. Mars is rarely quiet in its actions and in Sagittarius will spread the news far and wide. As Jupiter is in the 12th, another scandal is suggested which will affect the economy because Mars rules the 2nd house.

Saturn in Virgo is bureaucratic and petty, interventionist and interfering and it brings those characteristics to its naturally deflationary and restrictive essence. A trine with a well-placed and dignified Jupiter might have softened this somewhat, but Jupiter is disposited by Saturn

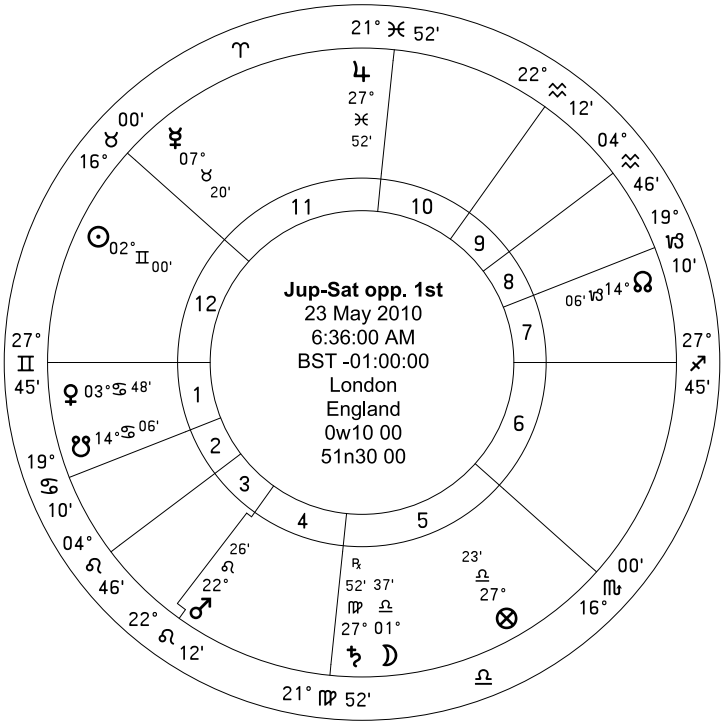
ARTICLE

and is in fall. Jupiter is the natural significator of wealth and Saturn of poverty – in this case Saturn overcomes. With the Moon closely applying to conjunct Saturn, there will be public pressure on the Government to act, hence yet more restrictions, interference and red tape.

At the close of business on 21st November shares were at their lowest level for five years and concerns about a recession continued. They have rallied somewhat since then, but the pound's fall has continued. Oil prices, too, have recovered a little. The scandal did become apparent on 12th December 2008 when Bernard Madoff was arrested in New York for an alleged and estimated 50 billion dollar investment fraud. While investors complain, it should be noted that they trusted (Jupiter) Madoff and his company to produce profits (Jupiter) for them. He inflated (Jupiter) the truth (Jupiter) and lied (Saturn) which turned to fraud (Saturn) producing vast losses (Saturn).

This trine separated around the 15th January 2009, after which some respite was to be expected until the next round of aspects, a series of three oppositions, beginning with the first perfection on 23rd May 2010. Let us hope that this time the lessons have been learned so that we do not have to face yet further problems, but it does suggest that the current recession will have ended by then. These oppositions mark the turning point of this conjunction in Earth, it is when attitudes and opinions will turn towards the forthcoming Lesser Conjunction of the Air series. The next twelve years will be best used in taking stock and in stocking up, not in speculation, towards less extravagance based upon nothing more than a promise of prosperity.

This is the first in the series of three oppositions which will provide indications of what will follow from the next two. Saturn is retrograde, peregrine, and debilitated in a number of other ways, so it cannot be constructive, but promises destruction.



However, Jupiter is strong, as is Venus placed in the 1st house. Just these two suggest a relaxing of the recession and a return to better times, however, Jupiter's very fertile position in Pisces and the 10th should be treated with caution. Saturn may be less dignified, but that does not mean that it has no power and its power here is not for productivity. Both are intercepted which suggests an 'enclosed' or hidden matter and this is supported by Venus's strength in the 1st being ruler of the 12th. The Moon separates from Jupiter and Saturn and applies to a trine of the Sun which brings all hidden matters into public view, or at least into the open. With the South Node on the 2nd cusp, a scandal is revealed pertaining to financial or economic matters. Mars in the 4th is notable because it is angular and this promises a small benefit to the property market. This will not meet expectations because although it is in Leo a fiery and ebullient sign, it has no great dignity.

In the chart for the second opposition of the series, Jupiter is retrograde and the 1st and 7th houses repeat the signs of this opposition which implies a strengthening of the promised events. Saturn is the more dignified of the two this time and is in its exaltation, so we must expect less expansion. However, there is a negative element to this because the Moon is in its fall and represents the populace.

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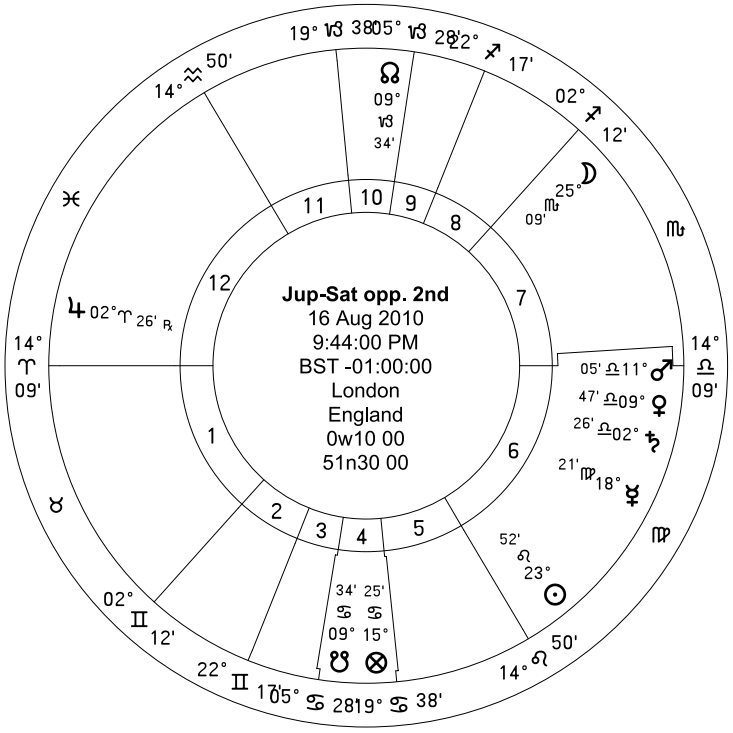
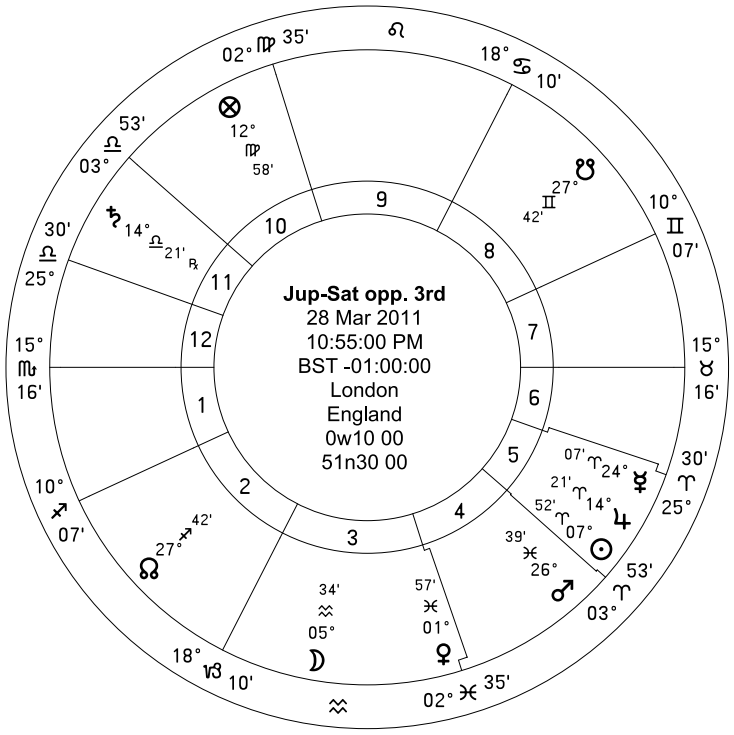




This placing is one of suspicion and complaint, and in the 7th house suggests a change regarding international partnerships, but one which is not met with popular approval. Mars in the 7th by the five degree rule, and in detriment signifies a war of words with opponents. Venus in its own sign applies to Mars and so this antagonism will not endure. Jupiter rules the 8th and 9th houses which suggests borrowing and legislation. Mercury, of trade, and in its own sign signifies an improvement, but because it is void of course and cadent, the improvement will be likewise and thus lead nowhere for the time being.

The last of the oppositions has Saturn still the more dignified of the two, with Venus the lady of the figure. As the Sun applies to combure Jupiter and oppose Saturn restrictions and losses prevail. Nevertheless, the mood is more optimistic and although there may be no gains to be excited about, there are fewer losses. The financial upheavals will settle and because Venus is exalted on the 4th cusp, the property market will rise. Parallels have been drawn between the property market and the stock market: the rises and falls of property values preceding those of shares. We might take this as an indication that progress is being made, but exaltation is a position of inflation, that unreal 'puffing up', so we should still be wary.

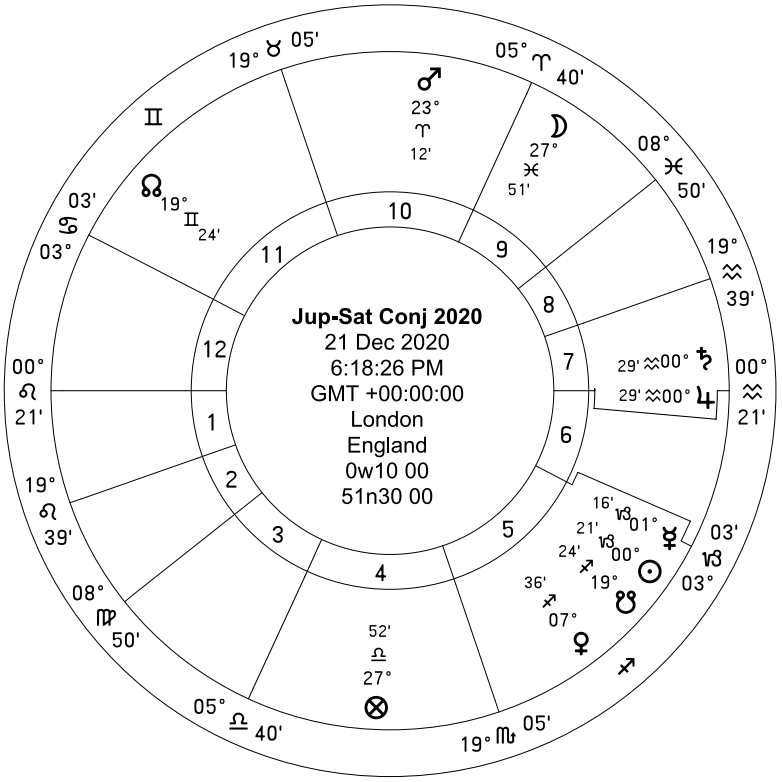
Fossil Fuels

The 1802 conjunction in Earth also highlights the huge investment in and reliance upon fossil fuels which themselves are of Earth, their extraction from the ground is an earthy occupation and process. This description maintains even when these fuels are converted to provide other types of fuel, such as electricity or heat because these fiery elements are contained within earthy ones. Modern economies are based upon fossil fuels, particularly oil, and we have seen the increasing power and influence of the oil producing countries. We have also seen how countries who do not produce oil can be manipulated by those that do, and this has led to many wars to which we have been witness.
The use of petroleum oil is ancient, but its modern history begins in 1846 with the discovery of refining kerosene from coal. By 1852 this process

was improved by refining kerosene from the more readily available oil. From this point the use of oil spread rapidly worldwide and it became another currency. The Industrial Revolution, however, was based on coal with deep-shaft mining begun in the UK in the late 18th century. The rapid expansion through the 19th century followed the use of wooden pit props employed from about 1800 and enabling deeper shafts to be dug. This output peaked in the early part of the 20th century and has fallen ever since and currently is almost non-existent in the UK.

As the resources from beneath the ground have been used – some would say plundered – we have moved ever closer to exhausting those supplies. In so doing we have caused enormous environmental damage, the latest warnings being those associated with 'global warming'. It is clear that new sources of energy should be our most urgent aim. Long term problems are predicted in the means of power generation, too. A recent report by a Parliamentary committee warned of power blackouts in the future because "Plants supplying about a third of the UK's energy needs will close by 2020." And, "Priority should be given to increasing the UK's gas storage capacity, the report added, to reduce the exposure to price volatility."[4]

Besieged by the problems of supplying enough energy to satisfy our voracious appetites, a new source of energy is essential. If "necessity is the mother of invention" it should not be beyond us to fulfil this need. Fossil fuel dependent industries, such as car manufacturing, will conform and adapt as they always have. The reason for emphasising the fossil fuels of this Earth age is that we have entered the Air age and clearly the previously mentioned problems will be addressed in one way or another. The use of fossil fuels will recede.



2020 – The Age of Aquarius

The myriad changes that we have experienced just in the last 100 years mean that the astrologer attempting to judge such a configuration as this must have great imagination. Could the astrologers of the past have predicted the fax machine or the internet, mobile telephones or microwave ovens much less the lifestyle that went along with them? It would seem reasonable to say that they could not anymore than we are able to predict things for which there are no words. Thus they spoke briefly and in broad terms, and that is where this examination must begin.

Lilly states that the conjunction must be judged not just by the sign of that conjunction, but also by the sign which rises, as here then by Aquarius and Leo. Furthermore, that the effects of a change from one triplicity to another will last for fifty years and that the conjunction is necessarily "more forceful and inevitable" than any of their other aspects. As previously mentioned, the mutation to Air indicates that the learned flourish as do knowledge and education, skills and talents are

encouraged. In Aquarius, the joy of Saturn, Lilly notes that honesty, integrity and spirituality move to the forefront of life. We might take this to imply that the mentality which places materialism above the sacred is overcome. If such a change in attitude could be achieved, it would indeed be remarkable.

Aquarius is masculine, diurnal and hot and moist, sanguine, fixed and in *Christian Astrology* Lilly notes it as "rational and human" and "courteous". We might also expect to find stability and durability, but not stagnation because of the fecundity of Air, from the construction of Saturn and the activity of the diurnal, we will see progress and productivity, but not of the type we are used to seeing with eyes downcast. Saturn of the conjunction is also the lord of the figure, so we must consider it as having the greatest influence throughout the Air series of conjunctions. Fortunately, it is well placed in Aquarius, but its restrictive nature is not abated, but less enforcement is required; it is not the repression with which the Victorian period is popularly associated. This configuration suggests self-discipline rather than that pressed upon us. Saturn is also more elevated than Jupiter meaning that it has more northern latitude or less southern. As Jupiter is the ruler of religion or spirituality, morality, tolerance and moderation, and as it is so poorly placed, we might experience more religious intolerance and fervour. It is also the significator of wealth and as such its position cannot promise much, but for those who pursue wealth the means of doing so will be restricted and the results limited.

Leo is a commanding sign and often connected with monarchy, its ruler the Sun is in Capricorn, this must relate to national and world leaders of all kinds and probably detrimentally in the UK at least, because the Sun is cadent. The Winter Solstice occurs just before the conjunction, the point of the new year. Our eyes must be drawn to Mars in Aries in the 10th house, almost as strong as Saturn. Mars is very close to the Ascendant of the 1066 chart, the conjunction Moon very close to its position in the same chart. As already mentioned, this chart describes the coronation of William I, the Conqueror. All of the foregoing suggest a new period in terms of leadership within the UK, but perhaps also outside of it. Whilst this and the Moon's application by square to the Sun, in signs of short ascension, might indicate changes within the monarchy, it might also be describing a change to the electoral system.

From the economic perspective, short term, high profit investments will be discouraged, emphasis being placed on longer term, low profit but more stable investments. Having mentioned energy and its predicted crisis, it should also be mentioned that as an Air sign, Aquarius will favour alternative energy sources, that is those not from the ground. Nuclear energy is, of course, high on the list, but there are others and a proliferation of the more sustainable will be seen. Therefore, potential investors should look at these industries for the future. Lastly, the conjunction occurs in the 7th house, coupled with the prominence and strength of Mars, we might be tempted to conclude that some kind of hostile or warlike action would ensue, but because Mars and Saturn are in their own signs we can say that they do not hurt their own. This conjunction is linked in many ways to the chart of 1066, and so the results of the 2020 conjunction should hold familiarity for the British. Looking elsewhere for judgement, the likelihood of partnership is inevitable, presumably this will include economic agreement with other nations, probably the European Union, but not limited to that. Perhaps a single currency is inevitable along with a more unified approach generally to global finance.

The fertility of the Air element will bring about greater interest in environmental matters which will be extended to all areas. This may also include a certain independence relating to energy sources,

that is, less dependence on foreign sources of energy. Communications, of course, will progress at a greater pace and this may be linked to further incursions into the privacy of the individual. Certainly, there will be a greater emphasis on personal responsibility, indeed there could be a wholly different approach to government and politics which, given that the Moon applies to the sextile of the conjunction, would be with the consent of the electorate.

Conclusion

So, we can look forward to the oppositions of 2010 to demonstrate a turning point and one which will lead us into the Air triplicity proper.

The subject of the conjunctions of Jupiter and Saturn is enormous and everything pertaining to worldly life falls within their remit, from the rise and fall of civilisations to the individual nativity. This article is presented with all its shortcomings in the hope of encouraging further research and practise. If we are to make sense of the world around us we need look no further than Jupiter and Saturn.

In an article by William Rees-Mogg[1], the following is quoted, "In 1847 Samuel Jones Loyd, a London banker who became Lord Overstone, wrote his classic description of the natural lifecycle of trade. "We found the state of trade subject to various conditions which are periodically returning; it revolves apparently in an established cycle. But first we find it in a state of quiescence, - next improvement, - growing confidence, - prosperity, - excitement, - overtrading, - convulsion, - pressure, - stagnation, - distress, - ending again in quiescence."

An interesting cycle from Jupiter to Saturn and back again.

Addendum

At the conclusion of this article, on 20th January 2009, Barack Obama was inaugurated as the American President. As American economics are at the bottom of these recent financial disasters, it is reasonable to look at his words. Note that this speech was made just a few days before the Jupiter-Saturn trine of 21st November 2008 completed its separation. The following quotations are taken from Obama's inaugural speech and reflect some of the predictions made above:

"… Our economy is badly weakened, a consequence of greed and irresponsibility on the part of some, but also our collective failure to make hard choices and prepare the nation for a new age.

"…each day brings further evidence that the ways we use energy strengthen our adversaries and threaten our planet.

"… It has not been the path for the faint-hearted - for those who prefer leisure over work, or seek only the pleasures of riches and fame.

"… We will restore science to its rightful place, and wield technology's wonders to raise health care's quality and lower its cost. We will harness the sun and the winds and the soil to fuel our cars and run our factories. And we will transform our schools and colleges and universities to meet the demands of a new age.

"…Nor is the question before us whether the market is a force for good or ill.

"…Its power to generate wealth and expand freedom is unmatched, but this crisis has reminded us that without a watchful eye, the market can spin out of control - and that a nation cannot prosper long when it favours

only the prosperous. The success of our economy has always depended not just on the size of our Gross Domestic Product, but on the reach of our prosperity; on our ability to extend opportunity to every willing heart - not out of charity, but because it is the surest route to our common good.

"…we will work tirelessly to lessen the nuclear threat, and roll back the spectre of a warming planet.

"…nor can we consume the world's resources without regard to effect. For the world has changed, and we must change with it.

"…What is required of us now is a new era of responsibility…"

These words indicate that change of attitude prerequisite for the forthcoming conjunction in Aquarius and following the first in Air. However, it will be an uphill struggle whilst we remain under the influence of Earth, "old habits die hard" and enforcement will follow.

Endnotes:

1. Messier (1769 P1)

2. Janus

3. This prediction was published at http://sue-ward.blogspot.com/ on 16th November 2008 under the title "Cold Comfort Farm".

4. BBC News 12th December 2008 http://news.bbc.co.uk/go/pr/fr/-/1/hi/uk_politics/7779241.stm

5. Times Online, 12 September 2008. http://www.timesonline.co.uk/tol/comment/columnists/william_rees_mogg/article4798976.ece

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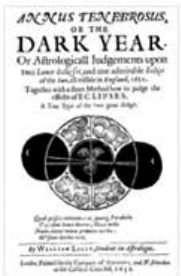

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ARTICLE

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Judging Temperament:
a study of the method - Part II

The first part of this article, published in the last issue of The Tradition, *compared various sources regarding temperament assessment and discussed some modern misconceptions on this topic. The second part, exemplifies the practice of this method in nativities.*

PART II – APPLYING THE METHOD

Based on the foregoing study, the method obtained will now be applied to some modern examples.

Significators and Rules

In view of the instructions, and comparing the various authors, the method may be summarised in this way (my interpretations in *italic*):

The Significators:

1) Sign of the Ascendant
2) Sign of Ruler of the Ascendant
3) *Nature of Ruler of the Ascendant*
4) Nature of the planets in the 1st house (nodes included)
5) Sign of the planets in aspect with the Ascendant (*season if Sun*; *phase if Moon*)
6) Moon's Phase
7) Moon's Sign
8) Sign of the Moon's dispositor
9) Signs of the planets in aspect with the Moon (*season if Sun*); *Nature of planet if in conjunction*
10) Season of the year
11) Sign of the Lord of the Geniture
12) *Nature of the Lord of the Geniture*

Considerations and rules:

- Hard aspects of Mars or Saturn to the Ascendant or to the Moon will add their intemperate qualities – hot and dry (Mars), or cold and dry (Saturn) – no matter what the testimonies are of the other significators. The same might be said if a significator is combust as the hot and dry nature of the Sun will distemper his qualities. Some consider the South Node to produce the same disturbance[1].

- If the same planet appears in more than one testimony, consider it as many times as it is needed: so if the Moon is posited in the Ascendant, it will be accounted twice in the table, that is, once as a planet in the 1st house (by its phase) and another as itself (by phase and sign). Again if the Ruler of the Ascendant happens to also be the Lord of Geniture, and it is posited in the 1st house it will be considered three times.

- The aspects which are more exact contribute more to the temperament.

The qualities of the significators:

Each significator, being a planet, a sign, a luminary or a node is taken according to the following tables. *Please consult Appendix II (published with part I of this article) for further details.*

The Signs:	♈ ♌ ♐	- Hot & dry	- Choleric
	♉ ♍ ♑	- Cold & dry	- Melancholic
	♊ ♎ ♒	- Hot & moist	- Sanguine
	♋ ♏ ♓	- Cold & dry	- Phlegmatic

Planets:	♄	- Cold & dry	- Melancholic
	♃	- Hot & moist	- Sanguine
	♂	- Hot & dry	- Choleric
	♀	- Hot & moist	- Sanguine
	☿	- Cold & dry	- Melancholic

☉ The Sun:	Spring:	Hot & moist	- Sanguine
	Summer:	Hot & dry	- Choleric
	Autumn:	Cold & dry	- Melancholic
	Winter:	Cold & moist	- Phlegmatic

☽ The Moon:	1st quarter:	Hot & moist	- Sanguine
	2nd quarter:	Hot & dry	- Choleric
	3rd quarter:	Cold & dry	- Melancholic
	4th quarter:	Cold & moist	- Phlegmatic

The Nodes:	☊	- Hot & moist	- Sanguine
	☋	- Cold & dry	- Melancholic

How to score the various testimonies

This is the most important part of the whole process. As we observed early in this paper, if we look at the table by itself we will be tempted to take notice of the sums of each quality at the end of the columns of hot, cold, moist and dry. The combination of the two most numbered qualities should represent the most significant temperament in the chart. This method, although logical (and therefore appealing to the contemporary mind) can however be misleading. No matter how straightforward it may appear, it is still **a mathematical quantification of something that is by nature qualitative**. In other words, if we just rely on the numbers in the table we are missing the context of the chart itself. For instance if we obtain a sanguine result in a chart that contains no planets or other significators in sanguine signs, we could be facing a 'false' mathematical result. It might be an artificial result arising from a balanced combination of choleric (contributing with the hot quality) and phlegmatic (contributing with the moist). Another possible result can be obtained when the four qualities present almost equal quantities in the final score. The first conclusion would be to declare some kind of equilibrium of the four temperaments (that is an equal amount of each temperament in person's constitution). However, this same result can be obtained when the chart is composed of a mixture of two opposing temperaments; in which case the score does not tell us which two. Curiously enough, these situations happen more often than one might expect.

What to do then, to identify and deal with these false results? Experience and research teach that when dealing with the table, we must consider the temperament – the pair of qualities – of each significator and not just the sum of the qualities by themselves. Taking note of the total number of sanguine (hot+moist), choleric (hot+dry), melancholic (cold+dry) and phlegmatic (cold+moist) contribution of each row in the table will give a clearer picture of the temperament mixture by reflecting the chart positions. This will show us how many times each temperament contributes to the nativity, thus giving us a score of temperaments (7 sanguine, 3 choleric, etc) instead of a mere score of qualities (3 hot, 8 cold, etc). The temperament result should then be compared to the one given by the addition of the individual qualities (hot, cold, etc.) at the end of the table. The latter will reveal any emphasis of a particular quality (excessive dry, lack of cold, etc.).

Again, this is important because a chart presenting testimonies of opposing temperaments will either give a very close score for each individual quality, or produce a false temperament. This is the case in Lilly's example where the individual quality score is very close (7 hot, 6 cold, 6 moist, 7 dry), producing a false choleric. But if we look at the individual temperament testimonies we will notice that only one is choleric. Therefore it is not at all the dominant temperament. The answer is in the 6 sanguine and 6 melancholic testimonies, which produce a balanced combination of sanguine and melancholic (see table above). The false choleric result is produced by the mathematical combination of hot coming from the sanguine, and dry from the melancholic. In these cases a single contribution of choleric (hot and dry) in one of the significators will be enough to produce these misleading results.

Lilly deals with this case using the best method: **looking properly at the chart.** As an experienced astrologer he immediately observes the large contribution of significators in sanguine signs and the emphasis of melancholy given by the ascending sign and its ruler.

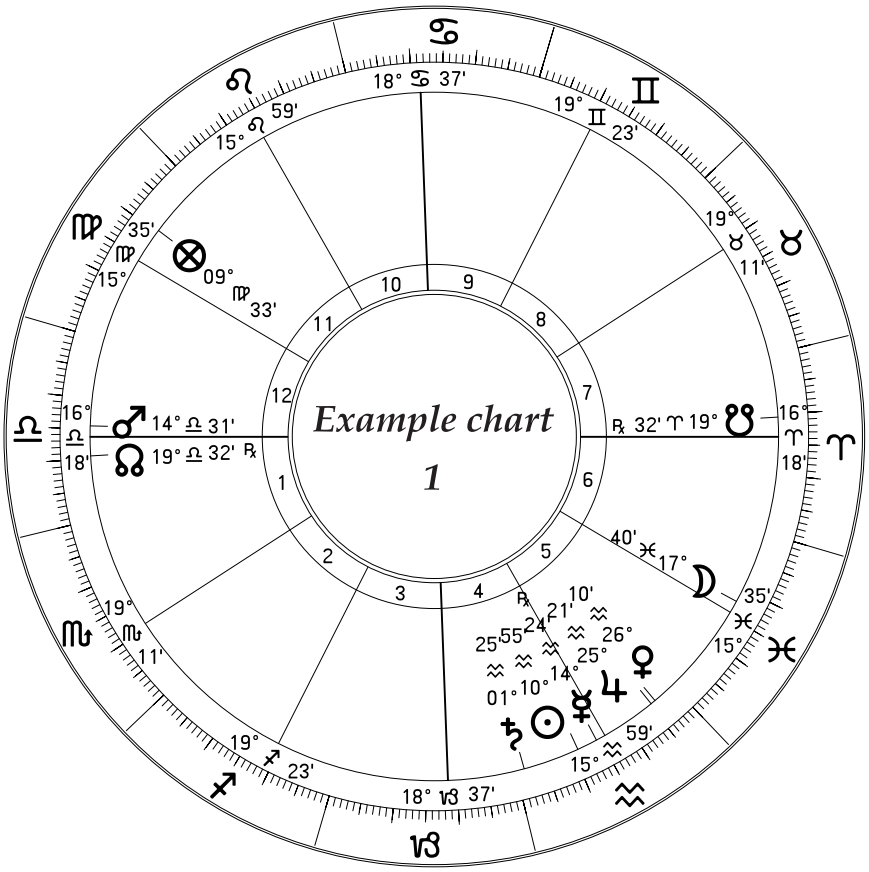
So, we must keep in mind at all times that the table exists as a mere aid to the judgement. It by no means excludes the careful study of the chart. This by itself will give immediate clues regarding the dominant temperaments.

ARTICLE

Here are some examples of this technique in practice:

Example 1 – a true sanguine

Male chart, 31st January 1903, in Barreiro, Portugal (source: the person itself)



In this chart we would consider the following significators:

		Hot	Cold	Moist	Dry	
Ascendant:	♎	Hot		Moist		Sanguine
Lord of the Ascendant:	♀	Hot		Moist		Sanguine
Lord of the Ascendant's sign:	♒	Hot		Moist		Sanguine
Planets in the 1st house:	♂	Hot			Dry	Choleric
	☊	Hot		Moist		Sanguine
Planets aspecting the Asc.:	△☿♒	Hot		Moist		Sanguine
	△☉♒		Cold	Moist		Phlegmatic
	△♃♒	Hot		Moist		Sanguine
Moon's sign:	♓		Cold	Moist		Phlegmatic
Moon's phase:	1st Quarter	Hot		Moist		Sanguine
Moon's dispositor:	♃ in ♒	Hot		Moist		Sanguine
Season of the year:	Winter		Cold	Moist		Phlegmatic
Lord of the Geniture:	♄		Cold		Dry	Melancholic
Lord of the Geniture's sign:	♒	Hot		Moist		Sanguine
		10	4	12	2	

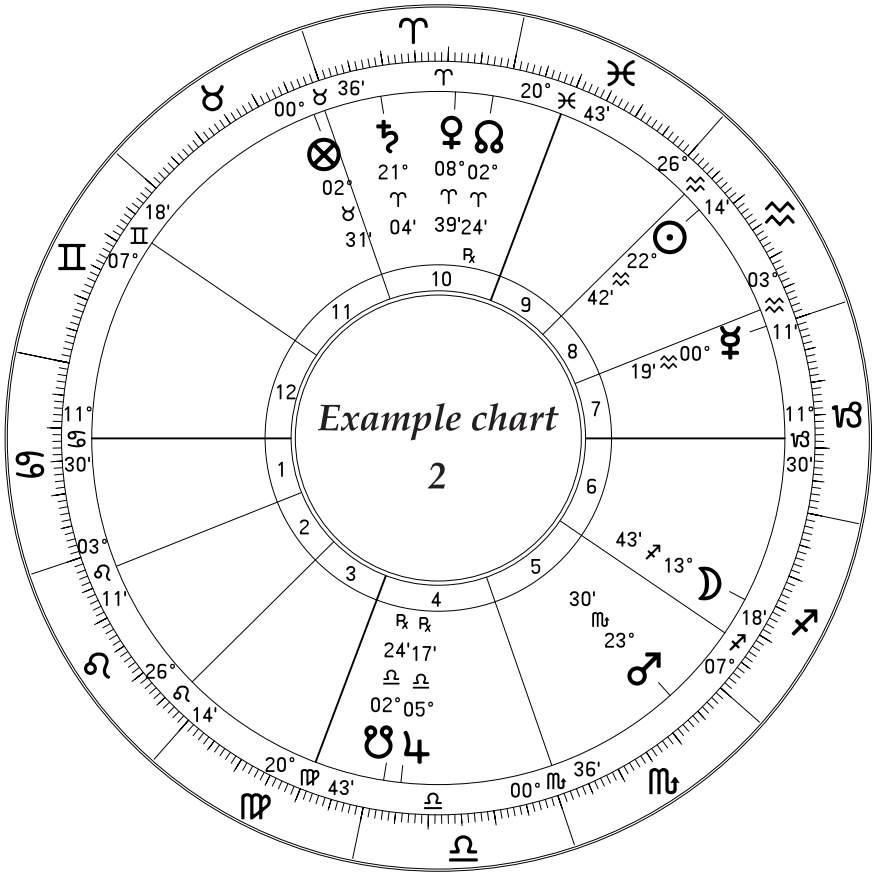
Observing the temperamental contributions of each significator, the results will be: 9 sanguine, 3 phlegmatic, 1 choleric and 1 melancholic, which clearly point to a sanguine temperament. Regarding the individual qualities we obtain: 10 hot, 4 cold, 12 moist and 2 dry, which implies a predominance of hot and moist, thus corroborating the sanguine result. In this case the result is very straightforward.

In this chart attention must be drawn to the position of Mars in the Ascendant as this will unbalance the temperament with a strong choleric tone which must be considered for a more accurate result. Although the testimonies of the significators do not emphasise at all the choleric temperament, we must remember that hard aspects (conjunction, square or opposition) from the malefics to the Ascendant or the Moon always unbalance the temperament. This person was indeed very sociable and pleasant, but would easily become irritated.

If one looked at the chart, without the table, this result should be quite obvious. All planets are in sanguine signs and the Moon is in her first quarter which is also sanguine. The close conjunction of Mars to the Ascendant would make us immediately suspect a 'pinch' of choleric in the overall mixture.

Example 2 – a misleading sanguine

Female chart, 11th February 1969, Covilhã, Portugal (source: the person itself)



Once more we gather the various testimonies:

		Hot	Cold	Moist	Dry	
Ascendant:	♋		Cold	Moist		Phlegmatic
Lord of the Ascendant:	☽ (phase)		Cold	Moist		Phlegmatic
Lord of the Ascendant's sign:	♐	Hot			Dry	Choleric
Planets aspecting the Asc.:	△♂♏		Cold	Moist		Phlegmatic
	□♄♈	Hot			Dry	Choleric
Moon's sign:	♐	Hot			Dry	Choleric
Moon's phase:	4th Quarter		Cold	Moist		Phlegmatic
Moon's dispositor:	♃ in ♎	Hot		Moist		Sanguine
Planets aspecting the Moon:	△♄♈	Hot			Dry	Choleric
	△♀♈	Hot			Dry	Choleric
	✶☉♒		Cold	Moist		Phlegmatic
	✶♃♎	Hot		Moist		Sanguine
Season of the year:	Winter		Cold	Moist		Phlegmatic
Lord of the Geniture:	♂	Hot			Dry	Choleric
Lord of the Geniture's sign:	♏		Cold	Moist		Phlegmatic
		8	7	9	6	

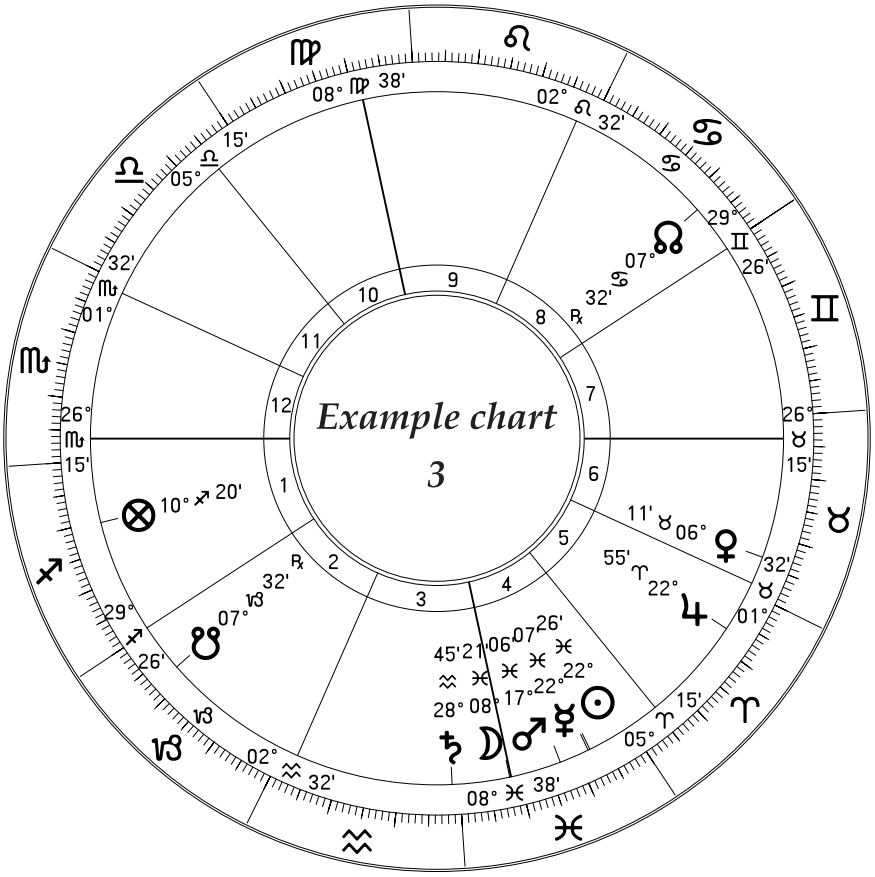
This chart presents an interesting result. If we consider the individual qualities we obtain: 8 hot, 7 cold, 9 moist and 6 dry. We might then be tempted to say the result would be a mixture of hot and moist, the two predominant qualities, and judge this woman to have a sanguine temperament (although close to equilibrium, because the four qualities are fairly evenly balanced). But if we take into account the individual contributions of each significator we obtain: **7 phlegmatic, 6 choleric, 2 sanguine and 0 melancholic**. This gives us a completely different result: a combination of phlegmatic and choleric, two opposing temperaments whose mixture cannot be ascertained by counting the individual qualities. In this example we have a false sanguine which is in reality a phlegmatic with a strong choleric contribution.

As with the first example we have in this chart a square of Saturn to the rising degree. Following the previous rule this will give the native some melancholy which is not accounted for in the temperamental assessment. (Experience indicates that this disturbance of the temperament by the malefics becomes more pronounced when the planet is either conjunct or opposing the Ascendant or the Moon.) The evidence of melancholy can be perceived in this person as a tendency to worry and to dark thoughts, and to dwell on them for a long time. However, being a very active person she can restrain these thoughts in a way that they cause little impediment in her day to day activities.

An experienced practitioner would immediately take note of the mixture of phlegmatic and choleric: the Ascendant is in Cancer (phlegmatic), it is ruled by the Moon in Sagittarius (choleric) in its 4th quarter (phlegmatic) and it is a winter chart (phlegmatic). This could be further emphasised by two other planets placed in fiery signs (choleric) and one in a watery sign (phlegmatic). The extra dash of sanguine might be suspected from the presence of two planets in the Air element, although none of them is a main significator.

Example 3 - an afflicted temperament

Male chart, 12th March 1964, Lisboa, Portugal (source: the person itself)



The testimonies are:

		Hot	Cold	Moist	Dry	
Ascendant:	♏		Cold	Moist		Phlegmatic
Lord of the Ascendant:	♂	Hot			Dry	Choleric
Lord of the Ascendant's sign:	♓		Cold	Moist		Phlegmatic
Planets aspecting the Asc.:	△☿♓		Cold	Moist		Phlegmatic
	△☉♓		Cold	Moist		Phlegmatic
	□♄♒	Hot		Moist		Sanguine
Moon's sign:	♓		Cold	Moist		Phlegmatic
Moon's phase:	4th Quarter		Cold	Moist		Phlegmatic
Moon's dispositor:	♃ in ♈	Hot			Dry	Choleric
Planets aspecting the Moon:	☌♂	Hot			Dry	Choleric
	⚹♀♉		Cold		Dry	Melancholic
Season of the year:	Winter		Cold	Moist		Phlegmatic
Lord of the Geniture:	♀	Hot		Moist		Sanguine
Lord of the Geniture's sign:	♉		Cold		Dry	Melancholic
		4	9	9	5	

In this example the sums of the qualities clearly indicate a cold and moist temperament (9 cold + 9 moist). This is corroborated by the individual results of 7 phlegmatic, 3 choleric, 2 sanguine and 2 melancholic. So, we clearly have a strong phlegmatic complexion. Just by looking at the chart we could reach the same conclusion by noting a phlegmatic ascendant, with its ruler in a phlegmatic sign, the doubly phlegmatic Moon and the winter Sun.

In fact this man is gentle and friendly by nature, but in his appearance and skin tone an excess of heat can be seen which is not explained by the phlegmatic temperament: a muscular frame, with reddish complexion which is accompanied by a lack of patience and continuously agitated (and sometimes aggressive) behaviour. There are some contributions of the choleric in his temperamental structure but not enough to make him a phlegmatic-choleric. But if we take a closer look at the ruler of the Ascendant, Mars, not only are we faced with a choleric planet but it is also combust, thus increasing its heat and dryness. Mars is also conjunct one of the major significators, the Moon, increasing the choleric affliction. So this distempered Mars creates an extra contribution of choleric which disturbs and sometimes overcomes his predominant phlegmatic temperament.
This is a good example of how a temperament can be afflicted and thus be overcome by the choleric overtone of Mars and of combustion.

Some practical notes

There are times when a chart presents very close results for each temperament and it becomes difficult to determine a specific temperature (or mixture), as has been shown. One must remember that not all significators have the same power. Practical experience suggests the following order of priorities:

1) the Ascendant, its ruler and the Moon are fundamental;
2) planets in the 1st house, particularly those conjoining the ascending degree are very important;
3) the Season of the Year and the Lord of the Geniture may emphasise (or not) any of the above;
4) the aspects should be left for last as they augment or diminish the conclusions already reached;
5) always remember that the signs have a little more weight in the determination of the temperament than the natures of the planets, which are modified by their sign positions.

When none of the above helps, we must remember that there are cases where three or even the four temperaments are actually balanced. They are less frequent, but they do exist.

An additional consideration : Fixed stars

Several of the studied sources like Montulmo, Schoener, Garcaeus, Junctinus and Gadbury, refer to the contribution of fixed stars to the temperament. They refer particularly to those conjoining the Ascendant and its ruler. Thus, a star of 1st or 2nd magnitude will also add its nature to the temperament. Because most stars have a double nature, defined by two planets, one should take the nature of the first planet, which is the one which better defines the star's nature (as can be seen in Garcaeus and Junctinus). The first therefore is the predominant nature regarding temperament.

Adding this consideration to the example charts presented above, we will obtain the following:

In the first example chart the Ascendant is at 17º of Libra, so Spica and Arcturus are a bit too far distant at 22º of Libra. If we choose to consider them,

Spica is of the nature of Venus (hot and moist and sanguine) and Arcturus is of the nature of Jupiter (also sanguine).

In the second example, the star Canopus, of 1st magnitude is conjoined to the Ascendant, and Antares (1st magnitude) close to the Moon, ruler of the Ascendant. Canopus is of the nature of Saturn, so it adds a bit of melancholic (cold and dry), and Antares is of the nature of Mars, adding further to the choleric (hot and dry) element of the chart.

The third chart has Rigel Centaurus, the Foot of the Centaur, conjunct the Ascendant. This star is of the nature of Venus adding an extra tone of sanguine (hot and moist).

Conclusion

Temperament is a delineation which must be ascertained from the chart by studying the contribution of each significant quality summed up in the table. But as much as our mathematical and quantity-focused minds would like, this linear process of intermingling is not infallible. Contrary testimonies can sometimes produce a false mathematical result which is always a problem when we attempt to quantify the unquantifiable. As with e²very astrological judgement, we must observe the rules and then evaluate with discretion each particular case.

At the present time there are several methods of calculating the temperament, each claiming to be more accurate than the others. These are then followed by a number of variations created by more or less experienced practitioners (as it is the spirit of the 'internet age' that anyone can give their opinion, well-founded or not). It is not the purpose of this article to claim greater efficacy regarding methodology, but to remind today's astrologers that any such method must be strongly rooted in traditional practice. We have excellent examples from ancient and reliable sources which must be studied carefully before we get carried way with variations and personal opinions.

The methodology passed on to us by William Lilly, his sources and his contemporaries is an excellent tool which, when properly applied, produces very accurate results. But as with all methods attempting to tabulate and quantify, it must be dealt with intelligently. When we try to quantify astrological factors we risk losing sight of their qualities and, most importantly, their context among all the numbers and sums. Any tabulation will present us with an approximation, which we then must confirm with the chart itself. This method has the purpose of giving the practitioner an insight on which to base the judgement. We must always bear in mind that the temperament calculation and its result is the beginning, not the end of delineation.

APPENDIX III

Additional considerations for temperament assessment

This study on the temperament assessment would not be complete without making note of the following points. These are secondary in regard to the article's main purpose, but must be addressed due to their practical relevance.

The Lord of the Geniture

In the astrological practice of the Early Modern Period (17th century) the Lord of the Geniture was considered as being the planet with most essential and accidental dignities in the chart. Its calculation

is performed in tables where the various essential and accidental conditions of each planet are considered and weighed. This is the case with Lilly, Coley and Gadbury.

Receding in time to the mid 16th century or earlier (Late Middle Ages to Early Modern period) we will find a completely different concept and calculation method regarding the Lord of the Geniture. Although the same term is applied, the calculation is made using the five hylegical points: Sun, Moon, Ascendant, Part of Fortune and the prenatal syzygy. The essential dignities of these five places are weighed in order to find which planet is predominant, thus becoming the Lord of the Geniture. This is also referred to as the Almuten of the Nativity (or by its Latin name *Almuten figuris*). This is the practice of Garcaeus and Junctinus.

This can become confusing as we have two different calculations and concepts which are given the same name by different authors. To increase this confusion, later authors like Coley and Gadbury refer again to the Lord of the Geniture as the Almutem of the chart.

Those working with techniques originating in the medieval period, and thus with the Almuten of the Nativity, might want to consider it in the temperament calculation, instead of the most dignified planet.

In the first example of Part II, the almuten of the five hylegical places would be Saturn, the same as the Lord of the Geniture, so no differences there. The third example also presents Venus as the almuten, so again no differences.

Regarding the second chart, Mars, the Lord of the Geniture, would be replaced by Jupiter with the participation of Saturn and Venus. This would give us a slightly different score: 12 hot, 7 cold, 11 moist, 8 dry and 7 Choleric, 6 Phlegmatic, 5 Sanguine, 1 Melancholic. It would still point to a primary Choleric/ Phlegmatic mixture, but with a more pronounced touch of Sanguine.

The Almuten of the Ascendant

Older sources like Montulmo (14th century) and Schoener (1477-1547) refer to the Almutem of the Ascendant instead of the Ruler of the Ascendant. Again, those working with techniques centred on the Medieval Period might want to experiment with the almutem in replacement of the ruler. This will only be clear with signs in which the almuten is different than the ruler: Aries, 2nd face of Taurus, Libra, Capricorn and Pisces. If two planets are co-almutens over the Ascendant degree both must considered.

Abraham ben Ezra, a still earlier source (1089?-1167), goes a little further and refers to the importance of choosing a ruler (rulership, exaltation, triplicity, term or face) which aspects the Ascendant. In this case he is clearly following the Arabic authors who frequently prefer to use the ruler which beholds (aspects) the Ascendant to the one placed in a sign which does not aspect it.

Regarding the examples given in Part II, we would only find a difference in the first chart. As the chart has an Ascendant at 17º of Libra, the almuten would be Saturn and not Venus. However this will not cause any significant change in the final result as it would still be sanguine, but with one less sanguine testimony and the addition of a melancholic one.

Endnotes:

1. This is referred to by Garcaeus and Junctinus. Garcaeus mentions the Sun and the South Node as distempering factors together with Saturn and Mars. Junctinus mentions combustion in Example C.

For Posterity: King Sebastian's Nativity

by Helena Avelar & Luís Ribeiro

This regular feature will present little-known or unpublished source material in an attempt to augment our understanding of the periods to which the Western Astrological Tradition is referred.

Here we present a collection of documents and texts relating to the Portuguese King Sebastian (1554 -1578). This king is famous for his premature death at the age of 24 in the battle of Alcacer-Quibir, present day Morocco. Being the last of his dynasty and having no heirs, his death generated a crisis in succession which eventually led to the loss of Portugal's independence and its integration into the Spanish empire, under the rule of Phillip II. Sebastian disappeared in battle and his corpse was never retrieved, which nourished hopes that the king would return and deliver the kingdom from Spanish domination.

King Sebastian - painting by Cristovão de Morais, 1572

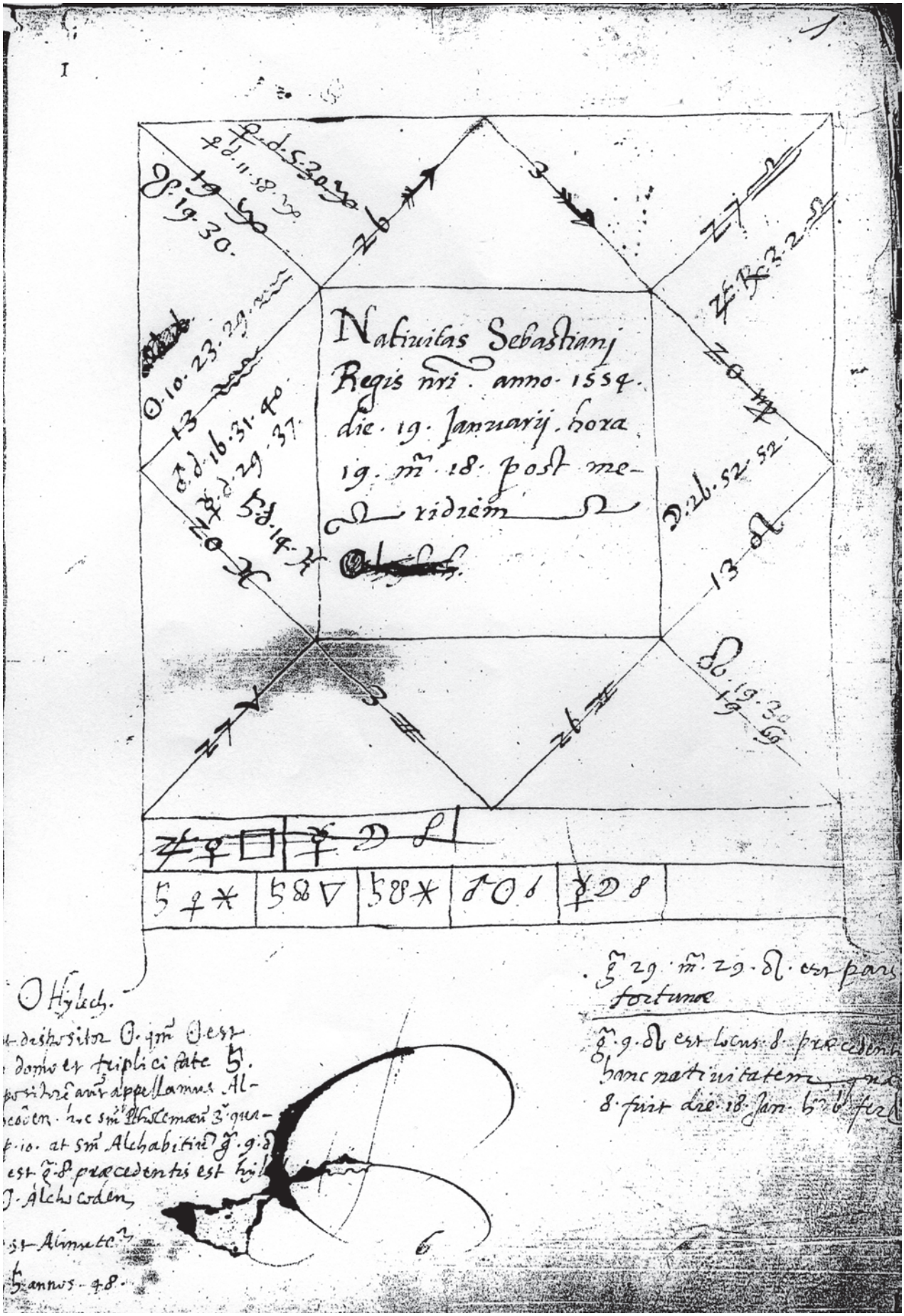
Document 1: the king's nativity

The first document, and in our opinion the most relevant, is the king's nativity calculated by the court cosmographer and mathematician João Baptista Lavanha (c. 1550-1624). This chart can be found in the first page of a manuscript[1] which presents a sketch of The Chronicle of King Sebastian, as well as a collection of assorted documents related to the king. The page where the chart is found is of the same quality as the rest of the document, and the whole set forms a notebook where Lavanha kept copies of several source documents necessary for his work on the king's biography. So, all the evidence indicates that the chart is contemporary with the rest of the notes which appear to have been written around 1577.

The map is drawn in the typical square format of the period having the aspects noted on a grid on the bottom of the chart. In the centre it reads "Natiuitas Sebastianj Regis nri anno. 1554. die. 19. Januarij. hora 19. m. 18. post meridiem", that is: "Nativity of King Sebastian born in the year 1554, day 19, hour 19, minute 18, post meridiem." According to modern time notation this corresponds to the 20th of January 1554 at 7h18m AM, Local Apparent Time[2].

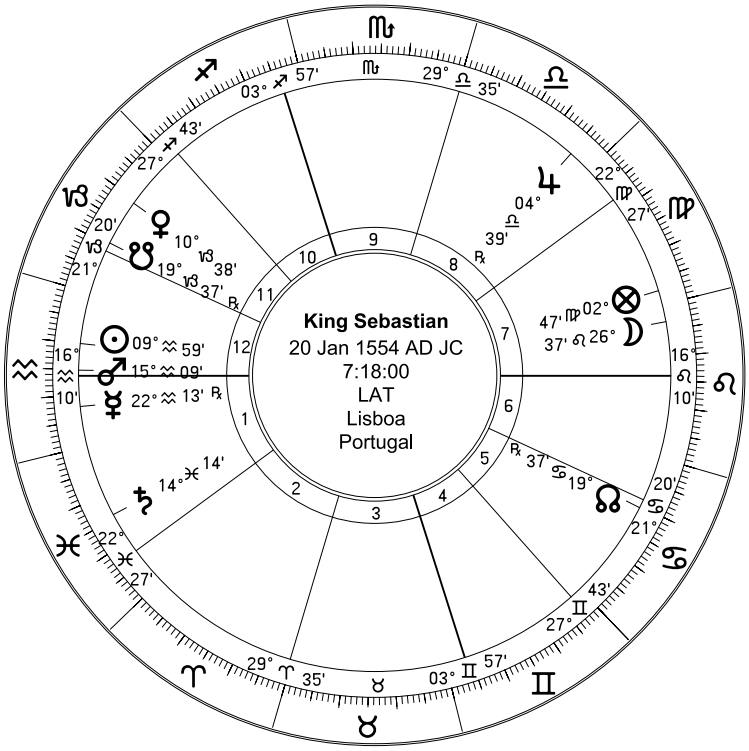
The house system used is Alchabitius, which is surprising, because Regiomontanus was by then already popular. We are probably witnessing one of the last examples of the use of the Alchabitius system in charts, which was standard until the publication of Regiomontanus tables in 1490; this late usage of this system may well be a testimony of the strong Arabic influence in the Iberian culture.

The chart contains an anomaly: it shows 13º Aquarius rising, where it should show 16º if in fact it had been calculated for the given time; the remainder of the houses are slightly off except the MC, which is more approximate to the expected value for 07h18m LAT.



Nativity of King Sebastian - reproduction of the original manuscript

At the bottom of the chart there are two sets of notations. The one on the right indicates the position of the Part of Fortune (29º Leo[3]), as well as the degree and date of the pre-natal syzygy (8º Leo, at 18th January, around 6h PM). On the left Lavanha presents the calculation of the king's longevity. The notation in Latin can be translated loosely as: "Sun is Hyleg, Saturn is the dispositor of the Sun because the Sun is in the house and triplicity of Saturn; this dispositor is called Alchocoden; according to Ptolemy in the 3rd of the Quadripartum Cap. 10., and according to Alchabitius, the 9th degree of Leo, which is the degree of the opposition preceding[4] is Hyleg and Sun Alchocoden; Saturn [?] is Almutem, Saturn's years are 48."



He seems to arrive at the conclusion that the Sun is the Hyleg and Saturn the Alchocoden, although he also seems to consider other possibilities, deriving from the alternative methods of calculation of Ptolemy and Alchabitius, (Unfortunately the note is damaged so there are some illegible parts). It is not clear why he chooses 48 years, as Saturn's middle years are 43 and a half; the answer might be in the missing parts of the text. Curiously enough, the king died at the age of 24, which is half of the value proposed by Lavanha.

The longevity calculation can be in itself a political statement. The chart was drawn about 1577 and the king disappeared in battle in 1578. If the chart was drawn after the king's disappearance, then it assumes a political value. As Sebastian left no successors, there were several claims to the throne. One of them, that of Philip II of Spain[5], threatened the country's independence; he was the more powerful of the claimants and if he succeeded Portugal would become a possession of the Spanish crown. So, if Sebastian was to live until the age of 48, then he would still be alive as a prisoner in North Africa[6], and any claim to the throne, particularly from Spain, would have no validity.

Document 2: the almanac

This chart and its Ascendant are further corroborated by a second document which refers to the king's nativity. In his book *Repertorio del Mundo Particular*[7], Bartolomé Balentin de la Hera e de la Vara, a Spanish astrologer writing in 1582 (when Portugal was under Spanish dominion), mentions King Sebastian's nativity as having Aquarius rising, which is in agreement with Lavanha's chart. The author writes about four comets (1572, 1577, 1580 and 1582), which he correlates to political events in the Iberian Peninsula. We present here an excerpt on the comet of 1577, roughly translated from the ancient Castilian:

> "The second [comet appeared] in the year of 1577, Saturday 9th of November, at sunset, and although it caused immediate dryness its effects were not felt until August of 1578 with the death of the King Dom Sebastian and the deaths and captivity of so many Portuguese nobleman in the kingdom of Morocco. The shape was that of a horn and it meant war; its magnitude was notable, as were its effects; its height, according to what was observed

in all parts [of the kingdom] extended to the whole elemental region and therefore it affected so many kings as those who later died[8]. The movement [of the comet] was from west to east and thus the conquerors perished, the sign [in which the comet appeared] was Sagittarius, which has rulership over Spain[9], and thus the Spanish perished. It joined with Saturn[10] which signified dryness in the following autumn and winter, death and captivity, from which many perished. And because its tail reached Aquarius, where King Sebastian had his Sun and horoscope[11] at birth, it was him who suffered the greatest damage in Mauritania or Morocco, both ruled by the sign of Aquarius, and [there was also damage] to those coming from Portugal, ruled by Capricorn. The following angle was that of the MC and thus this signified damage in the things and ages signified by that house. The fixed [star] which it [the comet] first encountered was Aquila Volans, significator of the conqueror's illustrious fall from its high flight."

Let us now study the information contained in this excerpt. The author first refers to the date and time the comet was first observed; then he extrapolates general information from this chart and also from the comet's form and size. Then he details the comet's effects, deduced from its movement through the sky; as the comet moved from west to east, he concluded that the conquerors (the attackers), represented by the east (rising sign) were struck by the comet's effect. Regarding its movements through the signs, it first appeared in Sagittarius, moved through Capricorn and its tail spread to Aquarius, thus affecting the regions signified by these three signs: Spain (Sagittarius), Portugal (Capricorn) and Morocco (Aquarius). He also relates the comet's movement through the signs with the king's nativity, remarking that he was so severely affected by the comet because he had both the Ascendant and the Sun in Aquarius.

REPERTORIO
DEL MVNDO PARTICVLAR,
de las Spheras del Cielo y Orbes elementales, y
de las significaciones, y tiempos correspondientes a
su luz, y mouimiento: con los Eclipses, y Luna
rio, desde este año de mil y quinientos y ochen
ta y tres, hasta el de mil y seyscientos y qua-
tro, añadido el Prognostico tem-
poral, de las mudanças y pas
siones del Ayre.
COMPVESTO POR BARTHOLOME
Valentin de la Hera y de la Varra. Calculado para
este Meridiano de Madrid.
Dirigido al Illustrissimo y Reuerendissimo señor Don Geroni
mo Manrrique Obispo, de Cartagena y del Consejo
de su Magestad.
Genesis. 1. in signa & tempora, dies & annos:
CON PRIVILEGIO.
Impresso en Madrid, en casa de Guillermo Druy Impressor
de libros Año de, M,D,Lxxxiij.

Cover of Repertorio del Mundo Particular

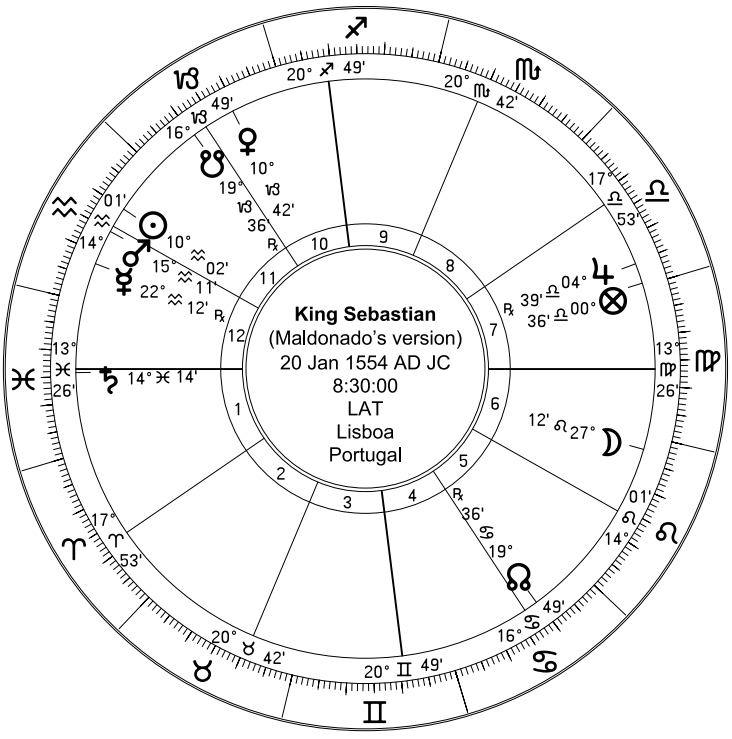
The comet moved towards the MC and therefore affects the things signified by the 10th house, that is, kings and government, and also the age group to which this house refers, youth[12]. He considers the conjunction of the comet to the fixed star Aquila Volans (Altair)[13], and interprets it as a "fall from high places".

Document 3: the delineation of a wrong chart

The third and last document referring to this king is an interpretation of his horoscope written by an unknown astrologer, referred to as "Maldonado". This document was found in a collection of assorted papers in the Portuguese National Library[14]. The importance of this text is that it offers a rare example of chart delineation. Unfortunately, the astrologer uses a wrong birth time and therefore attributes to the king a Pisces Ascendant (he may have confused

the announcement of the birth, which occurred around 8:30 AM, with the time of birth, which was 07h18m AM). In the previous two testimonies, Lavanha and Bartolomé clearly point to Aquarius rising, and this is further corroborated by historical documents[15]. Note that Lavanha was not only the court's mathematician, but also one of the king's tutors; he was therefore in an ideal position to acquire that information[16].

Although Maldonado's chart is wrong, his text is still a valid example of chart delineation. The topics covered in this small sample of delineation are quite standard. The astrologer first determines the hyleg that he refers to as the significator of life, and then talks about the rearing of the king, mentioning the difficulties and their amelioration. Afterwards he studies the king's 'mentality' by delineating Mercury and the Moon, followed by some considerations of the temperament and physical appearance. Then he refers to the king's parents, his accomplishments, circumstances of marriage, and ends with some considerations regarding the best places to live and those he should avoid. He closes his text noting the need to study the directions and revolutions which he leaves for a future time to be done with more care.



We reproduce here an approximation of the chart used (as no specific data is given) to help understand the document. The translation tries to follow the original 16th century Portuguese style as much as possible:

"Birth of King Dom Sebastian our lord, by Maldonado.

Not having found in this diurnal birth either the Sun or the Moon, or the lord of the opposition preceding this birth in proper places to be his Significator of Life, I attribute it to the Ascendant, which being the prime significator of life by the doctrine of Ptolemy it is necessary to direct it [the Ascendant] to the body and malignant rays of planets contrary to life, which can be done in due time and place, but for the time being it is necessary to observe the rearing. The rearing of this lord will be difficult and laborious because three planets are in the 12th house, and the Sun, one of them, is in opposition to its house [and] conjunct to Mars, and the Moon in the 6th house, and the Ascendant with Saturn.

Despite this, Venus being almost aligned with the planet on the Ascendant, well disposed and favourably defending the Ascendant and [also defending] Jupiter, its [the Ascendant's] Lord; and furthermore being the Sun in the throne of Jupiter and Venus taking the rays from Jupiter to Saturn; all these things give assistance to the life of this native who will be able to overcome his years of rearing in spite of the aforementioned difficulties.

Mercury and the Moon being in fixed signs and in slow motion, incline the will of this native to be constant and steady in the things he intends to do, [also] give him security in his judgement; and furthermore, Mercury being in the house of Saturn, with some fixed stars of its nature, confer upon him good judgement and counsel. However, this signification will sometimes go

astray, through deception and changing that which was agreed; this is confirmed by Saturn in the Ascendant, in which place inclines to deception and to be pertinacious in avarice. [He is] gifted with a big heart and intending great and high endeavours, which is a good thing for princes, and especially for the poor [people].

The sextile aspect of Venus to the inner part of the Ascendant confers grace upon him; Saturn also in favourable aspect of Venus gifts him with good memory, patience, delight in studies and reason; all this pleasure Venus confers; being well disposed, I say that this native will be given to its pleasures like women, musical instruments, garments and perfumes and horses, which is testimony of said Venus being in the sign of Capricorn, and so he will be inclined and given unto all things signified by Saturn and Venus; from this it will happen that he will sometimes be extremely joyful and [sometimes] very melancholic, which will derive from the body's temperament, which I will now address.

The temperament of the body will be cold and wet, which is called phlegmatic, for this is the testimony of the Ascendant and the sextile rays of Venus; this [temperament] however has a part of dryness due to the presence of Saturn in the same angle of the Ascendant, and [due to] the Moon in the 6th house in an opposing aspect of Mercury, from this it will happen that [the native] will be dark and small of body, and nonetheless [he will have] beauty and grace because of the aforesaid sextile rays of Venus in the Ascendant, and Saturn, which is found in the house of Jupiter; this Saturn in the aforesaid place gives some deformity in the face, but the aspect of Venus removes it and diminishes it.

Sickness will come to him because the Moon, being in the 6th house where it falls under the opposite rays of Mercury, shows weakness

King Sebastian - by Alonso Sanchez Coello

and weak completion, and evil in the part of the body which is signified by the sign of Leo and the Moon, that is the heart, the back and the stomach; and there is also some weakness in the eyes by reason of the Moon being in the 6th house in the house of the Sun [illegible sentence]. Saturn gives pain in the right ear, and in the bone and in the bladder, things which will come in the first age.

The condition and life of the mother, which is signified in the common birth by Venus, are much better fortunate than the ones of the father, represented by the Sun; in this nativity the Sun, being unfortunate by three major infortunes, damages the father, to be killed or will soon die, or it will fall in some great distress, if the mercy of Our Lord does not assist him.

The Moon, being with one star in the middle of the Heart of Leo, promises much and grandiose authority and power; he will rule which is secured by Jupiter being lord of the Ascendant and of the 10th, and Saturn in the 1st house shows him to be first born by nature or by death of his brothers, if he had any.

Nobility will be to him more dear than the people because Jupiter is lord of the Ascendant and of the heart of heaven; from this will ensue that he will face some seditions by the people, because of the opposition of Mercury and the Moon; Venus in the 11th house fills him with confidence and hope of having everything he desires, and much wealth, in which acquisition he will place great intent because Jupiter signifier of wealth, protects Venus.

The Moon in the oriental quarter states that he will marry in his youth, and that his wife will be good and honest and [she] is signified by Jupiter in the 7th house. Venus in the aspect of trine to the 7th house denotes that he will dislike the company of young men, because the Moon and Venus are free from corruption and aspect of all infortunes. Although Venus in the sign of Capricorn strongly inclines him towards venereal things, but this will happen within matrimony, the time of which will be found by directions, and Venus will complete them [?] and in the 11th house promises children, which is confirmed by the Head of the Dragon [of the nature] of Jupiter and furthermore in the 5th house; and his children will be noble, beautiful and fortunate.

As Jupiter is in Libra in the 7th house, it shows that the rearing and everyday thoughts of this native will occur in royal houses and will be versed in public affairs.

The city of Lisbon will be comfortable to him, because it is subject to the sign of Libra, where Jupiter is found [in the nativity], and will be [to him] generally comfortable and adequately supplied with the goods ruled by the signs of Pisces and Sagittarius, as well as those under the domain of Jupiter and Venus in this birth. The uncongenial locations and those to be avoided are those which are under the lords of the signs of the 6th, 8th and 12th houses and of Saturn and Mars, because these are very distressful and contrary places for him to dwell in. But enough of this for the present.

The rest of the elections, as well as directions and revolutions, which are much needed by him and that inform us of the time and accidents, [those] I'll leave for another quieter time."

There are a couple of statements in this delineation which clearly clash with the facts and events of Sebastian's life, and thus confirm that this chart is incorrect. The physical description, although accurate considering the Pisces rising chart, does not fit the king's appearance. Rather than dark, small and phlegmatic, he was light skinned, medium built, with blond to reddish hair; furthermore he was quite choleric in his behaviour. This agrees more with the Aquarius rising chart where Mars and the Sun are closely conjunct to the Ascendant.

The description of marriage also disagrees with Sebastian's behaviour; in fact he never showed interest in marriage, rather preferring war games and military life, as would be expected from the aforesaid configuration.

These documents are crucial to our understanding of astrological practice in 16th century Portugal (and, by extension, in the Iberian Peninsula). They provide precious examples of applied astrology from which we might learn and draw conclusions about Traditional chart delineation.

Endnotes:

1. Lavanha, João Baptista, *Relações das cousas que sucederão em Portugal no tempo del Rey D. Sebastião*, Portuguese National Library, Cod. 887.

2. Please refer to the article in this issue, "One King, Five Birthdays" for an extended discussion of this time notation.

3. The Part of Fortune's position differs from the modern calculation, due to the aforementioned difference in the rising degree.

4. The pre-natal syzygy.

5. Phillip II of Spain (1527-1598), husband of Queen Mary I of England and heir to a large part of the Habsburg Empire, was one of the most powerful monarchs of his time; he was a close relative of King Sebastian.

6. In the years following the king's disappearance it was believed the he might be held prisoner in North Africa, as were many of the nobleman who had participated in the battle.

7. De la Hera e de la Vara, Bartolomé Balentin, *Repertorio del mundo particular, de las spheras del Cielo y Orbes elementales, y de las significaciones, y tiempos correspondientes a su luz, y mouimiento: con los Eclipses, y Lunario desde este año de mil y quinientos y ochenta y tres, hasta al de mil y seyscientos y quatro, añadido el Prognostico temporal, de las mudanças y passiones del Ayre*, Madrid, 1584.

8. This battle is also known as the Battle of the Three Kings, because besides King Sebastian, two other Moroccan kings perished.

9. The term Hispânia (Spain) refers to the Iberian Peninsula as a whole, thus encompassing both the Portuguese and the Spanish territories.

10. At the time Saturn was in the sign of Capricorn.

11. That is, the rising sign.

12. In the Tradition, the Ascendant relates to childhood, the MC to youth, the Descendant to maturity and the IC to old age; these attributions follow the daily path of the Sun through the angles: it is born in the Ascendant (sunrise), it reaches its peak in the MC (culmination), it dims in the Descendant (sunset) and it reaches its lowest point (anti-culmination) in the IC.

13. At the time Altair was posited at 25º49′ Capricorn.

14. Portuguese National Library, Cod. 8920.

15. A detailed study on this subject can be found in Avelar, Helena and Ribeiro, Luís, *Astrologia Real*, Lisboa, Editora Pergaminho, 2004.

16. There exists still a third chart presented by Placidus de Titis in his *Primum Mobile*; the chart is set for 1h 46m PM, which historically corresponds to the beginning of the labour pains in the early hours of the 20th. The same data is later used by John Gadbury in his work *Collection of Nativities*.

By the Book

A collection of interesting quotations from ancient authors, with contemporary comments.

By Helena Avelar

This quotation was taken from El Libro Conplido en los Iudizios de las Estrellas (*The Complete Book on the Judgement of the Stars*)[1], written by Ali ben Ragel[2], in the 11th century, and translated into vernacular Castilian in the 13th century. It is an interesting passage in which the author addresses the topic of terms:

> "The terms are portions of the signs, five to each one. Four of them correspond to the four qualities: heat and dryness, cold and dryness, heat and humidity, cold and humidity. The nature of the fifth [term] is a mixture of the previous four, and likewise Mercury which is sometimes dry, other times hot, others cold and others moist.
>
> When a planet enters one of the terms [by transit or direction], its nature and state become reinforced if they coincide with the ones of the term, and become disperse and debilitated when they differ. So if the term is cold and dry and the planet has the same qualities, the cold and dryness [of the planet] augments. And if they are [both] hot and dry, their heat and dryness will be elevated. Similarly, if they are [both] cold and moist, their coldness and moistness will increase.
>
> A hot and dry term changes the nature of a cold and moist planet, because of its [the term's] heat and dryness. Also a cold and moist term changes the nature of a hot and dry planet, because of its [the term's] cold and moistness. When a benefic planet enters a term of

> fortunate nature, its beneficence augments, as well as its profit and its fortune. And if an unfortunate [planet] enters an unfortunate term, its evilness, unfortunateness and damage grow, but this only happens in a sign whose nature and [primitive] quality coincide with the ones of the planet. For instance, Mars transiting in fiery signs and in fiery terms, or Saturn in earthy signs and terms.
>
> According to this determination, colours change. When the colour of the term agrees with the colour of the sign, this reinforces and augments the intensity of its tone. For instance, if Mars is in its own term of Aries, Leo or Sagittarius, its red tone is reinforced, and Saturn in its own term of Libra, Scorpio or Capricorn, its darkness and obscurity grow. And when there are different signs and terms [where Mars and Saturn are transiting], it varies and diminishes the colour of their previous state, and the red and black also [diminish]; the red tone becomes softer, less reddish, and the black colour also changes and turns greenish, according to the combined colours of the signs and the terms (…)".

What is particularly interesting in this passage is the correlation between terms, their ruling planets, and temperaments. He explains this in a rather colourful way – literally – as he associates the terms to colours. The interaction between planets, terms and signs is then explained as if dealing with shades and intensity of colour. This comparison allows the reader to 'visualise' the strength and intensity of the planets varying throughout the different degrees of the sign.

Still on the subject of terms, it is noticeable that in his work ben Ragel gives more importance to terms than to triplicities; in the weighting system he gives the terms three points, and the triplicities only two, which contrasts with the common practice of later periods (which gives three points to triplicities and two to terms). In his own words:

> "And the dignities are in this fashion. And the lord of the house has V dignities, and the lord of the exaltation four, and the lord of the term III, and the lord of the triplicity two, and the lord of the face one."[3]

This emphasis on terms is also found in Al-Biruni (973-1048?), probably a contemporary of ben Ragel, which enumerates exactly the same scoring, but curiously notes:

> "But among the Astrologers of the present day, the triplicity is regarded as having precedence over term and face, and indeed the latter is often considered of no account."[4]

We may be looking at a time when the weighting system of essential dignities shifted to the one we are more familiar with.

Endnotes:

1. Ragel, Ali ben , *El Libro Conplido en lons Iudizios de las Estrellas* (The Complete Book on the Judgement of the Stars), pp. 6, Madrid, Real Academia Espanõla, 1954.

2. Ali ben Ragel ('Alî ibn abî al-Rijal, abu'l-Hassan), born circa 965, died after 1037; court astrologer of a Tunisian prince; one of the most respected astrologers in the Arabic culture; after the translation of his work into Castilian he became extremely popular in Christian Europe (some even call his book a "medieval best-seller").

3. Ibid, pp.26

4. Al-Biruni, *The Elements of the Art of Astrology*, nº 494, Trans. R. Ramsay Wright, London 1934.

On the Heavens

Comet Lulin:
nasty little green thing

By Luís Ribeiro

As we were closing this issue of *The Tradition*, comet Lulin appeared in our skies. As a visible comet is a rare phenomenon we took this opportunity to present a short astrological delineation of its effects.

In the past, together with the Saturn-Jupiter-Mars cycles, ingresses and eclipses, comets played an important part in Mundane studies. Differently from the others, comets are unpredictable by nature and thus they represented sudden changes and new information coming from the stars. Their detailed study was an art, which unfortunately was lost in the dawn of modern age and in the modern versions of astrology.

In this small article we will recreate the traditional interpretation of comets and apply it to our current visitor, comet Lulin.

Before beginning the astrological delineation, a couple of concepts must be considered. First, we must bear in mind that, before the Copernican system came to be the accepted model, comets where considered to be sub-lunary phenomena, the ignition of fumes, vapours and more subtle substances which would cause an 'abnormal' combustion in the upper elemental sphere, that of Fire. The result of this unusual fire would be the comet itself. Thus we are dealing with a phenomenon that is under the rulership of the planets. The second point to be aware of is that we can judge a comet only when it becomes visible to the naked eye, and thus enters into our sphere of perception. Nowadays there are dozens of comets which are detected by telescope, but never become visible to the naked eye, and thus are useless in astrological terms. Such a profusion of information makes it difficult to know exactly if and when a comet becomes visible (and also when it stopped being visible to the naked eye). With this in mind let's take a look at comet Lulin.

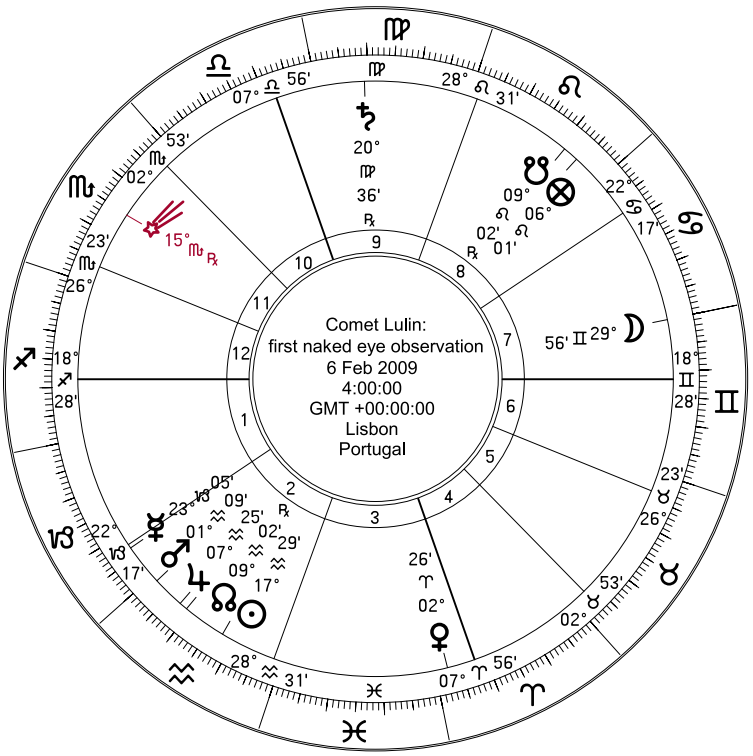
This is a small comet with a magnitude ranging from 6 to 5; these are the limits of visibility for the human eye, which makes this phenomenon only visible outside of the big cities. Nevertheless to our ancestors, working without light pollution, the object would be fully visible. In astrological terms, being a small, faint comet, its effects will not be spectacular; and like all comets it must be understood in the larger context of Mundane astrology.

Initially, we must ascertain the causes of 'ignition', that is, the astrological context in which the comet comes into being. Lulin became visible to the naked eye for the first time on 6th February, 2009. This event was preceded by two astrological configurations, both occurring on the 26th of January: the solar eclipse at 6º Aquarius, and the Mercury-Mars conjunction at 23º Capricorn. Thus we have two candidates as 'igniters' for this comet. The Mercury-Mars conjunction suggests discussion and fights, while the eclipse portends to "matters of public sorrow and mourning for Gentlemen, but comfort to the Country-man"[1].

Next we must try to find out the nature of the comet. In this case it is difficult, as it is a small celestial object with little shape or colour. As it is small and presents a bluish-green colour it is probably of the nature of Mercury – "The fifth, Ceruleus, of blew or azure colour, appropriate to *Mercury*"[2]; despite Mercury's common qualities, a comet of its nature is said to signify "death of

kings and Grandees, Nobles such as chief rules (…) also wars", "Pestilence and Famine, destruction, anxiety and trouble and sadnesses to Mercurialists, and Ingenious and wise men, and such as are ruled by *Mercury*"[3]

The exact time of the first appearance of the comet is difficult, if not impossible, to pinpoint. The first reports of its naked-eye observation date from the sunrise of the 6th February[4], and come from amateur astronomers. As the comet appeared in close proximity to the fixed star Zuben el-Genubi at 15º Scorpio, we estimate that the first observation would have been made around 4 am, when the star was already high enough in the sky to be properly seen. The following chart is calculated for 4 am in Lisbon (as it is unknown where the very first observation took place). As this is an approximation, we will not be giving emphasis to the chart's angles as we would usually.



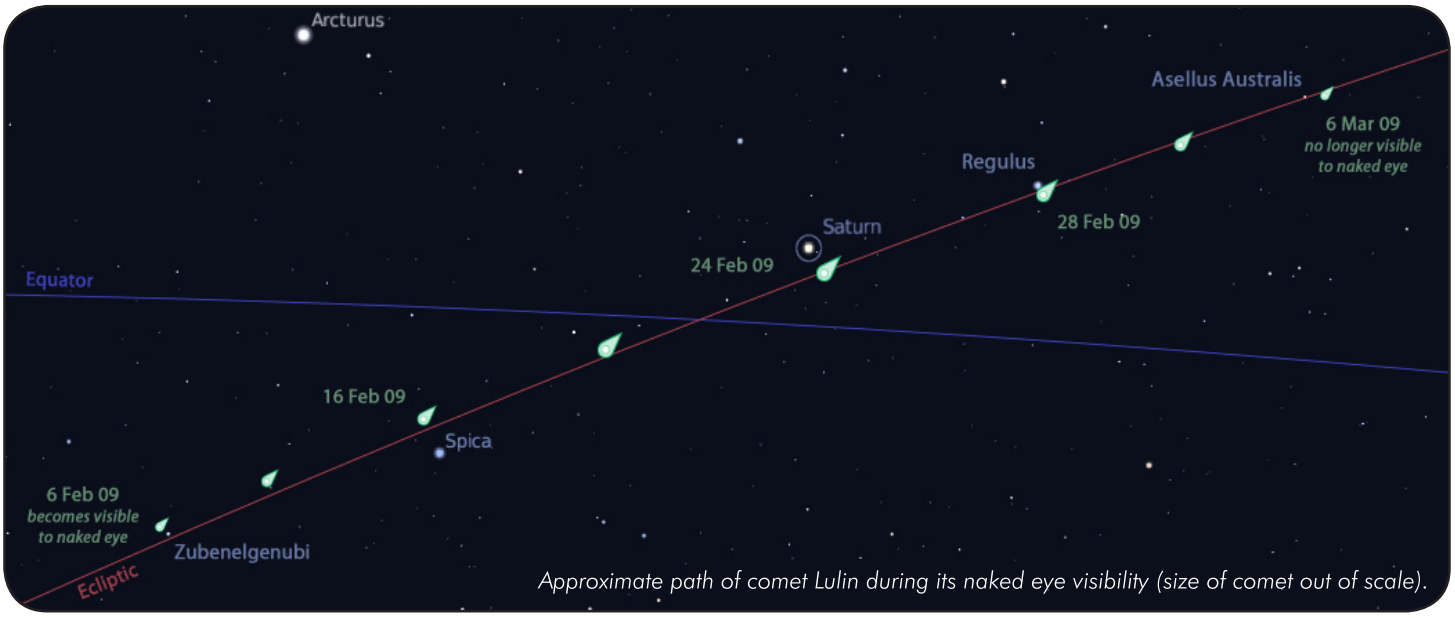
It is noticeable that the Moon is in the late degrees of Gemini, suggesting change and instability; again we have a mercurial tone to the comet. The Moon separates from a square to Saturn and applies to a square of Venus (debilitated in Aries) suggesting disagreeable or uneasy accords.

Lulin appeared in the sign of Scorpio (a watery sign ruled by a malefic), conjoining Zuben el-Genubi, a malefic and destructive star of the nature of Saturn and Mars. According to traditional sources a comet in Scorpio indicates "abundance of war and rebellion", "detriment and damage to soldiers", "contemptions among great men", "death of some eminent men"[5]. So, the general significations for Lulin are quite nasty. Its effects should be noticeable quite quickly because it is oriental of the Sun.

Now let's focus on the comet's movement. In this regard Lulin is a curious comet, as it moved very close to the ecliptic thus with almost no latitude. Its movement was retrograde and during its naked-eye visibility it travelled from 15º Scorpio to 8º Leo. Its declination ranged from approximately 15ºS to 18ºN, thus in geographical terms its effects will have more emphasis on the equatorial and tropical areas of the planet which have around the same value of latitude[6]. This would suggest Africa (particularly the North) as the place where its effects will be most strongly felt and because that is an area ruled by Scorpio and the rest of the Water triplicity which also falls within these latitude values. We should not ignore places ruled by Libra, Virgo and Leo because the comet also transited these signs.

During its transit a couple of events were significant:

On the 16th of February it passed Spica at 23º Libra. Although this is usually considered a benefic star, having the nature of Venus and Mars it can also bring about injustice and unscrupulousness[7]. On this same date there was a Mars-Jupiter conjunction at 10º Aquarius which usually implies an important change in the laws, religion or significant political events. The "change in laws" it is also suggested by the possible position of the



Approximate path of comet Lulin during its naked eye visibility (size of comet out of scale).

comet in the 11th house of the first observation chart, which according to William Lilly (quoting Cardano) "show controversie in points of Law, than the dissolution of the Law; yet they shall contend opon many point of the Law"[8].

On the 21st February it made a most significant configuration: it conjoined Saturn, at 19º Virgo. This is usually a malefic configuration as it predicts the destruction of crops and famine (which is further corroborated by its occurring in Virgo). On this same date there was a Mercury-Jupiter conjunction at 11º Aquarius, reinforcing the previous Mars-Jupiter contact. All these conjunctions to Jupiter occur on the 2nd house of the first naked eye observation chart, implying a focus on economy and resources – a current worldwide concern.

The last event was the close conjunction to Regulus at 29º Leo on the 28th of February. Configurations involving this star of the nature of Mars-Jupiter are usually interpreted as trouble for or the death of eminent men. This signification could be further enhanced by the fact that the comet disappears from sight in Leo, a solar, royal sign, which can mean the disappearance or fall of someone of a solar nature or position.

So, Lulin appears to be a nasty little thing, stirring some troubles and signifying disagreement leading to sudden changes. It suggests harsh debate, contention and discussion (Mercury-Mars, influence), which will prompt some social change (as it traverses two human signs – Libra and Virgo), the revision of laws (suggested by the conjunctions of Mars and Mercury to Jupiter, and the solar eclipse), and probably the fall of position of some political ruler or eminent figure (its own nature, the conjunction to Regulus and its disappearance in Leo). As it is a small and dim phenomenon these effects will be less noticeable and will be triggered and put into context by larger configurations which are outside the scope of this short article.

In any case we should keep an eye in its effects, as it might be unwise to judge a comet by its size.

Endnotes:

1. Lilly, Wiliam, *Annus Tenebrosus*, London, 1652 (retyped by Sue Ward, December 1997)
2. Ramsey, William, *Astrology Restored*, London, 1653.
3. ibid
4. Details can be found on: www.astroweather.com
5. Ramsey, William, *Astrology Restored*, London, 1653.
6. As can be seen in the work of William Lilly in *England's Prophetical Merlin*, London 1644, and of António Najera in *Discursos Astrológicos sobre o cometa que apareceo em 25. Nouembro de 618*, Lisboa, Pedro Craesbeeck, 1619.
7. Robson, Vivian, *Fixed Stars and Constelations in Astrology*, London, Ascella, 2001
8. Lilly, William, *England's Prophetical Merlin*, London 1644