

Notes on Dorotheus III: the *haylāj*, *kadhkhudāh*, and terms of life

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The following notes relate to David Pingree's English translation of the third book of Dorotheus, available online at

www.skyscript.co.uk/dorotheus3.pdf

The third book of *Carmen Astrologicum* offers methods for predicting major life-experiences and calculating the length of life. Although some of the demonstrated principles are illuminating and simple to understand, what we have of this ancient and somewhat corrupted text does not make easy reading – obvious problems are that the translation lacks explanatory footnotes, Pingree uses words that, whilst correct, are not always the best astrological equivalents (for example, describing planets as “east” or “west” rather than *oriental* or *occidental*), and the text itself is sometimes garbled, being incomplete in places and undoubtedly put together from various sources. (As Martin Gansten has remarked, Pingree's offering is an English translation of an Arabic translation of a lost Persian translation of a lost Greek original). These notes will not close all the gaps, but will hopefully provide a helpful supplement to those making their own study of this valuable work, and to any modern astrologer who may be unfamiliar with the terms and techniques it presents.

The book begins with reference to the *haylāj* and *kadhkhudāh*, Perso-Arabic words which equate to the medieval Latin terms *hyleg* and *alcocoden*. These are said to act as “the governor and indicator of the time of the years of life”, although the text is not always clear about which of these two chart features its rules are relating to. Additionally, there is reference to the “governor of the nativity”, which may be expecting recognition of something quite separate from the *haylāj* and *kadhkhudāh* – another planet which impacts on these matters simply because of its overall importance in the chart. Before looking closely at the text of Dorotheus, it helps to have some understanding of what these astrological terms usually mean, and how they are generally applied in astrological judgements.

- **Haylāj** (usually *hīlāj*) / **hyleg** (“giver of life”) refers to the part of the chart that has the greatest signification of vitality. In primary directions contacts between the hyleg and destructive places identify periods when life is endangered. According to Benjamin Dykes the Middle Persian *hīlāk* means “releasing”,¹ which conveys Ptolemy’s notion that this chart feature “launches the life”.² The equivalent Greek term is *aphetēs*, translated in Latin as *prorogator*; the root derivation of both these words expressing the principle of something being “sent out”, “projected”, “directed” or “progressed”. Because of their use in determining length of life, these words also carry connotations of being life-giving; hence the hyleg, or places in the chart that support it, are called the *aphetic* or *prorogative* places.

As we see more clearly in the second chapter of his third book, Dorotheus has a similar expectation to Ptolemy³ that the hyleg can be chosen from the Sun or Moon (preferably, Sun by day, Moon by night), the degree of the ascendant, or the Lot of Fortune.⁴ One notable difference between their approaches is that Dorotheus also includes the possibility of the hyleg being the degree of the New or Full Moon that preceded birth (the *preceding syzygy*). Ptolemy does not, but factors consideration of this preceding syzygy into establishing which planet has the greatest authority over the other relevant prorogative places⁵ – for a diurnal chart this is the planet that has most rulership over the degree of the Sun, ascendant and preceding New Moon; for a nocturnal chart, that which has most rulership over the Moon, Lot of Fortune and preceding Full Moon. Ptolemy then allows this governing planet to be the preferred candidate for the hyleg if the Sun or Moon fail to qualify; (if *this* fails to qualify, he defaults to the ascendant for diurnal charts, or the ascendant or Lot of Fortune for nocturnal charts). So for Ptolemy, the full list of candidates for the hyleg are: Sun, Moon, planet with greatest rulership over other prorogative places, ascendant and Lot of Fortune.

Other authors, such as Al-Qabīṣī (*a.k.a.* Alcabitius, 10th century) are more aligned with Dorotheus in accepting the degree of the preceding syzygy as the only alternative to the hyleg if it is not the Sun, Moon, ascendant or Lot of Fortune.⁶ Al-Qabīṣī explains how the planet with greatest authority over the luminaries, ascendant, Lot of Fortune and preceding syzygy is known as the “governor of the nativity” (see below), but whilst this has great relevance in techniques that concern the judgement of life, it is not itself a candidate for the hyleg unless it happens to be the Sun or Moon. The table on page 6 summarises the procedures for identifying the hyleg according to Dorotheus, Ptolemy and Al-Qabīṣī, from which the similarities and variations in their approaches can be easily observed.⁷

- **The *kadhkhudāh*/alcocoden** is the ruling planet of the hyleg, whose own essential and accidental condition helps to establish the quality and length of life. Although this point is not made by Dorotheus, judgement of the natural life-span was often determined by whether this planet was strong, and so more likely to give its “greater years”; mediocre, giving its “middle years”; or weak, and so only able to give its “lesser years”.⁸

Dorotheus, and authors who follow him, prefer the *kadhkhudāh* to be the term-ruler of the hyleg. Medieval authors might prefer the planet that has the most powerful level of rulership over the degree of hyleg (*i.e.*, rulership by sign or exaltation is preferred to rulership by term), or the greatest combined rulership with all the essential dignities considered. This planet must be in good celestial state (not cadent and heavily afflicted) and must be able to aspect the hyleg. If a candidate for the hyleg fails to receive an aspect from a suitable *kadhkhudāh* its

candidacy for the role of hyleg is dismissed in favour of another planet or chart point which does (these observations on the *kadhkhudāh* are explicitly made by Dorotheus and authors such as Al-Qabīṣī,⁹ but not by Ptolemy).

As the hyleg is directed through the zodiac, its ingress into each new term¹⁰ indicates a shift of life-experience that adopts the signature of its new term-ruler. Whether this brings benefit or misfortune depends on 1) the term it has been moved to (e.g., the term of Jupiter may bring honour; that of Saturn, defeat), 2) the state of the term-ruler, and 3) whether the term receives the aspect of a benefic or malefic planet. For example, progression of the hyleg through the terms is the focus of the second chart example in Dorotheus' third book (discussed more fully below), which has the ascendant as hyleg. The judgement shows how, as the ascendant ingresses into each subsequent term, the native experiences altered life-themes that relate to the natural signification and natal placement of the term ruler, with consideration given to any planetary aspects cast to it in the nativity. The judgement of life-theme also considers the modifying effect of any planets that cast an aspect into the term (no orbs are considered, the aspect should fall within the limits of the term).¹¹ The natal *kadhkhudāh* always remains a pertinent consideration, especially when the term-ruler of the progressed ascendant makes an association with it, and Dorotheus shows particular concern for malefic planets that aspect the hyleg in the nativity, stating: "injury will come to him in the period during which this malefic is governor of the prorogation or ray" (i.e. when it rules or aspects the hyleg's directed term).¹²

- Perso-Arabic works call the term-ruler of the directed ascendant *jārbakhtār*, meaning "dispenser of life" or "time-lord"; which equates to what later works call "the divisor".¹³
- *Kadhkhudāh* (or *al-kadhkhudāh*, which generates the Latin *alcocoden*), is a translation of the Greek word *oikodespotēs*, which means "ruler" or "master of the house". Of significance to what follows, note that *oikodespotēs* – often rendered into Latin as *paterfamilias* – was also used as a general reference to the "head of the household", "father" or "husband".

The *haylāj* and *kadhkhudāh* are therefore partnered with each other in the consideration of life, in the same way that any modern astrologer will note the placement and condition of the ascendant-ruler when analysing the meaning of the ascendant. Their co-dependency is underlined within explanations that historical authors offer on the meaning of these words. Ibn Ezra (12th century), for example, informs us:

The Ancients said that the luminary is like the mother, and the lord of its place is the father, and therefore called the place of the luminary *haylāj* meaning woman, and the lord *kadhkhudāh*, meaning husband. (*Te'amim* II)¹⁴

Similarly, Umar al-Tabari (late 8th/early 9th century) explains:

[H]aylāj ... denotes a meaning that can be translated as wife, and similarly *kadhkhudāh* denotes the meaning of husband, because just as a woman cannot manage her home without the assistance of a man, so *haylāj* is not sufficient for signifying the years of life without the authority of the *kadhkhudāh*. (*Kitāb al-Mawālīd, Nativitatibus*, I)¹⁴

In a wider, philosophical context, it is worth reflecting on how these references to mother and father, wife and husband, connect to the expectation that the *haylāj* (hyleg) is "the giver of life", whilst the *kadhkhudāh* (alcocoden) is reported to be the "the giver of form". For understanding of

the metaphysical principles embedded in this point I recommend Robert Hand's article *On Matter and Form in Astrology* (2005).¹⁵ This offers an essential primer for any astrologer unclear of how ancient references to matter and form portray soulful concepts that cannot be directly equated to our modern understanding of these words. The principles are philosophical, concerned with how intellect and soul is able to manifest. Hand gives a pertinent example of how they combine astrologically through joint consideration of the hyleg and alcocoden, as witnessed in Antonio de Montulmo's remark:

... the Hyleg is constituted as matter with respect to the Alcocoden, and the Alcocoden as form, and the life of the native depends upon both of these mediating, ... because neither of these can give life to the native by itself alone; therefore if the place of the Hyleg comes to the body of the most true killing planet before the years of the Alcocoden without the aspect of a fortune, then it will kill the native, because the effect for that portion which depends upon the Hyleg, the conserving cause, will be destroyed, and consequently the total effect of both is that [the factor] by which they have been united to dwell in each other is not able to persist any longer.¹⁶

The Latin word *alcocoden* specifically expresses this notion of "giving form". The word *colcodea* first appears in medieval works to offer a translation of the phrase "giver of forms", which was reputed to be an associated meaning of *al-kadhudāh* in Arabic astrological literature.¹⁷ The notion of how physical entities are "given form" generated great debate amongst historical philosophers, who discussed how divine active intelligence penetrates the whole of the material world, but is itself incorporeal, only becoming actualized into a physical being through the participation of an agent. The "theory of forms" traces back to Plato, and was developed by Aristotle (*Physics* 187a26-b7: "forms are latent in matter and are only made manifest by an agent").¹⁸ Its essential teaching is that everything is composed of matter (a certain material), but one thing's individuality lies in the way that its matter is uniquely arranged (its form). We also have no knowledge of something's existence until it acquires its form. As a simplified example, the "matter" could be the ingredients I have in my pantry; the "form" could be the cake I produce by combining those ingredients in a particular way. The cake's existence is always a potential but remains a latent potential until its form is completed, when it then becomes a unique thing that has a known existence.

So in the astrological theory, the role of the hyleg is to establish the power and essential nature of the life-force, whilst the role of the alcocoden is to define its form and determine its natural length. (This does not prohibit the possibility of chance or accident making life shorter than it is naturally intended to be.) Although Ptolemy says nothing of this, many astrological authors report that no planet or part of the chart can be used as the hyleg unless it is aspected by its *kadhkhudāh* /alcocoden; so it is possible that a chart can lack a suitably qualified hyleg. This is obviously a negative testimony in the hoped-for judgement of a long and healthy life, as is the situation where the hyleg suffers the aspect of a weak *kadhkhudāh*. Dorotheus, for example, tells us that if there is no suitable candidate for the hyleg except the ascendant, and "the lord of the ascendant [is] under the [Sun's] rays or cadent, then say [that there is] ruination in this nativity and that he [the native] will have no upbringing".¹⁹ However, Dorotheus also points out that the difficulties are eased whenever the benefic planets are able to lend their assistance.

- **Governor of the nativity**

The *haylāj* and *kadhkhudāh* are two of the key astrological points in judgements concerning the quality and length of life, but they are not the only factors of note. The first chapter of Dorotheus' third book is confusing, because it mentions the *haylāj* in the title of the book, and the opening remark of chapter one, but then gives details of the criteria that planets must meet to qualify as the governor of the nativity (this is not the same as the *haylāj*, which is the "governor of life", although the governor of the nativity makes a strong candidate for the *kadhkhudāh* if it aspects the *haylāj*). Without realising that the first chapter is more concerned with qualifying conditions for the governor of the nativity or the *kadhkhudāh* than the *haylāj*, the text may appear very contradictory, seemingly allowing Saturn, Jupiter or Mars to be the hyleg in the first chapter, but then being more specific about the determination of the *haylāj* in the second chapter, where we can note that none of these planets are allowed as candidates.

Most of the material in the first chapter that precedes the first chart example (known to be a later interpolation) offers guidelines on qualification for a planet to act as the governor of the nativity, or the *kadhkhudāh*, along with other general observations, (such as the state of the term-ruler of the Moon's position on the third day following birth). Dorotheus commences his text by illustrating that for a planet to be used as the governor of the nativity it must be in a good phase; mentioning for example, that the three superior planets should be oriental and free of combustion. Unfortunately, in this translation there is little clarity about where Dorotheus stops talking about the governor of the nativity, begins talking about the *kadhkhudāh*, or whether he expects these to be the same or two different planets. It is clear that Dorotheus wants the *kadhkhudāh*, wherever possible, to be the *haylāj*'s term-ruler, which makes me believe that the governor of the nativity is an additional factor. There is a lot of ambiguity over this point, even within other historical texts. We can glimpse this in Al-Qabīṣī's description of the governor of the nativity (also known as the "Lord of the Geniture"), which immediately follows his definition of the *haylāj* and *kadhkhudāh*:

As for the governor which is the <planet> predominating (*al-mubtazz*) over the birth from which one indicates the conditions of the native after the *haylāj* and *kadhkhudāh*, it is the planet having the most leadership in the ascendant, the position<s> of the two luminaries, the position of the Lot of Fortune and the position of the degree of the conjunction or opposition which precedes birth. When a planet has mastery over two, three or four positions by the abundance of its shares in them, it is the governor and the predominant <planet> (*al-mubtazz*) and the indicator after the *haylāj* and *kadhkhudāh*. From it one indicates the conditions of the native. Some people use it instead of the *kadhkhudāh* in giving life.²⁰

By "some people", Al-Qabīṣī may have been thinking of Ptolemy, and his substitution of the preceding syzygy with the planet that has most authority over the other prorogative places. It is possible, of course, that he would have included Dorotheus; but this part of the *Carmen Astrologicum* is too obscure for any certain knowledge of that. Fortunately, just a general awareness of the techniques being used makes it possible to follow the details of the demonstrated charts with relative ease.

STEPS TO IDENTIFY THE HYLEG

	Dorotheus <i>Carmen Astrologicum</i> , III.2		Ptolemy <i>Tetrabiblos</i> , III.10		Al-Qabīṣī <i>Introduction</i> , IV.4	
	<i>Diurnal chart</i>	<i>Nocturnal chart</i>	<i>Diurnal chart</i>	<i>Nocturnal chart</i>	<i>Diurnal chart</i>	<i>Nocturnal chart</i>
1	☉ – preferably in the Asc (including “the degrees above the earth” ¹) or one of the other angular houses (4th, 7th and 10th) or the 11th house (reject if cadent, or in the 7th or 8th house and in a feminine sign) – must be aspected by the ruler of one of its dignities (preferred order: term, triplicity, sign, exaltation, face) Prefer ☾ by day/☉ by night, if that luminary is strong whilst other is weak: “The better of these two is what is in a cardine, especially the ascendant” (III.2)	☾ – preferably in one of the angular houses (1st, 4th, 7th and 10th) or the 8th or 11th house (reject if cadent) – must be aspected by the ruler of one of its dignities	☉ – if in 1st (including the 5° above Asc ²), 7th, 9th, 10th or 11th house	☾ – if in 1st (from 5° above Asc), 7th, 9th, 10th or 11th house	☉ – if within the 5° above Asc ⁴ or in 10th or 11th house (regardless of sign), or 7th, 8th or 9th house provided Sun’s sign is masculine – must be aspected by the ruler of at least one of its dignities	☾ – if free of Sun’s beams and: in 1st, 2nd, 3rd, 7th or 8th house (regardless of sign), or within the 5° above Asc, or in 4th, 5th, 10th or 11th house provided Moon’s sign is feminine – must be aspected by the ruler of at least one of its dignities
2	☾ – if it meets the criteria given above for the Moon by night	☉ – preferably in one of the angular houses beneath the horizon (reject if cadent) – must be aspected by the ruler of one of its dignities (preferred order: term, triplicity, sign, exaltation, face)	☾ – if in 1st (from 5° above Asc), 7th, 9th, 10th or 11th house	☉ – if in 1st (from 5° above Asc), 7th, 9th, 10th or 11th house	☾ – if free of Sun’s beams, aspected by one of its rulers, and in 1st, 2nd, 3rd, 7th or 8th (regardless of sign), or within 5° above Asc or in 4th, 5th, 10th or 11th house provided Moon’s sign is feminine	☉ – if aspected by one of its rulers, and within 5° above Asc or in 4th or 5th house (regardless of sign), or 1st or 2nd house provided Sun’s sign is masculine
3	Asc – if aspected by the ruler of its term (preferred), or the ruler of at least one of its dignities		Planet with most dominance³ over ☉, degree of Asc, and preceding New Moon – if in 1st (from 5° above Asc), 7th, 9th, 10th or 11th house	Planet with most dominance over ☾, Lot of Fortune, and preceding Full Moon – if in 1st (from 5° above Asc), 7th, 9th, 10th or 11th house	Preceding syzygy (New or Full Moon prior to birth) – if aspected by one of its rulers, and this degree falls into an angular or succedent house (reject if cadent)	
4	Lot of Fortune – if aspected by the ruler of its term (preferred), or the ruler of at least one of its dignities		Asc	a) If preceding syzygy was a <u>New Moon</u> : Asc b) If preceding syzygy was a <u>Full Moon</u> : Lot of Fortune If Lot of Fortune is not in 1st, 7th, 9th, 10th or 11th house: Asc	Lot of Fortune – if aspected by one of its rulers, and its degree is angular or succedent (reject if cadent)	
5	Preceding syzygy – if aspected by the ruler of its term (preferred), or the ruler of at least one of its dignities				Asc – if aspected by one of its rulers	

¹ “In a diurnal nativity, if the Sun is in the ascendent in the degrees above the earth and one of those [planets] which I mentioned aspects it, then it will have the power to be the haylāj” (III.2, p. 242).

² Ptolemy specifies that placement in the ascendant allows “from 5° above the actual horizon up to the 25° that remains” (III.10, p. 273).

³ That is, most dominance according to “the five methods of domination that exist”: by sign, exaltation, triplicity, term and face.

⁴ Al-Qabīṣī makes a notable distinction between a placement in the 5° above the horizon, which qualify the Sun regardless of its sign, and the degrees of the first house that lie beneath the horizon, in which the Sun must also be in a masculine sign. However, he is also clear that this 5° offset should be applied to each of the other houses, telling us: “Concerning the *haylāj* you look in the cardines and succedents according to <the way that> the 12 places are equalized by the time degrees of ascension, <namely,> according to what is explained in the *Ziğ*. When the places are equalized in this way, and each planet is before the degree of the place, which is derived by computation, by 5 equalized degrees and less, then its power is in the place which is after it” (IV.4. 66-69, p. 115).

The authentic chart

The third book of Dorotheus offers two natal-chart demonstrations. The first (p. 238), dated to 381 CE, is an obvious interpolation since all other charts in the *Carmen Astrologicum* belong to the early first century. The second (p. 243) was also suspected of being an interpolation by Pingree, who dated it to 20 October 281 CE.²¹ James Holden correctly noted that the planetary positions correlate better with 2 October 44 CE,²² which neatly fits the timeframe of the text's other charts (all dated between 7-43 CE). The computerised chart in fig. 1 (p. 8) shows positions generated by Janus software. Although these do not match the recorded positions exactly, they are close enough to prove the example is authentic.²³

We can also observe a distinct difference between the techniques and style of narrative in the two judgements, the second adopting a much simpler approach, which seems to require nothing more than knowledge of the natal positions and the planetary terms. This is a very important historical chart, not only for being the oldest surviving delineation to show a method of calculating major life-events and length of life,²⁴ and for demonstrating the value placed upon term-rulership in ancient astrology, but also because of the impression it has left upon points of chart interpretation that appear in later works (discussed below).

The theoretical basis of the employed life-progression is illustrated in my replication of this chart in figure 3 (p.10). As the planetary positions in the natal chart are directed forwards by primary motion, the ascendant experiences each degree of the zodiac passing over it sequentially (as these rise up to meet it). The chart's focus is on the shift of planetary term-rulership for the ascendant, and to be strictly correct we should be conceptualising the series of terms impacting on the ascendant as they are directed (against zodiacal order) to join it on the horizon. But most astrologers adopted the more practical conceptualisation of the ascendant progressing (or being "directed") through the terms as if the ascendant moves; even though they understood that the natal ascendant was acting as a theoretically static point. This is the approach Dorotheus adopts as he considers the progression of contacts between the ascendant and destructive places in a way that tracks the movement of the natal ascendant through the zodiac.

It is worth noting that where Ptolemy describes the principles of judgement employed in this technique, his text bears close familiarity with the procedures and rules demonstrated by Dorotheus. The most important consideration is that any contact of the hyleg with the two malefic planets, Saturn and Mars, can signify death (including aspectual contact by sextile or trine, even when they occur in favourable houses) *unless* "they fall within the term of a beneficent planet and if one of the beneficent planets projects its ray".²⁵

Ptolemy argued that the calculation of these contacts "ought not to be taken simply, or offhand, in accordance with the usual traditions" but should be measured in right, oblique or mixed ascension, depending on the point being directed.²⁶ All other authors, even if their calculations were crude, at least show the use of rising times or oblique ascension to measure the distance between the hyleg and its destructive place, (and then make a conversion of equatorial degrees into time), rather than adopting a symbolic measure of their distance in the zodiac.²⁷ However, the text we have of this chart as interpreted by Pingree shows no evidence of Dorotheus doing anything more complex than the latter: adopting a simple, symbolic approach, where one degree of zodiacal longitude signifies a year of life. This may have been down to

laziness (or rather practical convenience), or the fact that only broad periods of life were being considered and the difference between the two approaches was not significant. Or it may be that details that should show conversion to equatorial degrees ought to be present, or would be expected even without a reference to them. In consideration of this chart's antiquity my mind is open to any possibility, but at least for the purposes of understanding the interpretation, it helps to follow it with the assumption that ages are identified by noting how many degrees of the zodiac lie between the hyleg and its ingress into each new planetary term.

My replicated chart (p.10) uses a more familiar circle-format, but otherwise reproduces the positions recorded in Pingree's square chart exactly (fig. 2, below), even when these disagree with what is recorded in the text. Dorotheus used the Egyptian terms, which are tabulated below.

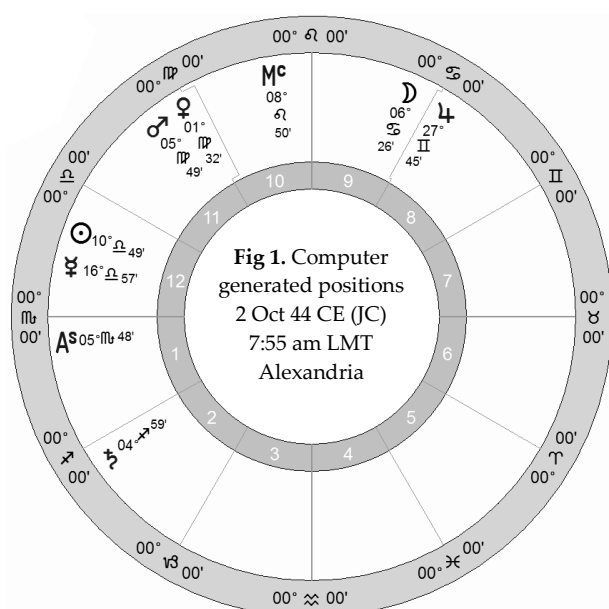


Table of Egyptian terms

S	1	2	3	4	5
♈	♈ 6	♈ 6 (12)	♈ 8 (20)	♈ 5 (25)	♈ 5 (30)
♉	♉ 8	♉ 6 (14)	♉ 8 (22)	♉ 5 (27)	♉ 3 (30)
♊	♊ 6	♊ 6 (12)	♊ 5 (17)	♊ 7 (24)	♊ 6 (30)
♋	♋ 7	♋ 6 (13)	♋ 6 (19)	♋ 7 (26)	♋ 4 (30)
♌	♌ 6	♌ 5 (11)	♌ 7 (18)	♌ 6 (24)	♌ 6 (30)
♍	♍ 7	♍ 10 (17)	♍ 4 (21)	♍ 7 (28)	♍ 2 (30)
♎	♎ 6	♎ 8 (14)	♎ 7 (21)	♎ 7 (28)	♎ 2 (30)
♏	♏ 7	♏ 4 (11)	♏ 8 (19)	♏ 5 (24)	♏ 6 (30)
♐	♐ 12	♐ 5 (17)	♐ 4 (21)	♐ 5 (26)	♐ 4 (30)
♑	♑ 7	♑ 7 (14)	♑ 8 (22)	♑ 4 (26)	♑ 4 (30)
♒	♒ 7	♒ 6 (13)	♒ 7 (20)	♒ 5 (25)	♒ 5 (30)
♓	♓ 12	♓ 4 (16)	♓ 3 (19)	♓ 9 (28)	♓ 2 (30)

The reformatted chart (p.10) shows whole-sign houses, (none of the house positions of the planets would change by equal house division). Dorotheus left no clear explanation of his theoretical approach to the division of the places, although a remark in book I.7 (p.165) may indicate he did not simply equate each place with a sign:

If you find a planet [such that there are] fifteen degrees between it and the ascendant, then, even if it is in the second sign from the ascendant, reckon its power as if it were in the ascendant.

Sagittarius Saturn 12 term of Jupiter	Ascendant Scorpio 6 term of Mars	Libra Mercury 29 term of Mars Sun 22 term of Venus Virgo Mars 7 term of Mercury
Capricorn	Fig 2. Pingree's published chart (<i>Car. Ast.</i> , p. 243)	Leo Venus 28 term of Mars
Aquarius	Taurus	Cancer Moon 6 term of Mars Gemini Jupiter 28 term of Saturn Lot of fortune 21
Pisces Aries 18 term of Mercury		

Dorotheus begins by identifying the hyleg. This is a diurnal chart so the preference is for the Sun, and then the Moon. But here both luminaries are cadent, so must be rejected (see table p. 6). Note that at the start of this chapter, the text reads:

The haylāj by day is the Sun and by night the Moon, then the degrees of the term of the ascendent, then the lot of fortune. Whosoever's nativity takes place from conjunction to fullness [of the Moon, for him] it [the kadhkhudāh?] is the degree of the conjunction ...

Pingree seems confused about the relevance of the preceding syzygy and wonders whether this comment is about the *kadhkhudāh*. But Dorotheus (like Al-Qabīṣī) clearly intends the preceding syzygy to be used as an option for the hyleg, because when determining the hyleg for this chart he says "I found the lot of fortune and the fullness [of the Moon] also in cadent[s]". The preceding syzygy, a Full Moon, is marked in the chart at 18° Aries (cadent in the 6th).

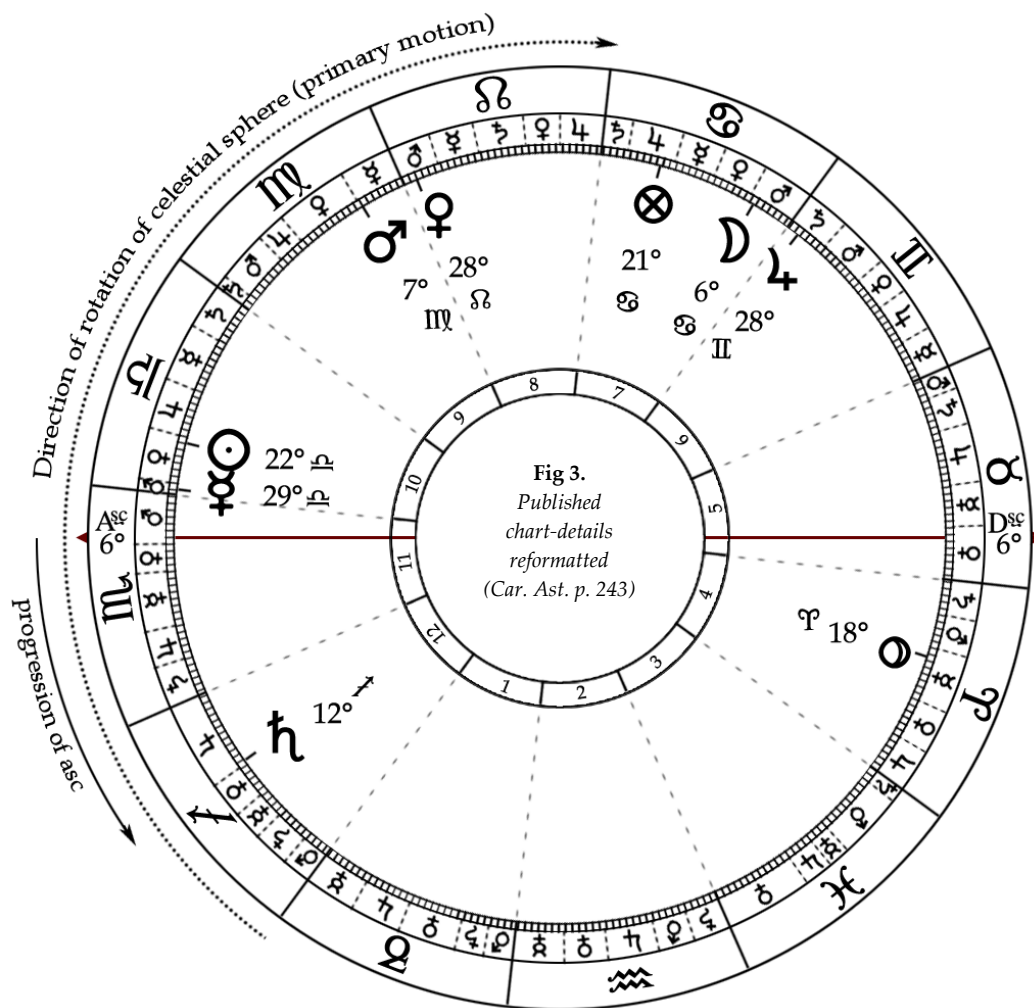
Only the ascendant is able to qualify as the hyleg, provided it is aspected by its term-ruler, or the ruler of at least one of its dignities. The ascendant, at 6° Scorpio in the term of Mars, receives a sextile from Mars, at 7° Virgo.²⁸ Dorotheus comments on the suitability of Mars as the *kadhkhudāh*, since it is above the earth, oriental, in a masculine quarter, situated in the place of good fortune (11th), dominating the ascendant by its aspect, and ruling it, not only by term but also by sign. In such a position it provides a strong *kadhkhudāh*, whose aspect ("ray") to the ascendant will impact heavily on the likelihood of survival after birth and length of life.

Having established the *haylāj* and *kadhkhudāh*, Dorotheus then gives a crude overview of life as described by the progression of the ascendant through the terms (here, as discussed, he is apparently expecting each degree of the zodiac to correspond with one year of life).

Mars governs the first term of Scorpio which spans seven degrees, so since the natal ascendant falls at 6° Scorpio, only one degree of this term remains. This will characterise life experiences for the first year after birth. Even though Mars is in a good place, and its aspect to the ascendant is a sextile,²⁹ Mars is a malefic and intemperate planet which naturally signifies destruction, and it is particularly powerful in this chart because it is aspected by the Moon. Throughout any period in which Mars governs the term of the hyleg, the themes of Mars will predominate and bring a prospect of danger, unless a benefic planet projects a protective ray. Dorotheus warns of "injury from fire and disease" but notes that the misfortune is eased because the Sun, (within 15° of the ascendant)³⁰ is able to cast its own ray into the mix: "If it were not that the Sun stands between its [Mars'] ray and the ascendent and breaks the power of Mars, it would be worse".

Dorotheus continues:

Then the prorogation of the ascendent comes to the term of Venus till the eleventh degree. Because Mars has left and Venus has entered it is necessary to mix the power of these two together. Because of this the native will be blessed with love from his parents because both of these [planets] are in a good place, and moreover pain will reach him.



The 7th degree of Scorpio, as the last degree of the term of Mars, covered the first year of life. Now the subsequent term of Venus, which spans four degrees, becomes the predominant influence between the ages of one and five. The significance of Mars continues to be relevant as the transition is effected (“pain will reach him”), particularly because Venus is itself in the term of Mars.³¹ However, with the role of divisor (*i.e.*, “dispenser of life”) shifting to Venus, the native is “blessed with love from his parents” – a judgement that fits the possible expression of Venus to a suitable context of life-experience for a young child.

Then till the nineteenth degree is the prorogation of Mercury, and in this period he will increase [his] learning and culture and the like.

Mercury’s term begins at 11° Scorpio (five degrees on from the ascendant) and spans the next eight degrees. So the Mercurial period begins at the age of five and ends at the age of thirteen. Mercury is cadent and under the Sun’s beams, so weakly placed in the chart, but it benefits by receiving the trine of benefic Jupiter in Gemini. Both planets are in humane signs, anciently associated with effeminacy (*i.e.*, softness, delicacy), moderation and civility, discourse and intellectual pursuits.³² Mercury and Jupiter are also both in sextile with Venus at 28° Leo, which may have contributed to the positive judgement of a period where the focus of life will be given to culture and education – another age-appropriate judgement for a pre-pubescent child.

Then the prorogation at puberty reaches Jupiter, and it will indicate praise on account of [his] culture and good from [his] eloquence and the manifestation of [his] ways which are pleasing to people. Even though Jupiter is retrograde in motion and does not aspect the Moon and the ascendent, this will not decrease it because, whenever the planets are thus, their power is weakened and its gift is muddled. If Jupiter were in a better place than this, it would increase the good.

Jupiter's term begins at 19° Scorpio and spans the next five degrees, so becomes the predominant influence at the onset of puberty and concludes when the native becomes 18. The judgement is again tailored towards appropriate experiences for a youth of that age. The trine between Jupiter and Mercury (and possibly the sextile to Venus) appears to have been considered, so that the learning and culture acquired in the Mercurial period now turns to eloquence and is made manifest in pleasing ways. Jupiter is the "Greater Benefic", but the prognosis would have been better had Jupiter not been placed in the unfortunate 8th house. It also seems to me that the contradictory comment about Jupiter's retrograde motion and lack of aspect to the Moon should be saying that this *does* weaken and muddy the beneficial effect. (Pingree does not mark Jupiter as retrograde in his chart and by modern calculation Jupiter is not retrograde on the date that gives the closest computerised match; however, Jupiter is very slow in motion, about to station and will turn retrograde a few days later).

Then the prorogation comes to Saturn while Venus casts [its] rays to the twenty-seventh degree of Scorpio from quartile, so that Saturn and Venus govern this prorogation together.

Saturn's term begins at 24° Scorpio and spans the remaining six degrees until the end of the sign, acting as the predominant influence for the next six years (ages 18-24). If Venus is placed at 27° Leo as the text suggests, instead of 28° Leo as shown in Pingree's chart, its aspect falls into the third degree of Saturn's term, contributing to a following comment which predicts an unfortunate Venus-event three years later.

However, what is most relevant is that Venus casts its aspect into the term of Saturn, and so becomes influential in expression throughout the whole term period. As we will note again in the details of the first example chart (p. 238), unlike aspects from planet to planet, an aspect cast from a planet to a term is specifically relevant for that term, where it gains a recognition of effect that is not allowed in neighbouring terms, even if the proximity of its aspect to those terms is very close. Venus being an inferior planet to Saturn, its influence will not predominate over that of Saturn, but rather show a theme of Venus-type experiences that take on a Saturnine form.

Saturn indicates his slowness in work and disease and distance from his land and grief and obstruction and difficulty, and this is worse because Mars is elevated over Saturn. If it were not that Jupiter aspects Saturn it would be worse...

Saturn is a naturally malefic planet, and has another malefic dominating it by square, so difficulties, griefs, obstructions and alienations are expected throughout this period. This is a destructive term which could prove lethal without the assistance of the benefics. The aspect of Venus into the term, and the natal aspect between Saturn and Jupiter (Saturn's dispositor by sign) offers protection; but with Jupiter in the 8th house, some experience of death is likely.

If it were not that Jupiter aspects Saturn it would be worse. Because of the place of Saturn his mother will die in this period, but he will acquire goods because Saturn indicates these ...

The acquisition of goods can be understood from the placement of Saturn in the 2nd, aspected by its sign-dispositor, Jupiter, in the 8th. It is not apparent why the place of Saturn indicates the death of the mother, until we follow the instruction Dorotheus gives for calculating the Lot of the Mother in book one,³³ which shows its location as 28° Sagittarius: in the same place (sign/house) as Saturn and directly opposing Jupiter at 28° Gemini.

It looks like some corruption of the original text has occurred here, which probably aimed to report that the Lot of the Mother is in the place of Saturn, opposed by Jupiter in the 8th. In regard to this, it is interesting to note the analysis of this historical chart in Masha'allah's *Book of Aristotle*. The details of the judgement do not always concur with what we find in *Carmen Astrologicum*, and some obvious errors are introduced, a few of these being corrected in Benjamin Dykes' translation by footnoted substitutions of his Latin source with what appears in Pingree's translation of Dorotheus. This is one of those instances, Dykes telling us that the comment quoted at the top of this page is used to replace some seemingly unfamiliar Latin text which states "And Jupiter, directing his own rays to Saturn from the opposite, destroys the mother and saves the son".³⁴

... and he will marry a wife with a dowry, and [a child] will be born to him who will live a short while and die in the third year; his enjoyment of women and children will be from Venus, but his lament and the death of his child will be from Saturn.

This remark has gained particular significance within the astrological tradition, so deserves close attention. Since Venus casts its aspect into the term of Saturn, all matters related to women are brought into focus. At this age, marriage is likely, but as Dorotheus shows in his second book,³⁵ associations between Venus and Saturn bring discomfort, grief and unhappiness ("it will chill him"). Similar themes of emotional disappointment are widely reported in later works, these two planets being natural enemies, opposed in their natures and qualities.³⁶

But the text reports profit from marriage (she brings a dowry) and enjoyment of women. These would not have been judged without consideration of the state of Venus in the nativity: in his discussion of marriage in book two, Dorotheus is clear that Venus is the principle significator in the matter of marriage, and if it is in a cadent place or an afflicted state marriage may never occur.³⁷ This Venus is in a "cardine", and we are told several times in book two that Jupiter casting an aspect to Venus is an indication of marriage that brings benefit.³⁸ Hence the chart allows judgement of marriage to a wife who brings a dowry, but the effect of the term-ruler Saturn would be to generate some kind of lament attached to the marriage during this period.

Since Dorotheus tells us that the enjoyment of children is also from Venus, whilst the death of the child is from Saturn, we can consider that, as the progressed ascendant met the trine of Venus in the third degree of Saturn's term, a child was born which lived a short while but died soon after birth, and this occurred in the third year of Saturn's period (the child being destroyed by the malefic nature of Saturn).³⁹ But there is surely more evidence needed to judge that this astrological testimony specifically points to the death of a child, rather than something else, such as the death of the wife during childbirth. Again, the likelihood that the native will experience this event as part of his life-theme would first need to be identified in the nativity.

For Dorotheus, three considerations are important in the judgement of children, and all three of these offer unfortunate testimonies for this chart. The main significators are:

- Jupiter, and the most strongly placed of its first two triplicity rulers.⁴⁰
 - In Gemini by day, Jupiter's triplicity rulers are Saturn, Mercury and Jupiter.⁴¹ Saturn is clearly the strongest, partly because it is the principal triplicity ruler by day, and also because Mercury is cadent and under the Sun's beams. This makes Saturn what Dorotheus calls "the indicator of children".⁴²
- The lot of children (distance from Jupiter to Saturn added to ascendant): 20° Aries.⁴³
- The fifth place and the placement and state of its sign-ruler (Jupiter).⁴⁴

Jupiter is particularly relevant as a natural significator for children and the 5th-house ruler. Although Jupiter's aspect to Venus indicates birth, we are told that Jupiter's generative capacity is inhibited in the "sterile" sign of Gemini, where it becomes an indication of denial.⁴⁵ When Jupiter is able to aspect the fifth house we judge that the native *will* have children, but if the 5th-ruler is placed in an unfortunate house we judge "the shortness of their remaining with [him] and the briefness of their lives".⁴⁴ This is particularly underlined with Jupiter in the 8th house, an indication that the native will not grieve from an inability to conceive, but from suffering a child's death. The placement of the lot of children in the 6th shows "he will suffer distress and grief from this; but if he should have children they will not stay with him".⁴⁵ All of these details contribute to the expected effects of Saturn, "the indicator of children", as it takes rulership over this period.

We start to see that behind the few scant details that have been preserved, there was probably a much deeper level of integrated reasoning. And yet – as a testimony to the historical importance of this chart – astrological texts would later report that whenever the directed ascendant enters the term of Saturn and receives an aspect from Venus, there will be marriage to a woman who brings wealth, and the birth of a child who dies. An example is found in the astrological text of Zadan Farrukh, the late 7th/early 8th century advisor to the Umayyad caliph, al-Ḥajjāj. This work offers a collection of standard interpretations for what is expected from the hyleg's progression through the terms. The progressed term-ruler (the *jārbakhtār*) acts as the "dispenser of life" (or "divisor"), and whenever this is Saturn:

Then judge for the aspect of Venus that he will marry and will have a child and perhaps obtain wealth from that woman. Because it is from the division of Saturn, his child will die and intense grief will come upon him, and he will lament for his child and hate his wife.⁴⁶

The instruction appears again in similar passages in Masha'allah's *Book of Aristotle*, which is known to have drawn from the text of both Dorotheus and Zadan Farrukh:⁴⁷

... the regard of Venus itself unites in marriage and supplies birth, and often even introduces some resources from the marriage-union. Moreover, the distribution ascribed to Saturn destroys a child, afflicting the father with beating [of the breast] and tears: he is averse to his wife.⁴⁸

Both texts immediately follow this point with a reminder that unerring judgement requires consideration of how Venus is placed in the nativity, from which we gain confirmation of whether the native will be able to marry and have a child or not.

The text of Dorotheus continues:

Then the prorogation arrives at Sagittarius, the first term, which is the house of Jupiter and its term. Because Jupiter makes this place its house and its term, it governs the prorogation alone without any [other] of the planets [and] it increases its power. It indicates for the native leadership and honor among groups of men, and his elevation among them.

This prognostication is clear enough – Jupiter’s influence takes over for the ages of 24-36, as the ascendant moves into a new sign and enters the sign and term of Jupiter, which spans twelve degrees. So throughout the period the native enjoys Jupiterian-themed prosperity – until it meets with the conjunction of the naturally “killing planet” Saturn, at 12° Sagittarius:

Because Saturn is in the twelfth degree, it indicates the last day of his life, and he will live after the twelfth degree forty-eight nights because Saturn is in the beginning of the degree [at 12; 8°].

Although none of the planets are given more than degree positions in Pingree’s diagram, here we are told that Saturn’s precise position is 12°08 Sagittarius. Using 1° to represent a year of life, each of the 60 minutes in a degree equates to 6.08 days.⁴⁹ Saturn is 8 minutes past 12°, and $8 \times 6.08 = 48.64$ days, denoting the period the native lives beyond the ascendant’s progression to 12° Sagittarius.

Dorotheus concludes his book by advising us to consider the transiting aspects made to the *haylāj* and its ruler by term, as well as the planets which are placed in or aspect the term itself. Although the technique of primary directions is frequently said to be demonstrated in the third book of Dorotheus, there is very little reference to it except in the first, interpolated, chart example. Perhaps because it was considered unnecessary knowledge, the clime in which the authentic chart is cast is not recorded. However, there is one pertinent comment at the end of the third book, in the penultimate paragraph which ends with the statement:

See which [planet] casts [its] rays in aspect or in being with it [the *haylāj*?], and in how many degrees of rising-times in the clime in which you are it will arrive at the prorogation. Consider that planet which casts [its] rays to the planet which aspects it [the *haylāj*?] or [is] with it and the lord of the prorogation; then mix them together in proportion to their maleficence and their beneficence and their power in the places and the planets’ aspect of them and their portions and their terms and their houses, and judge in accordance with how you find them.

The reference to “degrees of rising-times in the clime” demonstrates the use of equatorial rather than ecliptic degrees. We should also note that nothing in the judgement specifies precise ages or times except the final remark about 48 nights. The chart detail which relates to this “[12 08°]” is in brackets; so could have been added *because* it generates the expected result (or this small fraction of a degree might produce a similar result either way).

This leaves reason to suppose that Dorotheus would have intended to direct the ascendant by equatorial degrees, even if what we have from Pingree’s translation of this chart is unable to prove this. Notably, the replication of the chart in the *Book of Aristotle* does add some ages into the text based on the author’s calculation of “the arisings”.⁵⁰ But these are very suspicious and clearly faulty, making little sense when compared with details reported in the *Carmen Astrologicum*. (For example, the term of Mercury is calculated for the age of 19 years, 7 months, conflicting with the *Carmen Astrologicum*’s report that the subsequent term of Jupiter comes into effect at puberty).

The interpolated chart

By contrast, the interpolated chart (p. 238) throws its emphasis on primary directions and demonstrating the calculations involved. This shows disparity with the rest of the *Carmen Astrologicum*, since Dorotheus nowhere labours to demonstrate technical calculations.

It is not known who added this chart and Pingree suspected a Persian translator.⁵¹ It seems plausible to me that the chart could have come from Hephaistio, whose late 4th/early 5th century replication of Dorotheus' text is used to verify the parts of the work that were available in Greek. The dating of the chart (381 CE)⁵² seems significant, because in the list of Greek horoscopes recorded by Neugebauer and Van Hoesen, the only literary example that comes close to the date of the interpolated nativity is a chart example from 380 CE, found in the work of Hephaistio.⁵³ The time-line fits, and it was also typical of Hephaistio to put an emphasis on demonstrating calculations in his judgements.

Whoever was responsible for the judgement, they make the procedure of calculation clear enough: no simple symbolic progression of 1° longitude for a year is used here – specific ages are identified by converting equatorial degrees into time. We are told that progression of the ascendant was measured by reference to tables of ascension for “the clime in which the native was born, which is the fourth clime”.

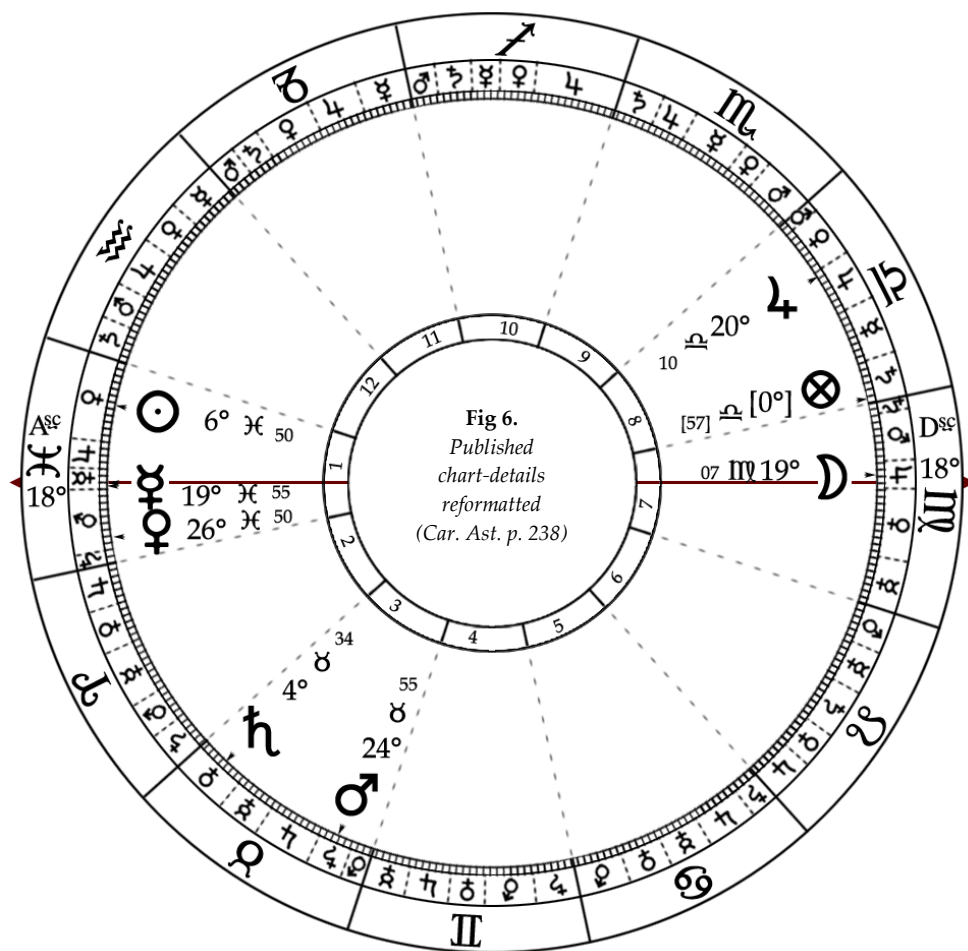
According to Al-Biruni, the fourth clime covers all regions between 33°37' and 38°54' N, a belt of latitude that includes Antioch, Cyprus, Rhodes, Sicily and the most southern parts of Spain, up to Merv, Khorasan, Balkh and Tabaristan in Persia.⁵⁴ Obviously, such tables lacked astronomical precision, but the astrologer informs us that from these he noted the rising time for the ascendant (18° Pisces: 352°30'), that of the degree of Mars (24°55' Taurus: 356°48'), and subtracted the former from the latter. There are 4°18' equatorial degrees remaining, and it is these that are given a symbolic conversion of 1° to a year, resulting in a very specific age of 4 years, 109½ days.⁵⁵

Although not part of the original text, this chart adds its own interesting details to our understanding of the use of planetary terms as time-periods in ancient astrology. My focus on it will sift out the remaining details of the calculations, to look more specifically at the identification of the hyleg and the judgement applied to the planetary contacts. For easy reference, figure 6 (p. 16), shows circular reformatting of the positions recorded in Pingree's square chart.

After giving details of the chart's time and date, the astrologer turns to the prorogative places:

I wanted to know the places of the *haylāj* among which he was born because they are five places, and none of the planets was in them except in the ascendent in which the Sun was; and it is the best of the places.

This is not an identification of the hyleg according to usual technique, just a cursory glance at which of the “five places” that allow recognition of the hyleg have a planet within them. The ascendant is said to be the only place to contain a planet – I have no idea why the Moon's placement in the 7th has been overlooked. (The Moon would make an obvious choice of hyleg for many authors, being powerfully placed in an angle in exact opposition to Mercury, its ruler by term, sign and exaltation).



The need for the hyleg to be in one of only five places is not apparent in the text of Dorotheus; nor required by authors such as Al-Qabīṣī, but it is recorded by Ptolemy, who for “a domination of such importance”⁵⁶ states that a prorogator must be placed in the ascendant, or above the earth in the 7th, 9th, 10th or 11th place. The unknown interpolator may have been influenced by this view, but was not a strict adherent of Ptolemy’s teachings, since these claim the midheaven to be the best of these five places (followed by the ascendant, then 11th, 7th, 9th), and only allow recognition of a prorogator that is above the earth in the ascending sign if it is within 5° of the horizon.⁵⁷ The reference here to the Sun (13° above the horizon) “in the ascendant”, appears to indicate disregard for that rule from an astrologer who uses whole sign houses, although we are also told by Dorotheus:

In a diurnal nativity, if the Sun is in the ascendant in the degrees above the earth and one of those [planets] which I mentioned aspects it, then it will have the power to be *haylājī*.⁵⁸

There is no indication that Dorotheus limited the relevant degrees above the horizon to 5° as Ptolemy and many later authors did; on the other hand, this comment appears to offer a unique exception that was granted only to the Sun. In any event, the identification of the hyleg is handled very curiously in this chart. Having mentioned that the Sun is in the best of the places, the astrologer declines to use the Sun or Moon as hyleg, makes no mention of the Lot of Fortune or the position of the preceding syzygy, or what planet might be acting as the *kadhkhudāh*, but focusses his judgement entirely on the direction of the ascendant.

The intention of the judgement is to demonstrate calculation of the ages when the degree of the ascendant makes directions to the two destructive planets, Saturn and Mars, and to show which of these brings death by failing to fall into the term of a benefic planet or receive a benefic planet's ray. After telling us that the ascendant, at 18° Pisces, has already passed beyond the sextile of Saturn (4°34' Taurus), our attention is drawn to the next significant contact: the ascendant's direction to 24°55' Pisces, where it meets the sextile of Mars at 24°55' Taurus. As previously discussed, this was calculated to occur in the fifth year of life. Of the reason this does not kill we are told:

Because Venus [is] in this term, it dissolves the fear and misery that Mars indicates and he will not die, but this misery will pass by him because whenever the rays of the benefics are found with the rays of the malefics, then the benefic dissolves whatever the malefic indicates; but if the malefic and its term cast rays without the benefics, then it will not be long before he dies.

The ascendant is directed to 24°55' Pisces. This falls in the term of Mars which begins at 19° Pisces and ends at 28° Pisces. Venus, at 26°50' Pisces, is present in the term so able to offer protection.

After this, the ascendant is directed through the degrees of Aries. It passes through the entire sign of Aries without meeting the conjunction or aspect or either malefic, so during this period of life there are no major indications of danger.

Then, when the degrees of the ascendent depart from Aries, they will descend to the [first] term of Taurus, which [is] the place in which Saturn is.

The astrologer gives detailed instruction on his calculation for the ascendant's direction to the conjunction of Saturn, which he computes to occur in the 29th year and 10th month:

Because the Sun cast its rays from sextile to the first term of Taurus where Saturn was staying, the heat of the Sun will drive away the maleficence of Saturn, and the harsh misery will pass him by, and he will not die.

Note that the text does not say that the Sun casts its ray from sextile to the degree of the directed ascendant, or to Saturn, but to "the first term of Taurus" in which these are placed. This term belongs to Venus and spans the first eight degrees of Taurus. The Sun is able to offer protection if its ray falls into any of these degrees, but if it falls outside the term, it is not. Happily it does, so the worst of the misery "will pass him by".

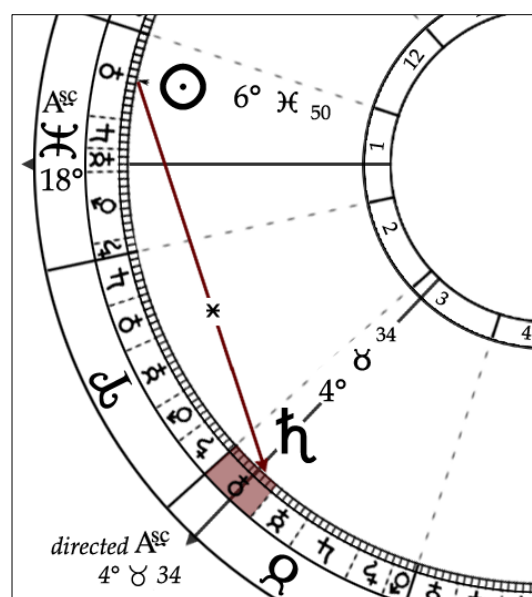


Fig 7: As the ascendant moves to 4° 34' ♉ it meets the body of Saturn; the Sun casts its ray into the term, so counters the maleficence.

The next relevant contact is the direction of the ascendant to the body of Mars, at 24°55' Taurus, computed to occur at the age of 45 years, 2½ months.

Because Venus also cast its rays on this place from sextile, it will dissolve the maleficence of Mars, and he will not die because of Venus' aspect, and whatever of [its] rays it cast to this place, by means of them this misery will pass [him] by.

Mars is in the term of Saturn which spans the five degrees between 22°-27° Taurus. Venus, at 26°50' Pisces, casts its ray into this term and so mitigates the danger.

Then the rays [of the malefics] will not reach it [the ascendant] until it comes to Cancer, so that the degrees of Taurus and Gemini pass it by because none of the malefics will aspect [it] till it reaches the degrees of Cancer.

Another period follows in which the directed ascendant passes through a whole sign without making contact with the conjunction or aspect of the two destructive planets. The next period of danger begins at the age of 78 years and 9 months, when the directed ascendant enters the first term of Cancer and moves towards the sextile of Saturn.

Because the Sun aspected from trine and cast [its] rays to this term in which are the rays of Saturn, it will dissolve the misfortune this time ...

The directed ascendant is now in the first term of Cancer, governed by Mars and spanning the first seven degrees of the sign. The Sun, at 6°50' Pisces, casts its trine into this term and so "will dissolve the misfortune". The judgement then ends abruptly with the comment:

... [but] he will die then when the rays of Mars reach it [the ascendant].

Following the direction of the ascendant to the sextile of Saturn, the next contact of concern is the direction of the ascendant to 24°55' Cancer, where it meets the dexter sextile of Mars. Previous directions of the ascendant to Mars, first to the sinister sextile and then the conjunction, were protected (respectively) by the presence of Venus in the term, and Venus casting its ray into the term by sextile. At 26°50' Pisces Venus now stands close to the trine of the directed ascendant at 24°55' Cancer; but even though the orb is close (within 3°) its protective influence falls outside the term. At 24°55' Cancer the directed ascendant is in the term of Jupiter (19°-26° Cancer), but Venus casts its ray to 26°50' Cancer, which falls into the first degree of the following term, governed by Saturn. With no protection from a benefic planet, at this time the native dies.

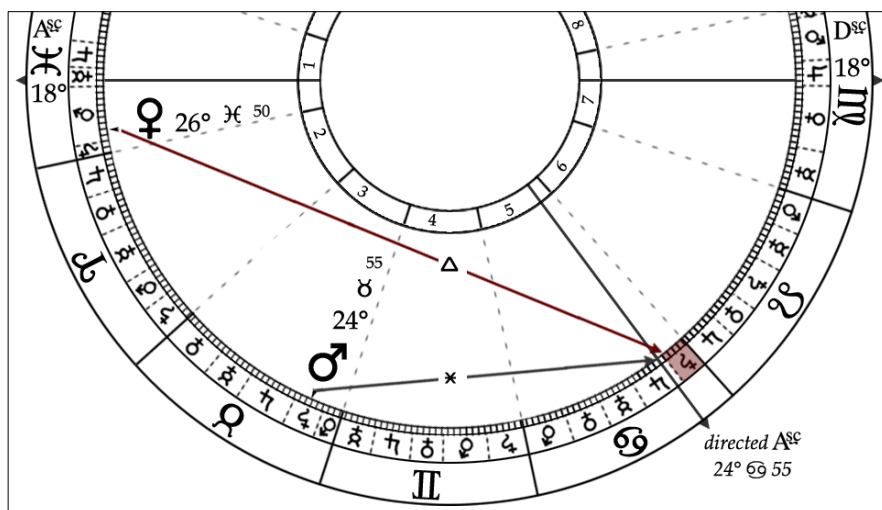


Fig 8: As the ascendant moves to 24° 55' ♋ and meets the ray of Mars, Venus casts its ray nearby but it misses the relevant term

This chart judgement is obviously a very simplified example which underlines methods of calculation and gives emphasis only to the most obvious points of consideration as they affect the ascendant. But it is another useful demonstration of how planetary terms were used to bracket the effect of a planetary aspect in a way that is quite distinct from our usual notion of planetary orbs.

It is my belief that the subsequent and concluding paragraph of chapter one cuts back into the original text of Dorotheus, which is blighted with problems from the start. For example, the comment “Also it is not useful to look at these degrees and their term, but” should surely read “Also it is not [only] useful to look at these degrees and their term, but” ... to also look at the Moon, and reinforcing factors such as transits or revolutions that bring an emphasis of theme.

Dorotheus tells us in this concluding paragraph, “I sought for this in a long period of years and I suffered every misery that I might write it down”. What we have received of his work has undergone many layers of repetition and translation, which has introduced corruptions and various knots that have yet to be untangled. In the end, it is good to remind ourselves that any inconvenience we experience mining out the details in his work, are probably as nothing compared to the historical efforts that have been made to preserve and transmit them.



My thanks are due to Benjamin Dykes for his helpful discussion on the term *jārbakhtār* and his translation of certain points in *The Book of Aristotle*. I am particularly indebted to Martin Gansten, for generously aiding me in various ways on several occasions and taking the trouble to critique my work prior to publication.

Additional notes and references:

All URLs checked October, 2014.

¹ B. N. Dykes, *Persian Nativities*, vol. I (Cazimi Press, 2009; hereafter 'Dykes'), p. xl.

² *Ptolemy Tetrabiblos*, (c. 150), tr. F.E. Robbins (Harvard Univ. Press, 1940; hereafter '*Tet.*'), III.10, p. 279, fn. 3 (offering Bouché-Leclercq's translation): "The prorogator once determined ... it is necessary to determine the sense in which it launches the life from its prorogative place".

³ *Tet.*, III.10: 'Of length of life', (pp. 273-279). The full text is reproduced on Bill Thayer's *LacusCurtius* website <http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Ptolemy/Tetrabiblos/3B*.html#10>.

Remarks relating to the prorogative places and the selection of the hyleg (referred to as the planet holding "Lordship of the Prorogation", or the one "to whom we must give first place") read:

In the first place we must consider those places prorogative in which by all means the planet must be that is to receive the lordship of the prorogation; namely, the twelfth part of the zodiac surrounding the horoscope, from 5° above the actual horizon up to the 25° that remains, which is rising in succession to the horizon; the part sextile dexter to these thirty degrees, called the House of the Good Daemon; the part in quartile, the mid-heaven; the part in trine, called the House of the God; and the part opposite, the Occident. Among these there are to be preferred, with reference to power of domination, first those which are in the mid-heaven, then those in the orient, then those in the sign succedent to the mid-heaven, then those in the occident, then those in the sign rising before mid-heaven; for the whole region below the earth must, as is reasonable, be disregarded when a domination of such importance is concerned, except only those parts which in the ascendant itself are coming into the light. Of the part above the earth it is not fitting to consider either the sign that is disjunct from the ascendant, nor that which rose before it, called the House of the Evil Daemon, because it injures the emanation from the stars in it to the earth and is also declining, and the thick, misty exhalation from the moisture of the earth creates such a turbidity and, as it were, obscurity, that the stars do not appear in either their true colours or magnitudes.

After this again we must take as prorogatives the four regions of greatest authority, sun, moon, horoscope, the Lot of Fortune, and the rulers of these regions.

Take as the Lot of Fortune always the amount of the number of degrees, both by night and by day, which is the distance from the sun to the moon, and which extends to an equal distance from the horoscope in the order of the following signs, in order that, whatever relation and aspect the sun bears to the horoscope, the moon also may bear to the Lot of Fortune, and that it may be as it were a lunar horoscope.

Of these, by day we must give first place to the sun, if it is in the prorogative places; if not, to the moon; and if the moon is not so placed, to the planet that has most relations of domination to the sun, to the preceding conjunction, and to the horoscope; that is, when, of the five methods of domination that exist, it has three to one, or even more; but if this cannot be, then finally we give preference to the horoscope. By night prefer the moon first, next the sun, next the planets having the greater number of relations of domination to the moon, to the preceding full moon, and to the Lot of Fortune; otherwise, finally, if the preceding syzygy was a new moon, the horoscope, but if it was a full moon the Lot of Fortune. But if both the luminaries or the ruler of the proper sect should be in the prorogative places, we must take the one of the luminaries that is in the place of greatest authority. And we should prefer the ruling planet to both of the luminaries only when it both occupies a position of greater authority and bears a relation of domination to both the sects.

⁴ See *Carmen Astrologicum*, tr. D. Pingree (Teubner, 1976; hereafter '*Carmen*'), I.26, p. 191, for calculation of the Lot of Fortune (for a diurnal chart: Asc + Moon – Sun; nocturnal: Asc + Sun – Moon).

Ptolemy insists the calculation should not be reversed at night (see endnote 1). Note his remark that this provides "as it were a lunar horoscope", and that according to his instruction the Lot of Fortune can only become the hyleg in nocturnal nativities.

⁵ That is, with all levels of dignity considered (rulership by sign, exaltation, triplicity, term and face); see concluding paragraph of endnote 1.

⁶ *Al-Qabīṣī (Alcabitius): The Introduction to Astrology*, tr. C. Burnett, K. Yamamoto and M. Yano (Warburg Institute, 2004; hereafter '*Al-Qabīṣī*'), ch. 4, pp. 111-117. *Al-Qabīṣī*'s instruction on identifying the hyleg follows his discussion of the preceding syzygy:

IV:4 (33-56); pp. 111-115.

The knowledge of this is that you look at the time of the birth. If it is by day, you begin with the Sun. If it (the Sun) is before the ascendant by five degrees or less, or if it is in the tenth on in the eleventh <place>, whether the sign is masculine of feminine, then it is suitable for the *haylāḡ*. If it (the Sun) is in the seventh, eighth or ninth <place> in a masculine sign, then it is also suitable for the *haylāḡ*. If it is in <one of> these three positions <i.e. VII, VIII, and IX> in a feminine sign, then it is not suitable for the *haylāḡ*. Then you look at the Moon. If (the Moon) is in the ascendant, second, third, seventh or eighth place, it is suitable for the *haylāḡ* whether the sign is masculine or feminine. If it is before the ascendant by five degrees or less or is in the tenth, eleventh, fourth or fifth <place> and the sign is feminine, then it is suitable for the *haylāḡ*. If (the Moon) is in one of these positions in a masculine sign, then it is not suitable for the *haylāḡ*.

If the birth is at night, we begin with the Moon. If (the Moon) is in one of the positions which we have mentioned before and in these conditions, then it is in the position suitable for the *haylāḡ*. If the Moon is not in <one of> these <positions>, we next look at the Sun. If <the Sun> is before the degree of the descendant by five degrees or less than that or if it is in the fourth or fifth <place>, then it is in the position suitable for the *haylāḡ* whether the sign is masculine of feminine. If it is in the ascendant or in the second <place> in a masculine sign, then it is in the position suitable for the *haylāḡ*. If it is in one of these two positions in a feminine sign, then it is not suitable for the *haylāḡ*.

When the two luminaries are not suitable for the *haylāḡ*, you look, after this, at whether the birth is conjunctional or oppositional. If the birth was conjunctional and the degree of the conjunction is in one of the cardines or succedents, then it is in the position suitable for the *haylāḡ*. If the degree is cadent from these eight positions, you look at the Lot of Fortune. If it is in one of the cardines or in <one of> the succedents, then it is in the position suitable for the *haylāḡ*. If this degree is cadent from them (the cardines), then it is not suitable for the *haylāḡ*. After this we look at the degree of the ascendant, and the *haylāḡ*ship belongs to it...

IV:4 (65-84); p. 115:

In addition, when the Moon is in these positions and under the rays, then it is not suitable for the *haylāḡ*. Concerning the *haylāḡ* you look in the cardines and succedents according to <the way that> the 12 places are equalized by the time degrees of ascension, <namely,> according to what is explained in the *Zīḡ*. When the places are equalized in this way, and each planet is before the degree of the place, which is derived by computation, by 5 equalized degrees and less, then its power is in the place which is after it. Each of the positions which we have explained is suitable for the *haylāḡ* when one of the rulers of the five shares aspects it. When one of the rulers of the five shares, i.e. the lord of the place, the lord of the exaltation, the lord of the term, the lord of the triplicity, or the lord of the decan, does not aspect it, it is not suitable for the *haylāḡ*.

Al-Qabīṣī then describes the procedure for identifying the *kadhkhudāh* (see endnote 9).

(The definition of the houses as masculine or feminine is according to the quarters of the chart: masculine houses are 4th, 5th, 6th, 10th, 11th, 12th; feminine houses are 1st, 2nd, 3rd, 7th, 8th, 9th).

⁷ See comments about the identification of the hyleg in the authentic chart example (p. 9) for why recognition of the preceding syzygy is attributed to Dorotheus. These options agree with the instruction in Masha'allah's *Book of Aristotle* (Dykes, p. 54), which is particularly dependent on Dorotheus in book III, chs. 1.5-10 (Dykes, pp. 53-71).

⁸ See for example Valens, *Anthology*, III.4 and IV.6 and Paulus Alexandrinus, *Introductory Matters*, 3; or for later reference, William Lilly's *Christian Astrology*, p.61. The greater, middle and lesser years are:

	☿	♈	♂	☼	♀	♊	♄
Greater	57	79	66	120	82	76	108
Middle	43½	45½	40½	69½	45	48	66½
Lesser	30	12	15	19	8	20	25

The number of the greater (or "final") years for each planet represents the total number of degrees that each planet rules by term throughout the zodiac, which either reflects or is the reason why the benefic planets have larger terms than the malefics.

⁹ Al-Qabīṣī, IV:5, (74-78), p. 115, describes the *kadhkhudāh* as "indicator of the length of life" and tells us:

... you look at the lord of the place of the *haylāḡ* or its exaltation or its term or its triplicity or its decan, and whichever of them has most leadership in the degree of the *haylāḡ* and is aspecting the *haylāḡ* is first <choice> for the *kadhkhudāh*ship. If it does not aspect the *haylāḡ*, it is one that is below it in leadership <and so on> until one looks at the one which is the least in leadership. If it does not aspect the *haylāḡ*, the *haylāḡ*ship is incomplete for that *haylāḡ* and you seek the *haylāḡ*ship from another.

Al-Qabīṣī explains that some astrologers teach the priority of "leadership" as: place (sign), then exaltation, term, triplicity, face; but acknowledges that "Dorotheus put the lord of the term before the lord of the place". Proximity of the aspect cast to the hyleg also appears to have been a qualifying factor, since Al-Qabīṣī details a method for distinguishing between multiple candidates that are "equal in leadership and nearness of aspect" (these consider conditions such as hayz and phase).

¹⁰ That is, each new planetary term (which spans several degrees), not each new degree of a term. Modern astrologers are accustomed to describing the collection of degrees that constitute a planetary term as being "the terms" of that planet, as if each degree constitutes one term: The first 6° of Aries, for example, are generally referred to as "the terms of Jupiter", but the text of Dorotheus expects the span of these degrees to be conceived as one of the twelve places (one area in each sign) where Jupiter gains this dignity.

¹¹ Here we probably glimpse the logic that generates the name of this dignity. The Greek *horion*, "boundary" translates into Latin as *terminus*, "limit", because the effect is not attributed throughout the sign but restricted to one distinct area (the terms are also referred to as "bounds" or "confines").

¹² *Carmen*, III.2, p. 242.

¹³ For derivation of *jārbakhtār* see Dykes, p. xli, and P. Kunitzsch, *Mittelalterliche astronomisch-astrologische Glossare mit arabischen Fachausdrücken* (München, 1977), p. 38 (I thank Martin Gansten for the latter reference and for clarifying that the term *jārbakhtār* relates to what is more generally referred to as "the divisor"; see for example William Lilly's *Christian Astrology*, p. 784).

¹⁴ Quoted in S. Sela, *Abraham Ibn Ezra on Nativities and Continuous Horoscopy* (Brill, 2013), 'The Five Places of Life—the Haylāj and the Kadhkhudāh'; pp. 450-457.

¹⁵ Published online by NCGR Türkiye <http://www.ncgr-turkey.com/on_matter_and_form.htm>.

¹⁶ Antonio de Montulmo, *On the Judgment of Nativities*, I, tr. R. Hand (Golden Hind Press, 1995), pp. 62-63.

¹⁷ D. M. Dunlop, 'A Note on Colcodea in Renderings from the Arabic', *Jewish Quarterly Review*, vol. 39.4 (Apr., 1949), pp. 403-406 (online: <www.jstor.org/stable/1453262>) and H. A. Wolfson, 'Colcodea', *Jewish Quarterly Review*, vol. 36.2 (Oct., 1945), pp. 179-182 (<www.jstor.org/stable/1452500>).

¹⁸ Quoted in D. N. Hasse and A. Bertolacci's *The Arabic, Hebrew and Latin Reception of Avicenna's Metaphysics*, (Walter De Gruyter, 2011), p. 228. The whole chapter explores Avicenna's "giver of forms" theory, and p. 229 includes comments about the connection between the Latin word *colcodea* and the astrological terms *al-kadhudah* and *alcocoden*. See also: H. A. Davidon, *Alfarabi, Avicenna, and Averroes, on Intellect: Their Cosmologies, Theories of the Active Intellect, and Theories of Human Intellect*, (Oxford Univ. Press, 1992), particularly the section "The Active Intellect as a Cause of Existence", p. 29 ff.

¹⁹ *Carmen*, III.1, p. 237.

²⁰ Al-Qabīṣī, IV:7, (95-99), p. 117.

²¹ *Carmen*, p. xv.

²² J. H. Holden, *A History of Horoscopic Astrology* (2nd ed., A.F.A., 2006), p. 35, fn. 83.

²³ It is difficult to recreate such ancient charts without knowledge of the tables and procedures used: details were "rounded up", reference tables might be faulty, and positions vary according to the ayanamsha. The Janus recreation is set for Alexandria with a Lahiri ayanamsha – random choices on my part, used merely to see what kind of positions modern software would be able to compute.

²⁴ Martin Gansten, *Primary Directions: Astrology's Old Master Technique*, (Wessex Astrologer, 2009; hereafter 'Gansten'), p. 11: "Although surviving paraphrases of the Hellenistic astrologer Balbillus (d. c. 79 CE) suggest the use of directions for longevity calculations even in the 1st century BCE, our earliest worked example of the technique comes from Dorotheus of Sidon (fl. c. 75 CE)..."

²⁵ *Tet.*, III.10, p. 283-285:

In the prorogation which follows the order of following signs, the places of the maleficent planets, Saturn and Mars, destroy, whether they are approaching bodily, or project their rays from any place whatever in quartile or in opposition, and sometimes too in sextile, upon the signs called "hearing" or "seeing" on grounds of equality of power; and the sign that is quartile to the prorogative sign in the order of following signs likewise destroys. And sometimes, also, among the signs that ascend slowly the sextile aspect destroys, when it is afflicted, and again among the signs that ascend rapidly the trine. When the moon is the prorogator, the place of the sun also destroys. For in a prorogation of this kind the approaches of planets avail both to destroy and to preserve, since these are in the direction of the prorogative place. However, it must not be thought that these places always inevitably destroy, but only when they are afflicted. For they are prevented both if they fall within the term of a beneficent planet and if one of the beneficent planets projects its ray from quartile, trine, or opposition either upon the destructive degree itself or upon the parts that follow it, in the case of Jupiter not more than 12°, and in that of Venus not over 8°; also if, when both the prorogator and the approaching planet are present bodily, the latitude of both is not the same. Thus when there are two or more on each side, assisting and, *vice versa*, destroying, we must consider which of them prevails, both by the number of those that co-operate and by power; by number when one group is perceptibly more numerous than the other, and with regard to power when some of the assisting or of the destroying planets are in their own proper places, and some are not, and particularly when some are rising and others setting. For in general we must not admit any planet, either to destroy or to aid, that is under the rays of the sun, except that when the moon is prorogator the place of the sun itself is destructive, when it is changed about by the presence of a maleficent planet and is not released by any of the beneficent ones.

²⁶ *Tet.*, III.10, p. 287.

²⁷ Gansten explains (pp. 13-14):

Noting the rising of zodiacal degrees over the eastern horizon or ascendant appears to have been the earliest form of the direction technique. The arcs of direction were easily, if not always very correctly, approximated using tables of the times required for each zodiacal sign to rise over the horizon in a given clime or zone of geographical latitude. Soon, however, astrologers began to direct points to significators other than the ascendant; and many – perhaps not more astronom-

ically astute than the average modern astrologer – happily continued to use zodiacal rising times to convert the distance between two points into time. The approximate number of degrees of the equator rising along with each sign was treated as a symbolic number of year associated with that sign, irrespective of whether or not it was actually rising in the chart under consideration. Because a zodiacal sign requires different amounts of time to rise, set, culminate, or cross some intermediate point, such a procedure no longer corresponded to astronomical reality.

²⁸ The text appears to use cardinal numbers, marking positions to the nearest whole degree.

²⁹ Ptolemy only allows the sextile to destroy if significators are “in the signs called hearing or seeing”; or “among the signs that ascend slowly” (☉ ☿ ☿ ☿ ☿ ☿ ☿) which applies here (see endnote 26).

³⁰ Dorotheus does not note the 15° but I assume this to be relevant, though possibly a different thing to where he tells us (III.1, p. 237): “But if together with this a benefic is in the ascendant within fifteen degrees, then mix this planet with the *haylā*”. My understanding is that because the Sun’s ray can contact the ascendant, it is able to offer solar protection against the damaging aspect from Mars (the ascendant does not suffer the weakening effect of being under the Sun’s beams, because it is not increased or decreased by synodic phase).

³¹ See Dykes, p. 69, where the translation of this point in the *Book of Aristotle* reads:

But since Venus equally holds onto a Martial bound, the admixture of the companionship of each encourages that a common judgement comes to be.

³² See for example, Valens, *Anthology* I, tr. R. Schmidt, (Golden Hind Press, 1997), p. 10 and p. 14.

³³ *Carmen*, I.14, p. 174 – for diurnal charts calculate the distance from Venus to the Moon (in this chart 308°), and subtract from the ascendant (absolute longitude of ascendant, 6° Scorpio, is 216° or 576°; 576°-308° = 268°: absolute longitude = 28° Sagittarius).

³⁴ Dykes, p. 70.

³⁵ *Carmen*, II.18, p. 221.

³⁶ Al-Qabīṣī (III:30, p. 105) and all authors who report the scheme of planetary friends and enemies, consistently claim Saturn has Mars and Venus for enemies, and Venus has only Saturn as an enemy.

³⁷ *Carmen*, II.1, p. 197:

This is the second book of Dorotheus which he wrote on marriage and children and the judgments of the planets. The beginning of its beginning is from marriage. He said:

Look at Venus where it is and which are the first, second, and third lords of its triplicity as, if they are with Venus or in a cardine or in trine to it [Venus], then this is a good indication because Venus is full for the matter of marriage.

The lot of marriage is also a key factor to consider, but since the *Carmen Astrologicum* gives conflicting accounts of how to calculate it (II.2, p. 199 and II.6, p. 205) I have not speculated on any reasoning that might have been attached to that.

³⁸ *Ibid*, II.3, p. 199:

Always if you find Venus in nativities of men or of women in a bad place, then it indicates a disgraceful marriage. If Jupiter aspects Venus from wherever it aspects, it indicates benefit ...

³⁹ The wording is ambiguous, and could mean that a child is born which dies in the third year of its life. Martin Gansten favours this view and considers the aspect of Venus falling (less than) three degrees prior to the end of the term is the key, giving a lease of (less than) three years.

⁴⁰ *Ibid*, II.8-9, pp. 207-8.

⁴¹ *Ibid*, I.1, p. 162.

⁴² *Ibid*, II.9, p. 208.

⁴³ *Ibid*, II.10, p. 209 (as a formula this is: Asc + Saturn – Jupiter. For nocturnal charts the degrees are subtracted rather than added to the ascendant).

⁴⁴ *Ibid*, II.12, p. 211.

⁴⁵ *Ibid*, II.10, p. 209.

⁴⁶ C. Burnett and A. al-Hamdi, *Zadanfarrukh al-Andarzaghar on Anniversary Horoscopes* (Zeitschrift für Geschichte der arabisch-islamischen Wissenschaften 7, 1991), pp. 321-2.

⁴⁷ Dykes, pp. xiv-xv.

⁴⁸ Dykes, p. 199. This closely parallels the wording used in the *Book of Aristotle's* replication of Dorotheus' chart judgement, which reads for this point (p. 70-71):

Moreover, because [the *taysir* (directed ascendant)] is staying under the aspect of Venus, he celebrates nuptials, triumphs in the affection of offspring, and rejoices in the delights of women. But the effectiveness of the Saturnian distribution, envying the affection, kills the offspring, induces beating [of the breast] and tears.

⁴⁹ A more practical approximation of one minute to 6 days would make an easy calculation of 48.

⁵⁰ For example, the one degree that remains of the term of Mars in the ascendant's natal position is said to constitute "1 year, 2 months and 12 days according to the arisings" (Dykes, p. 69).

⁵¹ *Carmen*, p. xiii:

It is evident then that 'Umar rendered a Pahlavi translation into Arabic. However, the Persians, who reshaped the text, seem to have added nativities to its third book.

⁵² Pingree's modern equivalent of the date is 26 February 381 (*Carmen*, p. xv).

⁵³ O. Neugebauer and H. B. Van Hoesen, *Greek Horoscopes*, (American Philosophical Society, 1959), p. 165, and p. 131 for Hephaistio's judgement of L380. Pingree estimated that Hephaistio published his *Apotelesmatika* in 415 CE, and speculated that the L380 chart was Hephaistio's nativity, although Hephaistio nowhere claims it as his own (D. Pingree, *The Yavanajātaka of Sphujidhvaja* (Harvard University Press, 1978), vol. II, p. 429).

⁵⁴ Al Biruni, *The Book of Instruction in the Elements of the Art of Astrology*, tr. R. Ramsay Wright (Luzac & Co, 1934), 236-238, pp. 138-144. Al-Biruni describes older works as very variable in what they attribute to each clime, stating that he made his own accurate calculations, because

...the books contain contradictory statements as to the latitudes of the climates, dependent on differences of opinion as to the obliquity of the ecliptic, different methods of subdivision determining sines, and the ability of the calculators to distinguish between truth and falsehood.

⁵⁵ 4°: 4yrs + 18' (18 x 6.08 days): 109.44 days. The text says "four years and a fifth and a tenth of the year". A fifth of the year is 73 days (365/5), a tenth is 36.5 days (365/10), totalling 109.5 days.

⁵⁶ *Tet.*, III.10, p. 273.

⁵⁷ *Ibid.*, "from 5° above the actual horizon, up to the 25° that remain".

⁵⁸ *Carmen*, III.2, p.242; (c.f., I.7, p. 165, and I.26, p. 190).