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INTRODUCTION

I am happy to present *Astrology of the World Volume II: Revolutions & History* (hereafter, *AW2*). This is the second volume of my medieval mundane series, to be followed in 2015 by a translation of Abū Ma'shar's *Book of Religions and Dynasties (BRD)*, often known by its Latin name, *On the Great Conjunctions*. This book contains numerous works essential for medieval mundane astrology, with some major portions translated from Arabic instead of the Latin sources which have comprised most of my translations since 2007. While *BRD* is in preparation, I will proceed with an Arabic series, a Renaissance/Early Modern Latin series, and continue to manage a Hellenistic Greek series.

I had originally planned to release this book earlier, but several things inevitably delayed it. One important issue was the fact that I had to learn essential concepts in conjunctive theory and geocentric astronomy, which are barely known even by most scholars today. Unfortunately, the learned treatises by people like Pingree, Kennedy, and others, are very difficult for the beginner. I was helped immeasurably by Evans's *History and Practice of Ancient Astronomy* (1998). But even then, my research required working through unfamiliar equations, scholarly disputes, and creating extensive Excel spreadsheets I never imagined I would need.

In order to make this material accessible for the beginner, I have included numerous explanations, diagrams (lacking in most scholarly articles), and tables. I beg the reader's patience in working through these, as the information in this Introduction in particular will be invaluable for understanding what follows. Modern astrology programs base their calculations on accurate, contemporary values for things like the length of the year, but this data was not available to medievals, who often borrowed and adapted data from numerous authors and civilizations. For example, the sidereal year is currently calculated as 365.256363 days, but most Arabic-speaking astrologers employing a sidereal zodiac used a year of 365.259 or 365.2590278 days: this might not make a difference from one year to the next, but because mundane astrologers calculated charts for thousands of years in the past, these small differences can add up—not to mention the differences in their planetary parameters. So in many cases I have provided a contemporary sidereal or tropical chart, with explanations in my *Comments* or footnotes to make it clear how the modern chart diverges from the values in the manuscripts.

§1: Structure of the book & suggested reading

Most readers nowadays will be interested in mundane ingresses and Saturn-Jupiter conjunctions (and especially, in the tropical zodiac). But many authors in this book also discuss mundane time lord techniques, such as mundane profections, something called a Turn, and other things. Most also introduced or accepted a Flood date into their chronologies. Without going into the details here, I want to make a summary statement about two streams of thought in these texts, which can be conflated if one does not pay attention:

Stream 1: Māshā'allāh. Māshā'allāh's historical astrology has Saturn-Jupiter conjunctions embedded within a Zoroastrian theory of "Thousands," whereby each planet in turn acts as a time lord for the whole world, for 1,000 sidereal years. Although Māshā'allāh uses transits and mundane profections, he is not really interested in any other time-lord system (and barely even discusses the Thousands). His Flood is dated to 3361 BC.

Stream 2: Abū Ma'shar. Abū Ma'shar, perhaps drawing on 'Umar al-Tabarī and Kankah, embeds his conjunctions in numerous other time-lord systems, particularly the Turn and mundane directions. The texts in this book provide key dates for the transition from one time lord to the next, but apart from that they are hardly used in any interpretive context. (BRD has much more on these.) His Flood is dated to 3102 BC.

This book is divided into four Parts, each with Sections, and the pieces in each Section have numbered sentences in boldface. The Parts are as follows:

Part I: Short Summaries & Principles. These works provide overviews of basic concepts, a few mundane Lots, types of conjunctions to observe, and include some of the key time-lord dates I just mentioned. Al-Kindī (Section I.3) has some brief instructions of his own on how to interpret an ingress chart.

Part II: Māshā'allāh & his Derivatives. This Part contains a lengthy analysis of Māshā'allāh's historical astrology, followed by a well-known work

on interpreting ingresses, types of conjunctions and brief notes on eclipses, and a detailed analysis of numerous mundane charts which I have newly translated from Arabic. (It had already been translated in a rather confusing edition by Pingree and Kennedy in 1971.) Following these are a work attributed to Abū Ma'shar but highly dependent on Māshā'allāh, with traces of Sahl and others in it, and finally a brief *pastiche* comprised entirely of excerpts from Māshā'allāh and some of Abū Ma'shar's *Flowers*.

Part III: Abū Ma'shar's Flowers. Here I have newly retranslated the *Flowers of Abū Ma'shar*, a medieval Latin translation of an Arabic work by Abū Ma'shar. In this I was helped by an Arabic manuscript of the original text, but I limited my corrections of the Latin so as to save my own Arabic translation for a future time. *Flowers* is a brisk and pretty complete guide to ingresses, with valuable sections on fixed stars and other things.

Part IV: The Book of the Skilled, Book VIII. Finally, I provide the first modern translation of the whole of Book VIII of al-Rijāl's (Haly Abenragel's) *The Book of the Skilled in the Judgments of the Stars*, which covers all areas of mundane astrology (but focusing on ingresses). Al-Rijāl is valuable for providing the views of numerous authors (not always explicitly named), and especially includes sections which are either taken from *BRD* or (since their vocabulary and wording often differs) from their common source.

Finally, let me provide a suggested course of reading for those who are new to—or even somewhat experienced in—this area of astrology. The list of texts is roughly in their order of complexity:

Conjunctive Theory & Time Lords	Ingresses
<ul style="list-style-type: none"> • This Introduction • Al-Qabīsī, Section I.1 • Appendices A-B • ‘Umar-Kankah, Section I.5 • Section II.3, Māshā’allāh’s <i>Letter</i> • Section II.1, <i>Comment on Māshā’allāh</i> • Section II.4, Māshā’allāh’s <i>Conjunctions</i> • Part IV.2, al-Rijāl’s <i>Skilled</i> VIII.39-40 	<ul style="list-style-type: none"> • This Introduction • Section I.3, al-Kindī • Section II.2, Māshā’allāh’s <i>RYW</i> • Part III, <i>Flowers</i> • Section II.5, <i>Scito</i> • Part IV.2, al-Rijāl <i>Skilled</i> • Appendix C • Section II.1, <i>Comment on Māshā’allāh</i> • Section II.4, Māshā’allāh’s <i>Conjunctions</i> • Lots: Section I.2 (al-Qabīsī) • and <i>Skilled</i> VIII.38

§2: Historical vs. episodic mundane astrology

In *Astrology of the World Volume I: The Ptolemaic Inheritance* (or *AW1*) we looked at the side of mundane astrology I am now calling “episodic,” which was largely based on Ptolemy: predicting weather, prices, and other things based on seasonal and monthly ingress charts, the charts of New and Full Moons, and eclipses (and sometimes, comets). It also included chorography, the assigning of regions of the earth to the planets and signs. I call this family of techniques “episodic,” because to a great extent there is nothing intrinsic that connects one event to another. For example, given some particular eclipse, Ptolemy teaches how to interpret it and determine how long its effects will last. But the eclipse, its events and period, form an isolated episode rather than being part of a larger story.¹ The same is relatively true of New and Full Moons: Ptolemy said to examine the lunation that most immediately preceded every seasonal ingress, and to continue using that kind of lunation until the next season arrived. For example, if the lunation prior to the Aries ingress was a Full Moon, then we should use the Full Moon charts through-

¹ It is true that solar eclipses fall into groups, such that the paths of eclipses in certain Saros series will reappear in roughly the same places of the earth after a certain time; but this was not how Ptolemy thought about eclipses, and traditionally they do not form part of a larger historical structure.

out the spring; when the Cancer ingress arrives, see what kind of lunation immediately precedes *it*, and so on. But each season, and in a sense each lunation, could be seen as an episode not particularly related to others. Finally, annual ingresses themselves are somewhat episodic, since traditionally there are few conceptual links between one and another. But as we will see in this volume, the Persian astrologers above all embedded ingresses into a larger framework of “historical” astrology. The use of ingresses here is largely political and social, as opposed to concerns about weather and prices often found in episodic approaches.

Traditional Mundane Astrology

Episodic

- Ingresses
- Lunations
- Eclipses

Historical

- Conjunctions
- Time lords
- Ingresses (political)

Historical astrology (a term coined by scholars such as Pingree and Kennedy) aims to make broader periods of history intelligible, and focuses on astrological indications for all areas of politics and culture. Unlike episodic mundane astrology, time periods retain a certain character even when apparently nothing astrological is happening—this is also characteristic of natal methods that divide life up into periods ruled by time lords, not to mention normal historical ways of dividing history up into “centuries,” “decades,” or “ages.” An important difference between academic history and historical astrology is that the latter uses periods actually grounded in nature, namely the motions of the planets.

This branch can be traced to post-Hellenistic Persian and Indian ideas, and I describe it here as a tiered approach with two levels:

- At the broadest level, it applies time-lord systems to bracket periods of history, particularly using mundane directions or distributions through the bounds, mundane *fardārs*, and mundane profections. Some of these methods cover spans of hundreds of years. It is the least developed approach in the literature, and in some senses it is the least practical. We will deal with it in a more theoretical way.

- Within this framework (and sometimes apparently separate from it) is the use of regular planetary conjunctions as structuring devices for smaller periods of history. The most important type is the “mean” conjunction of Saturn and Jupiter every 20 years or so, but al-Kindī and Abū Ma’shar also mention the conjunction of Saturn and Mars in Cancer (every 30 years), and Māshā’allāh mentions others.² (And some astrologers rejected the mean conjunction in favor of true conjunctions: see below.)³ The Saturn-Jupiter conjunctions have a two-fold structure. On the one hand, their conjunctions happen every 20 years, in the same triplicity (such as the watery signs). But after about 12 of such conjunctions over about 240 years, they shift into the next triplicity and signal broad changes in culture and politics.

When using mean conjunctions, astrologers analyzed them using Aries ingresses⁴ (and occasionally the other movable signs), so there is much lore about interpreting ingresses. For example, it might be of interest that the Ascendant of some ingress is also the sign of the most recent Saturn-Jupiter conjunction.

Mundane astrology requires the knowledge of both historical details and numerous mundane techniques. In what follows, I will first give a short, thumbnail sketch of the basics. Then I will go into much greater detail concerning all of these topics, dealing especially with Abū Ma’shar and Māshā’allāh, probably the two most important figures in this field. In addition, we will have to cover some points of traditional astronomy.

§3: *Thumbnail sketch of world-years, the Flood, & mean conjunctions*

Here I provide a brief overview of the central ideas in conjunctive astrology, with reference to time-lord systems that will be addressed in further detail below. I defer any citations until later.

Ancient philosophers and astrologers posited that the world undergoes certain cycles or “world-years,” which coincide with certain planetary align-

² See his *Letter* (in Section II.3 of this book).

³ These include al-Battani, ibn Ezra (Sela, p. 53), and ibn Labbān (II.11, 3).

⁴ Theophilus (quoted in Pingree 2001, p. 16) says that the Persians use the Aries ingress as the beginning of their year, as do Critodemus, Valens, Dorotheus, Timocharis, “and their associates.”

ments; sometimes these cycles and events refer to the creation and destruction of the world, sometimes to other events such as the great Flood. World-years can stretch from thousands to millions of years. In the medieval period, the Flood itself was assigned two dates, based on different astronomical systems: February 18, 3102 BC (Abū Ma'shar's "Persian" system) or July 30, 3361 BC (Māshā'allāh). Abū Ma'shar's Flood date was supposed to coincide with certain rare planetary conjunctions, while Māshā'allāh's had another rationale.

Against this general background of world-years, astrologers divided history into smaller but still lengthy periods ruled by time lords, such as Māshā'allāh's "Thousands" (periods of 1,000 years, each ruled by a single planet), various kinds of *fardārs*, profections, and so on. These periods are more symbolic and tend not to coincide with particular configurations of planets.

At the next level down, astrologers used certain patterns found within the conjunctions of the traditional outer planets (Saturn, Jupiter, and Mars). The Saturn-Jupiter conjunctions are the most important, and occur every 19.8 years (rounded up to 20 years).⁵ They have a peculiar characteristic, because of the motions of these planets: once a conjunction happens at the beginning of the sign of some triplicity, successive conjunctions take place within that same triplicity. But the degree of the conjunction in each sign slowly creeps forward, so that after an idealized 12 conjunctions, they shift into the following triplicity (fire, then earth, air, water, then back to fire). These changes are called "triplicity shifts."⁶

The entire 240-year period of a particular triplicity (12 x 20 years) is meant to describe changes in world power and politics, while individual conjunctions every 20 years show lesser changes within the general theme. There are various rules to tell when events predicted by the conjunctions will take place. The following diagram shows the basic structure of these shifts, taking the fiery triplicity as an example:

⁵ The Saturn-Mars conjunctions in Cancer (approximately every 30 years) were considered important by al-Kindī (although he probably did not invent them): they are then used or described by Abū Ma'shar and ibn Hibintā, among others.

⁶ Actually, in Arabic they are called by other names, such as the "shift of the transit." But "shift" is the most important term.

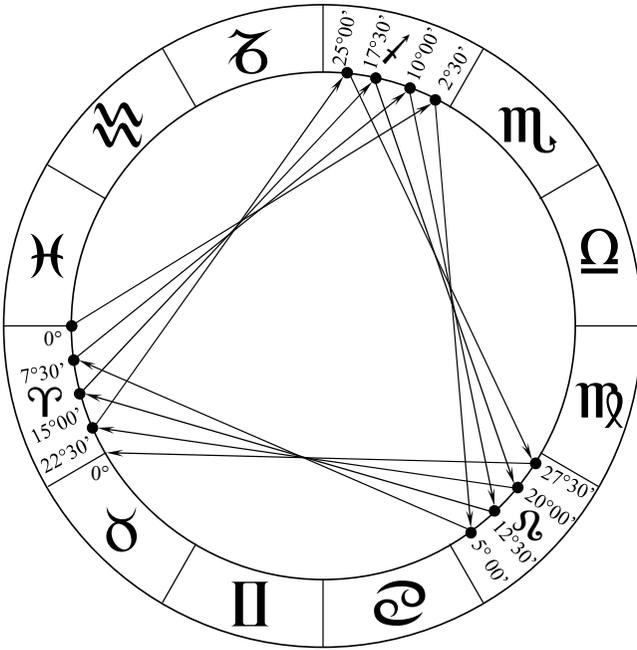


Figure 1: Idealized triplicity shifts

These conjunctions are “mean” conjunctions (described below), not “true” conjunctions as we find them in the ephemeris.

Finally, when casting a mundane chart, most astrologers did not cast the chart for the mean conjunction, but for the Aries ingress for the seasonal year *in which* a mean conjunction took place—from March to March. So for example, if a mean conjunction occurred in October, they would cast the ingress chart for the previous March; likewise, for a conjunction in February 2014, they would still cast the previous year’s Aries ingress (2013), because the 2014 ingress had not happened yet. For their interpretations of these charts, they especially relied on one or two important planets, which can be called “victors”:⁷ the lord of the year (which summarized the theme of the year), and often the “significator” or “indicator” of the king (describing the affairs of the political authority).

The chart below illustrates the mean and true Saturn-Jupiter conjunctions in 2000 AD, at the mean triplicity shift into air. The chart is cast for the Aries

⁷ See the Glossary.

and 20³⁶⁷ minutes from the beginning of the night of the Sabbath, which began to shine³⁶⁸ on the 18th³⁶⁹ day of the aforesaid month of Ramadan, in the 35th year of the Arabs. **5** And the Ascendant by the ascensions of Toledo was 15° Libra, and the planets according to what I will describe to you. **6** For Saturn was in Virgo, 27° 39',³⁷⁰ and Jupiter in Capricorn, 8° 16', and Mars in Leo, and Venus in Aries, 27° 58',³⁷¹ and Mercury in Aries, 6° 35',³⁷² and the Moon in Scorpio, and the Sun in Aries, and the Head in Libra, 15° 30'.³⁷³

[*Sahl's Arabic*]³⁷⁴

A6 And the year had reached Scorpio,³⁷⁵ and it was the 35th year of the Hijrah, toward the twelfth night remaining of the month of Ramadan.

A7 I looked in the revolution of this year at the Ascendant, and at the stakes, and the positions of the stars in their transit, and the pushing of their management, and the projection of their rays.

A8 And the stakes are upright.³⁷⁶

A9 And the Sun is in the opposition of the Ascendant, withdrawing.

A10 And the revolution is at night, and the Moon is in her fall, absent from the fortunes,³⁷⁷ connected to the infortunes, and she is the lord of the stake of heaven.

³⁶⁶ *Super*, reading this as a translation of the Arabia *'alā*.

³⁶⁷ Reading arbitrarily with Paris. Erfurt: "12," London "11."

³⁶⁸ *Lucescet*; meaning uncertain here.

³⁶⁹ Reading with Paris and London, for Erfurt's "8." Since there were 12 days left in Ramadan, it must have happened on the 18th day.

³⁷⁰ Reading with Paris. Erfurt has 28° 39', London 27° 59'.

³⁷¹ Reading with Paris. Erfurt and London have 59'.

³⁷² Reading with Paris (and London). Erfurt has 17° 37'.

³⁷³ Reading with Paris. Erfurt and London have 15° 33'.

³⁷⁴ The circular chart I have created below is based on the square chart in Beatty. Vatican's numbers were sometimes unreadable and diverged more from the modern tropical versions than Beatty did. Also, Vatican includes intermediate cusp values and an MC (19° 49' Cancer), which are close to a Baghdad location and something like Porphyry cusps. I believe this is due to a later recalculation, and that the original chart was cast for Basra (the location of the battle). Baghdad was not the capital of the Caliphate until 'Abbasid times (founded in 762 AD), and as I point out in Appendix C, casting the charts for the locations of the events solves some problems in the chart images in Sahl's other examples.

³⁷⁵ From the alleged Libra Ascendant of the Aries ingress of 571, the annual profecion of it would have reached Scorpio in 656.

³⁷⁶ That is, the axis of the Midheaven is in the appropriate whole signs, the tenth and fourth.

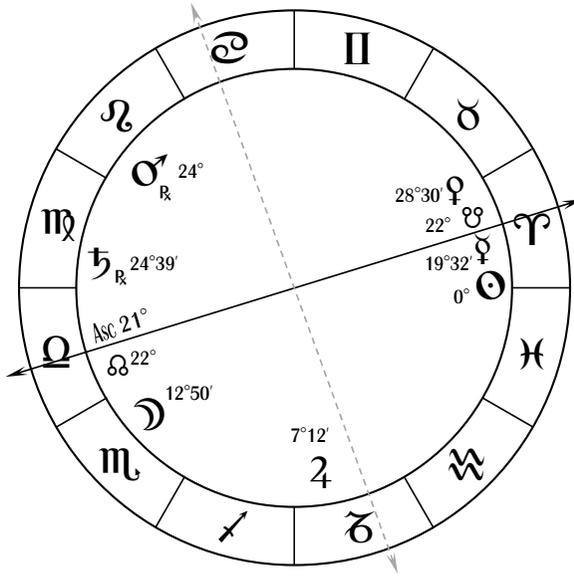


Figure 63: Version (from MS) of Sahl's Example #1, 656 AD

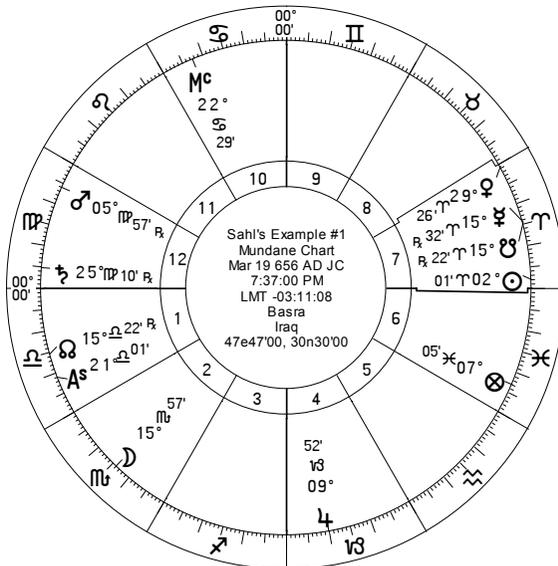


Figure 64: Sahl's Example #1, 656 AD (modern tropical)

³⁷⁷ She is not actually in aversion from both infortunates, but she is in aversion from the nocturnal fortune, Venus.

A11 And Venus and Mercury are in Aries, in the opposition of the Ascendant.

A12 And Mars (their lord, looking at the Ascendant) is in the house of the Sun, in the eleventh,³⁷⁸ not received because Jupiter is cutting off the light of the Sun from him.

A13 And Saturn is declining³⁷⁹ in Virgo, in the twelfth, not received.

A14 And Jupiter is in the fourth, in his fall.

A15 And Venus was the indicator of the citizens, because she is greater in testimony and she was in a stake, in the contrary of her own house, coming from easternness, reaching her westernness, not received.³⁸⁰

A16 And the indicator of the king is the Moon, because the revolution is at night, and she is the lord of the stake of heaven. **A17** And she is connecting with Saturn, and he is falling away from Mars, and [Mars] is retrograde in the eleventh. **A18** What I described of her position and condition signifies that the king of this clime was killed by his citizens, because Mars signifies his killing: for he is the lord of the house of the luminaries and the lord of the house of the lord of the Ascendant. **A19** And because of the declining of the Moon from the stake, it signifies that this is without a [violent] contention,³⁸¹ and the king will³⁸² struggle with the citizens.

A20 And because of the position of Venus in the contrary of her own house, it signifies that after this the citizens will fall into civil unrest and disorder, and [there will be] fighting and contention in the kingdom.

A21 Because of the place of the Moon from Saturn, and for that reason the light of Saturn's sextile, that was in the first quarter [of the year].

A22 And because of the place of the Sun (who is the lord of the eleventh) in the square of Jupiter, it indicates that he who accedes [to the throne] after him intends the good, and the citizens will thrive in his time.³⁸³

³⁷⁸ According to Sahl's incorrect tables, Mars is in Leo.

³⁷⁹ Or, "falling" (ساقط). In this case, he is both in a declining or cadent sign (the twelfth sign, Virgo) as well as "falling away from" or in aversion to, the rising sign itself.

³⁸⁰ By "not received," Sahl seems to mean that she and her lord (Mars) cannot complete an exact aspect because she is separating from him. Here at least, Sahl seems to have a strict view of classical reception.

³⁸¹ The Arabic root of this word has to do specifically with trying to take something away from someone. Etymologically then, it suggests that the king had not done anything wrong or tried to take something away from them.

³⁸² The Latin adds "not," which makes more sense.

³⁸³ This refers to 'Alī, who indeed was considered a righteous man, but his reign was tumultuous because of the opposition from powerful 'Umayyads.

Here begins the treatise of Abū Ma'shar,
on the Flowers of Astrology:

[BOOK I: THE LORD OF THE YEAR]

[Chapter I.1: Introduction]

1 Abū Ma'shar said: It is good for you first to know the lord of the year. **2** And the knowledge of this matter is known at the hour of the Sun's entrance into the first minute of the sign of Aries. **3** And so, know the Ascendant at this same hour, as exactly as you can. **4** Verify the cusps of the twelve houses of heaven, because error falls in this if it is neglected.

5 And when you have done this, look at the lord of the Ascendant, along with the rest of the planets, [to see] which one then has more strength from the testimony of an angle of the circle.³ **6** And [look at] whatever planet you found in the ascending, tenth, seventh, or fourth angle; afterwards, the eleventh, the ninth, [and] lastly the fifth. **7** And you should not prefer the Midheaven to the Ascendant, nor the fifth house to the ninth, but let it come to be according to the aforesaid account.

8 And if you found a planet in the Ascendant, you should not look for another (of those planets which were in the other places). **9** Likewise, if there were not a planet in the Ascendant, and there was one in the Midheaven, you would not look at the rest of the places of the planets. **10** Likewise if there were not a planet in the Midheaven, but [there was one] in the seventh, you would not look at the rest of the places. **11** Likewise if [there were] not one in the seventh, but [there was one] in the fourth, you would not care about the other places of the planets.

12 And the one which you found in these places will be the manager of the year if it had some dignity (namely either a house, or exaltation, triplicity, bound, or face).⁴ **13** If however there were a planet in the Ascendant which had no dignity in it, and there was a planet in the Midheaven having a bound and face, since it doubled the dignity it is the one which is sought, and you would not seek another. **14** And if after these⁵ there were a planet in the sev-

³ This seems to mean simply that it is *in* an angle.

⁴ This seems to mean, having a dignity *in the Ascendant*.

⁵ That is, if there were nothing in the Ascendant or Midheaven which fit the criteria.

enth, to which is joined⁶ a house, exaltation, bound, triplicity, or face, it is the one sought.

[Chapter I.2: Saturn as the lord of the year]

1 And so, Saturn being found to be the lord of the year, if he were in Aries or its triplicity, [the effect] will appear in the cities which the sign will be in charge of (of those which are in the division of the east), from the wealthy, the powerful, and those ruling, who do things through subtle skills and beautiful arrangements, and the display of amazing⁷ things; and [there will be] prophetic signs without any haste, but rather with silence and a beautiful appearance in them. 2 Which if Saturn was of a good condition in [his] place, it will signify the things I have said: namely patience, sweetness, and inquiry into the matters of the whole of the common people and the rustics, and their obedience toward the king, with their humbleness toward him; and the extending of his voice (namely, his rule), and his loftiness. 3 And if he was of a bad condition, it signifies the death of the wealthy, and envy and hatred of them;⁸ accusations and lack of concern, with the rustics' hatred toward them.

[Chapter I.3: If Jupiter looks at Saturn]

1 And if Jupiter were with him [by conjunction], their work in this which I have said will be with silence and religion and a show of faith, with justice and the observing of their instructions.⁹ 2 If however Jupiter looked at him from esteem,¹⁰ donations and services¹¹ will come upon the wealthy who are staying in the regions which are in the division of Aries or its triplicity, from those wealthy people who are in the division of the region of that sign in

⁶ That is, it is in or has these dignities where it is—but perhaps in the Ascendant?

⁷ Paris 16208 reads, “changeable” (*mutabilium*).

⁸ This might also be translated as “their envy and hatred,” i.e., wealthy people’s *own* envy and hatred. But based on the following clause I think it refers to envy and hatred of others toward them.

⁹ *Praeceptorum*. That is to say, they behave as they should. Nevertheless, the phrase about silence does not make sense to me. The Arabic reads, “And if Jupiter looked at Saturn from an assembly, it indicates (of the situations of Saturn) justice and fairness and religions, and the manifestation of the king and the laws.”

¹⁰ That is, from a good aspect (a sextile or trine).

¹¹ *Servitia*. “Service” was the medieval term for the feudal obligations a vassal had toward his lord. So the author means that tribute, obligations, and service will be offered up by representatives of one region toward another.

which Jupiter was; and every good thing in which they rejoice, will assist them from those same directions. **3** But if the aspect of Jupiter to Saturn were from the opposition, instead of donations and services there will be fear and contention from those cities of the region which are in the division of Saturn, towards the wealthy of those cities which are in the division of Jupiter; or contrariwise, towards those wealthy people who are in the division of Saturn, seeking war with them and their surrender; and this will be according to the amount¹² of the degrees of aspect which there are between Saturn and Jupiter, up to the hour in which the war and contrariety would be.¹³ **4** And if the aspect of Saturn to Jupiter were from a square aspect, instead of wars there will be disagreement in matters between those who are in the districts of Saturn and Jupiter.

[Chapter I.4: If Mars looks at Saturn]

1 If, however, it were Mars instead of Jupiter, join to him the condition which I laid out for you concerning the condition of Saturn, with haste in the deeds of the wealthy who are in these regions, with a multitude of quickness and consideration, and a scarcity of piety, compassion, and lightness. **2** Which if his aspect were from a trine or sextile aspect, donations and services, joy, and happiness, will come upon the wealthy who are in the division of the sign of Aries and its triplicity, from the wealthy who are from the division of the sign in which Mars is. **3** Likewise, there will be good in all of their rustics, and their cities, and there will be sustenance¹⁴ for them from those cities which are in the division of the sign in which Mars is, and things will be conveyed from¹⁵ those cities, of the nature of things that are proper to those cities. **4** And I have already disclosed this to you in the greater book which I published on the natures of the climes and cities,¹⁶ and what things are applied to them in terms of estates and the natures of their cities. **5** Which if Mars looked at Saturn from the opposition, instead of donations and services there will be evil (such as quarrels and enmities and contrarieties) between the wealthy of the regions of the sign in which Mars is, [and those of the

¹² This is from an Arabic phrase which can also simply mean “in accordance with.”

¹³ This suggests a symbolic timing system based on the number of degrees from exactitude.

¹⁴ Or, “support” (*sustentatio*).

¹⁵ Probably for reasons of commerce.

¹⁶ For more on chorography, see *AW1*.

APPENDIX A: TABLES OF MEAN CONJUNCTIONS

In this Appendix I provide accurate tables for both tropical and sidereal (Fagan-Bradley) mean conjunctions of Saturn and Jupiter. The conjunctions start in 185 BC, with the tropical shift to the watery triplicity. The numbers assigned to the conjunctions, and their Julian and Gregorian dates, are the same in both tables. But the positions of the conjunctions, and which ones count as triplicity shifts in their respective zodiacs, differ accordingly. Note that the position of the conjunctions coincide almost exactly at the triplicity shift to earth in 213 AD.

Table of Tropical Mean Conjunctions

This table was generated by using the following “epoch” date for a recent tropical mean conjunction, and thereafter projecting forwards and backwards using accurate contemporary tropical parameters (see my Introduction).

- Conjunction date: JD 2415585.836, or 8:03 AM, July 20, 1901.
- Tropical Position: 285.2043109°, or Capricorn 15° 12’ 16”.

♄	Julian Date	Date	Sign	Degree
Shift to watery triplicity				
1	1653973.471	May 1, 185 BC	♋	2.783888
2	1661226.922	March 11, 165 BC	♌	5.75932
3	1668480.373	January 19, 145 BC	♍	8.734753
4	1675733.824	November 29, 126 BC	♋	11.71019
5	1682987.276	October 8, 106 BC	♌	14.68562
6	1690240.727	August 18, 86 BC	♍	17.66105
7	1697494.178	June 27, 66 BC	♋	20.63648
8	1704747.629	May 7, 46 BC	♌	23.61192
9	1712001.08	March 16, 26 BC	♍	26.58735
10	1719254.531	January 24, 6 BC	♋	29.56278
Shift to fiery triplicity				
11	1726507.982	December 3, 14 AD	♌	2.538214
12	1733761.433	October 12, 34	♍	5.513646
13	1741014.884	August 22, 54	♎	8.489079
14	1748268.335	July 1, 74	♌	11.46451