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# INTRODUCTION

I am pleased to introduce Book III of Hephaestion of Thebes's *Apotelesmatics*, or *Outcomes* (see below), an important (albeit late) ancient compilation on elections (or “inceptions”), event charts, and inquiries of many types. It is the first installment in my new Hellenistic series in astrology, which will include works by major and minor authors, including Theophilus, Valens, Manetho, Firmicus Maternus, and many more. It will be translated primarily by Eduardo Gramaglia, and published concurrently with a new Arabic series, translated by me from Arabic into English—again, with many major and minor authors.

Book III of the *Apotelesmatica* is the only part not already translated by Robert Schmidt for his Project Hindsight: Books I-II are on basic concepts in astrology, mundane techniques, and nativities.<sup>1</sup> As Book III is the first in this Hellenistic series, it gives me the opportunity to explain some vocabulary and our own approach to the (largely) Greek material, especially in relation to the large body of work already translated and discussed by Schmidt in his own books and audio workshops.

Before beginning, let us address the title of the work itself, an Anglicized form of the Greek (*Apotelesmatika*).<sup>2</sup> The core of the word is the verb *teleō*, which means to “fulfill, bring to an end, finish,” and also “to perform sacred rites, initiate into the Mysteries.” The prefix *apo* (“from, away from”) yields *apotelesma*, which denotes some kind of full completion, finished product, or simply the “result” of some process or event. Thus, apotelesmatics or *apotelesmatica* means “referring to final results.” Astrologically, this came to mean either the effects of the planets in human life, or the astrological practice of interpreting outcomes from a chart. For example, Valens refers to an *apotelesmatographia*,<sup>3</sup> literally the “writing of the final effects,” but referring specifically to the natal chart: either the drawn-out chart itself or the interpretation made from its features. In sum, apotelesmatics is the study of outcomes based on astrological configurations (whether natal configurations or others), apart from any special theory as to whether the stars cause or only indicate those outcomes.

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<sup>1</sup> In the future we hope to translate these as well, with all of Hephaestion to be published in a single volume.

<sup>2</sup> This comment was largely written by Gramaglia.

<sup>3</sup> See for example Valens's *Anth.* II, Introduction, which Schmidt translates as “effect-description.”

## §1: Pingree's introduction and edition

Let me introduce Hephaistion himself and his work; probably the best way to do this is simply to translate some of Pingree's own Latin introduction to his critical edition of Hephaistion (1973, pp. *fff.*), which we used for this translation. Following this, I will introduce some of our editorial devices, some vocabulary, glossaries, and so on.

“Hephaistio was born in Thebes, Egypt,<sup>4</sup> at midday on the 30<sup>th</sup> day of the month of Aethyr in the 97<sup>th</sup> year from Diocletian (November 26, 380), conceived by his mother (as he himself reckoned it) at the second hour of the night on the 26<sup>th</sup>/27<sup>th</sup> of the month of Mecheir (February 20, 380). About his life no other record comes forth, but we know that he dedicated three books of *Apotelesmatics*, composed for his friend Athanasius, around 415. There are those who, being misled by the words *With God* placed at the beginning of the work, believe that he was a Christian: but the Byzantine librarians often ornamented astrological works with such words, lest they be thought irreligious for writing down suspicious pagan works.

“The three books of Hephaistio's *Apotelesmatics* are comprised of three astrological categories: of which the first hands down to us the elements of this knowledge, especially excerpted from the work of Ptolemy, and from the writings of the ancient Egyptians which were derived from the Babylonian teaching of the Chaldeans; the second presents the study of nativities (particularly drawn from Ptolemy and Dorotheus); the third makes us more certain about elections, being especially taken from the fifth book of Dorotheus.”

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<sup>4</sup> Modern Luxor, Egypt.

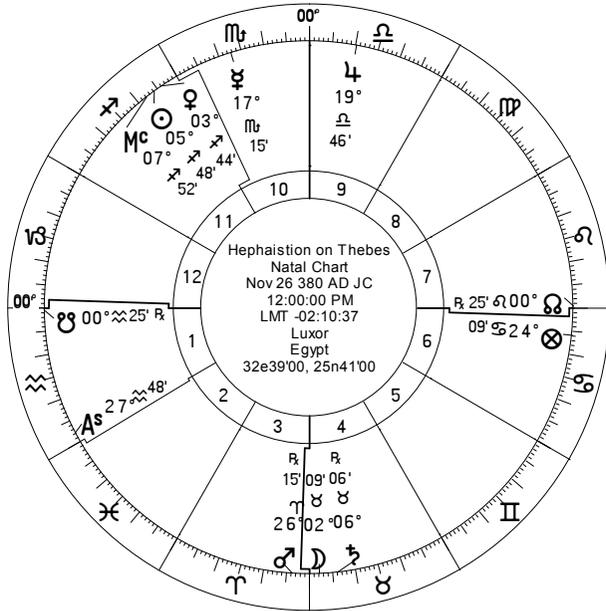


Figure 1: Hephraion's nativity (tropical, modern calculation)

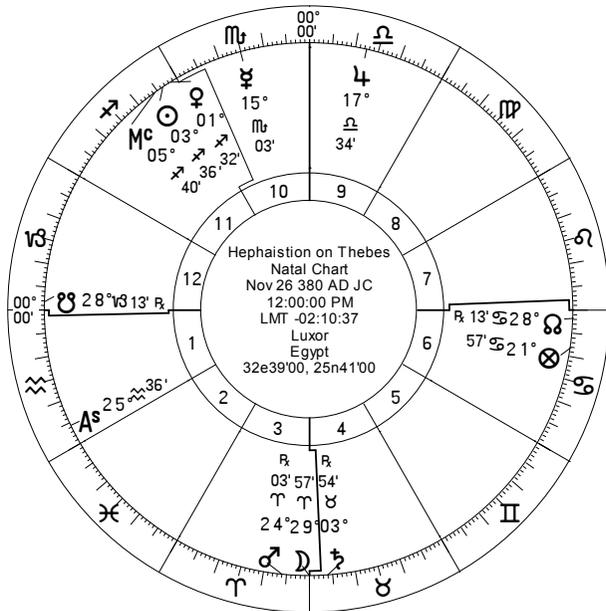


Figure 2: Hephraion's nativity (Fagan-Bradley sidereal, modern calculation)

“Hephaistio added little of his own, but he compiled, abridged, [and] mutilated the works of others, just as he preserved some things from the lost writings of the astrologers. We do not know for sure whether in fact he composed the book of astrological definitions *On the Dispositions of the Heavens*<sup>5</sup> (which is sometimes attributed to him in the manuscripts), but for certain we must deny that he was the author of the chapter *On Treasure* (furnished only with the name, “by Hephaistio” in codex **U**). Therefore, the remaining things edited here seem to be all of the genuine writings of Hephaistio. However, the witnesses of three books are weak, and so we should hope that stronger ones will be found.<sup>6</sup>

“Hephaistio seems to have written out the majority of the text of Ptolemy’s *Apotelesmatics*, but we find the excerpts to be abridged here and there: see for example II.15.18. And who would affirm for certain whether Hephaistio himself has compressed the text, or he used a codex of Ptolemy which was already defective? But one may compare Hephaistio’s readings with those of the codices of Ptolemy. Therefore, although we will enlarge our arguments about the Ptolemaic text in greater detail in another place, here we must explain certain judgments about the codex as read by Hephaistio, in a summary way...<sup>7</sup>

“Hephaistio even excerpted the majority of the work of Dorotheus—five books of a poem on astrology, I say—either retained in verse or rendered as prose. The hexameters of Dorotheus have perished most unhappily, except for those which Hephaistio preserves, and very few others—but by most benevolent Fortune, an Arabic translation by ‘Umar bin al-Farrukhān [al-Tabarī] made in about 800 from the Pahlavi recension, has survived. We are now preparing an edition of the Arabic translation from two codices: Constantinople Yeni Cami 784, and Berlin or. Oct. 2663.<sup>8</sup> When the excerpts of Hephaistio are compared with the Arabic text, it is clear that he or the copyist has

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<sup>5</sup> *Peri tēs ouranias diatheseōs*.

<sup>6</sup> This may be an ironic reference to *Deut.* 17.6-7 or 19.15, in which two or three witnesses are enough to ensure conviction.

<sup>7</sup> I omit here some technical discussions of the codices—but will include it in the complete Hephaistion volume. I also omit a table showing the correspondences between Hephaistion and Ptolemy in Books I-II.

<sup>8</sup> This was published in 1976: see Dorotheus in the Bibliography.

neither written out the complete chapters, nor preserved the order of sentences unchanged.

“However, here it seems useful to us to note the inscriptions of the chapters of the Arabic translation of Dorotheus, and the chapters of Hephaistio derived from them:”<sup>9</sup>

<b>Hephaistion</b>	<b>Dorotheus</b>
III.1	V.1: Introduction
III.1	V.2: On the straight and slanted signs
III.1	V.3: On the solstitial signs
III.1	V.4: On the signs of two bodies
III.1	V.5: On the corruption of the Moon
III.7	V.6: On those who wish to build
III.9	V.16: On marriage and sexual intercourse
III.11	V.17: On a woman’s departure
III.12	V.18: On miscarriage/abortion
III.16	V.9: On trade
III.16	V.10: On buying land
III.16	V.11: On buying slaves
III.16	V.43: On the ascent and descent of the Moon
III.17	V.23: On the buying and construction of ships
III.19	V.12: On buying flock-animals
III.21	V.13: On the manumission of a slave
III.25	V.14: On seeking a gift
III.27	V.15: On letters
III.28	V.20: On debt
III.30	V.21: On journeys
III.30	V.22: On returning
III.30	V.25: On putting a ship into water
III.31	V.29: On the infirm
III.31	V.31: On the condition of an infirm person
III.32	V.39: On cutting and phlebotomy
III.32	V.40: On cutting an impediment of the eye
III.38	V.33: On those in litigation

<sup>9</sup> I include only the relevant parts of the table referring to Book III; see also Appendix F.

III.40	V.27: On those who are put in prison
III.41	V.32: On the condition of a boy and his wealth
III.42-46	V.35: On something looted or lost, if it would be gotten back
III.47	V.36: On fugitives
App. II	V.42: On a will

For his edition of Hephaistion, Pingree relied on three primary codices (along with some minor ones) and four Epitomes. The primary codices were as follows:

- **A** (Paris Gr. 2841), of the 13<sup>th</sup> Century. It is incomplete, and from it are based two other minor manuscripts, **a** (Paris Gr. 2415) and **N** (Madrid BN I 1525).
- **P** (Paris Gr. 2417), also from the 13<sup>th</sup> Century. It preserves the majority of Hephaistion, and from it come **P2** and **p**.
- **L** (Laurentianus 28, 34), from the 11<sup>th</sup> Century and therefore the oldest.

As for the Epitomes (which Pingree printed in their entirety in his Volume II), Pingree argued that they derive from other Greek manuscripts which were at the same level of transmission and authority as **P**'s and **A**'s sources (see his p. xxx).

Now, from these passages and tables above we can see that the work of Dorotheus<sup>10</sup> was crucial for the composition of Hephaistion's Book III, not to mention Book II's treatment of nativities. Hephaistion's work is an important check on 'Umar's Arabic of the Pahlavi version of Dorotheus (late 700s AD), as well as the parallel passages found in Arabic works of people like Māshā'allāh, Sahl ibn Bishr, al-Khayyāt, and compilations by al-Rijāl and al-Imrānī.<sup>11</sup> This is especially due to the fact that he preserves many original Greek verses from Dorotheus. As such, Book III acts as an important first step in producing a reconstructed Dorotheus, which I am currently working on and hope to publish in a few years.

<sup>10</sup> Hephaistion Book III also refers to Nicaeus Protagoras, Petosiris, and Manetho.

<sup>11</sup> For translations of many of these from Latin, see my *Choices & Inceptions: Traditional Electional Astrology* (2012), available on my own site ([www.bendykes.com](http://www.bendykes.com)).

As a contribution to that future project, I have also included Dorothean *Excerpts* and *Fragments* in the Appendices, as well as a table (based on Pingree) showing correspondences between Book III and the Arabic Dorotheus, as well as some other works. These *Excerpts* and *Fragments* require some explanation:

- *Excerpts* refer to a list of 69 Greek passages of material by (or rather, summarized from) Dorotheus, identified by Pingree within *Vaticanus Graecus* 1056, ff. 238-41. Pingree and Charles Burnett printed them as Appendix II of the Latin *Book of Aristotle* (1997), recently translated by me into English as *The Book of Aristotle*, in my *Persian Nativities I* (2009). Again, I have included the ones relevant to the material in Hephaestion's Book III.
- *Fragments* are Greek and Latin passages explicitly mentioning or attributed to Dorotheus, many of which can be directly correlated with al-Tabarī's Arabic version of Dorotheus. These were originally published in the Appendices of Pingree's 1976 translation of al-Tabarī's version, and I have included the ones relevant to Book V of Dorotheus. They often act as supplements to Hephaestion's versions of the same passages.

## §2: Editorial conventions

As Eduardo Gramaglia and I worked with Pingree's critical edition, we decided upon the following conventions for indicating his own changes as well as our own ways of making the text clear:

- ( ) Rounded parentheses indicate our own way of indicating parenthetical comments and clarifications in the translation. Pingree did sometimes add parentheses in this way to the Greek, but since we did not always agree with them, they should all be considered our own.
- < > Pointed brackets indicate additions by Pingree in Greek, either based on material from some of the Epitomes or other sources. Sometimes these are only individual words (which we rarely comment on), or even the chapter numbers; but some are substantive

sentences and passages. We indicate the sources for these longer additions in the footnotes.

- [ ] Square brackets are additions by us in order to make the *English* presentation of the Greek clearer. For example, if the Greek speaks of the Moon and Venus (both feminine), but then resorts to pronouns (“she”) to discuss them further, we might replace “she” with the name of the relevant planet in square brackets so as to help the reader.

*Footnotes.* Footnotes which are only transliterations of a Greek word (with suggested alternatives) are unattributed, as are all substantive comments and explanations by Dykes. Commentary by Gramaglia is marked with **(EG)**, and where both Dykes and Gramaglia make comments, they are distinguished by **(BD)** and **(EG)**.

*Sentence numbers.* Finally, I have continued my decision (begun in my *Astrology of the World I*) to number sentences in boldface within the text itself (following Pingree’s numbers) for easier reference. Thus, to refer to Book III, Chapter 47, sentence 5, the convention is: III.47, **5**.

### §3: *What is distinctive in Hephaestion?*

There are several special items of interest in Book III, which to our knowledge are not at all, or hardly, represented elsewhere in Hellenistic astrology. Perhaps the most important is the matter of how Book III illuminates the history of horary astrology, which I will address in the next section. There are three other noteworthy topics:

*Chapter III.6, 7-17: Animal sacrifices.* In this chapter, Hephaestion presents a couple of remarkable ways in which astrologers apparently usurped the traditional practice of the priestly reading of entrails—made even more interesting due to the fact that he was writing as late as the 5<sup>th</sup> Century AD. First (**8-10**), since the Moon affects the internal composition of bodies, it is important to elect a proper time (with proper sect conditions) for opening the animal—not for a positive interpretation, but to make the entrails *readable*. Then (**11-16**), Hephaestion offers an angular template along with zodiacal attributions—not for reading the entrails themselves, but for reading the *chart* of the sacrifice. In this way, the sacrifice and entrails become only the occasion for performing an *astrological* interpretation of what they represent. One may easily imagine that this was a stepping-stone for the later cessation of

haruspexy altogether, because once the divinational aspect is transferred over to the chart, the angles (at least) can become a general template for the time of *any* kind of sacrifice or offering. See also below, where Hephaestion's Ch. III.4 provides a generic template for interpreting thoughts and predicting outcomes.

*Chapter III.7, 13-17: Consecrating statues and other objects.* In this chapter, Hephaestion gives some general instructions for the creation and consecration of statues and other objects, particularly when the Moon is in the sign relevant to the divinity which is the object of the consecration.

*Fifteenth-parts.* Finally, in a few places Hephaestion divides the signs into two halves of 15° apiece, with different electional interpretations for each (although some of the signs are explicitly divided into decans or faces): Chs. III.9, 7 and 12, and III.5, 62ff. Dividing the signs in half can also be seen in Pingree's translation of the *Yavanajātaka* Ch. 1, 39 and Ch. 2, but in the former case the division pertains to the rulership of those parts, and in the latter case the halves there are assigned anthropomorphic figures much like the faces or decans are—without any clear interpretive meaning.

#### §4: *Questions (horary), thought-interpretation, and inceptions*

In my *Choices & Inceptions* (2012) I discussed the theory of elections at length, as well as the fact that many Dorothean texts on elections and event charts were later turned into a distinct branch of astrology called “questions”—also known in English as “horary,” presumably because they deal with pressing questions of the moment, of the “hour.” In this place I would like to address the issue of how far back the practice of questions goes, in the context of Hephaestion Book III. The origin of questions has been the subject of controversy, with some claiming it is one of the earliest practices, but others claiming it was a later development.<sup>12</sup> I addressed some of the literature on this in my translation of Hermann of Carinthia's *Search of the Heart* (2011), in which I also discussed “thought-interpretation,” the practice of casting a chart to identify the client's concern astrologically before the consultation properly begins. In general, thought-interpretation seems to have been a preliminary to the question, i.e., interpreting broadly the topic of the question, before it is verbally stated or before the exact question has been

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<sup>12</sup> See for example Brennan 2007.

narrowed down. In some cases, thought-interpretation moved directly into predicting the outcome of the matter. (It can also be about guessing the object held in a client's hand: see *Search* Appendices I-J.)

I should state my own approach to this matter. In a broad sense, I think the issue of “how far back” horary goes is not the right question to ask, or rather it is not the most interesting question. For to be sure, anyone who consults an astrologer has a question in mind, about matters past, present, or future. Now, I take it for granted that questions, elections, and event charts (under certain conditions) are all valid, so the real issue is this. No ancient Greek sources we know of have an explicitly developed branch called “questions,” but in the 8<sup>th</sup> Century, Arabic writers suddenly appeared with full-blown manuals on the subject, with standard lists of typical questions and procedures for answering them. So, *what is the difference between Greek and Arabic texts, and what could account for them?*

First, we can say generally that later, medieval works on questions were either reworked from Greek texts on elections and event charts, or were modeled on them. For example, an election for the proper time to make a business deal appears later as the question, “Will a business deal be successful?” And other questions such as “How long will the king reign?” are often modeled on elections for the event of acceding to the throne (see my translation of *The Book of the Nine Judges* for examples of this). Second, medieval texts included techniques of thought-interpretation (and its outcomes), which are already shown explicitly in older texts such as Hephaisstion Book III and the *Yavanajataka*.

But in order to ask more pointedly about horary questions in Hephaisstion, let us first look at instances of two sets of Greek terms in Book III. These are important because the use of “question,” “inquiry,” and so on are repeated almost ritually at the beginning of each question in later Arabic and Latin horary texts. If there were a smooth overlap or transition between Hephaisstion and the explicit horary texts of the Middle Ages, we should expect to find their technical use in Book III.

*Punthanomai, peusis.* These words mean to “ask, inquire,” and “inquiry, question,” respectively: they are about getting information. Interestingly, the derived noun *peustēria* (not used in Hephaisstion) specifically means a ritual sacrifice for *learning the will* of the gods. They are used 9 times in Book III, as follows:

**<Chapter III.7:> About foundations and buildings  
and foundation festivals<sup>164</sup>**

1 When anyone wishes to found a fortunate and enduring city<sup>165</sup> (likewise with the laying down of foundations for the building of ships, houses and walls), watch for the Moon transiting in the royal triangle<sup>166</sup> at the time, and [at] the inception of the circumscription (that is to say, of the foundations);<sup>167</sup> let her also be favorably testified to by all the stars: for if it so happens to be, then disclose that the construction will be cared for and given heed by great kings and rulers, and be the dwelling place of monarchs, and beloved by the gods, remarkable, held in esteem, and long-lasting. 2 Should any of the stars chance to be deprived of suitable testimony, it will be seen that there will be need around the city at that time: for when Mars chances to be declining or in aversion in the inception, there will be want of arms, and [the city] will be weak in matters of war. In the same way, when Venus happens to be unconnected, [the city] will be excluded from favors,<sup>168</sup> luxurious living and politeness, and from being loved as well. If the inception<sup>169</sup> is not beheld by Jupiter, [the city] will be exposed to harm, and will not partake in having attention and solicitude by anybody. When Mercury is unconfigured, there will be no practical wisdom and no exercise of reason<sup>170</sup> in the city.

3 If<sup>171</sup> it comes to pass that the star of Mars, or that of Jupiter, opposes

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<sup>164</sup> *Kathidrusis*, a festival for the consecration or hallowing of statues or sacred images (EG).

<sup>165</sup> *Polis*.

<sup>166</sup> That is, Aries-Leo-Sagittarius (the fiery triplicity).

<sup>167</sup> This refers especially to the inscribing of the foundation-stone.

<sup>168</sup> *Charis*. Or, "grace."

<sup>169</sup> This undoubtedly refers to the Ascendant of the inception chart.

<sup>170</sup> *Logos*. In this context, Hephaestion probably means there will not be deliberate arguments and reasoning used in governing the city, but rather emotion and irrationality.

<sup>171</sup> Hephaestion's instructions here are related to the idea that when the natal longevity releaser is directed to its own square, the native will die or at least suffer a threat to life (see *Tet.* III.11, p. 39, Schmidt translation). But sentences 3-4 are a bit ambiguous as to what is being directed to what. The obvious scenario is the direction of the Moon—who is being opposed by Mars—to the square of that same Mars. But this could happen in two ways: (1) Direct the Moon by ascensions to the *zodiacal* square of Mars; (2) direct the Moon to the *equatorial/ascensional* square of Mars. The diagrams illustrate both possibilities, in a chart with the latitude of Minneapolis, at 45° N (I use the ascensional times as given in the Delphic Oracle software program). Let the Moon be at 15° Gemini, and Mars opposing her at 15° Sagittarius. Counting by ascensions from 0° Aries, the Moon's position corresponds to 50.275 ascensional times (AT), and Mars to 277.545 AT. (1) His zodiacal square to 15° Virgo corresponds to 160.185 AT. The distance in AT from the Moon to

the luminaries (that is to say, the Sun and Moon), the city will make an attempt on war, and especially when the Moon comes near the square according to the time of its interval with respect to rising<sup>172</sup> (that is to say, 90° of the zodiac)—but it comes to pass<sup>173</sup> that not all the inhabitants will be exposed to death, or carrying off booty, or slavery: therefore<sup>174</sup> the preparations of the city, and its founding, do not all take their inception at one single critical moment of time. **4** As in nativities, the side of the square imposes the end of life: only then it is accustomed [to consider] that the times are completed, and the equipped city is utterly destroyed, at which point of time the malefic stars altogether bring their rays more forcibly upon the square of the Moon. For it so happens that the concurrence of the misfortune thus increases in two ways: from the maltreatment of the square, and the fixing of the position of the Moon.<sup>175</sup> **5** The same things would be fulfilled once the rising of 180° is completed, or else up to the other square, or once the whole circle is filled up.<sup>176</sup> Moreover, if the squares chance to be unharmed by the transit of the malefics and the second and third circle,<sup>177</sup> then the lingering occurrence of evils will only follow partially.

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this square is 109.91, or 109.91 years. To find (2) his ascensional/equatorial square, we subtract 90 from his times, and get 187.545 AT: this corresponds to 5° 42' Libra. The distance in AT from the Moon to this square is 137.27, or 137.27 years. This is supposed to yield the time at which the city will suffer some destruction. Note that these are *not* the results we would get by using Ptolemy's own semi-proportional arc method of primary directions.

<sup>172</sup> *Anaphora*. This refers to ascensional times.

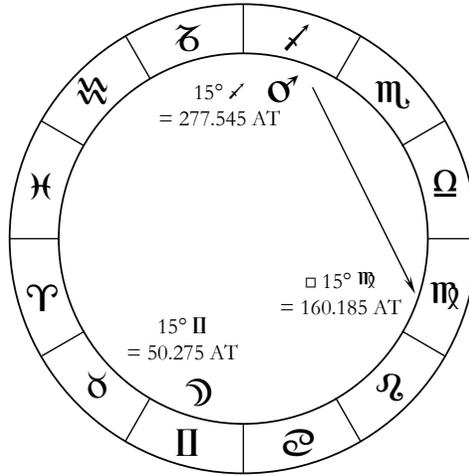
<sup>173</sup> Or perhaps, “may” come to pass?

<sup>174</sup> *Tôi*. It seems to me that perhaps this should read as “since” or “because”; nevertheless I do not fully understand what Hephaestion means.

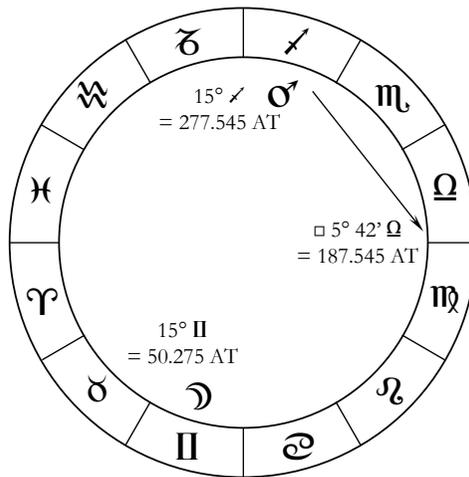
<sup>175</sup> This seems to mean the position of the Moon at the inception: in **3** it was assumed that the Moon's place was opposed by Mars or Jupiter. In my diagram, it would mean her position at 15° Gemini.

<sup>176</sup> In other words, if war does not come at the direction to the square, it may come at 180° (the position of the malefic itself), or at the time of the other square.

<sup>177</sup> This could also be translated as, “by the transit of the malefics and [by their] second and third circle” (or “by the transit, and second and third circle of, the malefics”). In either event I am not sure what this means.



**Figure 14: Direction of the Moon to Mars's zodiacal square  
(Heph. III.7, 3-4)**



**Figure 15: Direction of the Moon to Mars's ascensional square  
(Heph. III.7, 3-4)**

6 Another kind of maltreatment is when the Moon happens to make a subterraneous eclipse, and the inception and the preparation are in the midst of the upcoming assembly,<sup>178</sup> and the Moon at this time <is configured with

<sup>178</sup> That is, the New Moon or conjunction of the Sun and Moon (EG).

the malefics, or else at the time of > the Full Moon.<sup>179</sup> **7** For it comes to pass that, according to such an inception, there is utter destruction by earthquakes, and very unremitting damage to the cities thus born: in the triplicity of Aries, as it is fiery, [the destruction will come] from fire; in <that of> Taurus, being earth-like, one must suppose harm or aid from earth and agriculture, according to the boundaries<sup>180</sup> of the configurations; in the triplicity of Gemini, as it is airy by nature, [one must expect] aid or harm from the air; in the [triplicity] of Cancer, as it is watery, aid or harm from waters. **8** The builders, and those who have taken upon themselves the care for the preparation, will partake of the dignity and character, according to the nature of the rulers.

**9** Dorotheus, in his verses, exhorts thus about building:

**10** *On the other hand, whenever you would bring foundations, buildings, and works to perfection,  
additive in her phase, and to [her] numbers according to longitude,  
let the Horned One be for you, advancing in latitude  
towards the northern block of the belt,  
while either Zeus or the Paphian are testifying by figure  
or by being together;<sup>181</sup> while the Shining One restrains the intent<sup>182</sup>  
[when] looking on, the Impetuous One stirs the flames around.*

*[Tearing down buildings]*

**11** One must pull down walls when <the Moon> has descended from the northern heights;<sup>183</sup> one must remove<sup>184</sup> a stone from foundations when [the

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<sup>179</sup> This sentence appears to be describing two different thoughts, but I think what Hephaestion means is this: if the inception happens while (a) the Sun is being eclipsed in the fourth, or (b) the Moon is being eclipsed, and *she* is in the fourth, while either of these eclipses is being harmed by the malefics. According to this reading, the Moon will be in the fourth in either case.

<sup>180</sup> *Horous*. This seems to mean that the planetary lord of the bound in which the eclipse happens, will further specify what kinds of beings will be affected.

<sup>181</sup> That is, a bodily conjunction. But this might also simply include being in the same sign as the Moon.

<sup>182</sup> I take this to mean that when Saturn slows down the process and keeps it from moving forward.

<sup>183</sup> Here and below, “northern” and “southern” must refer to ecliptical latitude, just as with Dorotheus in the verses above.

<sup>184</sup> *Anenekiteon*, from *anapherō*: bring up, raise up, lead up, carry back, restore (EG).

Moon] is in the parts closest to the ground, namely, in the southern end. **12** <In all these cases, let the malefics be away, and the benefics ones give testimony.><sup>185</sup>

[Consecrating statues]

**13** Within<sup>186</sup> the shrine [of the temples],<sup>187</sup> one must consecrate the statues prepared with the suitable image, also equally of wood,<sup>188</sup> when the Moon is full in phase,<sup>189</sup> just as the wise Egyptians and the remaining ancients have handed down,<sup>190</sup> the powers [of the images]<sup>191</sup> thus perfected, very godlike<sup>192</sup> and infused with life, are brought to fulfillment from the cosmic<sup>193</sup> motion.<sup>194</sup> **14** Build and dedicate each of the sacred objects and statues when the Moon is suitably posited in the triangle of Jupiter, and when this star is in harmony with her, that is to say, in the same triangle; and let also the Sun be configured similarly, and let Saturn chance to be posited alike in the same triangle.<sup>195</sup> **15** With regard to the remaining stars, the statues and sacred images are to be built this way: it is auspicious to prepare them when they are still in their own exaltations and houses, and none of the malefic stars is opposed.

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<sup>185</sup> Added by Pingree from two of the Epitomes.

<sup>186</sup> For consecrating statues, my feeling is that Hephaestion's source is using constellations and not the tropical signs. For more on this, see Jiménez 2007.

<sup>187</sup> *Naos*, or the innermost and most sacred sanctuary of the temples, where the statues and images of the gods are kept (EG).

<sup>188</sup> A rehearsal copy in wood (EG)?

<sup>189</sup> Or, full in "appearance" (*phasis*): that is, a Full Moon.

<sup>190</sup> See for example the references to consecrating statues in the Latin *Asclepius* (Copenhaver, p. 81).

<sup>191</sup> *Auton*. If this referred to the Egyptians, one would read: "The powers of those thus initiated into the Mysteries" (another meaning for *telesthentōn*) (EG).

<sup>192</sup> A tentative translation of *theōdesterai*, a comparative adjective (EG).

<sup>193</sup> *Kosmikēs*.

<sup>194</sup> The last part of this sentence sounds rather poetic and may be based on Dorotheus or some other poetic source—perhaps an Egyptian one?

<sup>195</sup> Based on the next sentence, Hephaestion seems to be speaking here of consecrating statues to the Sun and Moon themselves. In that case, he seems to mean that for the Moon, both she and Jupiter should be in the fiery triplicity; but for the Sun, he and Saturn should both be in the fiery triplicity. I say "the fiery triplicity," because Hephaestion speaks both of the Moon being in the triangle of Jupiter, and that he should be in the same triangle as her—which suggests that they should both be in fiery signs, since that is the very triplicity which Jupiter rules. Both Saturn and Jupiter (who are trining the luminaries here) rule the fiery triplicity, a fitting one for consecrating statues to the luminaries.

<Chapter III.37:> On [courts of] judgment, the judge, victory, and defeat<sup>428</sup>

1 One must consider the courts of judgment and the bringing of charges [against someone] this way: by distributing the Hour-marker to the accuser, the Midheaven to the judge, the setting to the accused, the underground to the judgment and the result of the matter.

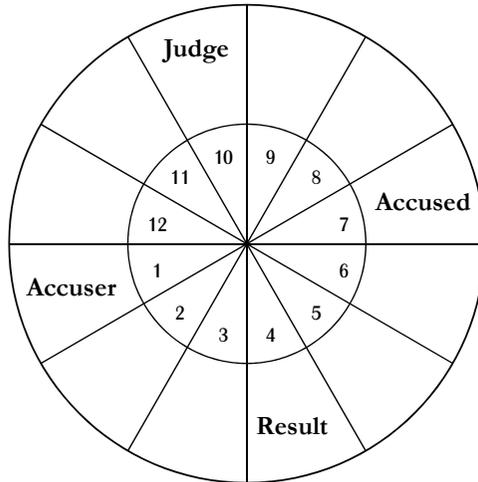


Figure 29: Angles for legal accusations (Heph. III.37, 1)

2 And if a tropical sign marks the Hour, the matter will not come to an end; if a bicorporeal sign, the one accusing will change his mind; if a solid sign, there will be delays, and the one pursuing the case will be implacable. **3** When it is also seen by Mars, bold, insolent, and relentless; if the place were testified to by Saturn, it would show a crafty and toilsome old age; in an assembly with Mercury, it means payment <in> silver coins to introduce the accusation, and even forgery; similarly also the star of Mercury with Mars. **4** Jupiter would show someone held in esteem, and Venus, of noble birth; Mars, daring and well-born; Mercury, spirited<sup>429</sup> and busy about many

<sup>428</sup> Both this chapter and the next seem to be about event charts rather than elections, since normally the feuding parties do not have a choice of court dates. On the other hand, they could refer to the chosen moment when someone makes the accusation or files charges/the lawsuit. If the client were the accused, then the time of the chart would be the event chart for that filing or accusation.

<sup>429</sup> *Gorgon*: vigorous, spirited, vehement, fierce, grim, terrible.

things.<sup>430</sup>

5 These things one must suppose about the judges, in proportion to the signs and stars which lie on the Midheaven: for if there are benefics in that place, the judge will handle the matter with justice; if malefics, wrongly. 6 In the same way, if the sign is tropical it will be successful for the one selected to arbitrate to pronounce the judgment anew;<sup>431</sup> and if the Sun and the Moon are there, they will make everything manifest, along with the judge being held in honor and well-born.

7 When the benefics happen to be on the setting [pivot], one must forecast victory to the accused.

8 The place which is underground anticipates the result: when the malefics are under the earth, the sentence will be unjustly given against the accused; when the benefics are there, justly.

### <Chapter III.38:> Another manner of inquiry [about court cases]

1 Apart from that of the four pivots, there is yet another way to understand the subject of the courts of judgment, [and it is] as follows. 2 The Moon increasing [in light] is taken for the pursuer, the Sun for the accused and indebted; on the other hand, when the Moon is decreasing she is the indebted, the Sun taking up the rank of pursuer. 3 In fact, having observed which one is best placed (as regards place, bound, testimony from benefics, and the hemisphere above earth), in this way, from the reckoning and weighing of the greatest, we deliberately choose the one who will prevail, the full Moon being understood as great sedition, strife and destruction.

4 There is another way of considering the same things, and it is as follows. 5 He who denounces the matter must by needs be the flowing away of the Moon; the matter, the Moon herself; the connection, the accused; and from the bounds and the stars are revealed the things surrounding the matter.

6 The same line of thought and manner as those about journeys and emigration will be useful here.

7 We would more manifestly and unfailingly learn about the courts of judgment, and of what sort the accuser and the accused are, and even the judgment and the result of the matter, from the four pivots, as has been said

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<sup>430</sup> *Polupragmōn*.

<sup>431</sup> This sounds as though the arbitrator or judge will not be consistent.