

adverse accidents and disease will attend the mother ; should they, on the other hand, be swift in motion and placed in angles, they portend that her life will be short, or grievously afflicted. Their position in the oriental angles, or succedent houses, particularly denotes the shortness of her life ; and, in those which are occidental, her affliction. In the same manner, should Mars be thus aspected to the Moon (and should that luminary at the same time be oriental), the mother's sudden death, or some injury in her face or eyes, will be produced : and, if the Moon be then occidental, death will be occasioned by miscarriage in parturition, by inflammation, or by wounds. Such are the effects which ensue from these aspects made by Mars to the Moon ; but, should he make them to Venus, death will then take place from fever, some latent disease, or sudden sickness. Saturn's aspect¹ to the Moon, when she is oriental, inflicts on the mother disease and death from extreme colds, or fevers ; but, should the Moon be occidental, the danger arises from affections of the womb, or from consumption.

In the investigation of all these circumstances, it is highly essential that the properties of the signs, in which are situated the stars actuating the influence, should be also taken into consideration ; and that, by day, the Sun and Venus should be principally observed ; and by night, Saturn and the Moon.

If, however, after due attention has been paid to the foregoing points, a more specific inquiry still be demanded, it will then become necessary to assume the place allotted to the naternal or maternal condition, as the case may be, for an horoscope or ascendant, in order to pursue the investigation.² And by this means, which in this respect will answer the purpose of a nativity, all other particulars concerning the parents may be viewed succinctly ; according to the general forms hereinafter given, as adapted for practice and applicable to all events.

In these and in all other cases, the mode, in which the influences are commixed, must be carefully kept in view ; and it must be observed whether any particular stars possess, in themselves alone, the operative cause, or whether others share dominion with them ; and it is then to be seen which among them all are more powerful, and which of them take the lead in establishing the event : so that due inference may be

¹ By the quartile or opposition, as before mentioned.

² On this passage, Whalley remarks that "Ptolemy teacheth, from the child's nativity, to erect schemes for the father and mother, and thence to give judgment, as if it were their proper nativities ; the rule is this : If the nativity be diurnal, for the father, observe the degree the Sun is in, in the child's nativity ; and make that the degree ascending for the father ; and conformable to that, order the cusps of all the other houses. If for the mother, use Venus. But if the nativity be nocturnal, for the father, take the place of Saturn ; and for the mother, that of the Moon." Whalley adds, that what in this chapter hath relation to the parents, is what shall happen to them *after* the nativity, and not *before*."

drawn agreeably to their several natures. And should the several stars, which may happen to be combined in dominion, be also equal in power, the diversity of their several natures, and the admixture of qualities thence arising, must then be taken into consideration; and, by fairly weighing this various admixture, the nature and quality of the future event may be apprehended.

Stars, posited separately or at a distance from each other, distribute, at their appropriate times and periods, the events operated by each: thus the earlier events are brought about by stars which are more oriental than others, and the latter events by those which are more occidental. For it is indispensably requisite that the star, under the influence of which some particular event is expected to happen, should be originally¹ connected with the place to which the inquiry, concerning that event, is allotted; and, if such connection should not have existed, no effect of any importance can possibly be produced; because a star does not exercise a vigorous influence, unless it was fully in communication at the beginning. But, however, the time, at which the effect will take place, is further regulated by the relative distance of the star, governing the effect, from the Sun and the angles of the world, as well as by its primary position of dominion.

CHAPTER VI

BROTHERS AND SISTERS

UNDER this head of inquiry, a general and cursory investigation, only, can be performed; and an attempt to dive into minute particulars would be fruitless, and would prove to be merely a vain search after things not open to discovery.²

The place, whence inferences are drawn respecting brothers and sisters, is to be considered as being applicable only to children of the same mother, and it is consequently, agreeably to nature, presumed to be the same as the maternal place; viz. the sign occupying the mid-heaven; or, by day, that which contains Venus, and, by night, the Moon. This sign and its succedent are considered as indicative of the mother and her children, and the same place is therefore properly allotted to brothers and sisters.

Hence, provided this place be configurated with the benefics, there

¹ Or, at the actual time of nativity.

² In spite of this declaration of the author, it seems, by Whalley's note on this chapter, that Cardan maintained that the particular circumstances, liable to affect the brothers and sisters, might be inferred by adopting, as an ascendant, the degree of the planet holding chief dominion over the place of brethren, and erecting a scheme thereby; in a mode similar to that allowed by Ptolemy in the case of the parents.

will be several brothers and sisters : the number of them depending upon the number and positions of such benefic stars, whether in bicorporeal signs, or in signs of single form.

If, however, the malefics should be in elevation over this place, or be hostilely situated in opposition thereto, the brothers and sisters will then be few in number ; and this fewness especially follows when the malefics may surround the Sun. Should the hostile configuration be presented from the other angles,¹ and, particularly, if from the ascendant, Saturn will then represent the elder born ; and Mars, by inflicting death, will diminish the total number of brothers and sisters.²

Again, should the stars, which promise brethren, be favourably circumstanced as to their cosmical position, the brethren will be eminent and illustrious ; but humble and obscure, if the cosmical position be of an adverse nature. If, also, the malefic stars should be in elevation over those which give brethren, the life of the brethren will then be only of short duration.

Stars, constituted masculinely, represent brothers ; those femininely, sisters. The more oriental stars likewise represent the elder born ; and those which are more occidental, the younger.

Moreover, should the stars, which give brethren, be harmoniously configured with that one which has dominion of the sign allotted to brethren, the brethren will be mutually friendly and affectionate ; and, if an harmonious configuration be also extended, by the same planets, to the part of fortune, the brethren will live together in communion. But, if the stars, which give brethren, should, on the contrary, be in situations unconnected with each other, or be in opposition, the brethren will then live at variance, mutually practising enmity and fraud.

CHAPTER VII

MALE OR FEMALE

AFTER the indications which regard brothers and sisters have been investigated by the foregoing rules, consonant with nature and reason, the actual native, or the person to whom the scheme of nativity is specially appropriated, demands attention ; and the first and most obvious inquiry is whether the said native will be male or female.

The consideration of this question rests not on a single basis, nor

¹ That is to say, from the angles in quartile (and therefore hostile also) to the mid-heaven.

² The text does not show whether it be necessary that Saturn and Mars should *both* be in the ascendant, in order to produce the effect described ; nor whether the same effect would not follow, if one of them should be in the ascendant, and the other in the occidental angle, or even in some other position.

can it be pursued in one sole direction only: it depends, on the contrary, upon the several situations of the two luminaries and the ascendant, and upon such planets as possess any prerogatives in the places of those situations; and all these circumstances should be specially observed at the time of conception, and, in a general manner also, at that of birth.

Observation of the said three places, and of the mode in which the planets ruling them may be constituted, is wholly indispensable: it must be seen whether all, or most of them, may be constituted masculinely or femininely; and prediction must, of course, be regulated in conformity with their disposition, so observed; as tending to produce a male or female birth.

The masculine or feminine nature of the stars is to be distinguished in the manner already pointed out in the commencement of this treatise.¹ For instance, by the nature of the signs in which they are situated, by their relative position to each other, and also by their position towards the earth; as when in the east, they are masculinely disposed, and, when in the west, femininely. Their relative position to the Sun also affords guidance in distinguishing them; since, if they should be matutine, they are considered to signify the male gender; and if vespertine, the female. Thus, from the sex chiefly prevalent, as observed by these rules, that of the native may be rationally inferred.

CHAPTER VIII

TWINS

WITH respect to the probability of the birth of twins, or a greater number at once, the same places must be observed, as those mentioned in the preceding chapter; that is to say, the places of both luminaries and the ascendant.

When two, or all three, of the said places may be situated in bicorporeal signs, births of this kind will occur, in consequence of the combination which then arises; especially, provided all the planets, which control those places, should also be similarly circumstanced: or although only some of them be posited in bicorporeal signs, while the rest may be placed by two or more together. Because even more than twins will be born, in a case wherein all the ruling places may be in bicorporeal signs, most of the planets being, at the same time, posited in the same way, and configured with them. The number of children, however, to be produced at the birth, is to be inferred from the planet which exercises the right of determining the number²: and the sex or

¹ *Vide* Chapter VI, Book I.

² The planet here alluded to, seems to be that which may be connected with most of the ruling places.

sexes are to be predicted by means of the planets in configuration with the Sun, Moon, and ascendant.

And, should the position of the heavens be arranged so that the angle of the mid-heaven, and not that of the ascendant, may be connected with the luminaries, there will, in that case, be produced, almost always, twins ; and sometimes even more.

To speak, however, more particularly, three males will be born, as in the nativity of the Anactores,¹ when Saturn, Jupiter, and Mars may be configured with the places before appointed, in bicorporeal signs ; and three females, as in the nativity of the Graces, when Venus and the Moon, with Mercury femininely constituted, may be configured in like manner. When Saturn, Jupiter, and Venus may be configured, two males and one female will be born ; as in the nativity of the Dioscuri² ; and, when Venus, the Moon, and Mars may be so configured, two females and one male ; as in the nativity of Ceres, Core, and Liber.³

In cases of this kind, however, it most usually happens that the conception has not been complete, and that the children are born with some remarkable imperfections or deformities. And, in some instances, owing to a certain concurrence of events, these numerous productions are quite extraordinary and amazing.

¹ I have looked in many other books for this word "*Anactores*" (plural of *ανακτωρ*), as designating three particular individuals born at the same birth ; for which signification it is here used by Ptolemy ; but my search has been in vain. Cicero has, however, written a passage, in which a word, very nearly resembling it, occurs, and which would seem to relate to the very persons alluded to by Ptolemy : viz. "The godship of the Dioscuri was established in various modes among the Greeks, and applied to various persons. One set consisted of three persons, who were styled at Athens the *Anactes*, and were the sons of Jupiter, the most ancient king, and Proserpine ; their several names were Tritopatreus, Eubuleus and Dionysius." *De Nat. Deor.*, lib. 3, cap. 21.

² This is the second set of the Dioscuri, as stated by Cicero : they were the children of the third, or Cretan Jupiter (the son of Saturn) and Leda ; their names were Castor, Pollux, and Helena. Helena, however, is not mentioned by Cicero.

³ Core is a name of Proserpine ; Liber, of Bacchus. And, although the mention here made of Ceres, Proserpine and Bacchus, as being the offspring of one and the same birth, does not accord with the usual notion of the genealogy of these divinities, it seems that Ptolemy did not so represent them without some reason. For, in cap. 24, lib. 2, *De Nat. Deor.*, Cicero speaks of Liber as having been deified conjointly with Ceres and Libera (another name of Proserpine) ; and adds, that "it may be understood, from the rites and mysteries of the worship, how the deification took place." It appears also, by Davies's notes on Cicero, that Livy and Tacitus both speak of the copartnership in divinity exercised by Liber, Libera and Ceres. There is not, however, any occasion at present to dive deeper into the question of the generation of these deities ; for our author has advertised to them only to point out that so many males or females will be produced at one birth, under certain configurations of the stars.

CHAPTER IX

MONSTROUS OR DEFECTIVE BIRTHS

THE same places, as those pointed out in the two chapters last preceding, are again to be considered, in inquiring into the probability of a monstrous or defective birth. For it will be found that, at a birth of this description, the luminaries are either cadent from the ascendant, or else not in any manner configured with it ; while, at the same time, the angles¹ are occupied by the malefics.

It therefore becomes necessary, when such a position of the heavens may occur at the time of birth, to observe forthwith the preceding new or full Moon² and its ruler ; as well as the rulers of the luminaries at the said time of birth. For, if all the places, in which the rulers of the luminaries, and in which the Moon herself and Mercury may be situated, at the birth, or, if most of those places should be totally inconjunct and unconnected with the places of the said preceding new or full Moon and its ruler, the birth will then be monstrous. And if it should be further found, in addition to this absence of connection, that the luminaries may be also posited in quadrupedal or bestial signs, and the two malefics in angles, the birth will in that case not be human. And should the luminaries, when so circumstanced, be not at all supported by any benefic planet, but only by malefics, the creature born will be wholly indocile, wild, and of evil nature : if, however, they should receive support from Jupiter or Venus, the offspring will then be like that of dogs or cats, or other creatures held in religious veneration and used in worship³ : but, if Mercury support the luminaries, it will resemble that of fowls, oxen, or swine, or, of other animals adapted to the service of mankind.

When the luminaries may be in signs of human shape, while other circumstances in the scheme of the nativity may exist as before described, the creature born will then be human, or will partake of human nature, although it will still be defective in some peculiar quality. And, in order to ascertain the nature of that defect, the shape and form of the signs found on the angles occupied by the malefics, as well as of those wherein the luminaries are situated, must be taken into consideration : and, if in this instance also, no benefic planet should lend support to any one of the prescribed places, the offspring produced will be utterly void of reason, and indeed indefinable.⁴ If, however, it should happen, that Jupiter or Venus give support, the defect will be

¹ Whalley says here, " chiefly the ascendant and mid-heaven."

² Whichever might have been nearer in time.

³ It is perhaps superfluous to mention that the two kinds of animals here named (as well as many others) were venerated by the Ægyptians.

⁴ The Greek says " enigmatical."

veiled by a specious outward appearance, similar to that of hermaphrodites, and of those persons called Harpocratiaci,¹ or others of like imperfections. And should Mercury also give support, in addition to that of Jupiter or Venus, the offspring will then become an interpreter of oracles and divinations; but, if Mercury support alone, it will be deaf and dumb,² although clever and ingenious in its intellect.

CHAPTER X

CHILDREN NOT REARED

THE question which now remains to be considered, in order to complete the investigation of circumstances taking place simultaneously with the nativity, or immediately consequent thereon, is, whether the child, then born, will or will not be reared.

This inquiry is to be handled distinctly from that regarding the duration of life, although there is an apparent connection between them. The questions themselves are, indeed, similar; for it is much the same thing to inquire whether the child will be nurtured, or how long it will live; and the only distinction, between these two questions, arises from the different modes in which they are treated. For instance, the inquiry into the duration of life is to be pursued only in cases wherein there is allotted to the native some space of time, not less in duration than a solar period; that is to say, a year. Therefore, since time is also measured by smaller portions, such as months, days, and hours, and since the question, whether the native will or will not be reared, belongs to cases wherein some exuberance of evil influence threatens speedy destruction, and where life is not likely to endure throughout a whole year, the inquiry into the duration of life must consequently involve a more multifarious consideration, than that which relates to rearing; which may be at once disposed of, in a more general and summary manner.

Thus, if either of the two luminaries be in an angle, and one of the malefics be either in conjunction with that luminary, or else distant in longitude from each luminary, in an exactly equal space; so as to form the point of junction of two equal sides of a triangle, of which sides the two luminaries form the extremities, while, at the same time, no benefic star may partake in the configuration, and while the rulers of the

¹ One Latin translation has rendered this word "stammerers"; and, as Harpocrates was the god of silence, Ptolemy has probably used the epithet to signify defect of speech.

² "Dumb." The Greek is *οδοιτων εσερημενον*, "*deprived of teeth*," and Allatius has so translated it: but other translations render these words by *dumb*, which, considering the nature of Mercury, seems their preferable signification.

luminaries may be also posited in places belonging to, or controlled by, the malefics; the child, then born, will not be susceptible of nurture, but will immediately perish.

Should the configuration, made between the malefic planet and the luminaries, not exist precisely in the mode just mentioned; that is to say, should the said planet not be equally distant from both luminaries, so as to form the point of junction of two equal sides of a triangle; yet should it then happen that the rays of two malefics may nearly approach the places of the two luminaries, casting an injurious influence either on both, or only one of them, and if both the said malefics be together succedent, or in opposition, to the luminaries, or if one of them be succedent, and the other in opposition, or even if only one may particularly afflict one of the luminaries, then, in any such case, no duration of life will be allotted to the child: for the supremacy of the power of the malefics extinguishes the influence favourable to human nature, and tending to prolong existence.

Mars is exceedingly pernicious when succedent to the Sun, and Saturn when succedent to the Moon. But a converse effect takes place when either of these planets may be in opposition to the Sun or Moon, or in elevation above them; for the Sun will then be afflicted by Saturn, and the Moon by Mars; and especially so, provided the said planets should have local prerogatives in the signs containing the luminaries, or in the sign on the ascendant. And, should a double opposition exist, by the circumstance of the luminaries being placed in two opposite angles, and by the two malefics being each so posited as to be equally distant from each luminary, the child will be born almost, if not quite, dead. Nevertheless, if the luminaries should be separating from, or be otherwise configured with benefic planets, whose rays may be projected to parts preceding the said luminaries, the child will then live as many days, or hours, as there are degrees, numbered between the prorogator¹ and the nearest malefic.

If malefics should cast their rays to parts preceding the luminaries, and benefics to parts following them, the child will be abandoned at its birth; but will afterwards meet with adoption, and will live. Yet, if the malefics should be in elevation above those benefics which are thus configured, the child, so adopted, will lead a life of misery and servitude: if, on the contrary, the benefics should be in elevation, then whoever may adopt the deserted child will supply the place of its parents. And, provided a benefic planet should either ascend with, or near in succession to the Moon, or be applying to her,

¹ A prorogator is either a luminary, planet, or a certain degree of the zodiac, which determines the duration of life, or the time of the accomplishment of any event: it is hereafter fully treated of in the 13th Chapter of this Book; which shows that, in the instance now mentioned, it would be a luminary, either in the ascendant, or in the mid-heaven.

and one of the malefics be occidental, the child's own parents will, in that case, take it again under their protection.

Rules similar to the foregoing are to be observed, when more than one child is born ; for, if any one of those planets, which may be configured towards the production of two, or even more children, should be under the west, the children will be born half dead, or deformed, and imperfect in body. And, if the planet so situated should also be beneath the malefics, the children will not be susceptible of nurture, or their life will be of the shortest span.

CHAPTER XI

THE DURATION OF LIFE

OF all events whatsoever, which take place after birth, the most essential is the continuance of life : and as it is, of course, useless to consider, in cases wherein the life of a child does not extend to the period of one year, what other events contingent on its birth might otherwise have subsequently happened, the inquiry into the duration of life consequently takes precedence of all other questions, as to the events subsequent to the birth.

The discussion of this inquiry is by no means simple, nor easy of execution ; it is conducted in a diversified process, by means of the governance of the ruling places. And the method now about to be laid down seems, of all others, the most consonant with reason, and with nature : because the influence of the prorogatory places, as well as of the rulers of those places, and the disposal of the anæretic¹ places or stars, perform the whole operation of regulating the duration of life. Each of these influences is to be distinguished in the mode pointed out in the chapters immediately ensuing.

CHAPTER XII

THE PROROGATORY PLACES

FIRSTLY, those places, only, are to be deemed prorogatory, to which the future assumption of the dominion of prorogation exclusively belongs. These several places are the sign on the angle of the ascendant, from the fifth degree above the horizon, to the twenty-fifth degree below it ; the thirty degrees in dexter sextile thereto, constituting the eleventh house, called the Good Dæmon ; also the thirty degrees in dexter quartile, forming the mid-heaven above the earth ; those in dexter

¹ The epithet *anæretic* is a term of art, adopted from the Greek, signifying fatal, or destructive.

trine making the ninth house, called God ; and lastly, those in opposition, belonging to the angle of the west.

Secondly, among these places, the degrees which constitute the mid-heaven are entitled to preference, as being of a more potent and paramount influence : the degrees in the ascendant are next in virtue ; then the degrees in the eleventh house succedent to the mid-heaven ; then those in the angle of the west ; and, lastly, those in the ninth house, which precedes the mid-heaven.

No degrees under the earth are, in any manner, eligible to the dominion now in question ; except such only as enter into light actually above the succedent, or, in other words, with the ascendant. And any sign, although it may be above the earth, is still incompetent to partake in this dominion, if it be inconjunct with the ascendant : hence the sign which precedes the ascendant, and constitutes the twelfth house (called that of the Evil Dæmon), is incompetent ; and not only for the above reason, but also because it is cadent, and because the beams cast by the stars posited therein, towards the earth, are impaired by the thick and dark exhalations arising from the earth's vapours, which produce an unnatural colour and magnitude in the appearance of stars so posited, confusing, and in some measure annihilating, their beams.

Thus far with regard to the places of prorogation.

CHAPTER XIII

THE NUMBER OF PROROGATORS, AND ALSO THE PART OF FORTUNE

AFTER due attention has been given to the instructions in the preceding chapter, the Sun, the Moon, the Ascendant, and the part of Fortune, are to be considered as the four principally liable to be elected to the office of prorogator ; and their positions, together with those of such planets as rule in the places of their positions, are to be observed.

The part of Fortune is ascertained by computing the number of degrees between the Sun and the Moon ; and it is placed at an equal number of degrees distant from the ascendant, in the order of the signs. It is in all cases, both by night and day, to be so computed and set down, that the Moon may hold with it the same relation as that which the Sun may hold with the ascendant ; and it thus becomes, as it were, a lunar horoscope or ascendant.¹

¹ The Latin translation, printed at Perugia in 1646, has here the following passage in addition : " But it must be seen which luminary may follow the other in the succession of the signs ; for if the Moon should so follow the Sun, the part of Fortune is also to be numbered from the horoscope or ascendant, according to the succession of the signs. But if the Moon precede the Sun, the

Among the candidates for prorogation, as beforementioned, by day the Sun is to be preferred, provided he be situated in a prorogatory place ; and, if not, the Moon ; but if the Moon, also, should not be so situated, then that planet is to be elected which may have most claims to dominion, in reference to the Sun, the antecedent new Moon, and the ascendant ; that is to say, when such planet may be found to have dominion over any one of the places where these are situated, by at least three prorogatives, if not more ; the whole number being five. If, however, no planet should be found so circumstanced, the Ascendant is then to be taken.

part of Fortune must be numbered from the ascendant, *contrary* to the succession of the signs."

There is a long dissertation on the part of Fortune, in Cooper's Placidus, from pp. 308 to 318 ; and, among the directions there given for computing its situation, the following seem the most accurate and simple : viz. " In the diurnal geniture, the Sun's true distance from the east is to be added to the Moon's right ascension, and in the nocturnal, subtracted ; for the number thence arising will be the place and right ascension of the part of Fortune : and it always has the same declination with the Moon, both in number and name, wherever it is found. Again, let the Sun's oblique ascension, taken in the ascendant, be subtracted always from the oblique ascendant of the ascendant, as well in the day as in the night, and the remaining difference be added to the Moon's right ascension ; the sum will be the right ascension of the part of Fortune, which will have the Moon's declination." It is shown also by this dissertation, that the situation of the part of Fortune must be necessarily confined to the lunar parallels ; that it can but rarely be in the ecliptic ; and that its latitude is ever varying. Cooper also adds, from Cardan's Commentaries on the Tetrabiblos, that " if the Moon is going from the conjunction to the opposition of the Sun, then the Moon follows the Sun, and the part of Fortune is always under the Earth, from the ascendant ; but if the Moon has passed the opposition, she goes before the Sun, and the part of Fortune is before the ascendant, and always above the earth." This remark of Cardan's is, in effect, exactly equivalent to what is stated in the additional passage inserted in the Perugia Latin translation, and given above.

In the Primum Mobile of Placidus (Cooper's translation, p. 45), the following remark and example are given : " The part of Fortune is placed according to the Moon's distance from the Sun ; and you must observe what rays the Moon has to the Sun, for the latter ought to have the same, and with the same excess or deficiency, as the part of Fortune to the horoscope. As the Moon is to the Sun, so is the part of Fortune to the horoscope ; and as the Sun is to the horoscope, so is the Moon to the part of Fortune. So, in the nativity of Charles V, the Moon applies to the ultimate sextile of the Sun, but with a deficiency of $7^{\circ} 45'$: I subtract the $7^{\circ} 45'$ from $5^{\circ} 34'$ of Scorpio, the ultimate sextile to the horoscope, and the part of Fortune is placed in $28^{\circ} 9'$ of Libra. N.B.—In this nativity, according to Placidus, the Sun is in the second house, in $14^{\circ} 30'$ of Pisces : the Moon in the ascendant, in $6^{\circ} 45'$ of Capricorn ; the ascendant is $5^{\circ} 34'$ of Capricorn ; and the part Fortune is in the ninth house, in $28^{\circ} 9'$ of Libra.

By night, the Moon is to be elected as prorogator, provided, in like manner, she should be in some prorogatory place; and if she be not, the Sun: if he also be not in any prorogatory place, then that planet which may have most rights of dominion in reference to the Moon,¹ and the antecedent full Moon and the part of Fortune. But, if there be no planet claiming dominion in the mode prescribed, the Ascendant must be taken, in case a new Moon had last preceded the birth; but, if a full Moon, the part of Fortune.

If the two luminaries, and also some ruling planet of appropriate condition, should be each posited in a prorogatory place, then, provided one luminary may be found to occupy some place more important and influential than the others, that luminary must be chosen; but should the ruling planet occupy the stronger place, and have prerogatives of dominion suitable to the conditions of both luminaries, the planet must then be preferred to either of them.²

CHAPTER XIV

NUMBER OF THE MODES OF PROROGATION

WHEN the prorogator has been determined as above directed, it is also necessary to take into consideration the two modes of prorogation; one into succeeding signs, under the projection of rays, as it is called; and, when the prorogator may be in an oriental place, that is to say, in any place between the mid-heaven and the ascendant, this mode only is to be used. The other mode extends into signs preceding the prorogator, according to what is called horary proportion³; and, in cases when the prorogator may be situated in any place receding from the mid-heaven, or, in other words, between the mid-heaven and the angle of the west, both modes of prorogation are to be adopted.

It is next to be observed, that certain degrees are anæretic; though, in the prorogation made into signs preceding, the only degree which is strictly anæretic is that of the western horizon; and it becomes so

¹ According to her position in the scheme of the nativity.

² Placidus, in remarking on the nativity of John di Colonna, after stating his opinion that it is an error to suppose that a malign influence to the horoscope, when the horoscope has *not* the primary signification of life is anæretic, says, that "the order and method which Ptolemy lays down for the election of a prorogator are quite absurd, unless life be at the disposal of a sole prime significator only." He proves by other arguments also, and by instances of the fact, that "*one only* signifies life, elected according to Ptolemy's method." (Cooper's translation, p. 184.)

³ "*Horary proportion.*" So the Perugio Latin of 1646; the Greek word, however, is *ωριμασιαν*, which seems to be compounded of *ωρα* and *μαω*; and, if so, the literal signification would be "extraction of hours."