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Abstracts
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The Winding Courses of the Stars
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Giuseppe Bezza

The Development of an Astrological Term – from Greek *hairesis* to Arabic *ḥayyiz*

Abstract

The purpose of this paper is to present the history of an astrological technical term, *hairesis* in Greek and *ḥayyiz* in Arabic. Every scholar is fully aware of the importance and the necessity of a reliable lexicon of astrological terminology. Moreover, it is important to understand the meaning of these astrological terms, which are so numerous and manifold, within an historical context.

Ptolemy's Digression: Astrology's Aspects and Musical Intervals

Joseph Crane

Abstract

The rationale behind aspects has been relatively unexamined in astrology's tradition, although much development has occurred over the centuries. This article explores a passage in Ptolemy's *Tetrabiblos* Book I. Chapter 14. While presenting the different aspect relationships, Ptolemy alludes to musical intervals, in addition to arithmetical relationships. Examining this and similar passages in Ptolemy's *Harmonics* and Plato's *Timaeus*, this article asserts the importance of specific harmonizing musical intervals to bring together planets, solve the ancient problem of action at a distance, and account for astrology's aspects.

Susanne Denningmann

The Ambiguous Terms *ἑώρα* and *ἑσπερία ἀνατολή*, and *ἑώρα* and *ἑσπερία δύσις*

Abstract

It is demonstrated in this article that the terms *ἑώρα* and *ἑσπερία ἀνατολή*, and *ἑώρα* and *ἑσπερία δύσις* have at least three different meanings in astrological and astronomical texts. For this reason definitions of the terms found by Autolycus of Pitane, Theon of Smyrna and Paul of Alexandria are analysed in detail. To exemplify the confusions caused by the ambiguity of the terms two ancient texts will be consulted. The first is a horoscope ascribed to Antigonos of Nicaea. It is shown in this article that an epitomist as well as a modern translator misunderstood the terms in question. The second is a scholium to Paul of Alexandria's definition of the terms. The scholiast misunderstood the text of Paul of Alexandria and is himself misunderstood by a modern translator.

Dorian Gieseler Greenbaum

Calculating the Lots of Fortune and Daemon in Hellenistic Astrology

Abstract

This paper looks at some of the contributions the Lots of Fortune and Daemon make to the practice of Hellenistic astrology. First, an overview on the role that Fortune and Daimon play for the individual in the Greco-Roman world, including in the perceived fate of an individual, is given. Next, how Fortune and Daimon help to create the system of astrological lots is discussed. The Lots of Fortune and Daemon may be a way of incorporating ideas of personal destiny into astrology, at least in determining length of life, if not in other areas. For this reason, the methods used in their calculation become important. The paper examines variations in these methods and the rationale behind them, what different astrologers say about them, and discusses the way an ancient astrologer (Titus Pitenius, in P. Lond. 130) may have calculated the Lot of Fortune.

Robert Hand

Signs as Houses (Places) in Ancient Astrology

Abstract

Previous work in the study of ancient horoscopes (Neugebauer, van Hoesen, North et al.) has suggested that ancient writers were deficient in their computations of horoscopes regarding the computation of the Midheaven degree and the cusps of 'places' or 'houses'. This paper suggests that such was not necessarily the case and that these sources used the zodiacal signs, themselves, as 'places' and did not (with a few late exceptions) even try to compute the second twelve-fold division independent of the signs. The charts included in Neugebauer and van Hoesen's *Greek Horoscopes*, and in Jones' *Astronomical Papyri from Oxyrhynchus* (which include the bulk, if not all of, our surviving collection of ancient charts) are used as the basis of this research. Ptolemy and Julius Firmicus Maternus are also discussed for their apparent views on 'places'. Examples are provided that suggest that this practice survived into the medieval Arabic tradition.

Stephan Heilen

Ancient Scholars on the Horoscope of Rome

Abstract

This contribution analyses the preserved reports on the only attested case in which Greco-Roman scholars practiced technical chronology in combination with astrological history, a branch of celestial divination that was to be developed systematically only later by Persian and Arabic scholars. Passages from Cicero, Plutarch, Solinus and John Lydus allow us to reconstruct how Lucius Tarutius of Firmum, a Roman expert in astral sciences, calculated, at the request of the antiquarian Varro, the exact dates of the conception and birth of Romulus as well as that of the foundation of Rome. Particular emphasis is given to the question of why Tarutius departed from the traditional foundation date in April 753 BCE in favor of an earlier date in October 754 BCE. It is also argued that Lucan's famous speech of Nigidius Figulus (Lucan. 1.639-672) may well contain a hitherto overlooked intertextual allusion to Tarutius' horoscope of Rome.

Deborah Houlding

The Transmission of Ptolemy's Terms: An Historical Overview, Comparison and Interpretation

Abstract

The planetary rulership of terms has always been a contentious issue. Astrologers such as Ptolemy and Valens recorded the heated disagreements of their time, and demonstrated the differences between competing national 'systems'. The Egyptian system was clearly predominant in the preserved records of classical astrologers, but by the end of the medieval period its popularity waned as support moved to the table 'deemed worthy of record' by the illustrious Ptolemy. Supposed to have been his preferred choice, this table of 'Ptolemaic terms' was later

said to have settled all disagreements and to have helped standardize European technique. Even if this were true (it is not), the inconsistency by which the Ptolemaic terms are recorded makes this table the most problematic and controversial of all! What the inconsistencies are, and why they exist, is the focus of this paper.

Wolfgang Hübner

The Tropical Points of the Zodiacal Year and the *Paranatellonta* in Manilius' *Astronomica*

Abstract

The three different values given by Manilius for the equinoxes and solstices (8°, 10° and 1°, i.e. 0°) are critical for the placement of the extrazodiacal constellations on the ecliptic in Book 5: The Arrow at Libra 8° (the autumnal equinox) signifies the 'stochastic art' of both archers and astrologers. The Southern Fish and the Dolphin compete for the position at the winter solstice at Capricorn 8°, both creating divers, whilst at Capricorn 15°, using more sophisticated techniques, Cepheus engenders comedy writers. At the spring equinox, on the border between Pisces and Aries, Engonasin-Perseus struggles with Cetus, and from above defeats the Whale that threatens Andromeda from the depths of the sea, as a symbol of the victory of the new year over the old.

Joanna Komorowska

Philosophy among Astrologers

Abstract

Two major astrological works that survive from the second century CE, Claudius Ptolemy's *Tetrabiblos* and Vettius Valens' *Anthologiae*, display certain notable differences of approach and conceptual framework. These differences may serve as the starting point for any inquiry concerning both the contemporary mentality and fundamental assumptions which shaped the development and transmission of astrology in the relevant period.

Aurelio Pérez Jiménez

Hephaestio and the Consecration of Statues

Abstract

In this article, we comment on Hephaestio III, 7.16-18, a text detailing the astrological instructions for consecrating the statues of the gods. The association of gods and goddesses with different zodiacal signs are shown to be not random, but rather the result of a long tradition based on the relationship between the zodiacal signs and their respective planetary gods. To the associations taken from the astrological doctrine on houses, triplicities and exaltations Hephaestio (or the tradition he summarises) adds those of mythology, religion and astronomy, taking into account planets, aspects and both zodiacal constellations and paranatellonta. The relevant texts of Hephaestio and other authors are presented in an Appendix, together with an English translation by Dorian Gieseler Greenbaum.

Micah Ross

A Survey of Demotic Astrological Texts

Abstract

This survey updates Otto Neugebauer's 1943 list of extant Demotic astrological texts. A brief discussion of each text highlights the contents of the Demotic texts, contextualizes their contents and offers possible re-interpretations. Most dramatically, Text B of Papyrus Vindob. 6286 is brought closer to the Babylonian tradition. In general, these texts bridge the Babylonian and Greek traditions. Evidence for this connection comes from the omen literature, planetary epithets and pseudepigraphy of Babylon, Greece and Egypt. Horoscopes appear separately and their discussion focuses on Demotic terms for the doctrine of lots.