

# References to the Concept of Detriment in Hellenistic Astrology

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## Introduction

The purpose of this document is to collect all known references to the concept that later became known as “detriment” in the Hellenistic astrological tradition. Detriment is defined by later medieval and Renaissance astrologers as occurring when a planet is located in the sign of the zodiac opposite to its domicile. This document was released to coincide with the premiere of episode 264 of The Astrology Podcast, titled [The Origins of the Concept of Detriment in Astrology](#). Most of the references to detriment in this document were identified by Levente László, while most of the commentary was written by Chris Brennan. The references and excerpts are arranged chronologically, from earliest to latest. The purpose of this survey is to demonstrate the origins of the concept of detriment in the Hellenistic tradition, and to establish how it eventually became a mainstream concept, despite being mentioned infrequently among early astrologers.

**Anubio, paraphrased in *Anubio on Mutual Configurations*, 93 (Olivieri, CCAG 2, p. 212.12-14 = Pingree, *Dorotheus*, p. 354.1-3 = Obbink, *Anubio*, p. 13.306-307)**

“In general, every star being diametrical (*diametrōn*) to his own domicile himself diminishes everything that he promises.” (trans. László)

Anubio probably lived sometime in the late first or early second century CE. David Pingree believed that Anubio paraphrased the verse text of Dorotheus, due to the similarity in their delineations of planets in aspect, and so he included this text in his collection of Greek fragments from Dorotheus. Stephan Heilen (“[Anubio Reconsidered](#),” *Aestimatio* 7 [2010]: 127-192, esp. 175) argued that instead Dorotheus and Anubio both probably drew on a common source text, which he speculated may have been the lost work of Nechepso and Petosiris. In either event, this is one of the earliest incontrovertible references to the notion that there is something problematic about a planet being in the sign opposite to its own domicile, which later became known as the concept of “detriment.”

**Dorotheus, paraphrased in Hephaestio, 2, 27: 4 and Serapio as quoted in Rhetorius, 6, 5: 88 (Cumont, CCAG 8.4, p. 231.1) = Liber Hermetis, 3: 21 (cf. Arabic Dorotheus 4, 1: 8 Dykes)**

Several references can be traced back to Dorotheus of Sidon, who probably lived in the late 1st century CE. Many of these references are contained in later authors who paraphrase the now lost original Greek text of Dorotheus.

Within the context of a discussion about annual profections and solar returns, Hephaestio paraphrases Dorotheus' treatment of this topic, and at one point says:

“That when the stars are in opposition (*enantiōmenoi*) to their own domiciles, they are corrupted.” (Hephaestio, transl. Schmidt, p. 81)

Broader context from Schmidt's translation of chapter 27 of Hephaestio:

“Project the multitude of years from the *Horoskopos*, and **consider the lord of the zōidion at which it leaves off**, whether it sees the *Hōroskopos* and whether it is oriental and additive [in numbers] and **in its own places (that is, in its bounds or domicile or trigon or exaltation)**. That it is also necessary to set up the *Hōroskopos* of the year in the counter-nativity, **and the stars that contemplate it and its lord** by fixity and by transit. That the **stars occupying their own thrones rejoice** even if they should be under the beams; the benefics increase the good things and the destroyers are changed over in the direction of beneficence. **That when the stars are in opposition to their own domiciles, they are corrupted.** That when we make the circumambulations of the stars in the divisions of the times, it is necessary to know that the contacts of the planets and the *Hōroskopos* and the Midheaven and the Lot of Fortune with the non-wandering stars have a very great strength and actualization in accordance with their mixture, and especially if they should have the same wind. That, before all, it is necessary to investigate the lord of the year and its mixture and position and phase, and the planets that see it by fixity and by transit, and how it was situated at the nativity, and how it was found at the time of the transit. That the synodic stars are in power through participation in the solar light, though they render up their actualizations in later times.

And if the lord should be well configured by benefics, reveal the year to be the best, and if it should be found in the opposites of the aforesaid, it is clear that one must suppose the opposite [effect]. **And if it also chances to be in another's domicile, it will be worse**; and if the malefics that are so [configured] should be in another's domicile, still worse (for they cause illnesses or condemnations or travel abroad), but if the benefics [that are so configured should be in another's domicile], it will be lighter and more moderate (and they cause suspense, bringing expenditures for a voluntary purpose in

the case of Zeus, some feminine reproaches in the case of Aphrodite, and fines and breaches of contract in the case of Hermes).”

In this chapter Hephaistio paraphrases Dorotheus’ treatment of annual profections, drawing on the original Greek text of Dorotheus. The chapter begins by instructing you to determine the lord of the year in the natal chart, as well as the ruler of the Ascendant in the solar return chart. It then begins talking about analyzing the condition of these planets, and notes that planets rejoice when they are in their own thrones, even when they are under the beams. This is known in other authors such as Antiochus and Porphyry as a planet being in its “chariot.” The sentence that immediately follows this states that when planets are opposing their domiciles they are corrupted, and thus it is meant to contrast the previous statement about planets rejoicing when they are located in their domiciles.

Note that in the following paragraph Dorotheus begins discussing how it can be problematic for planets to be in the domiciles of other planets. This may partially explain why Rhetorius later rationalizes the concept of detriment based on an incompatibility between the planet in detriment and the ruler of the sign that it is in, as we will see later.

#### **Dorotheus, paraphrased in Hephaistio, 3, 4: 15**

In a chapter on consultation charts in Hephaistio, in a subsection on the Lot of Fortune:

“When the Lot of Fortune falls in the third sign from the Hour-marker and the lord of the sign opposes (*enantiōthē*) it, one must see that hatred and disagreement with friends is thereby indicated...” (trans. Gramaglia, p. 41)

Here the lord of the house being in the sign opposite to its own domicile is said to bring about the opposite of what the house is supposed to signify. In this context it is talking about the third house, which is one of the places that signifies friends in Hellenistic astrology.

When read together with the following excerpt from Palchus, it implies that the rule comes from Dorotheus himself, as it is paraphrasing the same rule from the same underlying source text:

#### **Dorotheus, paraphrased in “Palchus”, 7 (Zuretti, CCAG 11.1, pp. 202.19-20 and 203.14-16)**

“If its (sc. of the third place) lord is in opposition (*enantiōthē*), he will have enmity for friendship (...)

If the Lot of Fortune falls in the third sign, and its lord is in opposition (*enantiōthē*), he will have enmity for friendship (...)” (trans. László)

One of the principles then seems to be that when the ruler of a house opposes its own house, it inverts the signification of the house and results in a contrary or antithetical outcome.

### **Valens 2, 20: 7**

The next set of excerpts comes from the 2nd century astrologer Vettius Valens.

The first is from Valens' chapter on interpreting the placements of the Lot of Fortune and Spirit:

“Likewise if <the ruler of the Lot or of Daimon> is in opposition (*enantiōthē*) to this place, it indicates men who reside abroad and become distressed.” (transl. Riley)

“Similarly, if [the ruler of the Spirit] should be opposite to the place, it foretells those who dwell in a foreign land and undergo troubles.” (transl. Schmidt)

Here the lord of the lot being in the opposite sign indicates living abroad and troubles or distress.

### **Valens 2, 23: 27**

Valens' chapter on interpreting the Place of Acquisition and its ruler:

“If the ruler of Accomplishment is in opposition (*enantioumenos*) to Accomplishment, it makes wealth useless.” (transl. Riley)

“When the lord of the Acquisition is opposed to the Acquisition, it makes the property void.” (transl. Schmidt)

The Place of Acquisition is the 11th whole sign house relative to the Lot of Fortune. Here the lord of the Place of Acquisition opposing it inverts what the place is supposed to signify.

### **Valens 2, 24: 1**

“If the Lot concerning Debt should fall amiss, or its lord should fall on squares or diameters (*diametra*) with it (...) it makes the nativities debt-ridden.” (transl. Schmidt)

This is less of an instance of detriment so much as it shows that the nature of the configuration that a domicile lord has with its domicile is taken into account in delineating the outcome of that topic. If the aspect is difficult, the outcome of the topic will be difficult as well. Note though how Valens uses the term diameter here, but in the next example uses *enantiōma* again, which seems to eventually become the standard term for detriment by the time of Rhetorius:

## Valens 2, 30: 10-12

In a chapter on indications for travel or living abroad, specifically in the subsection that contains Valens' first treatment of zodiacal releasing, where he appears to be paraphrasing a number of rules from the lost text on the lots attributed to Abraham:

“When, again, the lords of the signs having the times or the division should happen to be in aversion to the signs or opposed (*enantioi*) to them (...) the signs provide stays away from home. (...) If the lord of the sign where the times are (...) should be opposed (*enantios*) to it, it causes either moves or being away from home (...)” (transl. Schmidt, pp. 57-58, modified)

Here Valens or Abraham is grouping the opposition to one's domicile together with aversion, which is something we will begin to see later authors do more and more often. He also treats detriment as something that indicates being away from home or travel, probably since symbolically this sign is the furthest that a planet can get from its home sign.

## Valens, 2, 41: 1

Valens begins and ends his chapter on indications for violent death with a discussion about planets opposing their domiciles:

“...Whence, the all-blessed nativities are not allotted good fortune all the way to the end; but rather, when the ruler of a star for a certain matter should fall amiss or else should be **opposed** (*enantiōtheisa*), it will furnish misfortune.” (transl. Schmidt, p. 11)

This is another instance of *enantiōma*, and it shows that detriment probably started to develop out of a sort of quasi-maltreatment condition, basically of what happens when the domicile lord of a planet is opposing it. In that way it is almost like a spinoff of the condition known as “counteraction.” Here it shows that Valens is similar to Rhetorius in treating detriment as akin to aversion sometimes, by grouping them together, as contrasted with the other configurations. In this way the opposition starts being treated almost like a loose aversion.

## Valens 2, 41: 52-54 (Hor. gr. 97.II.23)

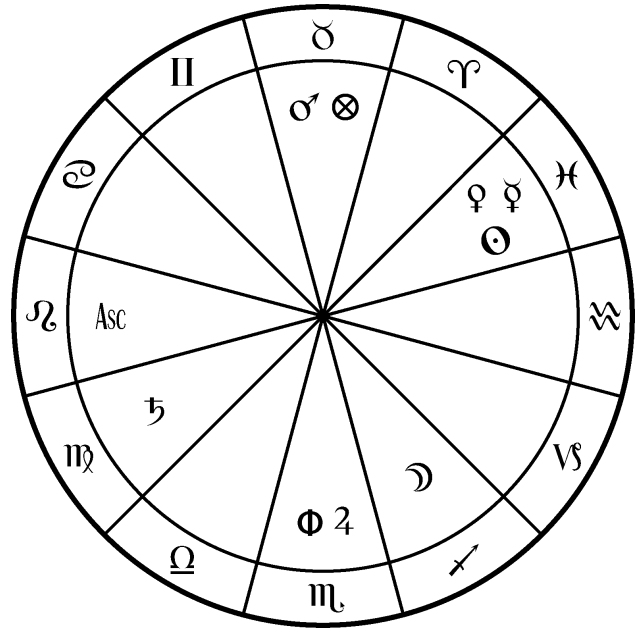
One of Valens' chart examples in his chapter on indications for violent death:

“Ares, holding sway over the Spirit, was upon Taurus, and opposed (*enantiōtheis*) (...) Similarly also, Hermes, the lord of the Whole Moon was opposed (*ēnantiōthē*).” (transl. Schmidt, p. 18)

Here Valens notes two separate instances of planets being in detriment in this example chart, which all add up to indicate why the native died a violent death, evidently by having his throat cut.

The full example from Schmidt’s translation:

“Another. The Sun, Hermes, Aphrodite in Pisces; Kronos in Virgo; Zeus in Scorpio. Ares in Taurus; the Moon in Sagittarius; the *Hōroskopos* in Leo. The Lot of Fortune was in Taurus. Ares, holding sway over Spirit, was upon Taurus, and opposed. The deadly place was in Sagittarius. The Moon, lying upon it, has Kronos in superior position to it, while Kronos is in the *zōidion* of the whole Moon. Similarly also, Hermes, the lord of the Whole Moon was opposed. Such a one had his throat cut.” (trans. Schmidt, p. 18)



Note that Valens doesn’t use the term diameter here, but he uses the word *enantiōma*, which later becomes Rhetorius’ keyword to refer to the concept of detriment. I think we can begin to see why now.

**Valens 2, 41: 88-89 (Hor. gr. 91.IV.4)**

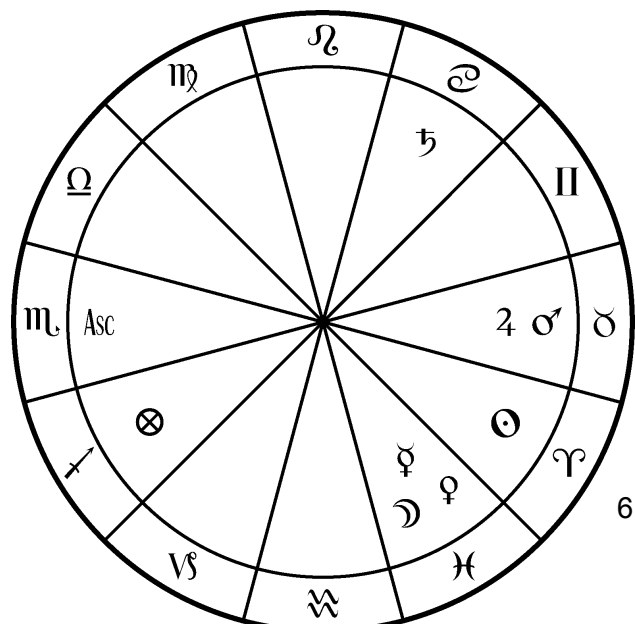
Another example that Valens uses in his chapter on violent death:

“Mars was in opposition (*ēnantiōthē*) to its own house.” (transl. Riley)

“And Ares was also opposed to its own house.” (transl. Schmidt)

The full example from Schmidt’s translation:

“Another. The Sun, Hermes in Aries; the Moon, Aphrodite in Pisces; Kronos in Cancer; Zeus, Ares in Taurus; the *Hōroskopos* in Scorpio. The Lot of Fortune was in Sagittarius. The lord was with Ares in the Descendant. The deadly place was in Cancer. Kronos, the lord of the Whole Moon was [in] aversion. And Ares was also opposed to its



own house. Such a one fought with wild animals.” (Schmidt, p. 24)

Valens uses this as an example in his chapter on violent death, and ends this example by saying that the native died as a result of wild animals or lions. He therefore lists all of the things that he considers to be negative indications in the chart, which he says are that:

- The domicile lord of the Lot of Fortune is with Mars in the setting place (the 7th).
- Saturn in the 8th place from Fortune, and in aversion to the prenatal lunation.
- Mars in opposition to its own domicile.

Mars being opposite to its own domicile is presumably more problematic in this chart because Mars is the ruler of the Ascendant, in this Scorpio rising chart, therefore it has some say in matters of the physical body, vitality, and longevity.

### **Valens 2, 41: 94**

Valens makes some closing remarks about oppositions at the end of his chapter on indications for violent death, because he must have realized that he was taking for granted something in his example charts that he hadn't defined clearly as a condition yet:

“The configuration of opposition (*diametroi*) can be interpreted in two ways: one way when a star in the Ascendant is in opposition (*diametrē*) to another; the second when a star is in opposition (*diametrē*) to its own house, triangle, or exaltation.” (transl. Riley)

“And the diametrical positioning will be judged in accordance with both stars, one positioning whenever a star should be diametrical to a star while marking the hour, another whenever it should be diametrical in its own house or trigon or exaltation.” (transl. Schmidt)

Here he explicitly likens the concept of detriment to the concept of fall, by grouping together a planet opposing its domicile with a planet opposing its exaltation. There can be no doubt then that Valens conceptualized a planet opposite to its domicile as a problematic factor in some way.

It is worth reading the beginning and end of book 2, chapter 41 in their entirety, as well as some of the examples we cited above, as it paints a more vivid picture, and there is some discussion about oppositions that we left out here because it was very long.

### **Serapio, quoted in Rhetorius, 6, 5: 101 (Cumont, CCAG 8.4, pp. 231.34-232.3)**

From the Byzantine paraphrase attributed to Serapio of Alexandria (1st century CE):

“[He says] that the astrologers do not approve the prevalence as chart-ruler of the one that is under the Sun beams (...) and the one in its fall, and the one in opposition - and in a word, the one having a bad phase.” (transl. Holden)

“For Dominance of the Rulership, the astrologers do not admit [any star] under the beams (...) or depressed, in opposition, and a star having a bad phase.” (transl. Gramaglia)

“That the astrologers do not consider in the prevalence of domicile-mastership the star that is under the beams (...) that is depressed, is in opposition (*kai ton enantioumenon*), or simply has bad appearance.” (transl. László)

It is not clear whose rules on determining the Master of the Nativity this is paraphrasing, whether Serapio or someone else, but whoever it is it means that this astrologer discounted planets in detriment from consideration.

### **Hephaistio, 3, 2: 3**

In a chapter on general principles for picking electional charts, towards the end of a paragraph where Hephaistio instructs you to look at the ruler of the Ascendant and the Moon in particular:

“...and the stars should not be diameters with their own houses (*mē diametrous einai tois idiois oikois*) and exaltations, nor in a weak [condition].” (transl. Gramaglia)

Hephaistio lived in the early 5th century CE, and clearly by this time he was starting to treat the concept of detriment as being analogous to the concept of fall. Most of his treatment of electional astrology in book 3 is derived from book 5 of Dorotheus, so it is likely that Hephaistio’s views on this were simply a continuation of a tradition that was already present in Dorotheus.

### **Hephaistio, 3, 5: 8**

In a section on investigating the pre-natal lunation in inception charts. Here the “assembly” is the pre-inceptional lunation conjunction, and then it begins talking about examining the domicile lord of the sign that that falls in:

“When the ruler of the assembly (...) occupies its own place or is in a triangle to the place, it will produce those who succeed in everything, and those effective in acquisition. However, this will not be the case when found to be in aversion or oppositional (*enantiōthē*).” (transl. Gramaglia)

Clearly interpreting the lord being opposite to its own sign as being a negative indication, similar to being in aversion.



**An astrological poem (Dorotheus?) quoted from Zeno’s astrologer in Rhetorius, 5, 113: 5 (Cumont, CCAG 8.4, p. 222.12-14; the context is Hor. gr. 440.IX.29 [Pamprepius of Panopolis]); cf. Rhetorius, 5, 59: 8 (Cumont, CCAG 8.4, p. 183.16-17) = *Liber Hermetis*, 29: 6**

The context of this chapter is a lengthy chart example, of a native who has been identified by later scholars as Pamprepius of Panopolis. Pamprepius was a notable pagan scholar who rose to high position, but then was banished by his enemies. At this point in the chapter Rhetorius comments on how Saturn is the primary triplicity ruler of both the Ascendant and the sect light, and how both Saturn and the Moon are in Taurus, with the ruler of Taurus being Venus in Scorpio:

“...but also Venus, ruler of it [sc. Saturn] and of the Moon posited in opposition (*kat’ enantiōsin*) to her. How could he not have had a troublesome first age, but indeed also flights made in many places because of the Moon’s being opposed (*diametreisthai*) by its own sign ruler. For he says:

‘Behold the Moon is in the domicile of some star, and if you find that one lurking in opposition (*diametrō*), he will also indeed be a fugitive, obscure and a wanderer.’” (transl. Holden, p. 161)

These same instructions are described earlier in the text, in Rhetorius, 5, 59: 8:

“The Moon being opposed (*diametrousa*) to its own ruler [makes] fugitives, dishonored persons, wanderers, and those living abroad.” (transl. Holden)

In other words, in this chart example Rhetorius explains how having the domicile lord of Saturn and the Moon in the sign of its detriment indicated instability and banishment in the first part of the native’s life, and then he quotes an unidentified earlier astrological author who wrote in verse that gave a similar delineation principle. Holden notes in his footnotes that Cumont attributed this piece of verse to Dorotheus, although Pingree left it out of his collection of fragments of Dorotheus. Holden simply concludes by saying that it came from some earlier astrological poet prior to Rhetorius.

**Rhetorius, *On the zodiacal signs*, 1: 4 etc. (Boll, CCAG 7, p. 195.2 etc.)**

Rhetorius lived in the 6th or 7th century CE. In his text when he talks about the “dignities” of the planets in the twelve signs, *enantiōma* is used consistently in order to identify the detriment of the planets in each sign. For example, in the Aries section, Rhetorius writes:

“[It is] the domicile of Mars, the exaltation of the Sun around the 19th degree, the fall of Saturn around the 21st degree; the triplicity by day of the Sun, by night of Jupiter, common [to both] Saturn, the detriment (*enantiōma*) of Venus.” (transl. Holden)

This same formula is repeated with all 12 signs. These excerpts are attributed to Teucer of Babylon in Holden’s translation, although it is probably mostly from Rhetorius.

### **Rhetorius, 5, 7: 1 (Boll, CCAG 1, p. 147.22-24)**

In his chapter on the rationale for the exaltations, Rhetorius mentions at the beginning that he is going to explain the rationale for the concept in detriment as well after he explains the exaltations and depressions:

“Having spoken, then, accordingly of the entire physical commixture of the *zoidia*, we will come to the causes of the exaltations, depressions, and contrarities (*enantiōmatōn*) of the stars.” (transl. Schmidt, p. 7)

After explaining the exaltations and depressions in chapter 7, Rhetorius then goes on to dedicate the entirety of chapter 8 to explaining the rationale for the concept of detriment:

### **Rhetorius, 5, 8: 1-6 (Boll, CCAG 1, p. 148.17-29)**

Rhetorius dedicates an entire chapter to explaining the concept of detriment. He uses the word *enantiōma* here, which is the same term that he uses later in his work to refer to the concept in the Teucer excerpts, so there can be no doubt that this chapter represents his attempt to explain the rationale for the concept.

“Why is it that the houses of the Sun and the Moon are contrary (*enantioutai*) to the houses of Kronos? We say that it is because the Sun and the Moon are the lights of the cosmos, while Kronos is the master of darkness. Whence light is always contrary (*enantioutai*) to darkness, and darkness to light. Again, why is it that the houses of Hermes are contrary (*enantioutai*) to the houses of Zeus, and the houses of Zeus to the houses of Hermes? We say that it is because Zeus is the overseer of possessions and abundance, while Hermes is always the master of arguments. The intellectual faculty, then, is always contrary (*enantioutai*) to, and looks down upon, the desire for possessions, and abundance is contrary to what is intellectual. Then again, why is it that the houses of Ares are contrary (*enantioutai*) to the houses of Aphrodite? We say that it is because Aphrodite is the overseer of every desire and delight and pleasure, while Ares is the overseer of every fear and war and passion. The delightful and appetitive and pleasurable, then, is contrary (*enantioutai*) to the terrible and passionate and polemical.” (trans. Schmidt, p. 9)

**Rhetorius, 5, 48: 9 (Boll, CCAG 1, p. 161.21-23)**

“If the ruler of the Lot of the Father should be found to be opposite (*enantioumenos*) to its own house, where the Lot of the Father happens to be, it says that such are suppositious.” (transl. Schmidt, p. 35)

In other words, when the ruler of the Lot of Father is in detriment, the child will be illegitimate.

**Rhetorius, 5, 54.4: 5-6 (Cumont, CCAG 8.4, p. 120.14-20)**

“Look also at the ruler of the new or full Moon and the rulers of their triplicities (...) if they are not averted from the new Moons and full Moons, or are in opposition (*enantiouantai*) to these places. The new and full Moons (...) being averted from or opposed (*enantioumenōn*) to the rulers of the new or full Moons, are indicative of violent death.” (transl. Holden)

**Rhetorius, 5, 54.7: 2 (Cumont, CCAG 8.4, p. 123.19-124.2)**

“But if also the Moon is averted from its dispositor or opposed (*enantiouantai*) to it, it signifies the same thing.” (transl. Holden)

Again making aversion and detriment almost equivocal in some way.

**Rhetorius, 5, 57.4: 19 (Cumont, CCAG 8.4, p. 150.7-8); cf. Theophilus, *Apotelesmatics*, 19: 55**

“The ruler of the fourth opposing (*enantioumenos*) the house (...), he will meet his end abroad.” (transl. Holden, p. 69; corrected by László)

**Theophilus of Edessa** later drew on but revised Rhetorius’ delineation here, saying:

“The ruler of the underground pivot opposing its own house (...) say that he will die in foreign lands.” (transl. Gramaglia)

**Rhetorius, 5, 57.11: 4-5 (Cumont, CCAG 8.4, pp. 170.22-171.8); cf. Theophilus, *Apotelesmatics*, 19: 132-33**

In his delineation of the 11th place and its rulers:

“Every lot and every ruler of a lot or of an angle or a house or a triplicity that chances to be there signifies all good things, but if it is aspected by malefics or chances to be under the Sun beams or in its own fall or in opposition (*[en tōi idiōi] enantiōmati*) or retrograde, it weakens the goodness of the house. Similarly too, the malefics chancing to be there

and having significance for the nativity (I mean, of course, the rulers of lots or houses or triplicities) without any evil positions (I mean, of course, being under the Sun beams or in their fall or in opposition [*enantiōmatōn*] or retrograde) renders the nativity good and increase the good things and lessen the bad things.” (transl. Holden, p. 96)

In a section on delineating the 11th place, **Theophilus** paraphrases Rhetorius:

“Every ruler and Lot that chances to be in the eleventh place indicates all good things, insofar as it is not configured with any malefic, or chances to be under the rays, its depression or diameter, or subtracting in numbers, therefore corrupting the good influence of the place.

Similarly, when the malefics chance to fall there, and have a relationship to the inception, being under the rays, in their depression or diameter, it will indicate the taking away of good meanings, and the increase of corruption.” (trans. Gramaglia, p. 204).

Note how Theophilus changes the paragraphs he got from Rhetorius a little bit, shortening some things, but still retaining the references to detriment.

**Rhetorius, 5, 65: 21 (Cumont, CCAG 8.4, p. 194.6-8), also in *Liber Aristotilis*, 3, 6.4: 13 and Sahl, *On nativities*, 6.6: 29; cf. Theophilus, *Apotelesmatics*, 21: 22**

“The ruler of the Lot of the Daemon being opposed (*enantioumenos*) to it makes those who give poor advice, those with contrary opinions, braggarts, insolent persons.” (transl. Holden)

*Liber Aristotilis*: “But if the Lord of the Spiritual Lot would be regarding the [Lot] from its own fall, the eloquence of [such portents will be] regarding empty and unuseful things.” (transl. Dykes, p. 131)

Sahl: “And if you found the lord of the Lot of Spirituality looking at its own lord from its unhealthiness, he will have babbling speech, and will not speak except for the unsound things which come over him.” (transl. Dykes, pp. 577-578)

Theophilus’ revision: “The ruler of the Lot of Spirit opposing it, makes those indiscreet of counsel, with contrary opinions, boastful, and insolent persons.” (transl. Gramaglia)

**Rhetorius, 5, 78: 14 (Cumont, CCAG 8.4, p. 203.11-13); cf. Theophilus, *Apoteles.*, 24: 3**

“And the ruler of the full Moon being averted from the places [of the Sun and Moon] or being opposed (*enantioumenoi*) to their places are indicative of contrarities (*enantiōseōn*) and difficulties in attainment [of desires].” (transl. Holden)

Theophilus' revision: "The rulers of the New Moon, when averted from the places [of the luminaries], or opposing them, makes [the effects] hard to accomplish, and shows the inceptions to be contradictory." (transl. Gramaglia)

**Rhetorius, 6, 23: 3a (Heeg, CCAG 5.3, p. 126.6-8 = Zuretti, CCAG 11.1, p. 270.6-9) and 6, 23a: 3**

"Also, examine what appearance the lord of the Hour-Marker has: (whether he is) morning or evening, setting or rising; additive or subtractive; being exalted or depressed; opposing (*enantioutai*) (his domicile) or in his own domicile."

"Then, [examine] what appearance the lord of the Hour-Marker has: (whether he is) morning, evening, or setting; adding or subtracting; being exalted or depressed; opposing (*enantioutai*) (his domicile) or in his own domicile or trigon (...)" (transl. László)