APPENDIX 7.C

Porphyry, Introduction to the Tetrabiblos, Chapter 30

CCAG V/4, 206.1-208.5:

(206.) On housemaster, lord and predominator.

Furthermore, precise definitions are required to differentiate housemaster of the nativity, lord and predominator from one another. For the
ancients [5] entangle the names up and do not distinguish their characteristics. For each has its own power, just like a skipper and a pilot; so we will teach how they are different from each other. Now some hold that the Sun by day and the Moon by night predominate, but it is set out precisely like this: for a diurnal nativity the Sun, if [10] it is being carried up in the east, will itself take the predomination; but when the Sun is declining on the west [side of the chart], if the Moon happens to be in the east, that one [the Moon] will take it, even if she is post-ascending the Hour-marker, because she is going up on the east [side of the chart]. But if both [the luminaries] are declining on the west [side], the Hour-marker will hold the predomination. For a nocturnal [15] nativity, if the Moon is being carried up on the east [side], she herself will take the predomination. But if she is declining on the west [side of the chart], but the Sun, though still under the earth is post-ascending the Hour-marker, that one will predominate. If both [luminaries] happen to be under the earth, on centrepins or post-ascending, the Moon will hold the predomination because of sect. [20] But if she is found to have declined [from a centrepin], but he [the Sun] is on a centrepin, he [will predominate]. For generally the luminary that is more on a centrepin, and more in the east and of the sect is judged to be the predominator. If both [the luminaries] are declining [from centrepins], then the Hour-marker will obtain the predomination. But when you have determined the predominator, the housemaster [p. 207] will be taken from this, and the co-housemaster.
οἱ δὲ πρῶτον μὲν τὸν ὡροσκόπου κύριον ἢ τὸν ἐπιβεβηκότα αὐτοῦ τῷ οἴκῳ καὶ τοῖς ὁρίοις, εἶτα τὸν τῆς Σελήνης, εἶτα τὸν τοῦ μεσουρανήματος, εἶτα τὸν τῆς τύχης, εἶτα τὸν πρὸ ζʹ ἡμερῶν τῆς ἀποκύήσεως ἢ ἐντὸς ζʹ ἡμερῶν φάσιν ἀνατολῆς ἢ δύσεως ἢ στηριγμοῦ ποιούμενον. τούτον γὰρ τῆς κοσμικῆς ἐπισημασίας τότε γινόμενον αὐθεντικὸν ὁμολογουμένως καὶ τῶν γεννωμένων κυριεύειν, ἐὰν δὲ δύο ὦσι, τὸν ἐπανατέλλοντα δυναμικώτερον τίθενται. τούτοις προσσυλλαμβάνουσι τὸν τῆς συνόδου τῆς προηγουμένης σεληνιακῆς δεσπότην· λέγω δὲ τὸν τῶν ὁρίων κύριον, ἐν οἷς ἡ σύνοδος τῆς Σελήνης πρὸς Ἥλιον ἐγένετο, ἐάνπερ ἀπὸ συνόδου φέρηται ἡ Σελήνη· ἐὰν δὲ φθίνουσα ᾖ, τὸν τῆς πανσελήνου τῶν ὁρίων γενόμενον δεσπότην. ἐκ δὲ τούτων πάντων τὸν συμπαθέστατα πρὸς τὴν γένεσιν κείμενον ἀποφαίνονται κύριον, τουτέστι τὸν ἐπικεντρότερον, τὸν ἀνατολικότερον ἢ τὸν μᾶλλον ἐπ' οἰκείων τόπων καὶ τὴν πλείστην δύναμιν πρὸς τὸ σχῆμα τῆς γενέσεως ἔχοντα τοὺς τε συμμαρτυροῦντας αὐτῷ.

* emending ἐπικείμενον πρότερον, which is nonsensical, to ἐπικεντρότερον. (Thanks to Stephan Heilen for suggesting the need for an emendation here.)

(207.) For the lord of the sign in which the predator is will be the housemaster, but the co-housemaster [will be the lord] of the bounds. And so it is necessary to investigate these [planets], how they lie and in what figure they are, and if they witness the Hour-marker [5] or the Moon. For the whole determination will be from these. Some simply hold that the housemaster of the nativity is lord of the Hour-marking bounds, and the co-housemaster [18] [lord] of the sign. Some define the master of the Midheaven as lord of the nativity, if it is on a centrepin and therefore operative; but if not, the one which is present on the Midheaven, [10] on the summit of the nativity, as it were, ruling over the action; but if not, the one post-culminating to the Midheaven. But some [take] as the foremost one the lord of the Hour-marker or the one which has landed on its house and in its bounds, then that of the Moon, then that of the Midheaven, then that of Fortune, then the one making [15] a phase of
emergence, setting or station 7 days before the birth or within 7 days [of the birth]. For [they think that] this one, since it becomes, by common consent, authoritative for the cosmic symptoms at that time, also rules as lord over those who are born then. But if there are two, they make the one in a phase of visibility more potent. To these they add the master of the Concurrence of the preceding [20] lunation; I mean the lord of the bounds in which the Concurrence of the Moon with the Sun came to be, if the Moon is being carried from Concurrence. But if it is waning, the lord of the bounds of the whole Moon. From all these they declare the lord to be the one placed most sympathetically in the nativity, that [25] is the one more on a centrepin, more in a phase of visibility, or more on its own places and having the most power in relation to the figure of the nativity and those co-witnessing it.

περὶ δὲ (207.27)

τοῦ εὑρεθέντος κυρίου πώς δεῖ σκέπτεσθαι, ἐν τοῖς ἑξῆς ῥηθήσεται (208.) καὶ ὅση ἡ ἐκ τούτου δύναμις. πολλὴ γάρ ἡ περὶ τούτου ζήτησις καὶ σχεδὸν ἀπάντων δυσκολωτέρα. ἐνίοτε μέντοι γίνεται τὸν αὐτὸν εὑρεθῆναι κύριον καὶ οἰκοδεσπότην, ὅταν ὁ εὑρεθεὶς κύριος ὁ αὐτὸς ᾖ τοῦ ἐπικρατήτορος φωστῆρος οἰκοδεσπότης, ὅσπερ ἀρξεῖ [5] μεγάλου ἀποτελέσματος.

But how one must investigate the lord which has been so found will be said next, (208.) and how much power [it has] from this. For the search for this is long and perhaps more difficult than all others. Sometimes the same [planet] is found to be both lord and house-master, whenever the lord which has been found is itself house-master of the predominator of the luminary, which will [then] rule over [5] a great outcome.