

**Patrizia Nava**

# **The Fall of Cambridge**

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## **The metaphor of the throne and the footstool in Western Astrology**



**Demeter on a throne and a footstool, 6th C. BC, Sicily**

### **1. Astronomy and Myth in the traditional western approach**

Classical Western Astrology is generally defined as the doctrinal corpus of technical literature that begins to appear in the field of Greek and Hellenistic culture from the early centuries preceding the Christian era, one that historians such as James Herschel Holden (1996, 11-17) define more properly as "Western astrological horoscopy." This is what would give rise to the rich European astrological tradition of the Middle Ages and the early modern age, developing and flourishing up to the middle of the seventeenth century including extraordinarily influential and significant writers such as Placidus Titi and William Lilly. The profound crisis of the eighteenth century which originated with the Enlightenment was to put an end to this tradition, marking a clean break in historical continuity.

Differing philosophical approaches and interpretive techniques fall within the definition of astrological horoscopy, but they in fact share a common denominator. The true art of classical astronomical prediction is based on astronomical considerations, leaving myth in the hands of literary writers, mythographers and poets of the sky. Yet the distinction is not always so clear-cut. This sometimes leads to the coexistence of terminologies and concepts that appear to have originated in an attempt to mythically explain celestial phenomena, along with more rigorous interpretations based on astronomical reality and the scientific study of celestial motion.

## 2. Planets on the throne

In an attempt to read the fortunes of kings and the powerful, as well as ordinary mortals, in the Ptolemaic sky, western astrologers have often used the image of a throne and a stool, as a metaphor for elevation, exaltation, upward ascent, and success. Ptolemy (*Tetr.* I 23, 2) names these “planetary thrones”:

[The planets] are said to be in their own "chariots" and "thrones" and the like when they happen to have familiarity in two or more of the aforesaid ways with the places in which they are found; for then their power is most increased in effectiveness by the similarity and co-operation of the kindred property of the signs which contain them.<sup>1</sup>

This is a reference to the essential dignity of the planets, to the natural affinity that is established between a planet and a sign (or degrees of a sign) on the basis of astronomical considerations. Never mind that Auguste Bouché-Leclercq, in his classic study *L'astrologie grecque* (1899, 197) finds these explanations spurious, noting their imperfect consistency in an amused tone, calling them "chimerical reasons" at best, "invented for the needs of the cause" at worse.<sup>2</sup> What matters is that the intention of Ptolemy, which we can hardly doubt, is to give scientific dignity to the apotelesmatic practices of Greek astronomy.

Ptolemy explains how the Sun, for example, is particularly at ease, master of his own house, when he is domiciled in Leo, because this is the sign where the Sun is located in the hottest season of the year, when the Earth undergoes the effects of solar radiation in the most obvious way (*Tetr.* I 17; I 19). In the same way, the Sun is in exaltation (or elevation) in the tropical sign of Aries because 0° Aries marks the astronomical beginning of spring characterised by positive declination of the Sun and its increase, while it will be in his fall at the point of the autumnal equinox, in the tropical sign of Libra, which sees the descent of the Sun in its annual, seasonal course.<sup>3</sup>

When two or more of these conditions – domicile, exaltation, diurnal or nocturnal triplicity, terms, faces – are fulfilled at the same time, the planet can be defined as "in its chariot" or "throne", *idiothroneō*, according to Paul of Alexandria, or the Latin *in solio proprio insideo*.<sup>4</sup> A planet is also considered so when it is in its domicile and at the same time in a sign which accords with its nocturnal or diurnal nature.<sup>5</sup> Thus, the throne is a multiplication of the planet's dignity.

This form of dignity is called essential because it pertains to the very nature of the planet and renders it good or bad, benefic or malefic, noble or unworthy. Planets in their thrones are in fact very effective. The power for good increases in benefics, the corrupting nature of malefics is mitigated. Those under the sun's rays, invisible and potentially debilitated, instead do not lose

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<sup>1</sup> *Tetr.* I 23, 2. Ashmand's English translation (1822).

<sup>2</sup> The French scholar favours a mythological explanation based on the so-called *thema mundi* (with Aries culminating) and connects the symbol of the bull with the Moon to justify the elevation of, respectively, the Sun in Aries and the Moon in Taurus (BOUCHÉ-LECLERCQ 1899, 197 n. 1 and 2).

<sup>3</sup> This is true, obviously, for the Northern hemisphere.

<sup>4</sup> *Pauli Alexandrini Elementa apotelesmatica*, edited by E. Boer and O. Neugebauer, Teubner, Leipzig 1958. In chap. 36 "to be enthroned" is listed among the conditions that give right to *oikodespoteia*. Cf. « *in suis carpentis vehi et soliis* » in Philippus Melanchton's Latin translation of *Quadripartitum* (Basel, Oporinus, 1553).

<sup>5</sup> Serapion (*CCAG* VIII/4, 228, 25) mentions the signs where the planets dwell as if they were on their thrones. According to G. Bezza, these positions are to be referred to the second *chara* or *gaudium* described by Demophilus: Saturn in Aquarius, Jupiter in Sagittarius, Mars in Scorpio, the Sun in Leo, Venus in Taurus, Mercury in Virgo, the Moon in Cancer (*CCAG* V/4, 228).

their strength (BEZZA 1990, 366). A planet so dignified offers the qualities of leadership and character that make one worthy of a throne.

Table of Essential Dignities*													
	Ruler	Exalt	Triplcity			Terms					Faces		
			Day	Night	Mix						0-10	10-20	20-30
♄	♂ D	♈ 19	♈	♈	♈	0 ♀ 6	6 ♀ 14	14 ♀ 21	21 ♂ 26	26 ♀ 30	♈	♈	♀
♅	♀ N	♈ 3	♀	♈	♈	0 ♀ 8	8 ♀ 15	15 ♀ 22	22 ♀ 26	26 ♂ 30	♀	♈	♈
♆	♀ D	♈ 3	♈	♀	♈	0 ♀ 7	7 ♀ 14	14 ♀ 21	21 ♀ 25	25 ♂ 30	♀	♈	♈
♇	♂ DN	♈ 15	♀	♈	♈	0 ♂ 6	6 ♀ 13	13 ♀ 20	20 ♀ 27	27 ♀ 30	♀	♀	♈
♈	♈ DN		♈	♈	♈	0 ♀ 6	6 ♀ 13	13 ♀ 19	19 ♀ 25	25 ♂ 30	♈	♈	♈
♉	♀ N	♀ 15	♀	♈	♈	0 ♀ 7	7 ♀ 13	13 ♀ 18	18 ♀ 24	24 ♂ 30	♈	♀	♀
♊	♀ D	♈ 21	♈	♀	♈	0 ♀ 6	6 ♀ 11	11 ♀ 19	19 ♀ 24	24 ♂ 30	♈	♈	♈
♋	♈ N		♀	♈	♈	0 ♂ 6	6 ♀ 14	14 ♀ 21	21 ♀ 27	27 ♀ 30	♈	♈	♀
♌	♈ D	♈ 3	♈	♈	♈	0 ♀ 8	8 ♀ 14	14 ♀ 19	19 ♀ 25	25 ♂ 30	♀	♈	♈
♍	♈ N	♈ 28	♀	♈	♈	0 ♀ 6	6 ♀ 12	12 ♀ 19	19 ♂ 25	25 ♀ 30	♀	♈	♈
♎	♈ D		♈	♀	♈	0 ♀ 6	6 ♀ 12	12 ♀ 20	20 ♀ 25	25 ♂ 30	♀	♀	♈
♏	♈ N	♀ 27	♀	♈	♈	0 ♀ 8	8 ♀ 14	14 ♀ 20	20 ♂ 26	26 ♀ 30	♈	♈	♈

\*Dorothean Triplcities and so-called Ptolemaic or Chaldean Terms.

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One of the greatest commentators on Ptolemy, Jerome Cardan – astronomer, mathematician and distinguished astrologer – reminds us that the chariot or throne is the most noble of the dignities (CARDANO 1578, I 16, 182-183). It is more effective than the domicile or exaltation as it can include and accumulate them. According to Cardan, this condition manifests when a planet is in almost all its joys and dignities. A man born with a significator planet on a throne, is well-liked by both his family and strangers, everything is granted him; he is confided in and has all he desires. He is, in short, a lucky man, who exudes authority and inspires natural obedience. If such a planet was rising, or angular and aspecting the Moon in the geniture, this would give authority and power to the native.

### 3. A throne together with the Sun

But to rule effectively, a throne is not enough. You also need a footstool on which to place your feet, raising them up from contact with the lowly earth, which is only suitable for commoners, and to dominate them from on high. It is not enough to be just and magnanimous, virtues conferred by essential dignity, you must also be strong and successful. It is here that another form of dignity comes into play – accidental dignity – which shows favourable external or environmental conditions and strengthens the planet, increasing its capacity to act, or, failing that, weakening and debilitating it.

Among the forms of accidental dignity that elevate the planet, or the person it signifies, to a higher rank and distinction, there are some that clearly use this analogy with the royal seat. This is the case when a planet is conjunct the daytime luminary – the natural symbol of the King, of success and power – when this conjunction is within 16' of arc from the centre of the solar disk, both in ecliptic longitude and celestial latitude. Since the apparent size of the solar disk as seen from Earth varies from 31'29" to 32'33", being in the body of the sun from this prospect is to be within about 16' from its centre.<sup>6</sup>

<sup>6</sup> This is the definition given by Guido Bonatti in his *Liber Astronomiae* (XIII c.), Basel 1550, Tractatus III Pars II, Caput 7 col.136, « De dustoria sive ayz planetarum ». Some authors are less strict and exacting: Sahl, for example, prescribes a whole degree for the partile conjunction with the Sun to be defined as *cazimi* (Sahl bin Bishr,

A planet situated thus, in the heart of the Sun, is in a position of the greatest accidental strength imaginable, in sharp contrast with the severe debilitation implied, instead, by being simply close to the Sun (burnt or combust), but not sitting on his lap. It is dignified and protected by favour of the King, at the height of its influence. This exultant condition is called *egkardios* or *synodikos* by Greek writers, *samîm* by the Arabs, *in corde solis* in Latin, and is often referred to by medieval and modern writers as *cazimi*. About a cazimi planet, Abraham Ibn-Ezra (EPSTEIN 1998, 137 aph. 98) writes: « A planet joined with the Sun is like a person sitting with the king in one chair. »

The synodic planet does not enjoy a throne for its lofty virtues and qualities, as it would if it were endowed with great essential dignity, but only by virtue of benevolence and complacency of those in power. It has the opportunity to temporarily share the throne with the legitimate ruler. As long as it enjoys this favour, it can take advantage of its fortunate condition, which, however, is anything but stable. Astronomically, the duration of these favourable external conditions is indicated by the permanence of the exact conjunction to the Sun. But both the Sun and the planet which has been conceded a seat next to the luminary move along the ecliptic at different speeds. When the planet moves out of the conjunction it will lose the power granted it, which is not its own. That is why this form of dignity, no matter how effective, is defined accidental.

#### 4. The lunar nodes: from dragon to celestial footstool

The concept of elevation through being put on a celestial throne may occur even without a corresponding idiom to highlight it, but rather through a similar graphic analogy. The glyph for the Moon's North Node (♊) recalls the image of a footstool, and how you can climb on it to oversee everything around you. It is in this way that the North Node increases the power of any planet or angle of the chart it conjuncts.

The nodes are the points where the Moon's path around the Earth, oblique with respect to the Sun's apparent path, crosses the ecliptic. The North Node represents the point of passage of the Moon from a South to North latitude with respect to the ecliptic, and vice versa for the South Node. If the Moon is 0° latitude and is rising above the ecliptic, it is in its ascending node. If it is falling below the ecliptic, it is in its descending node.

This simple astronomical observation has important consequences. The concepts of "above" and "below", north and south, positive or negative latitude, are significant in astrology. In fact, according to the traditional scheme, the northern latitude is configured as an accidental dignity, increasing the power to act of the planet in this condition. The higher the latitude north, the greater the height reached by the planet in the sky. Hence, the idea of the North Node as a sort of footstool on which to climb up on, to govern the surrounds, increasing the stature, power and strength of the planet in conjunction with it. It is like a trampoline that launches the planet to the top, to a dominant position.

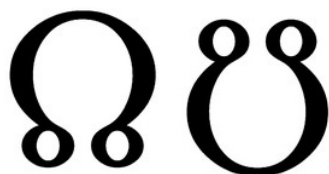
Conversely, the conjunction with the South Node takes on the value of an accidental debility. The South latitude decreases the strength of the planet, and the South Node is the point at which the planet, not only metaphorically but also literally, begins to fall, losing dignity, power and position.

The traditional lunar node glyphs themselves suggest this analogy. The North Node (♊) has an upward curve that recalls the outline of a stool while the downward curve of the South Node (♋) looks like a hole, a gorge in the ground. The astronomical reasons for this graphical notation are

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*Introductorium de principii iudiciorum Zahelis Ysmaelitae*, in DYKES 2008, 41), while William Lilly requires 17' from the centre of the solar disc, but merely in longitude (LILLY 1647, I 19, 113).

obvious and are reflected in the Greek definition given by Cumont (CCAG VIII/I, 194): *Anabibázon* and *Katabibázon*, where the sense of the first is to raise up, promote, while the latter alludes to bringing down, to make fall.



However, the temptation to explain astronomical effects with mythology often creeps into definitions, recalling the myth of the celestial dragon that devours the Sun during the eclipse, making it invisible. For an eclipse to occur it is necessary for the Earth, Moon and Sun to be aligned with each other. It is only when the Moon is conjunct the Sun in longitude and at the same time on one of the nodes, the same as the Sun at 0° latitude, that the perfect overlap of the two celestial bodies causes a solar occultation visible from Earth. Instead, when the Moon is in opposition to the Sun and conjunct one of the nodes, the Earth's shadow interposes between the two luminaries, giving rise to an eclipse of the Moon.

The image of a dragon devouring the luminaries when the Moon's orbit intersects that of the Sun is the origin of the traditional definition of the ascending node as *Caput draconis* (Dragon's Head) and the descending node as *Cauda draconis* (Dragon's Tail). It is certainly due to this disconcerting mythological representation that both nodes are sometimes attributed a malefic or dangerous nature. The first in a series of anonymous fragments on the Lunar Nodes collected and edited by Franz Cumont (CCAG, VIII/I, 195), tells of the dragon Athalia, in the form of a snake with two heads and two tails corresponding to the Lunar Nodes, considered by the Babylonians and Chaldeans to be the most malefic of the malefic stars.

Cardan, commenting on Ptolemy, recalls how *Caput* and even more so *Cauda* are believed to be both "bad places", linked to diseases and deformities in the geniture. (CARDANO 1578, III 16, 393). Vettius Valens also attributes a generally negative influence to the Lunar Nodes. The position of the Nodes is the basis of different methods of calculation with which to establish critical periods and predict the lifespan and the date of death. If the native falls sick at the moment when the Sun transits a node, then the illness will be dangerous, if not fatal.<sup>7</sup> In "elections", that is, in choosing the most astrologically auspicious time to start a project, business or enterprise, the passage of the Moon on the nodes or points square or in opposition to the nodes (aspects of 90° and 180°) is considered such an unfortunate condition as to advise you not to do nor to undertake anything: better not to sail, to marry, to plant, to trade and not to establish businesses, as these activities would be doomed to fail.<sup>8</sup>

Considerations of different tone presented in Book I (VETT. VAL., I 15, 12-15), offer exceptions to this unfavourable picture, where only the North Node is recognized as having the capacity of elevation and exaltation confirmed by other writers. Benefic planets in aspect to the ascending node are confirmation of an active and prosperous geniture, with the possibility of rising to high rank even when the native is of humble origins:

It will be necessary to examine if benefics are in aspect with these positions, especially with the ascending node. If so, the nativity will be prosperous and effective. Even if the nativity is found to be average or inclined toward diminution, the native will ascend and rise to a high rank. Malefics portend upsets and accusation.<sup>9</sup>

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<sup>7</sup> Vett. Val., V 2, 18-25.

<sup>8</sup> Vett. Val., V 2, 58-68.

<sup>9</sup> Translated by Mark Riley, published on line 14 december 2010, [www.csus.edu](http://www.csus.edu).

The serpent *Athalia* – the celestial dragon – is often depicted as having two heads and two tails, even in much later documents, but it is certain that astronomers were looking at this legend as a simple attempt to generally explain celestial phenomena using an ingenuous symbol.



**Lunar eclipse. Johannes de Sacrobosco, *Tractatus de Sphaera* (MA 69, c. 112v. The New York Public Library). The celestial dragon has two heads and two tails. The Moon is exactly on *Cauda Draconis*. (From: *De Sphaera. Commentario all'edizione in facsimile*, Modena, Il Bulino 2010)**

Dorotheus of Sidon, in fact, appears to be completely aware of the true nature of the lunar nodes as simple points of intersection between celestial orbits which, as such, acquire apotelesmatic value only in terms of the same characteristics of lunar motion (either towards North or South) of which they are a manifestation. It is in this light that his affirmations should be read (DOROT. SID. *Carmen* V 43, 1; I 12, 10-11): «the head is called the “ascending” and its tail the “descending”» and «Know that the Moon is best of all if it is increasing, rising in the sphere of heaven toward the North. This is an indication of prosperity and manly virtue for the native.»<sup>10</sup>

About a century later, Ptolemy, whose approach is decidedly scientific, is of the same opinion. The Alexandrian astronomer makes little mention of the Nodes, and only as indicators of the Moon's latitude (PTOL., *Tetr.* III 13; III 14).

The medieval Arab authors were to fully develop these considerations, together with their European successors. This is expressed, for example, by Abraham Ibn-Ezra in his *Reshith Hochma*, or *The Beginning of Wisdom*:

The ancients said that the nature of the Dragon's Head is to increase and the nature of the Tail is to decrease so when the benefic planets are with the Head, it will increase their good, and when the malefics are with it, it will increase their evil; [in the same way] when the benefics are with the Tail, it will decrease their good, and

<sup>10</sup> Translated by David E. Pingree (1976).

when the malefics are with it, it will decrease their evil. That is why the Hindu astrologer says that the Head is good with the benefics and bad with the malefics. (EPSTEIN 1998, 108)

Therefore, being in conjunction with the Nodes does not make the planet positive or negative, good or bad, benefic or malefic; these are, in fact, prerogatives of essential dignity. Even the dreaded Saturn, in dignity by domicile or exaltation, can give its best.<sup>11</sup> Instead, accidental dignity makes the planet stronger, for better or for worse, as it confers or takes away power. The Italian Guido Bonatti, author of one of the most comprehensive astrological treatises of the Middle Ages, substantially agrees:

Indeed the Head of the Dragon is naturally a benefic, and of a masculine nature ; but by accident is sometimes a malefic. For its nature is composed of the nature of Jupiter and of the nature of Venus, and this signifies increase and matters which are susceptible of increase, namely a kingdom and dignities and substance, and loftiness, and good fortune [...] Whence if it were with benefics, it increases their fortune, and if it were with malefics, it increases their malice, and then it is accidentally a malefic.<sup>12</sup>

## 5. A throne and a footstool

The combination of essential and accidental dignities allowed Greek astrologers to predict the success of an undertaking or the victory and prosperity of a ruler. However, the influence of classical astrology has been long-lasting and persistent so, faithful to Hellenistic and Arabic tradition, European astrologers were to acquire the same techniques, perhaps with less understanding of the astronomical reasons for such attributions, but with undiminished confidence in their predictive outcome.

Thus it was that an astrologer such as William Lilly, faithful enough to the ancient tradition as to state his aim as "*to make some peeces of Ptolomey speake English*" (LILLY 1644, xii), could still use the planets in their thrones and the lunar nodes – the metaphor of the throne and the celestial stool – as such a powerful sign of moral, political and military superiority that it allowed him to predict the victory of Parliament against the absolutist expectations of Charles I.

## 6. William Lilly and the fall of Cambridge

William Lilly is celebrated as the most illustrious English astrologer of all times. His main work, *Christian Astrology*, was published in 1647 and his almanacs and astrological pamphlets were real bestsellers. His interest in contemporary history and current events, together with his evident sympathies for the Roundheads (the Parliamentary faction) as opposed to the Royalists, in an age of civil wars, led him to try to foresee the victory or defeat of the representatives of the opposite sides, thanks to horary questions that are clearly political and even propagandistic in nature.

Lilly's fame peaked during Cromwell's Protectorate (1652-58), but since the beginning of the First English Civil War, which broke out in August 1642, examples of horary questions about

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<sup>11</sup> EPSTEIN 1998, 130, aph. 27: « Every planet, whether benefic or malefic, if it is in its domicile or domicile of exaltation, will always indicate good.» Obviously, even the reverse is true : any planet in his exile or fall, or deprived of essential dignity (peregrine) will tend to behave like a malefic.

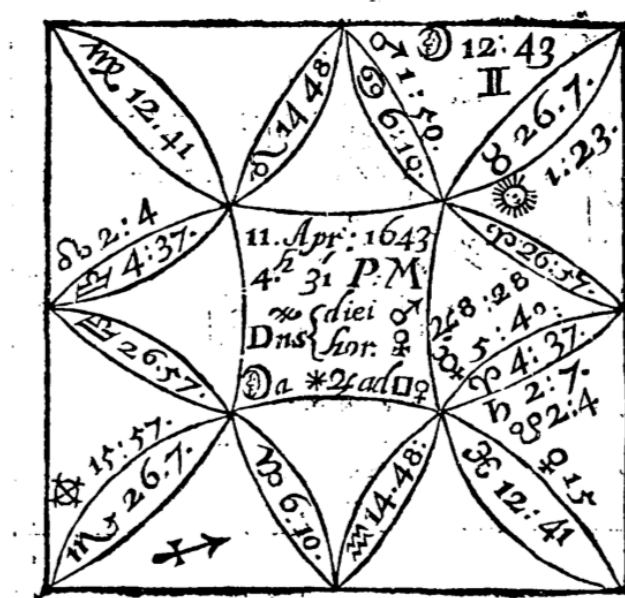
<sup>12</sup> Guido Bonatti, *Liber Astronomiae* (XIII c.), *Tract.* III 8, col.119. Translated by Benjamin Dykes in Guido Bonatti, *Book of Astronomy*, Cazimi Press, Golden Valley MN 2007, p.187.

battles, sieges, and the adventures of princes, generals and commanders, had become frequent enough in his works. Lilly was then in London, seat of the Parliament and centre of all anti-monarchic sentiments. King Charles I had been compelled to flee and to move his court and military headquarters to the nearby city of Oxford.

In the spring of 1643, when the Royalist army was predominant, rumours spread of a possible siege and fall of the city of Cambridge, up to then in the hands of the Roundheads. A gentleman, supporter of Parliament, asked Lilly if the rumours were true. The original square chart for the question is calculated for London, 11 April 1643, at 4.31 p.m., day of Mars and hour of Venus. A modern approximation would be 21 April 1643, Gregorian calendar, at about 16.28. Here is Lilly's judgement:<sup>13</sup>

*First, I considered that the Angles were all moveable, and that Mars did vitiate the cusp of the tenth, and Saturn the cusp of the seventh, one argument the Report was false.*

*Secondly, I found the Moon cadent, and in Gemini, a Signe wherein she nothing delights; a second strong evidence of a false Rumour.*



*A Report that CAMBRIDGE was taken by the King's Forces ; if true ?*

First of all the astrologer examines the chart to check whether it shows signs of solidity, reliability and truthfulness. There is no evidence of a true report, because the angles of the chart are all in cardinal (moveable) and not in fixed signs, afflicted by the malefic planets Mars and Saturn. The Moon is peregrine, devoid of any essential dignity and in a cadent house. The report is clearly false.

But Lilly is not easily satisfied. He is a supporter of Parliament, and he wants to make sure that the city of Cambridge will never fall in the hands of the King. He is eager to ascertain which of the two factions at war will be blessed by fortune, and is deeply involved in the question, as much as his querent is. As a rule, the ascendant and its ruler signify the querent, his faction and his party in any horary question: thus, the Libra ascendant and its ruler, Venus, are attributed to

<sup>13</sup> Cf. the horary question *A Report that Cambridge was taken by the King's Forces ; if true ?* (LILLY 1647, II, 200-201).

the forces of Parliament, while the ruler of the opposing house, Mars, is given to the King and his army. First house against Seventh house: We against Our Enemies.

*Thirdly, I found the North Node on the cusp of the Ascendant, a Signe of good to the Parliament, for the first house signified that honourable Society: I found Venus Lady of the Ascendant, and our Significatrix, in her Exaltation; but Mars, Lord of our Enemies Ascendant, viz. the seventh, entering his Fall, viz. Cancer, and afflicted by a square of Saturn;*

It is here that the North Node, the celestial footstool, comes into play.<sup>14</sup> Conjunct the cusp of the first house that represents Parliament, it strengthens, exalts and reinforces the anti-monarchic party. It is a sign of success and power, as precious as unexpected, considering the events of that year that seem to point, instead, at a possible victory of the King. But Lilly is not easily influenced by the first battles: he is aware that the celestial footstool is able to offer the Roundheads a metaphorical support on which to climb up on, to reach an elevated position from which they can dominate the adversary.

Since the lunar nodes are obviously opposed to each other, the diminishing, demeaning, lowering, unfortunate South Node must be, at the same time, on the seventh cusp representing the King's forces. While the republican cause is gaining credit and popularity, the King's army is about to fall down into the pit graphically represented by the glyph of the South Node. Mars, ruler of the seventh house and significator of the Royalists, seems to be in a strong position, high in the sky conjunct the MC – indeed, the King seemed to be winning the first rounds of the conflict – but it has just entered its sign of Fall, a serious debility that will soon show its harmful effects, not to speak of the square inflicted by Saturn.

That is a good chance for the parliamentary forces. But to exploit the fortunate occasion to the utmost, essential dignity is needed as well. And Venus, the Parliament and its supporters, is in tropical Pisces, in exaltation. Actually, the planet has just left the 5th house of its joy to enter the debilitating 6th: current difficulties and uncertain beginnings are to be expected. But if we apply to this day chart the scheme of dignities generally in use in ancient times, Dorotheus of Sidon's one, we will see that Venus is not only exalted, it is also in its own triplicity.<sup>15</sup> With multiple essential dignities, Venus is *in her throne*, and the combination of a throne and a footstool (multiple dignity and North Node) is a powerful sign of superiority and fortune, which allows Lilly to decree the victory of the republican army.

*I saw the Moon separating from Jupiter, placed in the seventh and transferring his light and vertue to Venus, which gave me a reason to expect, that there would come good to us or our side from this report or Rumor, and no benefit to our Enemies: I saw Mars and Saturn in a square, which assured me our Enemies were so full of division and treason, and thwarting one anothers Designes, that no good should come unto them upon this Report; and so in short, I judged Cambridge was not taken, and what we heard of its taking were lyes.*

Now every detail in the chart appears consistent: the Moon is translating the light of benefic Jupiter to Venus, while the square between Mars and Saturn reveals divisions, strife and

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<sup>14</sup> Lilly makes use of the so-called Mean Node, which he calculates at 2°04' Libra. A modern calculation of the True Node would collocate it at 4° Libra.

<sup>15</sup> Lilly usually applies a simplified dignity scheme, with Mars as the ruler of the Water triplicity both by day and by night. Most ancient or traditional western astrologers, on the contrary, would assign the diurnal triplicity to Venus.

treachery among the Royalist ranks. Lilly can now reassure his querent and himself: Cambridge has not been taken by the King yet, and, what's more, will never be taken.

*All that we heard was untruth, and that the Towne neither was, or should be taken by Him or his Forces.*

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