

THE
GEOMANCIE
of Maister Christo-
pher Cattan Gentleman.

With the Wheele of Pythagoras:

*A Booke no lesse pleasant and recreative,
then of a wittie inuention, to know all things
past, present, and to come.*

*Newly corrected, and enlarged, with many necessarie and
profitable additions.*

Translated out of French into our English tongue:
By Francis Sperry.



L O N D O N,
Printed by E. A, for Edward White, and are to be solde at
his Shop neere the little North doore of Saint Pauls
Church, at the Signe of the Gun.

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Hum. Gantor



To the Lord Nicot Lord of Bosnay, and
of Chesney, one of the Kinges Countaile, and
Maister of the Requests of the Householde.

MY good Lord, after the creation of things of
this world, & the stablishmēt of them in their
courses and places, God hauing made man
like vnto his owne semblance, and also ma-
king him the beholder of this great work, by
and by he left vnto him so feruent a will and
desire, continually to search out things
that he could neuer be put from that d'site,
by any difficultie or wearinesse, how hard or secret fouer the
things that hee sought for were: and then perceiuing
himselfe to be provided of a spirit, which made him capable of
the vnderstanding of the workmanship of his God, hath inde-
uoured himselfe to search out things supernaturall, & aboue
him, and also the intelligence of those things which bee vnder
their powers. Wherefore hauing found by discourse that there
be foure Elements and soueraigne Princes, each one of them ha-
uing a feuerall qualitie, and being privately in the other things
proper and domestick: and that by the coniunction of them, all
things do proceede, yet euerie one in his owne aspect and qualie,
whereby they be governed vnder one or other of these Prin-
ces, He hath at the beginning entred so farre, that he hath discou-
ered the essence, constitution, and mixture of the molle part of
things made, the proportions, conuēiāces & differences of them,
& the being & progresse of the faculties thereof, to what effects
they do come, bringing forth the causes and reasons so manifest,
that they cannot be disproued. From this degree hee is mounted
vp to the knowledge of the Combination and number of the ce-
lestiall Orbes, the mouements and retolutions thereof, the pow-
ers and influences of the Planets and Starres, and the particular
domination which each of them hath by it selfe ouer some of
these things inferiours: and finally, by the diuine capacitie and
comprehen-

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comprehension which is in him, presenting himselfe in his Spirit euen all alike, and seeing that all which is inclosed in them, is so tempered by a correspondencie of nature, that those things which be farre distant of quality, doe come altogether to make an vniuersall harmony and beautie of this great engine, he hath comprehended the dignities established amongst things, and the dominations and seruitudes, which God by his meruailous wisdom hath ordained fro their very creation, & hath brought together & placed in their *state*, the causes, & combination thereof so farre, that by wisdom and natural magicke he hath comprehended them. Now being so prouident and curious of his life (as it is daily seene) he applyeth all his endeavour to these commodities and vsages. Sometime discoursing vpon the pure and simple working of the Stars, sometime applying them to the science which may be vnder each of these foure Elements, as, *Piromancie, Aeromancie, Hydromancie, and Geomancie*. Sometime with *Astrologie* it selfe, comming to neare vnto himselfe as may be by the Phylosophying vpon the compilation, lines and proportion of the handes, or of the body and visage. From whence proceedeth *Chiromancie, Metopos copie, & Physiognomie*, & vling in all these reasons most euident & profound of nature, vpon the true princes or principles that he may possible, and such as one may reasonably say (that if the effect of the causes which be wrought for, do take no place) it is not the fault of the worker, but an act of the plaine diuine puissance, dispensing those prosperous causes, to bring effects which be attributed vnto them naturall and proper the professions of the *Pythouistr, Sorcerers, Soothsaiers, Wisjards, Diuiners* by the bowels of beastes, *Witches, Prophets, Inuocations, false Prophets*, and others of that rabble, of whome the writers as well diuine as prophane, doe often times make mention in many and sundrie waies, neither the profession of that old Woman of *Bologna in Italie*, of whome your honor hath many times heard spoken of, which gaue answers of things past, and of things to come, by the sundriemouing of foure paire of tongues. For all these be so vaine and false, that their great abuse is quite contrarie vnto our Christian Religion; and for that cause not onely banished, but also abhominable with great curses and paines. But as for the other afore spoken

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ken of, they consist either in things so general, that there is not thing created, but it hath something of them, and they do practise in something, they doe present as the foure first be, or else in particulars or partes deuided, and go no further then to the parte which the cause requireth, as yet by the two last, and therefore they doe neuer passe farre from the contemplation of the nature of the thinget created, such as it hath pleased God the maker to giue vnto them: which thing hath bene so well receiued and esteemed by many old and young excellent personages that they haue thought good to employ their time, and take the paines to leaue vnto vs in writing, those things, which they haue found scattered here & there, and that which they haue mended by their studie, as touching *Geomancie*, which lay long time obscure and vnperfitt, by the ignorance & rullinesse of those, which hauing no experience of *Astrologie*, enterprised by their stoutnesse to meddle therein: but amongst all other *Christopher Carter* a Gentleman (& man of armes in the Champion Countrie of the Lord *Thrus* departed) being wise, and practised in the Sciences which belong therunto, hath brought & put it into her perfection: At least wise he hath some so neare to the touchstone thereof, that as yet all his doings prosper: which hath giuen mee occasion to desire the same by a Booke thereof giuen vnto me by a friend of mine, to ouer-looke from the one end vnto the other, and to publish the same, and to put it into mens handes, & by this meane, to withdraw of farrell to giue occasion of honest pastimes, pleasure & recreation. And I had done this long time ere now, had it not beene through the ignorance in this Arte which was in him that tooke the Copy in my handes: by means of whose ignorance there were a thousand faults, which to amend, and as much as in me was possible to pluck out, I had as much or more paine then if I had inuented and disposed the worke it selfe.

But neuerthelesse, I haue done what I can to the vtmost of my power, to take away the faultes, and to restore it to the former estate, & haue also added therunto many figures as touching *Astrologie*, seruing much to the matter, and haue brought it into a language more easie to be vnderstood

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then the first Coppy was, wherein it was verie obscure, in many places difficult and mayned; and more Italian then French, by reason that the Author thereof was of that nation, and spake Italian, and but little practized in our French.

But now my Lord, the worke being such, that it dedicateth it selfe to you, to be the man which doe alwaies, and haue soundly & well taken the end, yf age, profit, & commoditie of the sciences and knowledges, & of those whereof this worke recyteth: and that you being in Italie and Spaine, haue had a particular affection to the haunt and company of sundrie learned and excellent persons which professed the same, I thought it good to put it vnder your name, and to doe the like which the Author himselfe would haue done, if he had bene alive, and knowne you; that is, to present it to you, and put it vnder your tuition, being assured, that it shall be well receiued of you, and that you will accompt it amongst the number of those which haue obtained the reputation of good and excellent Authors in those things they haue written of. And thus I end, praying God to keepe you, and giue you his grace, and vnto me your Seruant.

Amen.



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The Epistle to the Reader.



Epistle Reader, It is not needefull to giue vnto you any more expresse the vnderstanding of the wittie, ingenious, and subtletie of this Science: for of it selfe it is associated with such a gentle and soft spirit, that no man can attaine vnto it, vnlesse he be of a good birth, and which is not of gentle heart. For, things gentle, pretious and lightsome, cannot bee desired but of gentle courages, which giueth me occasion greatly to commend Fortune; which hath bene so fauourable vnto me, to take me, presented vnto her by a friend of mine, as a worthy subject to haue the meane how to put in euidence the inclination which I do so much beare vnto things worthy, and of valour to doe pleasure and seruice to all persons of good spirits, and desirous of the things vnto them correspondent.

And although that I be one of the least of those, whom a studious man might giue report of, for such a good thing as this worke doth present me for, I am fure of heart and will of each man of good spirit, which is the cause to incourage me in other workes which bee in my hands: which thinges be requisite for men of my profession. For as for my heart, it is so good and affectionated to all such persons, that it is not possible to be more, the which I hope to make you so persily vnderstand by the labour and trauell which I haue taken in this worke, besides the inuention of the Author, that none (as I thinke) after the vnderstanding and reading thereof will be miscontent to confesse that I haue giuen him occasion to be bound perpetually vnto mee for this my labour.

The manner how to practise Geomancie.

Now as to those things which doe touch the practise of Geomancie (for the speculation thereof is perfectly treat-
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ted of in the first booke of this worke, is very easie, knowing that in the second booke bee contained the twelve houset of the Zodiacke, the declaration whereof is declared at large in the eighth and thirtieth Chapter of the first Booke, euer soone wherof containeth the questions and demaunds which may be ordinarily required, and may be propounded in all things doubtful and vncertaine. If therefore after that the figure hath bene made according to thy demaund, thou wouldest knowe whether it shall come to good effect or not, you must first seeke out the house, and the number in the order of the demaundes where thy question standeth and is contained. Then keeping the two numbers in your minde, the one of the house, and the other of the demaundes, haue recourse vnto the figure formed of twelve figures, two witnesses and a Iudge; and taking the first (according to the order and course which shall be holde you in the first Booke) you shall examine according as ye shall finde in the first house the things making to your demaund, be they good or ill: and so shall ye doo of all the other figures, each one according to his house, order and degree. After wardes you shall looke to the generall rules of this Arte contained in the third Booke, by the which, with the knowledge and practise which you may haue of *Astrologie*, and thy owne good wit, thou mayest iudge the saide figure, and so shall you knowe this Science.

An abridgement of the signification of the twelve houses of the Zodiack.

But forasmuch as the discourse of these houses, contained in the second house is verie long, For the easier keeping of them in memorie, I thought it good here to abridge them to you, after the manner of *Astronomers*, and the *Mathematicall Professors* of the Iudiciall *Horoscope* and *Astrologie*.

The first house.

The first house is commonly called the *Horoscope* or *Angle of the Orient*, and his ascendant signifieth all the beginnings

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beginnings of life, and of all workes.

The second house.

The second house is the succedent of the *Angle of the Orient*, and signifieth substance, traffickes, riches, and other things necessarie for the life.

The third house.

The third, which is the *Cadent* from the *Angle of the Orient* signifieth, brothers, Sisters, Cousins, Kinsfolkes, and associates, Iudges and Prelates.

The fourth house.

The fourth called the *Angle of the earth*, or the *septentrional*, hath significations of Fathers and Mothers, possessions, Heretages, houses, treasures hid, and things secret.

The fifth house.

The fifth, which is the succedent of the *Angle of the septentrional*, otherwise called the good fortun, signifieth infants, daughters, Nephews, and their inclination, messages, embassages, and profit of Heritages.

The sixth house.

The sixth, which is the *Cadent* from the *Angle of the septentrional*, called the ill fortun, signifies banishments, bondages, sickneses, false accusations & witnesses.

The seventh house.

The seventh, called the *Angle of the Occident*, signifieth marriages, weddings, women, quarrelles, warres, and things lost.

The eighth house.

The eighth, which is the succedent from the *Angle of the Occident*, otherwise called the house of death, signifieth heauinesse, sadnesse, enemies, long torments, imprisonment, and the qualitie of death.

The ninth house.

The ninth, which is the *Cadent* from the *Angle of the Occident*, otherwise called the house of God, signifieth, voyages, nauigations, faith, Religions, ceremonies, ciuinations, dreames, wonders, and tokens of Gods wrath.

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The tenth house.

The tenth, called the heart of Heaven, or the Meridional Angle, signifieth honours, dignities, & governments of King, and of great Lords.

The eleventh house.

The eleventh, which is the succedent of the Angle, meridional, otherwise called the good Angell, signifieth amitie, company, good adventures, favour, aide and succour.

The twelfth house.

The twelfth, which is the Cadent of the succedent of the Meridional Angle, otherwise called the euill spirit, signifieth, secret enemies, prisoners, captiues, vengeances, treasons, deceites, horses to be sold, and the end of a person.

An advertisement.

These be the significations and properties, which the twelue houses of heauen haue; which I thought good here to shew vnto you brieflie, to the end that you may the more easily comprehend them, and keepethem in your minde, and that you may quickly knowe, in which of the houses the question that is propounded to you is contained, to the end to haue a present resolution: not that I would thereby that you should say, and inferre, or affirme, to stay vpon this as a thing certaine and vndoubted. For, to beleue so, and to giue too much confidence therein, or, if the thinges come to passe, as the figure doth shew, (for it cannot be, but in so many demaunders; some of them will come to effect) to make it as it were a consequent, it were an error, and directly against the first commaundment of God, by whom all superstitious and vndereeret obseruations be forbidden, & to him appertaineth all honour & glorie, who can, when it pleaseth him, dispose, change, and alter the effects of things prosperous: whereupon this Science, and Arte, was founded, as the Authour of this worke hath protested in many places, that in making this worke, his intent was to none other purpose, but by things writie & wel spirited, to giue pleasure & recreation to the studious and louers of this

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this Arte and Science. And amongst other (*Monsieur de Thais* departed) his Lord and Maister verie desirous, and expert in this Arte, with a large argument to open & sharpen a good spirit, and exercise the Science of Astrologie & other Sciences therunto belonging: & by these means to know the secret forces, properties, effectes, and vertues of things of nature, to be so variable and diuers, as they be subiect to diuers and variable Starres and images celestiall. And how, by the diuers natures and influences which the Planets and Starres haue with their lights (meaning the celestiall mouing) do cause in these inferiour things, which bee particularly vnder their dominion, particular vertues, some one more then another, be they humane, terrene, aquatical, or airie. But some of them do abound with secret vertues and properties, by the influence of sundry starres, which be of more greater effect & strength, when that the elemental qualities of these things be not repugnant or contrary against them.

And to the end that ye may the better vnderstand this reason, I will giue you examples of all the Planets in their order and degrees, Touching the properties and vertues which they do giue into sundry things here in earth, more then vnto others. An example.

First we see by common experience before our eyes, that the *Iasper stone* by force of the Planet *Saturne*, hath vertue to mitigate *Kernels* of the flesh, and to slanch blood, coming at the nose, or at any other part of the body of man. Iasper stone.

By the influence of the Planet *Iupiter*, the *Iacinth stone* hath property to defend against thundering: wherefore those which haue heretofore written, do say, that it is good that a man do beare it about him. Iacinth.

Likewise the *Corrall* and the *Calcedony* be of like effect, which commeth to them by the particular influence of *Iupiter* and *Venus*. *Iupiter* giueth also vertue to *Sages*, to withstand the *Palfey*. Corrall, Calcedony.

Some write, that the *Eagle* is subiect to the *Sunne*, and some say to *Iupiter*: and from *Iupiter* he hath this property. Sage, Eagle.

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ty, that he is neuer hurt by thunder, but by the influence of the Sunne she hath a meruailous propertie, which is, to be Lady of all other birdes, and to be feared of them, and to haue more clearer sight then any other bird: yea the feathers of the Eagle doe eat and consume the feathers of other birdes, if they be mixed together. The *Lacinct* by the influence of the Sunne, vnto whom she is particularly subiect, and to *Supiter* likewise, hath this propertie, that if a man beate it about him, and that it do neuer so little touch the flesh, it preferueth against all venome, and against all euill vapours and corruptions of the ayre, and dooth also comfort the heart and the spirit: and further, maketh persons verie amiable and well willing. The properties of *Mirabolan* be infinite, they conferre and preferre the life of all those which doe oftentimes eat thereof, they prolong youth and strengthen the spirits and senses of man, and giue good memorie, comfort the stomacke, and lighten the heart: all these vertues and properties come by the influence of *Supiter*, and *Mercurie*, as many wise and learned men haue written. The vertue of *Celidone* and *Maffick*, by the nature which they haue of *Supiter* and *Mars*, purge the humours melancholike, or else by the Starre called the Lyons heart, or Starre Royall. The *Topas* and the *Trassle*, haue power of Chastitie, and to subdue the flesh, and to make them light some which beareth it; & this vertue they haue by the nature of *Mars* & *Venus*, or of the Starre called *Alphes*, or Crowne septentrionall. The *Amatist*, and the hearbe called *Astrologia* or *Sarabna*, haue force to make faire colour, & quicken the spirit of them which beate them, & they also driue away wicked spirits: and this their vertue commeth of the nature of *Supiter* & *Mars*, or of the star called the *Scorpions heart*. The *Saffron* hath power for to quicken the spirits and the vertue thereof perceiue by and by to the heart, prouoking laughter and merines: and they say, that these properties come by the influence of the sun vnto whom it is subiect, from whom shee is ayded by his subtil nature, bright and sweete smelling. The *Mirre*, *Conce*,

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ence, *Balme*, *Alots* and *Spikenard*, be subiect vnto the Sun. It is further said, that *Golde*, by the nature which he hath of the Sunne, hath a vertue to comforte and light some the heart, and is also shining: also the Sunne giueth vertue to the *Carbuncle* to shine by night, and to be a remedie against venome: Whosoever touch the hearbe called *Piony*, that which is the male, he shall be defended from the falling sicknesse, which cometh by the influence of the Sunne, vnto whom this hearb is subiect, by the vertue which the Sunne hath in *Ginger*, if it be eaten in meate, it is good against the weakenesse of the stomack and vomiting. Those beasts which be subiect to the Sunne, and take vertue ordinarily from him, be commonly villanous and argrie, desiring Lordship, and to haue dominion ouer others: amongst whom the *Lyon* is more then the others, the *Cockedril*, & the *Bull*. And as one starre hath more influence then another vpon any beast or other thing, so hath that thing, receiving that influence, more excellence then the other things or Beasts subiect vnto that Planet.

And marke, how commeth it that the *Lyon* feareth, and flieth from a *Cocke*, and yet both subiect vnto the Sunne? There is also a kinde of a *Lacinct* called the *Crisolite*, & is like vnto a greenish colour, and hath his vertue, partie of the Sunne: wherefore it is good against fensie and the melancholic humor, & against all fantasies and wicked fights. The stone which is in the *Eagles nest*, amongst the other vertues, it is marvelous good for the trauel of women, if that in their trauel they be touched therewith, which commeth by the vertue of *Venus* & *Luna*. *Rafis* saith, that he proued it, and *Plinie*, and all other writers say, that the stone *Agatte* by the dominion which it hath of *Mercury* helpeth the sight of them which beate it, and maketh them speake wel & deliberately, & it is also good against poison.

And *Mercury* for the influence which he giueth vnto some beastes which be vnder his dominion, as *Dogs*, *Apes*, *Foxes*, and such other beasts, they be meruailous subtil and wilye. The *Moone* giueth such vertue to the stone, which

Fiony.

Gingr.

Crisolite.

The stone in the Eagles nest.

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is found in Arabia called the *Selenite*, of the which, both *Plinie* & *Solon* do speak, that within the body of this stone the Moone sheweth her selfe, & increaseth & decreaseth according to the course of the heauen. The Cats also haue this property by the subiection that the Moone hath ouer them, that their eye-browe do increaseth or decrease each day according to the course of the Moone & her aspects, which thing is dayly seen to him that listeth to see the experience therof. The Moone hath like dominion ouer many things and especially things white, and green, and of metalles, ouer siluer; and for this cause the trees, in the increase and decrease of the Moone, to shead out, and also restrain their force or humor also all Birds which liue in riuers and watric places be subiect vnto the Moone. And likewise the Camelion, whose property is, to change and alter her colour, according vnto the thing that is next vnto it. There be many other properties very great and maruelous, and many excellent qualities which the Planets & principall Starres, being in the Circles of Heauen, do giue & dispose vnto the inferiour things in order, by the wil of GOD the creator; which we may speake of, and recite (after the great Authors: of the which I haue taken these, *Plinie*, *Aristotle*, *Albert the great*, *Solines*, *Mela*, *Strabon*, *Elian*, and others, as well auncient, as for our time, which haue written as well of the nature of things, as of Regions, and of the situations of places) but that I care wee should stay too long ouer this matter. Also the auncient Philosophers and Astrologians considering the diuers and contrary effects of these influences, which the Planets and Starres doe cause in things of nature by the mouement & course, haue giuen vnto them diuers qualities, & like wise enmity and friendship amongst themselves on such wise, that ♀ and ♁ be enemies to ♃; ♃ and ♄ be friends; ♁ and ♃ likewise, all the other Planets be friends vnto ♃: ♂ only excepted, which is enemy vnto all, but onely to ♃; ♃ and ♄ be friends with ♁; and his enemies are ♂, ♃, and ♃: ♃ is friend vnto all sauing to his enemies; and the enmity & friendship which is amongst the Planets,

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and that is the cause why there is discord or accord in the figures of *Geomaney*, which obtain & haue signification, as is largely shewed by al this Book; which thing being thus, we must of necessity conclude & say, that those things that be vnder the order and government of these Starres or Planets, must by naturall inclination be friends or foes vnto those that be vnder subiection of another Planet or Signe, or Constellation, according to the conformitie or enmity which is betwene the Starres governing those things. And this enmity is greater & more stronger when between the natures and qualities of the Planets to whom they be subiect, there is a great repugnancie. And contrariwise, the amity is the better, when the conformity is great amongst the Planets: all which thing extendeth as well vnto man as beast. True it is, that men being of a francke and liberall will, although they feele in themselves this repugnance and inclination, they may by grace withstand it. But Beastes which be deprived & exempted out of this priuiledge, they yeeld themselves to be governed by the naturall inclination, and put the same in effect as much as they can: and the like do herbes & plants. As touching the amity and good will which is amongst men, the Astrologians doe say, yea *Ptolomy* their Prince, that those men, which in the time of their natiuitie haue one very signe for their ascendent, shall willingly loue together. And likewise those which haue ♁ and ♃ in one signe will loue together. They further say, that those which haue one very signe for governor in their natiuitie, that ingendredth between them a naturall loue, and conformitie of nature. And although that this be one verie Planet, it is also sufficient if there were two, so that they were friends, & not foes, or els be in one good aspect; which thing you may know, in making the figure of the natiuitie of the one and of the other. And this also maketh much to their conformitie, that is, if that the parte of Fortune be in one Signe or House, and that the House or Signe where ♁ shall be in the natiuitie of the one, be in good aspect to the other: for according as they haue more or lesse of these con-

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ditions, so shall the the naturall loue be more or lesse that shall be between the which is the cause that a. men hauing to do in one very matter, the one will beare great loue & affection to the ocher, & contrariwise the other will hate him & yet no cause why between the which thing may come, for that in their natiuities their signes ascendants were contrarie in qualty, & of contrarie triplicitie, and the planets Lords of their natiuities, contraries & enemies as ☉ & ♀ in ♁ & diuers signes, & that they of the one natiuities behold the other by an ill aspect: for these things & others which we can declare, are the cause that one makinge another in pleasure or his displeasure (as it appears in seeing two men play, dispute or fight together) that then a man being no more bounden to the one then to the other, neither knowing who they be standing by, will be more affectionated to the one then to the other. Here behold (gentle Reader) what I haue said of the vertues & properties which the influence of the stars do giue to the inferior things: to giue, yea to vnderstand how much Astrologie is to be praised, & consequently her daughter which is Geomancy, if it be well taken & vnderstood, and practised to the verie purpose and end that it was inuented in olde time: & by this meanes how be those to be reiected which esteeme not this affinitie & influence which the superior lights cast to the inferior things in them selues, not considering the law of nature which they feele, & continually do proue worthy by this meanes, to be vtterly deprived of all light for so much as at this doth but admonish vs of God, & of the immortalitie of soules. For it cannot be, but that the vnderstanding of man must think, that there is some providence which governs all things when it hath respect to the ordained courses & the lawes of these great Orbes & Stars, and which beleeueth not that those influences, forces, and effects and properties, cannot be, nor stand casually, or by any other force then by the diuine providence. To conclude, I desire you to hold me excused, if I haue stayed too long for the thing it selfe doth so require, for the more ample declaration of this Science.

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The Preface of the Author vnto the Reader.



His present Booke of Geomancie, is to know and vnderstand (by way of direction and pastime) all things vncertaine, present, past & to come: & vpon them to giue countaile and take counsaile in the examining of the figure well and diligently, which hath bene made vpon each demaund that hath bene made, following the rules which wee will put hereafter. We will therefore now deuide this worke into three Bookes.

In the first whereof shall be onely treated, of the nature and qualitie of this Arte, and for what intent and profit was inuented in the olde time, and vnto what part of Philosophie it may be attributed, and how it must be formed and practised.

In the second booke shall be treated of the twelue houses of heauen, and what significations the figures haue in them, with other discourses appertaining to the said houses.

In the third shall be shewed the manner how to iudge the figures, following the demaunds & questions for the which they were made. And we will put some figures for the example and manner how to practise this Arte, which haue bene made and iudged by vs for the time that wee were desired & prayed to make them, by some of our maisters & friends.

And so, he that wil in way of pastime & recreation giue himselfe to the knowledge of this science, may thereby more easie comprehend the same, then if they were treated of in a booke,

But if there be any person of so perverse & corrupt iudgement which wil say, that this Science is ill, and for that cause ought to be prohibited, forbidden, & reiected from amongst men as a thing pernicious and damnable, and treating of diuination, I desire him not to iudge so lightly of Sciences (which I call not foolishly and rashly) before that hee haue first read ouer this worke, and then (as I thinke) hee shall know his fault: for this Science is, no Arte of Inchantric, as some may suppose it to be, or of diuination,

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of diuination, which is made by Diabolike inuocation, but it is a part of naturall Magicke called of many worthie men, the daughter of Astrologie, and the abrouiation thereof. And *S. Thomis of Aquine* himselfe, a Doctor of the church of no small estimation, saith in his *2. solus*, that it may bee a limited, because it doth participate with Astrologie, and is called her daughter. And at the prayer and request of my Lord *Thais*, a great fauourer of his Science, being his souldier and seruant: to doe him pleasure, compiled this worke for his purpose, or for him to bestow at his pleasure. Not for that I would that he or any other should giue credit vnto it, as vnto an vndoubted certaintie, but to giue vnto good spirits an argument to pastime and recreation in matters of earnest: and it cannot bee practised but with diligence of spirit, and no small inuention, for the Science of Astrologie, and others which are treated of in the same, and those which will meddle with this Arte, must haue some sight in them. To conclude, I hope (by the help of God) that shortly after that this worke is ended, I will set out two other, the one of Physiognomic, and the other of Chiromancie, alwaies to giue some occasion to the wittie spirits, to be exercised in something courteous and gentle.

But as touching *Geomancie*, amongst all those which haue written thereof, as the *Indians, Chaldeans, Hebrewes, Arabians, Greeks, Egyptians, and Latines*, I finde none which be of importance but three, which be amongst men at this day: one made by the *Indians* beginning thus, *Estimauerunt In Is*, the other by the *Hebrewes* beginning thus, *Ha uenestre*, and the third made by a Latine Author named *Brisolomew de Pine*. In fine (gentle Reader) if you finde any faulces in this my Booke. I pray you thinke that we be all but men, and thereby may erre: and that in long workes as this is. The which (if I may frankly speake it) is a little too high for my capacite, being but little practised in good Sciences, due and requisite vnto him which would treat of this Arte: but hold me excused, if it to please you, and thus farwell (Gentle Reader) and God haue you in keeping.

The.



THE
Geomancie of Maister Christopher
Cattan Gentleman.

The first Booke.

What Geomancie is, and wherefore it is so called.

Chap. I



Geomancie is a Science and art which consisteth of points, pyckes, and lines, made in steade of the foure Elements, and of the Starres and Planets of Heauen, called the Science of the Earth, because in times past it was made on it as we will hereafter declare. And thus euery pycke signifieth a Starre, and euery line an Element, and euery figure the foure quarters of the world, that is to say, the East, West, South, and North. Wherefore it is easie to know that Geomancie is none other thing but Astrologie, and a third meane, that is to say, participating of two, which is Alquemy. Geomancy is called *Gy* a Greeke word, which signifieth earth: and *Mancie*, which is to say knowledge. Whereby defining it more properly, it is declared of *Gyros* and *Magos*, which signifieth knowledge of earthly things, by the power of 9 superiour bodies, of the foure Elements, the seauen planets, and of the twelue signes of heauen. And this Arte may be made vpon the Earth, or in white Paper, or vpon any other thing, whereon it may commodiously be done, so that the pyckes and lines may be knowne.

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Of

Of the being, essence, and nature of this Arte, and end thereof.

The nature of this Arte and his essence, is none other thing, but the cogitation of the heart of the person, and the will to know the thing uncertaine: or to tell more truer, it is the proper and naturall mooving of the bodies superiour and celestiall. As to the end and intention thereof, it is to take counsell and aduise, as well of things publicke as private, and the profit which cometh thereof, is to know and to haue understanding of things doubtful and uncertaine. For of things certaine there needeth not any doubt, question or demand. His Arte is also (as we haue already touched) put and numbered amongst the parts of Philosophie: for Philosophie is none other thing but a knowledge and loue of Science, and therefore it is not to be dispised or relected, as some ignorant but-headed and rash men will say, and stand fast. For as Aristotle saith, Omnibus scientia est de genere honorum, that is, All knowledge is of the number of good things: and this was invented to know vpon a suddain, all things, past, present and to come, because that by astrology things cannot be knowne and understood, but with great paine and difficultie, and long space of time, as well for the instruments which be requisite thereunto, as the Astrolobe the Sundran or Diall, and a great number of bookes, which by the want and lacke of the same many times darkned, and not raising his beames vpon the earth, by reason of the exhalations and vapors thereof which hinder his light, besides the difficultie and labour to reckon the houres, minutes and points. But as for this Science it needs not so much paine, nor to search many things on such wise, that at what time or houre a man will be in practise this Arte, wherefore it is called the Daughter of Astrologie. The beginning and originall of this Arte came from the Indians, which found it before the world was diuined, as ye may perceiue by a booke alreadygd here before which becometh thus, Estimauerunt Indi, This Arte may be practised whensoever that a man will, according to the demand that is made, be it night or day, faire weather or foule, raine or winde: and ye must note, that for the question or demand that you worke this Arte,

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the figure must be made but one time: but tearing the figure, and setting the iudgement which was first made (if any fault be found in the first, and, or in the said figure) then make another in another sort and manner, and iudge the second time according as ye shall finde your figure.

Of the instrument of this Arte, and of the manner how to make it. Chap. 3

The instrument of this Arte is a penne, Ticke and Paper, or a board well shauen, and a little bodkin or punchin, or else vpon the ground in dust, or sand wel purged and made cleane, with a little sicke, which is the vertie manner which was used in the olde time, before that Ticke and Paper were invented by the Chaldeans, Persians, Hebrewes and Egyptians, whereof that Arte vnto this day holdeth the name, and is called (as we haue said before) Geomancie. But now the best way for to practise the same, is with Penne, Ticke, and Paper, for to worke it with fingers, becaus or other graires to the manner of the cartographers of Bologna, when they would know newes of their friends absent, and as yet it is used throughout all Italie, which manner doth not please me, neither is that way so certaine as the other. Moreover, ye must note, that when the workeman, to frame his figure dooth make pyckes, hee must sojme soure, the first lines of pyckes like vnto the seure fingers of the left hand, without counting the pyckes, so that at the least there be to the number of foureteen pyckes in euery finger: the first line thereof must be sufficient large, like vnto the first finger, called Index, the second line more larger, in fashion of the second finger called Medius: the thirde more shorter, like vnto the finger called Medicus: and the fourth line lesser then any of the other, like vnto the little finger called Auricularis: and thus frame all your other lines of pyckes vnto the number of sixteen: and becometh not say his hand vpon the Paper or Table, earth or sand, (which of these soeuer it please him to worke by) till that hee hath made the sixteen lines, alwaies pondering in his heart, moouing his hand, the question wherefore he maketh the figure. Ye must for

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ther vnderstand, that the first line is attributed vnto the Fire, the second vnto the Ayre, the third to the Water, and the fourth to the Earth. And also, that all these prickes signifie one & aunc of the firmament, and all these lines one Element, and the foure first lines the first Element, which is the Fire, the second foure the second Element, which is the Ayre, the third foure lines the third Element which is the Water, and the foure last lines the fourth Element, which is the Earth. And furthermore, the said lines be attributed the one to the Orient, another to the South another to the North, and another to the West, in manner and forme as followeth:

Fire	{ Fire Ayre Water Earth 1. line	} 1 figure
		..... 2. line
		..... 3. line
		..... 4. line
Ayre	{ Fire Ayre Water Earth 1. line	} 2 figure
		..... 2. line
		..... 3. line
		..... 4. line
Water	{ Fire Ayre Water Earth 1. line	} 3 figure
		..... 2. line
		..... 3. line
		..... 4. line
Earth	{ Fire Ayre Water Earth 1. line	} 4 figure
		..... 2. line
		..... 3. line
		..... 4. line

By

By this example you must learne to frame them like vnto
 Starres if ye will, but it needes not.

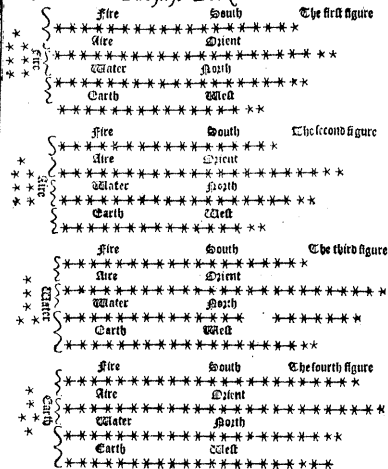
Fire	{ Fire Ayre Water Earth 1. line	} 1 figure
		..... 2. line
		..... 3. line
		..... 4. line
Ayre	{ Fire Ayre Water Earth 1. line	} 2 figure
		..... 2. line
		..... 3. line
		..... 4. line
Water	{ Fire Ayre Water Earth 1. line	} 3 figure
		..... 2. line
		..... 3. line
		..... 4. line
Earth	{ Fire Ayre Water Earth 1. line	} 4 figure
		..... 2. line
		..... 3. line
		..... 4. line

The manner how to ioine the prickes, and of them
 to forme the figures of the twelue lines, and
 how they be appropriated vnto the
 foure partes of the world.

Cap. 4

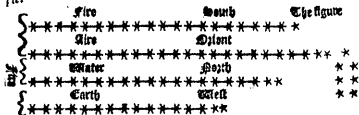
After that the 16. lines of prickes haue bin made, you must
 take the prickes for two vnto two, ioining them together
 with a stroke of your penne. And when you come to the end of
 the line, if the last prickes be euen, so let them there remaine,
 and if there be but one, let it so stand one alone. without any
 stroke of your penne betwene the two last in any line, if they
 so remaine euen or else to the one that is fortuned to stand a
 lone at the end of any line, as appeareth by this example fol-
 lowing.

Fire



The

The Indians, Chaldeans, Hebrewes, Arabians, Egyptians with a part of the Greekes and Latines, do erect their figures in manner here above shewed, because that those Nations doe reade contrarie vnto vs, although that on the contrarie wise they may erect and assemble the saide pickes, as ye may see by the example following, which is a new inuented manner to worke this Art, and many at this day vse it as the better and easier way, but yet the other is good, wherefoze each man may make the figure as he listeth, either on the right hand or on the left hand, for all cometh vnto one purpose, without any difficultie either of the one or of the other. Here followeth an exam- ple.



The manner to frame this Arte, and giue to each place his name. Chap: 5

After that you haue set your pickes into lines, and thereof drawne out & formed the figures as we haue shewed vnto you: you must take and set the foure first lines of the first figure, and set them aside, and this is called the first figure: then must you take the second of the other second foure lines, and set them by the first, and so haue ye then two figures, companions and sisters, and then shall ye draw the third figure of the other foure lines consequently following, & put that a part, and that is called the third figure, and finally, you shall take of the other foure last lines, the fourth figure which shall be called the fourth brother, and set that by the other three, so shall the third and fourth be companions and sisters, as ye shall hereafter see: but about all things take good respect to place the first wel, to make the

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the

Rubens red * * * * * *	Albus. white. * * * * * *	Caput draconis. the dragons head * * * * * *	Cauda draconis the dragons tail * * * * * *
Fortuna maior the great fortune * * * * * *	Fortuna minor. lesse fortune * * * * * *	Aquisitio winning * * * * * *	Amisio losse * * * * * *
Lætitia. iog. * * * * * *	Tristitia. sadnesse. * * * * * *	Puer. boy. * * * * * *	Puella wench * * * * * *
Coniunctio coniunction. * * * * * *	Via the way * * * * * *	Populus people * * * * * *	Carcer pison * * * * * *

Of the nature and propertie of the foure Elements, and of their figures: and first of the Fire, and of his figures.

Chap. 9

Fir: as much as of these sixteene figures, some be giuen and appropriated to the fire, others to the ayre, others to the Earth, and others to the Water, In speaking as briefly as I can possible, of the nature and propertie of the saide foure elements, I will denote these figures, & put the in order, to y^e end, to beter see and knowe to which of the foure Elements of them

is attributed. The world is diuided into two parts, the one celestiall, the other elementarie: in the part elementarie bee all those things comprehended which be vnder the part celestiall, as the foure elements, and the simple bodies remaining continually from generation and corruption: that is to say, the fire, Aire, Water and Earth, with infinite bodies, as well perfect as imperfect, which be called the bodies mixed, ingendered of the material vertue & naturall comixion of the saide elements, the which elements be foure in number, hauing as much of y^e first qualities, which obtaine, and haue vnder those elements the government and dominion, that is to say, hot, moist, colde, and drie, and haue besides these qualities such a combination wth the saide Elements, that hot & drie bee appropriated vnto the fire: hot and moist to the ayre: colde and moist to the water, colde and drie to the earth. Although that the heate do exceed in the Element of the fire, and moistnes of the ayre, colde in the Water, and drynes in the Earth, which bee called the qualities passive, because they be contrarie one to another, and cannot consist in one vberle Element. And that is the cause that the fire, Water, ayre and Earth, be Elements one contrary to another. The fire, as amongst all the other Elements most rare and light, dooth obtaine amongst them the highest place enuironing the other three on all parts: vnder the which, the ayre moze heauie then he, but lighter then the other is placed immediately enuironing with a round Globe containing of the water and earth. Within the which ayre the Water hath his place, sozomuch as the water is moze heauier then the fire and ayre, but not so heauie as the earth, the which soz his heauinesse resteth in one lump in the middelt of all the others, and is compassed about on all sides with Water, which Water dooth spread vpon it in many places, and limiteth of his tentmes and coasts appointed by the p^{ro}uision of God, many parts of the earth being discovered & open for the healthful habitation of those which liue vpon the same. The fire is an Element which giueth light ouer all the world, being a thing vnk^own & secret. When he is alone, & seperated from the other substance, on such wise, that it is inuisible, & without measure, taking

taking and holding on euery thing which cometh nere vnto it of what nature or qualitie fouer it be. He is reuoluing of nature and goeth subtillye, and groweth secretly and alwaies in mouing both earth on aithings, and cannot be taken being by palpable and rich in all and by al, or such wisse, (as Plinie saith) that he is alone, & goeth by al. He is in heauen in brightnes & clearenes, in hell for paines and darknes, and in the middle hee doth take part of both. He is one in himselfe, and may be in his communication and deuision; so that in many things there be diuers fires. He is also found in all the other thyngs Elements. First in earth for nourishing therein, and eating deepe down to ar: we see smoke coming out from it, as in knocking two stones and lines together with an yron, thereof cometh fire. He is also in water, which appeareth by the pits and fountaines, which be also found warme. The Seas also being troubled with winde, doth become warme. He is also in the ayre, for we see many times see and feele it warme: he is likewise in things hauidg life, vegetiue or sensitiue. The fire is the superiour, for he reacheth vnto the first heauen, which is Luna. The properties wherof is to be faire, cleare, shining, & to giue life vnto all things. He that will reade more at large of this Element, let him reade the rules of Aristotle, and heere be the figures which doe hold the complexion, qualitie, and nature of him, without the knowledge whercof, and like wise the others, it is not possible to iudge a figure formed and perfectly placed a right.

The foure figures of the fire.

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OR

Of the ayre and his figure. Chap. 10

The Ayre is a thing light and subtil, which giueth life vnto all things in the world, and therefore is called the spirit vnto all, alwaies comming and going, blowing and filling all things in their deuotion wether it be: and that is the cause that the ayre doth moue, we doe not call it an Element, but doe terme it: hee, because it is not earth, nor water, & cometh vnto all the Celestiall influences, and doth communicate them with all the other Elements, and a lott of things, as well as we call an element. And the Ayre is the speech of man, and fillet all things, and therefore Aristotle saith, that there is nothing vnder in nature. The Ayre is diuided into three parts, that is the superiour, inferiour, and the mean: the superiour is continually hot, because it is neerer vnto the first, the inferiour is the most colde, the reason that it is so the cooling and course of all the heauen. The inferiour is halfe hot, by the remoueration and reflexion of the beams of ☉ vpon the earth, and therefore all vapours and moystures which doe rise be warme. The mean part, because it is taken from the middle of the fire, and that the reflexion of the beams of ☉ come not vnto it, is colde. The knowledge of all which things fouereth not for this place, but only for the better vnderstanding of the nature and properties of the figures of the Ayre, which be attributed to the Planets and Signes of the Zodiacke, as here after shall be touched.

The foure figures of the Ayre

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OF

Of the Water, and of her figures.
Chap. 11.

The Water is of no lesse efficacy and power then the other two Elements we have spoken of, on such wise, that be creature created not to work mercurials in her, and most especially because she no creature can live without Water. Wherfore his power is to give moistnes unto all things living, as the hearbes, trees, & plantes, according unto the sentence of Moses, which spake in Genesis, that the Earth and Water brought out all living things: yet is the water of greater force then the Earth, so that the both not only bring forth and begether the things which live in her, but also all living things springing in the aire, and all those which do goe and creepe upon the earth. Many worthy persons, and amongst others Herodotus, and Thales Milesius say that the Water is the principal thing of all the world, & the most excellent and antientest of all the other, & most stronge of all them: for the both command alicke other, and is of their mistress, on such wise, that as Plinie sayth, she devoureth the earth, quengeth the flames of fire, she mounteth into the aire, and by her vapours and exhalations, which rise from the earth, she mounteth unto the cloudes, and afterwards doth distill and fall upon the earth, and maketh hearbes and plants to grow. And these be the figures.

The foure figures of the Water.

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	*	* *	*	*
	*	* *	*	* *

Of the Earth, and of her figures.
Chap. 12

All those which have written of the property of the Earth, doe say she is round like unto a ball, and the least Element

ment of all the other: in such wise, that the Sphere of the Fire is a thousand times greater then that of the Earth, which is the foundation of all other Elements, subject to devoure & receive at the influences of the Heavens, & is called the mother of all the world. And of the same was man made, and all other things which be contained in the roundes thereof. You must further understand, that besides all that we have yet spoken of the foure Elements, do accord in such order, that the Fire is greatly hate, and meetly moist, and taketh his moistnesse from the Aire. The Aire is very moist, and meetly hote, and taketh his heats from the Fire. The Water is much colde, and meetly moist, and taketh her moistnesse of the Aire. The Earth finally, is very dry of it selfe, and something colde, and taketh her coldnesse from the Water (as I have sayde) shee is the least of all the Elements, and like a little spot or picke in the comparison of the Heauen, being but like a little Starre unto it, and lesser then any Starre therein.

You must knowe, that there is nothing in this world, but that it is compounded of these foure Elements. Stones be of the Earth, and take more of her nature then of the other Elements. The mettalls be of the Water, and take more of her stony nature then of all the others. Plants, hearbes, & all living things take more parte of the Aire then of the other elements. Nevertheless, all these things take part of the Fire, and that is the cause that amongst some Stones (as the great Rocks) they be more neerer to the nature of the Earth then to the other Elements: others, more of the Water then of the Earth, as the Citrall, Birell, and Pearles: other participate more of the Aire, as those be which goe and swim upon the Water and neuer sincke to the bottome. Others doe hold of the nature of the fire, as the Linc stones, and the Thunder stones. And the like is amongst mettalls, wherof some be & take more parte of the Earth then of the other Elements, as Lead, and Siluer: other, more of Water, as Anticke Silver: others more of the Aire, as Copper: others participate more of fire, as Iron & Golde. The like may

wee say of Heards and Plants: the rootes, by their thicknesse take more parts of the Earth: the leaues by their moistnesse more of the Water: the blossoms for their lightnesse more of the Aire: their seedes, by reason of their lowne and consideration of the generative spirits in them, take more of the Fire. Thus much haue we spoken of the foure elements, and of their qualitie and nature.



The figures aboue placed be of the Earth.

The manner how to appropriate beastes, and their properties to the foure Elements. Chap. 13.

After that we haue appropriate the stones, metalles, and plants to the foure Elements, it shall not be from purpose likewise to appropriate beastes vnto them. And ye must vnderstand, that some of them take more participation of the Earth then of the other thre, and dwell within the Earth, as Wormes, Snakes, Moles, and many other, which bee of the nature of Earth. Others be of Water, and without it cannot liue as Fishes, others inhabite the Aire and without that cannot liue, as the Camelion. Others inhabite the fire, and cannot liue without it, as the Salamander. And some others, which as the Philosophers doe say, do hold of the fire by their stoune nature: for the great heate which is in them, more then of the other Elements, as Lyons, Bigcons, and Wildcattes. There is likewise some parts of them which participate more of the earth, as the bones. Others more of the Aire, as the flesh. Others more of the fire, as the spirit diuall, and others more of the Water, as the humors.

How

How the senses of man be attributed vnto the

four Elements

Chap. 14

The senses of man be likewise attributed vnto the foure Elements. The vnderstanding is attributed vnto the Fire: the Reason vnto the Aire: the imagination vnto the Water: and the feeling vnto the Earth. And the like is spoken of the five outward senses: the sight is attributed vnto the fire, for there is no light can be without fire: the Hearing is attributed to the Aire, because the reuerberation of the aire is the cause thereof: the smell and fauour is attributed vnto the water, forasmuch as without water and moistnesse there can be no smell or fauour: the touching is attributed vnto the Earth. The acts likewise and operations of many bee attributed vnto the foure Elements, for the mouing softly and slowe is giuen to the earth, feare and sorrow vnto the Water: Joy, grace and maintenance vnto the Aire: anger, sinic, and vniquietnesse vnto the Fire. And heere you haue briefly how these things be attributed to the foure Elements, which be the bodies from whom all the other come and be compounded, and all things of this world be and doe consist. Which things well considered, vnderstood, & searched out, will giue a manifest instruction vnto the Geomancien, to iudge a figure a right, according to the foure Elements. Now will we speak of the Celestiall Region, which is the other part of the world haue touched here before.

Of the other Region or part of the world called
the Celestiall.

Chap. 15

WE haue said here before, how that the world is diuided into two parts, the one Elementaile, wher of we haue

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haue

Caelum mihi fedes est, & terra sub pedum meorum, which is as much for to say, as Heauen is my seat, and the earth is my footstool. And as we doe say in the prayer which he himselfe taught by his Father which art in the heauens, hallowed be thy name. &c. But for that this Heauen appertaineth not to our purpose: we do onely hold and beleue as the Christian Doctours do say, without any longer staying thereabout at this time.

Of the second and third Heauen, and of their moouing. Chap. 17

The Heauen which is after the Emperiall, is called the first moouable, for that by his swiftnesse he causeth all the other to moue, whereby those which be next vnto him, do moue more gently, & the others more slowly. As touching the Christiane heauen, since by there is one, some say certaine, if there is none, as Aristotle & many others. But so much as it appertaineth to our purpose then the other do which we haue last touched, we will speake no farther thereof at this time, but will leave it to be discussed by the diuines and Astrologers, and we will onely speake of the Firmament which is the Heauen of the Spheres, & of the Heauens of the Planets, each one in his degree and order. And for the better vnderstanding of their course and moouing, you must knowe, that the world, that is to say, the whole beinge and workmanship of the world, as well of the Heauens as of the Elements is aliue: and that in all things which haue life, there is one moouing of the whole, and another of the parts thereof. Wherefore the whole Caelestiall worke, by his owne proper continuall moouing; mooueth by the South from the East into the West, round about all the Earth, as about his common centre vnderneath, and without any ceasing, accomplishing her whole revolution in the space of foure and twentie houres equall and common. The which moouing, is commonly called, the daylie or the common moouing, which

which is the measure of one naturall day, or worldly moouing, for it is the moouing of the whole worlde, hauing his poles called the poles of the worlde: for ye must knowe, that by this moouing; none of the said heauens doe properly moue or turne of themselves particularly; or of himselfe, but as a parte of the whole, each one of them being taken and transported together with the Aire, and the superiour parte of the Aire. Neither both the Water seeme to be exempted from this moouing, which is perceived, in that that the followeth the daily course, by her going and coming, although she can not fully accomplish, and finish whole the said revolution, and so the Earth moueth amongst the three other Elements, because of her heavinesse and smallnesse, in respect of the other Heauens and Elements. Capeth and catcheth in the middle of the worlds vniuersitie, the rest whereof is alwaies necessarie for the moouing of the Heauen, and secretely and heauily that the whole harmonye of things be not confounded. The second moouing is of the said Spheres, each one by himselfe, which be the parts of all the Heauen, for each one of them particularly (as we may see and comprehend by the Spheres themselves) by their owne proper and naturall motion, doe goe and turne contrary to the moouing of the first Spheres by the South; from the East into the West, carried vpon other poles; and of another placing, and in other and diuers spaces of times, then those of the world accomplishing their courses and revolutions: for the Starrie Heauen or Firmament maketh his course in 3600. Egyptian yeares, each of which yeares (after the Computation of Ptoleme, containeth 365. dayes naturall, maketh his course in 30. yeares, & in 12. yeares, & in 2. yeares, & in 365. dayes naturall, and almost 6. houres: & and y like vnto o. finally, & in 28. dayes, and almost eight houres. It seemeth, that this second and particular moouing of the caelestiall Spheres, is of necessity contrary to that moouing of the first and vniuersall, which is to the end, that contrarying the sobaine and violent moouing of the vniuersall, according to the swiftnesse of the Sphere, the contrary violence and sobauntye of generation, and of life, is tempered.

f

Thus

Thus much have I written as touching the course and motion of the beavens or the Planets, of whose qualities we will treat hereafter particularly, after that we have shewed what government the superior bodies have over the inferior bodies: all which is to the intent to iudge a figure of Geomancie the more easilie.

How the inferior things are subject, and governed by the
superiors. Chap. 18.

This thing is certaine and out of all doubt, that all the inferior things be subject unto the superior and Heavens things, in such order, that the heate of the Fire is attributed unto \odot , the face of the Earth is given to δ , ν , and ρ . All the other goodnesse and usefulness thereof, is attributed unto ζ . The place from whence the moistnesse of the Aire proceedeth, is attributed unto μ . The place of the Water is attributed unto α . The beavities of the substances wherof all things are made, is given to η . But that of the substances onely, is attributed unto ψ . All businessse and swiftnesse is appointed unto γ and θ . The continuance of things to ι . And if the saying of the Philosopher be true, which saith in the Art Booke of his Metaphisic, that the inferior bodies be ruled and governed by the superiour bodies, as we have said before, now will we say (following the opinion of the Philosophers and Astrologians) that \odot governeth the heart and head of man, and δ hath a certaine dominion in the head, and over the genitoies. The cause why \odot hath dominion over the heart, is because that α is the base of \odot , and that ν is his exaltation, and so, as we see by experience when that a man is drunken, his head and heart bee ake, and then in chasing his genitoies in wine, or cold water, he will be sober by and by: and by day by practise too see many other remedies so: sundrie diseases be like as these. But so; by insensitie (ake wee will now speake no more thereof, but will now come to the names of the Planets, and

and their differences, which is a thing more appertaining unto the Art of Geomancie then the other.

Of the names and differences of the seven Planets.

Chap. 19.

Let you understand how the ancient Philosophers called the Planets, and what difference they did put to knowe them one from another, I thought good here to tell you one or two, to the ende, that nothing be omitted which is necessarie to this Arte.

They called ζ the Father of the gods, and temperatour of seasons times, saying that he was high and a great Lord, sage, prudent, wise, fastidious, witty, ancient; and of a great profoundnesse in knowledge and understanding, knowing the thoughts of men, and holding them in high enterprises and states valiant, the keeper of things secret and hid, and a great Lord over life and death.

ν Is called a Father helping, named in the olde time, the King of Heaven, innocent, bold, blessed, pleasant, amiable, mercifull, and of good will, honest, honourable, sage, and surpassing all others in goodnesse.

δ Is called Mavors, which is as much to say, as mightie in warre, bloody, of high courage, and not to be subdued, valiant in Armes, strong, furious, insainable, whom none can resist that would doe him harme, he putteth downe the mightie, and taketh things, Emperours, and Potentates out of their places, he is Lord of peace, and governour of Fire, a Planet of blood, and encourageth and waketh hardie people in fight.

\odot Was called in the olde time Phoebus, Apollo, the Light, mooner of time, and cause of raine, halfe, and frost, King in most tall, King over all Satyras, a King shining, and golden, gentle, honest, courteous, happy, sage, and prudent, by night called Dionysius, and Apollo by day, as putting away all enill: hee is also called Vulcane, because of the violence

violence, and enching of fire, the Chaldeans called him Adad, that is to say, Alone.

Venus

¶ Is called a lolly Lady, white and faire, the lady of Love and Beautie, lady of men, of loy, of amitie, of pleasantnesse, of all grace and gentlenesse, lady of pittie and mercie, which causeth not to do well, and please all things: she is called Hermaphrodita, that is to say partaker of both kindes, Masculine and Feminine, because she is in the hearts both of men and women: she is also called Iudith, Diana, or rather Hesperus, that is to say, she that beareth the clearenesse and light of the moon. When she is called Phosphorus, that is to say, the guide, and gouernour, and leader of all things to good.

Mercury

¶ Is called the soune of lay, and of good tydings, ambassadour, a interpreter of the gods, and of things heauenly, he is also called, Serpentarius, lolly, cleare, wise, reasonable, strong in good and in ill, secretarie or notarie of the sun, man with men, and a woman with women.

Luna

¶ Is called by night Lucina and Proserpina, as well for that she giveth and giueth light by night, and by reason of her time hynes, as also for that all the Starres be correspondent to her, and all the times and Elements do focus her, and to obey her, having also conuermement ouer all husbandes and wifes, as touching their growing: and she is called the wife and sister of the sun. These be the names which the old Philosophers giue vnto the Planets, which I haue thought good to place here; to the ende, that the Geomancien este not in the names of differences of them, and also, for that it is necessarij vnto this science, for him that would be perfit therein. We will now talke of the nature and proprietie of eache of these said Planets and Signes, or partes of the second principall Circle of Heauen called the Zodiacke, or the Circle Oblique, and after that, we will speake at large of the Zodiacke, and of his partes.

Of

Of the Sunne. Chap. 20.

When the Doctors and Astrologers will make description of the Planets, they doe commonly beginne from the sun, because he is the highest and first of the heauen. But in this behalfe I am contrarie vnto them; and will beginne with the moon, for I thinke him to be the highest King & gouernour: ouer all the others. Wherefore first ye must consider, that the moon (if he bee described according to his nature and proprietie) is the light and candle of all the world, and giver of times: For by the moon be all the Planets made, as well Occidental as Oriental, as well apparent as hidden. The moon be all augmentations, increasements, and ripeness of fruits, beasts, and other things vpon the earth: the moon is the most clearest and brightest Planet of all the others, inasmuch, as he is called the light of the world, more hotter then the other; but then the Element of fire is superiorly standing, that in some seasons of the yeare the sun is more hotter then the moon, he is called the father of the Planets; and maketh his residence in the fourth heauen, as in the subiect of them to gouerne as well the Superiours as inferiours. He is most with the woman and his house as a man dwelleth with a woman; for that when he departeth from her, he giueth her a little light, and the youth thereof, alwaies increasing little and little, until he be all round as a creature in the bovis of a woman, and turneth in semblance of his father: as touching the season of the yeare, he is correspondent to the summer: the nature of the moon is better then the nature of all the other Planets, and turneth the head and stomachs of man; and is most in those things; and none doth worse therein but he: his house is also more noble and his exaltation higher then the exaltation of any other; his house is in the fourth heauen, and his fall in the third. But as touching his face and triplicity I will say nothing at this time: the place of his habitation and residence is (as we haue said) in the fourth heauen, being in the subiect of all other Planets like a god king to rule and gouerne, and to see all things in good order. We hath made the sun Constable and gouernour of all his armie, and because that the place of the residence of the sun is about the residence of the moon

If 3

that

that is the cause why the nature and beate of δ both agree both the beate and nature of \odot , and of the Element of the fire: hee hath given unto γ the institution of his Realm, for his honer, good, and temperate complexion, having no ill qualities in him, whereby he might offend α his himselfe. All in his estate he hath made β his chiefey, and that is the cause why all the other planets doe give their lights and aspect unto β . He hath appointed γ to be his receiver, and governor of his household, with power and authority to receive, buy, and sell, by reason that the House of γ is more receiveth α than any other. He hath made δ his secretarie, and that is the cause that the office of γ is more of the secretaries of the commandments to pull and when the King goeth he goeth likewise with him, and when he sleepeth, he sleepeth likewise with the King. And finally he hath made γ his foreward and flanker-beare, because he is further from him then any other of the planets.

The power and facultie which \odot hath by all the Signes and parties of the Zodiacke.

Chap. 21.

- \odot **V**hen that \odot is in the signe of γ , he is mightie, strong & cruel, he requereth great loves, & sheweth their estates and dignities, and maketh them small the in then good for their sure, and to obtaine victories over enemies. When he is in α he is able god for honour, vigour, and to make assaults and skirmishes, because of α , which is the house of γ . When he is in π he is of small force, suffering himselfe to be ordered by others, & hath the things which doe abate his spiritus and greatness: he is also in this signe god to have treasures. When he is in the signe of θ , he delighteth in pastimes, fairs, ballets, tables, and the playing of muscicall instruments, and will be fine, newe, and the all clothes, and consents in party company. When he is in ν , he hath pleasure to be well armed, and to have faire houses, and for his hat tall away in good order to fight, his night hours being things. When he is in μ , hee delighteth to take pleasure in songs muscicall, and to say, and to say nothing, and to understand and heare of others, without giving any speech, and

and loveth to all to enter into a strike, and to be beloved for sweete words, as α is in μ , and to be preferred, taking pleasure and delight in all to agents, professions, and places are of the world. When he is in α , hee is chased out of his kingdoms, and his people discontented, and put to flight, and like as α is in μ , and (as he is sold by a gentleman) he will have his own name to make allowance in buying to be taken, and to leave his wife. When he is in μ , he is great, high and mightie, and of great wealth and nature, fine and meate, well apparelled and collicke, delighting in his apparel, and loved of each body. When he is in γ , he is of great power and wealth, applying himselfe to nothing but to march and slaughter of men, and to robbe his own subjects, and to spoile and extort from each body without reason or equity, to ravish the widows and Orphanes, and to pill and pill all the wealth. When he is in γ , he is chastitie, and loved of women, and in great reverence and reputation of each body, because of his kindness, and love in the punishment of wickedness, keeping and bestowing the good and preferring his people. When he is in α , he is to a thing, much commending, and but little sleeping, and of chiefey power and authority, and letteth none by himselfe than hee loveth. When he is in α , he is to play at Dice and Cards, he is thoughtful, and delighteth much in eating and drinking, and loveth all things which be against him.

The qualities and powers which the Moone hath by all the Signes of the Zodiacke.

Chap. 22.

- δ **I**s the least of all the planets except γ , which is said to be lesser then the. α seemeth unto us to be great, because he is next unto us. He is (as we have saide before) Engine-bearer of the Kings armie, of his familie, which is \odot , unto whom hee giveth power, more then unto any other: so by the lightness and darkness which the rareness of him, the stars have their beautie and shining, their darkness and obscuritie. δ is of her nature cold and moist, & maketh the bodies over whom he hath dominion, to be fat and moist

and hath all his haire, and to be of white pale colour, and the is of the Element of the Water, and of the seasons of the year, she is of the Winter, she hath generall and rule the night, having also dominion over the Seas, making them to ebbe and flowe. she is one of the 7 Planets which causeth boies: when she is in ♃, she is a mightie Queene of great renowne, and a great state, faire, lightsome, pleasant, great boies, and well made, and will be quickly angrye. When she is in ♄, she is a Queene of a great & mightie realm, and of good humilitie, keeping her realm in good peace and tranquillitie, & both good justice and is of all men well beloved, and loneth rest & lay, and is some time gladd with the pleasure of the flesh. When she is in ♅, she is good and lovable, having lost some of her members, being her husbandes and affairs very ill and unpromittable. she is of ill nature and unthankfull, ill and of ill conversation and life, and will not be able to doo much. When she is in ♆, she is a Queene of great riches and of great course, taking pain, and going unto upon the sea, and is of an absolute power and majesticke, a lady of richnes, beautie, and prudence, and is well beloved, and obeyed in her realm. When she is in ♇, she is a Queene of a good state, but her husband is unthankfull to her as continuall, but is in contentment and bestow of all thing of her realm, each one living at pleasure and liberty. When she is in ♈, she is very melancholicke and pensive & summing, ill apparelled and clothed, loning pick-thanks, and doing nothing that good is. When she is in ♉, she is a Queene crowned, and both no other thing but eat and drinks too much, and nothing at all minding her business: she is carelesse and reckless, taking no pleasure but in mirth, as in dancing, chivalry, jousts, ballets, rounds, company of women, and of other things of pleasure. When she is in ♊, she is a woman of great and full thoughts, being the cause of much evils which come to her and unto others, and all by her ignorance. When she is in ♋, she is of an Hercevall disposition, loning tourneys and the companie of great men. When she is in ♌, she is a noble and mighty Lady, faire, handsome, well made, well clothed, and of good name & fame. When she is in ♍, she is a Lady
louing

loning hunting and great pursuit of them which she befoze her (she neuer stayeth in any place, she allowes goeth and cometh without rest, and taketh things in hand, which serve to no use, as well in her diet, as in her affaires. When she is in ♎, she is a woman out of order, and careth nothing for faire clothes, but all her pleasure is to hunt, and to play at Cardes, Dice, and such other games, which wasteth her substance, and she careth not much for her buisnesse. The house of ♎ is ♄, her exaltation is ♎, and her fall is ♎.

Of the qualities and powers which ♄ hath in the twelue Signes of the Zodiaeke Chap. 23.

♄ is a Planet represented by an old aged man of great stature well, holding before his head, melancholicke and sickly, he is of nature colde and drie, and therefore he is figured like a melancholicke man, serious, long angrye, sluggish, of fewe wordes, keepinge little company, thinking on high things, a man of a prompt and subtill memory, alwaies thinking of some ancient things which be of an easie endowment, a man fearfull, sad, given as prone to waite towneys in things of geomancie, after the opinion of the Astrologians, which say, that a man being a ♄ Saturnian, is much more apt and prompt unto things of Magick, then he that is borne under another Planet. When ♄ is togred with a good Planet he is good, and so if he be with an ill, he is ill. The ♄ Saturnian goeth alwaies softly, and begetteth in building, to set up houses; sowes the earth, and to be alone, and hath a thicke sight, and loneth not to tie with women, and hath neuer but few children, and that thing which he doth, cometh sterner to his losse then to his proffite. Such a man is borne of the coloures of the water and of darkness. For as ♄ hath no light but such as other Planets doo give unto him, as he hath said here befoze. For ☉ giueth him the heat and light which he hath, being yet alwaies his mostall enemye. And as touching the Elements, he is of the Earth: and so the season of the year, he is of the Harvest. He is bright in ♋, ♌, ♍, his brightnesse diminisheth in ♎, ♏, ♐: he is darke & obscure, in ♑, ♒, ♓.

A virke well, and to desire things pleasant and agreeable unto the body. When he is in ν , he is a man of good iudgement, wise, discrete, and of great knowledge, and loveth well those which he sees and is potent of their members, and deformed of body. When he is in π , he sheweth himselfe a man of great benevolence, countenance, pleasure, gentle, and of good location, learned in humane and Philosophicall science, but yet a great desirer of women, as well good as bad. When he is in σ , he is an high and mightie Prince, having pleasure in armes, loving warres, and to gather people together for that intent: a man talkative, agreeing with no man, considering every man, and sometimes delighting in hunting. When he is in τ , he is a man that worketh all his heart loueth hunting, and to shoot in Crosse-bow, and hand gunne, and desireth warres, and to assault enemies. When he is in μ , he is a great cosier, bestowing himselfe with all kinds of weapours, anditions, and courtesies of money, a lover of Philosophie, and of all good sciences, cholesticke, and sometime in an anger, working and despoiling all things that come in his way, as is before him: sometime hoastfull, and hard to be pleased. When he is in ρ , he hath great pleasure in hunting and talking, and sometime to keepe company with poore folks, and sometime with rich. When he is in ω , he loveth to hunt with the Crosse-bow, and to be a Captaine in warre, and loveth well to gather together goods, treasures, and much money: he is also much subject unto his owne pleasure and opinion, believing none but his owne sayne, without feare or feare of any other, little minding any business but hunting, or else he is very happy. When he is in ϕ , he loveth to ride horses, and to be well housed and furnished, and to be well clothed, and well furnished and appointed, and loveth as well to have his horse trapp'd to be as well made as his owne clothes: he loveth iustling and turney, and to please, and goe to law. When he is in χ , he is poore, rich, miserable, and cannot helpe himselfe with his owne members. When he is in ψ , he is a great hunter, well made, faire of body, well clothed, trimme and fine, and loveth to make good cheare. When he is in η , he is a great doctor in all sciences, applying his studie in high and profound things,

things, and delighteth much in speeche, and is of his owne complexion merry and courteous, but it signifieth, that he shall be in danger to be deposed and slaine by his enemies. The houses of η he τ , his exaltation, his sign is τ , his fall ν .

Of the significations and qualities that hath in the twelve partes of the Zodiacke. Chap. 25.

MARS is a planet, hot, drye, and feminine. He is the fifth in his order under this Planet, is of complexion commonly furious, cruel, desiring heat, battles, and combats, and to commit murders, and slaughters, and loveth strife, debates, and disputes, and to make invasions, thieftes, robberies, and death of people. Concerning the Elements is of the fire: and touching the season of the year, he is of the summer, when he is fixed he stays continuely but a small time: but if not much become he gets he beginneth to move home, he ceaseth not until he have done and accomplish'd his exaltation, and then will he persuade himselfe by little and a little to make quietnes. He hath agreement with β in his nature, because they be both ill, and yet have towards the one against the other, as they will: that he satisfieth β by his great rage and wrathfull, but in all other kindes of malice they do agree well together. He loveth the part of ϕ , because that ϕ both defend him, and also because that ϕ is exalted in his house, which is γ where place γ is the house of β , whose nature and complexion is very neare unto the nature and complexion of ϕ (as we have said before.) He loveth both of the nature of β , is commonly obnoxious: of small preferance and understanding, and little considereth the ends or issues of things. This Planet is most fall enemy unto δ , and is of small force in moist signes, but he is strong in those which be of the fire, and of the fire: his brightness is great in μ , ρ , ν . He diminisheth in ν , π , σ , he is dark in ρ , τ , ω : and diminisheth his darknes in μ , τ , ω . When he is in γ , he signifieth clamorous, rebellions, deceits, strife and debate, and is Captaine of an ill company, and inventeth the forces to overcome his folks with swordes and other weapons, and by that meanes is feared of all

the world, when he is in ♃, he is ill, a glutton, a leacher, ikeforme, a murderer, a forger, a rauiſher of women, he is homely of visage by the stroke of a sword upon his face, he lo ueth to play at dice and cardes, to sing wanton songs, and to commit all the vices of the world. When ♃ is in ♀, he is a poe; fondler hauing nothing but his sword, and hath lost & scattered the things which he searcheth for; and purſueth them to which fly away, and hath bene hurt in the atine, and is seruant vnto them which haue liued vnto him, and haue lost some of their members. When he is in ♄, he is a squire of the stable, a rider of horses, shooting well in Gunne and Croſſe-bow, and medlyth with the fates of warre, and is feared, and doubted, his face is ill fauoured, and misshapen, so that a woman will laugh to looke vpon it, he is a great taker of excoptes and drakes, by inchaunting of them, and searcth to cure and helpe diseases by warts and inchaunments. When he is in ♁, he is very strong and mightie, well made to shoot in gunne and croſſe-bow, being of a cholericke nature and like vnto a man desperate will force and plucke his owne heart, and knoche his head against the walles in his rage. When he is in ♃, he is ill fared, hurt and blemished in his face, a man to which will be long angry, and one that searcth to take things difficult, as foote, castles, towens, and to doe things which passe the power of men, one of his eyes is put out, one of his members is cut a way, and he is olde & poore. When he is in ♂, he is very well featured, fine and neat, loving weapons, and armour which is fine & bright, he is well appointed in his apparell, and practised to shooe in gun and croſſe-bow, and loueth to sing, take ease, and to make good cheer, he is also desirous of womens company, and sometime delieth himselfe with his owne nature. When he is in ♄, he is merry, and disposed to spoote, pleasant, so; resull, a babler, and feble, like vnto a woman, and keepeth himselfe finely neat, and trimme, making men aslonied with his wordes. When he is in ♃, he is a rich and mighty king, victorious, and taketh nothing in hand but it turcheth to his praise. When hee is in ♄, hee is malicious munitions, putting strife betwixne folkes hee they are horsebacke or on foote, and maketh them to fight one with an other,

other, one of his eyes is out, and he is hurte vnto one of his legges, whereby hee is lame, or els he hath an hurte in one of his members. When he is in ♃, he delighteth in the Acte of diuination and inchauntery, and loueth to play with women, and is much subiect vnto his owne pleasures, yet is he victorious ouer all his enemies, and sometime killeth men without cause or reason, his house is be ♃, his exaltation ♃, his top ♃, his descent ♃.

Of the qualitie which ♃ hath by the twelue Signes of the Zodiacke Chap. 26.

Venus is a Planet cold & moist, making those persons that be subiect vnto her, happy, faire, merry, fine in their apparell, as well bodied as may be, and of small effect. This Planet is friend to ♃, for the correspondance of the natures of them both, and canſeth pleasure and cleanliness, but by the excessive heat & drynes of ♃, they be contrarie. When ♃ is ioyned with ♃ the taketh away much of his waite; ♃ the both also agree with ♃, because of ♃, which is in the house of ♃, & the exaltation of ♃. ♃ maketh men to be of good will, liberall, and well spoken, apt to speeche and to make riddles, ballets, and to play well on musickall instruments. When ♃ is ioyned with ♃, the maketh persons apt and mete to write well, paint well, portray, and draw an image, the maketh the peaceable, not harynous neither louers of debates or strifes, such people take much haunnes and griefe for small things, as women doe. ♃ is temperate and moist: and as concerning the Elements, she is of the Water, but not so much as ♃: and touching the seasons of the yeare, she is of Winter, but somewhat lesse then the ♃ is more cleug; matlike then she, like to a woman. When ♃ is in ♃, she is sad, sorrowfull, poore, much suffering, melancholie, and penitence. When she is in ♃, she is noble, high, mighty, and of great renowne and reputation, a lover of things and of their children, and of all princes and nobles, remaining daily with them. When she is in ♃, she is pittifull and mercifull, hauing compassion ouer the poore, and giueth much almes. When she is in ♄, she loueth to be well apparelled, to eat and drinke well, to

baice,

names, to keepe, to play at ball with men, to haue chaires, riches, diamonds, rubies, and other faire and costly brooches. When she is in ♀, she is like lustie, and cannot helpe her selfe with her owne members. When she is in ♁, she is in perplexitie, so, so full, angrie, enuious and ill contented, hauing one of her members cut away and lost, a seruant of poore folkes, which haue also lost some of their members. When she is in ♀, she is a great lady and mistresse, angrie, chiding, and fighting, and seeketh nothing but strife and quarrels, and fauouring men of warre for her defence, and to be maintained in her quarrels. When she is in ♁, she delighteth in strife and contention, and to appresse other, and to take their goods away by force and violence. When she is in ♁, she taketh pleasure to sport in crosse-bowes, and to beare the pike, and halberd, and to go in iourney. When she is in ♁, she delighteth to heare singing, and to eate and drinke well, and to be drunken many times and desires that she is faire, pleasant, and of faire stature, she, also loveth faire things, and to heare the like company. When she is in ♁, she loveth to hunt and to hawks, and loveth to take of all kindes. When she is in ♁, she is queene of a great realme, rich, mightie, and of great wisdom and knowledge, and executeth all things which the both by knowledge, and both gouerneth the realme, and both maintaineth it in peace by her great knowledge, and loveth her subjects well, because they take great pleasure to learne science, lawes, and customes. The houses of ♀ be ♀, ♁, her exaltation ♁, her is ♁, her fall ♁.

Of the qualities and powers of ♁ in the Signes of the
Zodiacke. Chap. 27.

MERCURY is a planet of a good spirit, and of great knowledge, his nature is to be good with god, and bad with bad, he is hot and drie, on such wise, that he is a Planet masculine with the masculine, and feminine with the feminine. His force dooth diminish and weaken in the house of ♀, and he is friend to ♁ in science and doctrine, in his top and sobaine moouing, hee dooth participate with ♁, he which holdeth of him is likewise hott and

and sobaine in all his doings, and will not do any thing but that which taketh him in the head, he is very apt to learne, and of a subtil intendment, but of a small courage, and is sometimes a great deceiver. and a traitour: he is one of the three Planets which causeth raine. When ♁ is in ♀ he beateth and killeth folks, he maketh strifes, debates, contentions, & murmurings. When he is in ♁, he is excessive in eating and drinking, and playing: he will be pleasant, and lone to sing and dance and to be the like company, he is untemperat in his diet. and slothfull in all his doings. When he is in ♁, he delighteth to haue debates, and appointeth himselfe to go to lay wait to kill men, and to prouent others, hauing no delight but to slay and raskall others. When he is in ♁, he is euill, malicious, a dissembler, traitorous, disobedient ready to doe wickednes, and melancholy. When he is in ♁, he is giuen to warre, raring not to kill a man, and loueth nothing but contention, strife and debate. When he is in ♁, he delighteth to shote in hand-gunne and crosse-bowes, and loveth hofes, harness, and men of warre, as wel the lesser as the greater, and to be well clothed, decked and appointed. When he is in ♁, he is wise, well seene in all kind of knowledge, and a great Historiographer or writer of histories. When he is in ♁, he is of a good making and nature, of a good countenance and appearance, and loveth to be wel hofed and gorgeously apparelled. When he is in ♁, he is quarrelous, making great prouids in his house to assault his enemies, to ouercome and kill them. When he is in ♁, he is poore, ill clothed, sichey, asking for Gods sake, and lame of one of his members. When he is in ♁, he is a great Astrologer, Diviner, Geomanian, and an interpreter of dreames. When he is in ♁, he is great, rich, and mightie, and in good order, sumptuously clothed, and full of all good vertues & manners. His house is ♁ and ♁ his exaltation ♁, his descent ♁. And thus by the discourse of the Chapters there is manifestly declared vnto you the conditions, powers, & natures of the Planets to the end you may come to iudge each figure. And you shall iudge according to the nature and condition of the Planet, from whence they holdeth and cometh out, (as wee haue said of the Elements)

as the figure Aquisitio is attributed unto V. Letitia unto S. Puer unto Q. and so consequently of the others, as the examples shall we hereafter. Now must we speake of the Zodiacke, following our former promise, the most plainest and manifest that we can, although that it do not much touch the matter of Geomancie.

Of the Sphere and Circles of Heauen.

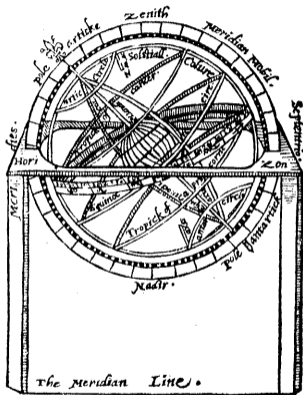
Chap. 18

The Sphere and all the compass of Heauen is diuided into ten Circles, whereof foure be lesser, that is to say, the Arctique, and the Antarctique, the tropick of Cancer, and the tropick of Capricorne, the other fve be greater, that is to say, the Equator, the Zodiacke, the two Pillars, the Meridionall, and that of the Orizon: of the which Circles, the greatest is the Equinociall, because it diuideth and parteth the world into two: the next greatest is the Zodiack, because he parteth the Equinociall by the middle. And because we haue no great neede of these, as touching this our Art, wee will now cease talking of other things, and speake onely of this and of the signes. The Zodiacke or otherwise called the circle of life, is that which appointing the way of Sol is set ouerthwart and oblique amongst the other poles of the world, of the which Zodiack, the one partie declineth from the Equator to the pole Arctique, and the other partie descendeth unto the Antarctique, and that is the cause that it is many times called the circle oblique, because that the situation and oblique setting of him in the respect of the Equator, and of the place of the first moouing were expedient and necessarie, because by the course and recourse, or reuolution of the planets, and especially of Sol, each part and quarter of the Earth be alternately moued so; the bringing forth and growth of things. Furthermore, the circle is called Eclipticall, because the Eclipse neuer cometh unto Sol and unto Luna, but when those two planets be in one Zodiacke, and so the circle Zodiack diuideth all the Sphere of the world, and the Equator into two parts.

partes, of the which two Circles the common spaces between them be called Equinociall, that is to say, when that Sol is in either of them, the night and day be equal; but the points, which be in the midst betweene the said deuisions and spaces be called the Tropicks and points of the Solstices, that is to say, the conuersions, stations, and stays of Sol. The principall pointes of these Equinocialls and Solstices, doe diuide the Zodiacke into foure parts or quarters, respoinding to the foure parts and seasons of the yeare: that of the Spring season beginneth from the seperation of the Zodiacke and of the Equator, when Sol beginneth to decline to our height or top. That of the Summer doth beginne from the next Solstice. That of the Harvest from the Equinociall following. That of the Winter from the other Solstice, and because that euery natural thing hath a beginning, middle, and end, so; this cause euery quarter of the Zodiacke is diuided into three equal partes, & by this meanes all the circuit of the said Zodiacke is diuided into twelue partes, that is to say, so; as much as the Astronomers vse to note the markes, to place in the Zodiacke the aspects of the Planets, so; the partes quoted or noted of the twelue numbers be such, 1. 2. 3. 4. 5. 6. whereof the first signifyeth the Coniunction, the second the aspect Hostile, the third the aspect Inuauature, the fourth the aspect Exine, the first the Opposition, as in the third booke of this our worke shall bee shewed in certaine figures, which maketh that each quarter of the yeare is correspondently diuided into twelue monthes or measures of times, and consequently all the yeare into twelue. Now these twelue partes of the Zodiacke be properly called Signes, because they seeme to define, and termine to vs the most noble and notable mutations of the ayre, and of all things chauncing all the yeeres, after the discourse of Sol by all the Zodiacke, and therefore of many it is called the Guidon or Endigne: beauer of the times.

A figure of the Lesser Circles.

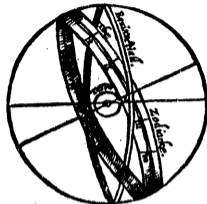
The Pole Antartique.



The Pole Antique

The

The figure of the Zodiacke, of the Equator, and of their poles.



Of the the proper names of the Signes of the Zodiacke, and of their diuisions, degrees, and qualities.

Chap. 29.

Now must you know that the twelue signes of the Zodiack take their beginning and original spring of the diuision of the Equinoctiall of the Spring time, that is to say, at that time ☉ beginneth to declin towards our region and the daies doe win upon the nights, and bee in their order distributed to ☿ contrary of ☿ first mouement, according to the succession of the first mouement, as well of the planets as of the Stars fixed, which is from the occident by the south, toward ☿ West. And because that ☉, according to his diuers influence, that is to say, more rather right or straight then oblique or crooked calling of his beames, and according to the diuers preparation of the substance of the inferior things and difference of the time going by each Signe, dooth moue and also changeth in like maner the inferior things vnto the like disposition,

disposition, which is the nature of these things, and of beasts, and that it seemeth to cause sundry effects: and for this cause the signs of the Zodiacke beareth the name of some of the foure things of beasts. Wherefore the first is called Aries, that is to say, ♈ Ramme, because \odot going by that parte, approacheth neere the course of the place, & his heate, mixed with moistnes, beginneth to augment little and little, and the ayre doth temperate it selfe, which is a thing much nye unto the nature & complexion of the Ramme. The second is called Taurus, that is to say, the Bull, because \odot being vpon him, his heate doth augment, & the moistnes resolved, maketh a temperatenes of ♊ Ayre vnto a vynes a thing much agreeing to the nature of a bull. The third is called Gemine, that is to say twindles, or two children toynd in one, because that in this season doth augment double, and the males of all kinde of beasts do ioine & couple with ♀ females for ♊ increase and bringing forth of their shape. The fourth taketh his name of the crabbe, & is called Cancer, which is a beast that goeth backward by reason that \odot returneth toward ♊ Equator, whence he first came, in obseruing the descents & declinations of a contrary order vnto that which he had in Gemine. The first, because of the extreame heat which is then accompanied w a vynes, taketh ♌ name of a Lion, for ♌ Lion is the best of all the beasts, & of a complexion hot and dry. The first is attributed vnto the Virgin, which is a thing barren and very weak, for then the heate diminisheth, and the vynes which he bringeth in, hath dominion, by means whereof all things doe cease to growe and to increase, & become barren except (it may be) the extreame corruption of some. The seventh Aries is not only called Libra, or the Ballance because that the days and nights be then equal, but also because it maketh alike weight & measure of the qualities betwene the heate which then fainteth, and the colde which doth then beginne to come in. The eight is called the Scorpion, as the parte venemous and mortiferous of the yeare, for by the vynes which then doth excel, and is in his force, and the coldnes brought in, which be two qualities, enemies vnto nature,

these

there cometh corruption of the Ayre, and by that meanes pestilences or other dangerous diseases. The ninth is called the Archer, and is called Sagitarius, for when \odot cometh vpon this signe, his heate being vanquished, the colde hath dominion and thereof cometh fogs, mists, snows, frosts, & other such pernicious alterations, hurting on all partes the beasts, & at things having the vegetiue life, as if they were barks and arrolues benomed. The tenth beareth the name of the Wicke, and is called Capricornus, which is a beast of colde nature, drye and melancholy: for \odot being then gone farthest away of all the yeare, he goeth from our climate and region, and by that cause the Ayre becometh dis tempered, by the occasion of the great and extreame colde that is then accompanied with dynes. The eleuenth is called Aquarius, that is to say, a carrier of water, because that dynes sayling, moistnes cometh in againe, for then \odot returneth towards the Equator, and by reason of coldnes, which then is Laid, there cometh much snow and raine. Finally, the twelfth and last signe hath not without great occasion taken the name of fishes, because they be bestes of the water, for then the coldeenes of the tyme beginneth by little and little to end: and by the coming of \odot into the toppes of our regions, the moistnes frozen and congealed doth dissolve, and thereof cometh a temperatenes of the Ayre, much watry and rainy. And thus appeareth the reason why the signes of the Zodiacke beare the names they haue, and thereof cometh also, that the fixed Aries compassed about the way of \odot , and vnder these twelue signes be brought in the figures of the saide bestes as aforesaid, or of other things: to the end, for to knowe each constellation answereth vnto each qualitie of the said signes, and the properties of the signes answer not to the images and natures of the starres. You must note, that of these twelue signes there be fire Arieque, or Septentrional, that is to say these, ♈ , ♊ , ♌ , ♍ , ♎ , and the other fire Anterque, or Meridional, or Southerne, that is to say, ♏ , ♐ , ♑ , ♒ , ♓ . There is also thre which be of the nature of the Fire, that is to say, ♌ , ♍ , ♎ , other thre which be of the nature of the Water, ♏ , ♐ , ♑ , other thre be of the Aire, ♊ , ♋ , and

three other which be of the Earth m , a , m . The Signes masculine be those which be of the Fire and of the Aire: the feminine be those which be of the Water and of the Earth: the Oriental be those which be of the Ayre: the Occidentall be those of the Earth: the Meridional be those of the Fire: the Oppositionall be those of the Water. Some be figured in some of man, which be a , a , m and m : some in some of beasts, as v , v , v , v and a : others in some of other living things, as s , m and x .

Each one of these Signes is divided into twelve equal parts: and by the like consequent, all the Zodiacke into 360. degrees, and eche degree is divided into 60. minutes, whereof at this time I will speake no more, because it maketh not much unto the Science which we treat of, which is Geomancie. The one parte of these Signes be said to ascend directly, and together oblique or backward. They which do ascend directly beginne at the Signe of s , and end at v : they which descend oblique or thwart, beginne from v and end at a : those which doe goe thwart, obey unto them which goe direct, as by way of example a obeyeth s , o to a , v to m , x to s , m to m , and v to v . The first signe is v , and hee agreeth in way with x : v with m : a with v , s with v , a with m , m with a . The Circle of the Zodiacke is divided into two partes, whereof the greater is called the moity of o , and beginneth at the signe of a , and endeth in v . The other is lesse and is called the moitie of a , and beginneth at v and endeth at a . The moity of the beginning of v , endeth in the end of m , is called the moitie hot, the other which beginneth at a , and endeth at x , is called the moity colde. The fourth parte of this Circle which is at the beginning of v unto the end of a , is called the Springe time hot and moist, signifying yong age, which is hot and sanguine. The other fourth part which beginneth at s and endeth in m , is called Summer, hot and drie. and both signifie youth from twentie, unto thre and thirtie yeares, which commonly is hot and cholericke. The other which is from the beginning of a , unto the end of v , is called Harvest, colde and drie, signifying age, which is commonly colde and melancholy.

Wh

The last which hath his beginning from v unto the end of x , is called Winter, colde and moist, signifying crooked age, which is alwaies sieble, and segmatike. Amongst these Signes, some be moueable, others fixed, and others common. v , s , a , v , be called moueable, for when o entreth into v , he mooueth and chaungeth the Winter time into the Springe, and so of other into other seasons. The fixed, be v , a , m , m , and thus called, for when o entreth into one of them, he maketh the time firme, constant, and resting. The Signes common be v , m , v , x , called common, for when o entreth into any of them, he mooueth thime some time one way, & some time another. At this time I will speake no more of the Signes, until y hereafter shall bee shewed how to fitte or make the signes unto the figures. As touching y which we haue spokt in this Chap. if ye doe well vnderstand, consider, and remember the same, it will open your vnderstanding maruellosly to indge a figure well. And to the end ye may the better vnderstand the same, I did thinke good here to shewe vnto the pourtrait of that which we haue here spoken of.

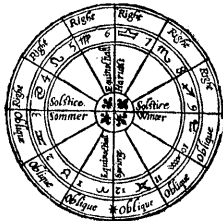
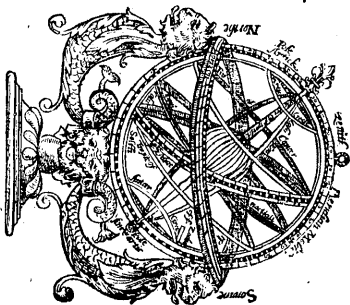
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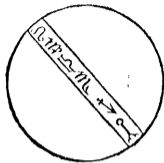
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A figure for to knowe the Signes and all the discourses of their said qualities, according to the foure seasons of the yeare.



Other figures to know the signes which moue, as well direct as oblique.





Of

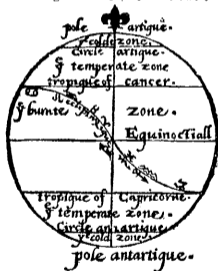


Of the five principall Regions of the world, commonly called Zones. Chap. 30.

YDu must note moreover, that the lesser Circles which we haue here before onely touched, in passing by them, that is to say, the two Tropiques, & two poles, serue to diuide the whole Heauen into five principall parts, or regions, commonly called Zones, or Circles: vnto the which doe as many climats and countries as will be proportioned in this terrestrial globe. And these Zones, or Circles be facts differing one from another, as well in figure, greatnes, and largenes; as in nature accidentally, or temperature. For the first is situate betwene the two Tropiques double, and diuided into two parts, by the Circle Equator, and therefore it is all of one forme, & the biggest of all the other, which may be well called a Zone, and is called Torrida, or Burning, for that it seemeth continually to burne, because of the continuall reuolution of the sunne it. The two outmost, comprised vnder the poles of the world, be enclosed with the borders of the Artique, & Antarique, which do serue rather to beate the forme of a Circle then of a Zone. And they be like equal, and of one forme, and lesse then the others be. Betwene those two Regions, & that of the middle there be other two placed, and be like equal one to another, yet limited with a greater, larger & ampler Circuit, round about the Tropiques then the other of the poles be. whereof we doe vnderstande that which is contained betwene the Tropique of

and the Circle Arctique: the other is betwene the Tropique of Capricorne and the Circle Arctique both of them well temperate and inhabited: as touching that which is called the Torrida, it is one of the most moderate and pleasant habitations about the Equator. but betwene the poles it is for the great vehement heate dis tempered, and hard to be inhabited: the two uttermost which be directly over the poles, be likewise verie ill to inhabit for the extreme colde that is there. I thought good here to speake thus much of the Zone, to the end, that when ye come to the chapters of the figures of Geomancie, you may the more perfectly knowe the nature and propertie for the qualitie which some hold of the Earth, others of the Air, some of the Water and some of the Fire, as is fore declared vnto you.

A figure of the Zones of the Earth.



Of the Figures and Characts of the Planets. Chap. 13

After that the faculties, powers, and qualities of the planets of the signes of the Zodiacke, haue bene declared,

Now

Now relecth it to figure out the Characts, & to shew how ye must appropriate them to the figures of Geomancie, to the end, that when you finde them to be accompanied with the said planets, you may the better knowe their signification, and that the iudgement which shall be giuen of the figure vpon the question made, may be made more certain and sure. Now behold, hereafter followeth the picturature, and the names which all the Astrologians and Geomancians doe vse.

Saturne	Jupiter	Mars	Sol	Venus	Mercurie	Luna.
♄	♃	♂	♁	♀	☿	♁

Of the houses of the Planets. Chap. 32.

You must vnderstand, that soasmuch as each of the planets haue two houses, ♁ and ♁ excepted, which haue but each of them one. The houses of ♄ be ♃ and ♁. the houses of ♃ be ♄ and ♁. the houses of ♂ be ♃ and ♁. the house of ♁ is onely ♁. the houses of ♀ be ♃ and ♁. the house of ♁ be ♃ and ♁. the house of ♁ is onely ♁. behold, here is the picturature.

♄	♃	♂	♁	♀	♁	♁
♃	♄	♃	♁	♃	♁	♁

How the Planets must be attributed vnto the figures, and the figures to the Planets, as well direct as retrograde.

Chap. 33.

Now to know and vnderstand vnto which of the Planets the figures of Geomancie must be attributed, and to vnderstand which be the direct, & which be the retrograde, I haue thought good here in this place to describe out a figure, and by two letters to giue you the significations thereof. Whereof the letter D shall signifie direct, and the letter R retrograde, as ye shall here see by example.

Of

D * * * * *	R * * * * *	D * * * * *	R * * * * *
D * * * * *	R * * * * *	D * * * * *	R * * * * *
D * * * * *	R * * * * *	D * * * * *	R * * * * *
D * * * * *	R * * * * *	D * * * * *	R * * * * *
D * * * * *	R * * * * *	D * * * * *	R * * * * *
D * * * * *	R * * * * *	D * * * * *	R * * * * *
D * * * * *	R * * * * *	D * * * * *	R * * * * *
D * * * * *	R * * * * *	D * * * * *	R * * * * *

Of the names and Characts of the signes of the Zodiacke. Chap. 34.

After that we have figured the Planets according unto the Characts which the Astrologians have used to attribute unto them, & shewed how they ought to be appropriated to the figures of Geomancie: Now reflect it to doe as much by the Signes of the Zodiacke, to the end, that the Geomancer having fully and perfectly the knowlege of his Arte, bee ignorant in nothing which belongeth to iudge a figure perfectly, Beholde, here is an example.

Aries

1 Aries the ramme γ	2 Taurus the bull ♉	3 Gemini the twinnes ♊	4 Cancer the crabbe ♋
5 Leo the Lyon ♌	6 Libra the ballance ♎	7 Virgo the virgin ♍	8 Scorpio the scorpion ♏
9 Sagittarius the archer ♐	10 Capricornus the goate ♑	11 Aquarius the wat bearer ♒	12 Pisces the fishes ♓

How the Signes be attributed to figures, and the figures to the Signes. Chap. 35.

Now must we shew how the Signes be attributed to the figures, and the figures to the Signes: which argument is (as we have saide before) how to know to iudge a figure perfectly after the Arte of Astrologie. Therefore the first (as ye may easily see by the example which followeth) which is aquilino is attributed to γ: the second which is leucina is attributed unto ♋: the third called puer is given to γ: the fourth which is coniunctio is attributed unto ♌: the fifth which is fortuna minor is subiect unto ♌: the sixt which is rubicus is attributed unto ♍: the seventh which is cauda draconis is attributed unto ♎: the eight which is amilio is attributed unto ♏: the ninth which is populus is given to ♐: the tenth which is Via is put to ♑: the eleuenth which is albus is given to ♒: the twelfth which is puella is attributed to ♓: the thirteenth which is tristitia is given to ♌: the fourteenth which is cancer is given to ♍: the sixteenth which is caput draconis is attributed unto ♎: the seventh which is fortuna minor is attributed unto ♏: And thus have you an abrevisement unto which of twelue Signes eche figure is attributed, the which that you may knowe the more evidently, I have set there this figure following.

β

The

The manner to attribute the signes to the figures
and the figures to the signes.

1 Aries ♈ * * * * * * aquifitio	2 Taurus ♉ * * * * * * lericia	Aries * * * * * * Puer	4 Virgo ♍ * * * * * * coniunctio
5 Taurus ♉ * * * * fortuna minor	6 Gemini ♊ * * * * * * rubeus	7 Sagittarius ♐ * * * * * * canda draconis	8 Libra ♎ * * * * * * amissio
9 Capricornus ♐ * * * * * * populus	10 Leo ♌ * * * * * * via	11 Cancer ♋ * * * * * * albus	12 Libra ♎ * * * * * * puella
13 Scorpio ♏ * * * * * * tristitia	14 Pisces ♓ * * * * * * carcer	21 Virgo ♍ * * * * * * caput draconis	12 Aquarius ♒ * * * * * * fortuna maior

Of the conination which the signes have over the partes
of man: body, Trees, seedes, and Regions.

Chap. 36.

Moreover, the Signes have sundry dominion and gener-
ment over the members and partes of mens bodies,
Trees, seedes, plants, and Regions in manner as hereafter
followeth. And first hath dominion over the head and face
of man: and of Regions, he governeth, England, Germany,
Arabia, and Palestina. ♄ Governeth the neck and throat of
man, and all Trees and plants grafted neere the house, and
over the Regions of Russia, Arabia, Persia, Polonia, and
Ireland. ♃ is a gentle signe, and of the members of man,
Governeth the armes and shoulders: and of Regions, Arme-
nia, Egypt, Flanders and the Citie of London. ♋ as tou-
ching the members of man, Governeth the Liver, lights, Sto-
mack and b:zell and all little Trees, and the Regions of Idriz-
gia, Bithinia, France, Scotland, and the Citties of Poits, &
Saint Andrewe. ♌ Governeth the heart and backe, and all
great trees, and the Regions of Chaldea, Italie, Bohemia,
and parte of Turky, and it is a signe hot and maleficus. ♍
ruleth the belly, guts, and diaphragma, and the graines, &
seedes of plants: and of Regions, Babilon, Assiria, Grecia, &
Candie. ♎ hath denuntion over the haunches, buttocks and
navill. And of Regions, Aethiopia, Africa, and Livonia. ♏
Governeth the privities, Rones, and bladder, all high trees,
and the countie of Capadocia, India and Norway. ♐ go-
verneth the thighes, & the Regions of Arabia, Felix, Spaine
and Hungaria. ♑ is a cholericke and melancholicke signe, and
governeth the knees, and the Regions of India, Thracia, &
Bulgaria. ♒ governeth the legges and ancles, and the coun-
tries of Tartaria, Malackia, and Denmark. ♓ ruleth the
seedes, and the kingdomes of Portugall, Normandie and Ca-
licia, and the Citties Sevil, and Compostella.

li 2

The

The governmēt that h and the other Planets in each Sign
have over the members of man Chap. 37.

The planets have likewise their dominion and governmēt
over the members of man by all the signs in some and
manner as I will declare. And first of all h in ♃ hath the sto-
mache, & the belly, & the head, ○ the hippe, ♀ the feete, & the
buttocks, & the knees. h in ♄ governeth the belly, & the chin
bone, & the neck, ○ the knees, & the head, ♀ the feete, & the but-
tocks. h in ♀ governeth the belly, & the stones, & the sto-
mache ○ the legges, ancles, and heeles, & the arse, & the head,
& the buttocks. h in ♁ governeth the genitoies, & ♀ buttocks
& the stomache, ○ the feete, & the armes and shoulders, & the
eyes and thyoate, & the head. h in ♃ governeth the stones, & the
buttocks and knees, & the belly, ○ the head, & the heart, &
the shoulders and thyoate, & the arse. h in ♄ governeth the
feete, & the knees and legs, & the belly, ○ the arse, & ♀ upper
part of the belly, & the heart, & the shoulders. h in ♁ gover-
neth the knees and legs, & the eyes and visage, & the genito-
ies, ○ the shoulders, & the head, & the belly, & the stomache. h
in ♃ governeth the ancles and heeles, & the feete and hands,
& the head, armes, and buttocks, ○ the heart, & the genito-
ies, & the shoulders and chin bone, & the belly. h in ♄ gover-
neth the feete, & the legs and ancles, & the feete and hands, ○
the belly, & the buttocks and armes, & the genitoies & heart,
& the chin bone. h in ♁ governeth the head and feete, & the
eyes and knees, & the legs and shoulders, ○ the chine bone,
& the heart and buttocks, & the stones, & the huckle bones. h in
♃ governeth the head and necke, & the shoulders, stomache, &
feete, & the heeles and heart, ○ the genitoies, & the knees &
legs, & the heart and hucklebones, & the stones. h in ♄ gover-
neth the four humors, & the armes and neck, & ♀ heart, and
head, ○ the belly and the ancles, & the hippe, & the neck and
chine bone, & the stones & the hips. Beholde here what power
h hath in each signe, the like have you of al the other Planets,
which I here leave at this time to speak of, as wel so; breuitē

take

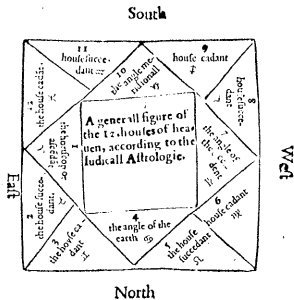
take, as also so; that many Astrologians have treated of this
matter, and amongst others Ptolomie and Ihon de Indaigne
Docto; in Astrologie, & Ihon de Montroy in his Chiromania
& Physiognomia and many others, as wel ancient writers,
as late writers, which ye may read, if y^e you have to doe ther-
with. Also what significations the said Planets have in the
signes, and in their houses, touching the Realmes and Pro-
vinces which at this time I also omit, and will not speake of
the erection or edification of the houses of heauen, according
to the Astrologie iudiciall.

The manner how to erect the twelue houses of hea-
uen. Chap. 38

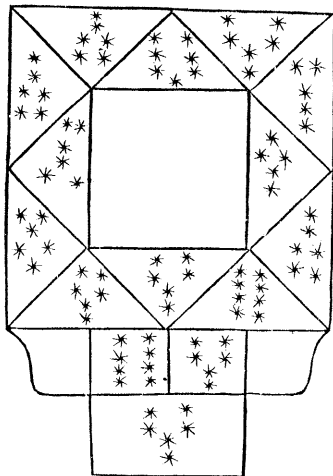
There is place these twelue houses of heauen, it is no o-
ther thing but to finde the twelue parts or signes of the
Zodiacke, set out by the greater Circles without having any
respect to that that the bow: or Circle of the said Zodiacke is
inclosed within each space of the saide houses: for the Astrolo-
gians have inuented the spaces of the said houses, to the ende,
that by little and little, the signes being lifted up, or else vnder
the Dizon, they may by certaine spaces or distances all e-
quall and in like, discern sensibly the beaming & irradiation
of the said signes to be changed, and so finally by the directions
of the saide equal spaces iudge the times of the accidents to
come, as it is contained by the precepts and rules of this Arte
iudiciall, according to the which Arte the saide twelue houses
be represented by this Figure here placed.

K 3

South



A figure of Geomancy made after the fashion of the figure of Astrologie.



Of the qualitie of the figures of Geomancie.

Chap. 39.

You must furthermore note, that amongst the figures of Geomancie, some be good, others be ill, and other some be common. The good be those which be entering, Tristitia excepted. Those which be going out be ill, onely Lætitia excepted. The common be neither good nor bad, but they be good or bad according unto the company they fall into. For when the company is good they be good, and when the company is ill they be ill, as shall be more plainly declared unto you by the experience of certaine figures made which we will place and declare in the third Booke of this Arte.

There is moreover, a Doctor in this Science called Gerard de Cremon, whose minde is, that the figures should be attributed unto the Signs, and the Signs to the figures, in an other manner then we haue here spoken of. But for that I finde mine one fashion or practise to be good and certaine by the experience which I haue many times made, I will stay my selfe thereon. This is the figure of the said Gerard de Cremon, and how that he byeth the manner to giue to the figures of his houses and exaltations, and consequently of the other Planets, the which after the Arte of this Science ye may prouue by the figures and questions which haue bene propounded to forme and make a figure.

A

A figure of Gerard Cremon.

	♈	♉	♊	♋
Fire	★ ★ ★ ★ ★ ★	★ ★ ★ ★ ★	★ ★ ★ ★	★ ★ ★ ★
Aire	★ ★ ★ ★ ★ ★	★ ★ ★ ★ ★	★ ★ ★ ★	★ ★ ★ ★ ★
Water	★ ★ ★ ★ ★ ★	★ ★ ★	★ ★ ★ ★ ★ ★	★ ★ ★ ★
Earth	★ ★ ★ ★ ★	★ ★ ★ ★ ★	★ ★ ★ ★ ★ ★	★ ★ ★ ★

The declaration of the twelue houses of Heauen placed here. Cap. 40.

You haue seene in the figure here before, the manner and forme how the twelue houses of heauen must be made, and which be the foure Angles thereof, with their succedants and cadants, and for because that many cannot without a better declaration thereof totally comprehend the said figure, I haue thought it good here in this place to make a more ample opening, and declare it more sensibly.

You must first understand, that the Circle of the Zodiacke besides the diuisions which we haue spoken of here before, is diuided and parted into foure equal and iust parts, each one of them diuiding the said Circle Zodiacke of the hemisphere, the which parts be called houses: whereof the first is called the Angle of the Orient with the twelue and eleuenth unto the South, which make the hemisphere Oriental, & is called the quarter and part oriental masculine, signifying the spring time,

B

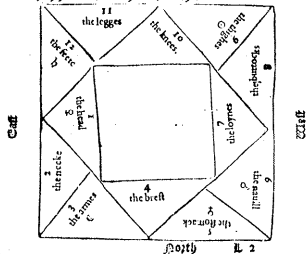
time & the quantity of man, which of his nature is sanguine. The other part which is the angle of the fourth, reaching unto ♀ occident, comprehending the 10. 9. & 8. houses unto the 7. is called the hemispheric meridional & feminine, signifying the youth of man, which then beginneth to be choleric & heating. The third part which is the Angle occidentall, reaching unto the septentrional, containing the 7. 6. & 5. houses to the fourth, is called the hemispheric occidentall masculine, signifying backward & age of man, which is the most commonly melancholy. The fourth quarter which is the angle septentrional, reaching unto the orientall, comprehending the 4. 3. & 2. houses unto the 1. is called the hemisphere septentrional feminine, signifying Winter, the old and crooked age of man, which then doth begin to be phlegmatick, and faint. Those two parts which be from the angle meridional unto the angle septentrional be called, the moities ascendant. The other two parts which be from the septentrional unto the meridional, be called the moities descendant. The foure angles be the 1. 4. 7. and 10. houses. The 3. 6. 9. & 12. be called the houses Cabants. The 2. 5. 8. & 11. be called the houses succedants. Therefore, when, & as often as in these foure Angles, or in their houses succedants you finde a figure of Geomancy, you shall say, that it is good and profitable for the question propounded. And contrariwise when it cometh in the cabants, you may iudge it to be ill for the demandant, as I will both say and declare unto you more at large, in interpreting the figures which ye shall find in the third Booke, which is for that, that in as much as the Angles doe allowe significatione, courage of body, valiantnes, stoutnes, good and prosperous fortune, with friends associated with a better hope, as concerning the succedants. What which is next to ♀ ascendant which is the 2. signifieth half fortune by the occasion of goods. What which is next the Angle of ♀ earth which is the 7. signifieth half fortune, coming by gifts, or by the getting or conception of son or daughter, ♀ is to say, of honors or toy. What which followeth the angle of the occident, ♀ is the 8. signifies half fortune because of death, or of things hidde. What which succeeds the angle meridional, which is the 11. signifieth half fortune, coming by the mother, or of the prince, or by the peare. The cabants doe signifie weakenes of heart, feblenes & faintnesse of body. And damage (the third excepted & the ninth) which signifie a restitution of a common wealth, likewise honour and reverence. The 6. & 12. doe signifie things done with a wickednes, as wel of persons as of things. Finally, ye must know that the houses (to understand them

arti-

aright) have their severall colour as followeth. First, as touching the ascendants, the 1 & 7 must be white, the 4 & 10 greene. Touching the succedants the 2 & 8 must be of the colour of Saffron. The 5 & 11. of colour red. As concerning the cabants, the 3 & 6 must be of the colour of honny. The 9 & 12. blacke. The Planets have likewise their toy in the houses that I will here declare. ♀ First taketh his toy in the first house, ♀ in the 3. ♀ in the 5. ♀ in the 6. ♀ in the 9. ♀ in the 11. ♀ in the 12.

How to know to attribute the members of mans body unto the houses. Chap. 41.

As much as I have said before, that the planets diversly govern the members of man, & according to the signes wherein they were by all the parts of the Zodiacke, so that cause I have thought good here to represent unto you the same more lively by a figure, to the intent you may more easilier understand the same, and what signes they be which have peculiar signification and governance vpon each of them by the houses of the said signes, and to attribute the same unto the said members of man, according to the signe of Astrologicall iudgement placed here before. Whereof the 1 house signifieth the head, the 2. the neck, the 3. the armes, the 4 the brest, the 5. the stomach, the 6. the naull, the 7. the loynes, the 8. the buttocks, the ninth the hips, the 10. the knees, the 11. the legs, the 12. the feet, as ye shall see by the figure which heere followeth: South



A general Table, comprehending the effect of the first booke of
Geomancie.

Gouernors o' the tripli- citic by	fire masculine mercibonal, spi- rit vital, under- standing, sight, cholier, furie y- ron gold, seeds.	R in Fortuna minor	R in Amiffio	D in Rubcus,	S in Cauda draconis
Day		*	*	**	*
night		*	**	*	*
2		**	*	**	*
		**	**	*	**
Day	Det. mal. Dne. season, hearing, loy, grace, blou- soms, flowers, copper, blood.	R in Conium- Etio.	R in Puer.	R in Lactitia	D in Aquisi- tio
Day		**	*	*	**
night		*	*	**	*
0		*	**	*	**
		**	*	**	*
Day	water, fem. sep imagination, smell, humour, feare, foxtote, quick-siluer, fleame	D in Puella.	D in Populus.	R in Via	D in Albus
Day		*	**	*	**
night		**	**	*	**
7		*	*	*	*
		*	**	*	**
Day	Earth fem occ. bones, feeling, touching, slow- motion, leade, melancholy.	R in Caput draconis	D in Fortuna maior.	D in Carcer	R in Tristitia.
Day		*	**	*	**
night		*	*	*	**
		*	*	**	*
		*	*	*	*

Heere endeth the first Booke of
Geomancie.

The



THE
SECOND BOOKE
of Geomancy.

The Prologue.

After that it is sufficiently treated, what thing Geomancie is, and the manner how to practise the same, & what profit and commoditie commeth thereof by the subtiltie of the Science, and the recreation which is taken therein, together with the knowledge and experience which the Geomancian ought to haue in Astrologie: now reſeth it to open and diſcouer the qualitie of this Arte by the twelue houles of heauen, and their ſignifications, which be as followeth.

Of all the ſignifications being of the firſt houſe, vpon the queſtions and demaundes which may be propounded and made in the ſame. Chap. I



The firſt houſe which is the Hoſcepo or Aſcendant and Angle of the Quent, containeth the ſignification of the demaundes which may be mooued vpon the qualitie, complexion, and the length of the life of man, that is to ſay:

- 1 In what diſpoſition is the perſon, the intent of his will, & the place of his abiding or dwelling.
- 2 The beginning of thinges which preſently hee will take in hand and execute, and the longneſſe or ſhortneſſe of his life, and the qualitie of his heart.

L 3

3. Aug

3 Any thing that he beareth hidden vpon him, and the alteration of his hearts desire.

4 The making of his body, and proportion of his body, to know if he be of that he be well made of it, and whether he be faire of hard, or ill favoured.

5 The nature of the person, whether he shall be healthie or sickly, strong or weak.

6 The beginning of all enterprises.

7 The top and sabnesse of the person.

8 As touching the members of man, & other liuing things, this house containeth the questions which may be propounded and made of the head, and of euery thing therein contained: as the braine, memoie, vnderstanding, reason, intelligence, eyes, eye-bowes, nose, teeth, mouth, eares & visage: wherefore when ye finde a figure in the first house, whatsoeuer it be you shall iudge after the manner and sournie that we wil shew hereafter, and giue alwaies the first house vnto that that the question which is made of propounded both note to, that is to say, the motiue of the querant.

When ye finde this figure in the first house (called Aquificatio) ye shall say that it signifieth goodnesse, happinesse, & quiet life, with the accomplishment of the persons own hearts desire. If the demaund be of of boyage, it signifieth good successe thercof, but he that taketh it in hand, shall not depart so soon as he thinketh: but yet shall he returne home in al gladnes, with the accomplishment of his desire. And if the question bee made for loue and in way of marriage, it is good, and for any thing that a louer doth demaund in that behalfe: for Aquificatio is a figure of the Ape and of ♃ D, in the signe of ♃ and the exaltation of ♃ a figure firme, entering in good for all things: but for warre: but in Church causes and boyages spee is mercifulous good.

When ye finde in this first house the figure called Amissio you shall say that it signifieth, losse of inheritages & of possessions, an ill life, an ill beginning & an ill issue of any enterprise, ill for sickness, boyages, and quicke dispatching: to bee briefe, this figure is ill in all demaundes that can be propounded, except

cept for prisoners, in which it signifieth deliuerance and escape out of prison: in all demaundes of women, it signifieth boyages and ill women, for this figure of ♃ Retrograde in the signe of and the element of the fire.

If in the first house you chaunce vpon this figure called Fortuna maior, it signifieth god will, good heart, loyaltie, prosperitie in all things, topulnesse and riches, in cause of woman it betokeneth topulnesse, amitie of kings, great Princes and Roydes: this figure is god in al things (except to kepe a thing secret, in which thing it is a token of small suertie. This is a figure of ♃ D in the signe of ♃ a figure of the Earth fired entering in.

In finding this figure called Fortuna minor, at the beginning it betokeneth cholar, hastinesse, & swiftnesse in all things, it is god for the affaires of warre, & signifieth force & boldnes of heart. w^{ch} victorie ouer enemies it is god also for boyages, in other things it is not so good: as touching things of loue it signifieth a contentment of the thing pretended, but the matter shall be disclosed. This figure Fortuna minor, is a figure of ♃ Retrograde in the signe of ♃ and of the element of the fire.

In finding in the said house this figure named Iocundia, it doth signifie a peaceable and quiet life, confusion and amitie of mercie and pleasant persons, honest, of good heart and will in case of loue it signifieth some lying and dissembling, that is the person will promise much and performe but little: this is also a figure of ♃ Retrograde in the signe of ♃ and of the element of the Ape.

If that by chaunce this figure called Tristitia, be in the first house it is a signe of an ill beginning of the enterprise. The man is of ill will, and peniue, a treytor and disobedient. This figure is ill in al things, but to serch treasure in the earth. He is also god in matters of fortifications and buildings: this is a figure of ♃ Retrograde in the signe of ♃ and the element of the Earth.

When ye finde this present figure named Puella, it doth signifie toy, to singe & daunce, to play, to be well clothed and neat,

to be in loue, a man of good will, young and a louer of gardens: the is good in case of loue, & in all things, but in warre, this is a figure of ♀ in the figure of ☿ of the Element of Water.

* Finding in this house this present figure called Puer, it is a token of ioy, and to make feastes and banquets with Ladies: it also betokeneth theft, robbery, deceit and gaine in play: in matter of loue it is good, and likewise in warre. For voyage it betokeneth a meyle twiſſines, for marriage it is good ynough, signifying alwaies great deceipts and fraudes. It is indifferēt in all things, but better for warre than for any other thing. This is a figure of ♀ in the figure of ♃ and of the element of the Aire, wherefore it is deceptiue, subtill and wittie.

* * All those (almost) which in olde time wrote of Geomancie, as the Indians, Caldians, and Hebrewes, would that this figure called Rubens, when that it is founde in the first house, should be iudged like vnto the other, without reiecting it, and say that it doth betoken craft, fraud, subtiltie, treason, warre, debate, discorde, battell, spilling and shedding of blood. And to be brieſe, it eoth betoken all the wickednes in the world. But the Egyptians, and a great part of the Latins, say that in framing a figure, this figure foxtun to be in the first house, that it should not be iudged. But that figure must be broken and make another, because that in this place this figure is nothing worth, which being the Author of this booke hath oftentimes seene and knowne by experience: and that is the cause that I am of the opinion with the Egyptians and Latins, to breake the figure when that it is found in the first house. And so at this time I will speake no more thereof.

* * If in the first house ye finde this figure called Albus, it both signifie to haue gaine by trauell in white things, and that a person is found, pleasant, fine, merrie, and happy in all things. If the demour be for sale of law, it is a signe that the man shall winne. If it be for message he shall haue good newes, in case of Merceriall it is verie good because ♃ hath his ioy in the first house, it is also good for marriage but it isought for war and good for peace, this is a figure of ♃ in ♁ and of the Element of the water.

When

When ye finde this figure called Coniunctio, in the first house for that he is a figure of ♃ R in ♀ which is his exortation, it is verie good in all kinde of Merceriall things, it is also good in euerie other thing, so that he be accompanied with good figures, and he is ill if he be found with ill figures, the alwaies signifieth alliance, concord, and continuation with a friend, or woman greate with Childre. And this figure is of the Element of the Aire.

* Finding this figure called Caput draconis, that is to say, the greater beare, it signifieth goodnesse in all things, except for warre, for it signifieth combat and battaile, and for peace it is perfectly good. It is also good for marriage, but it will be long in doing, it is good in matter of gaine: to be brieſe, it is good for all things that ye can demand, and signifieth health of bodie, and pleasant and merrie, and to haue the fauour of kings, princes, and great Lords with prosperitie, and obtaining of their desire. And so that it is a figure of ♃ and ♃ according to the opinion of some men: but by mine opinion of ♃ and ♃ in the figure of ♀ and of the element of the earth, and so that cause is good to build houses and to labour the earth.

* This figure called Cauda draconis, or the lesser beare, found in the first house: it is like vnto the figure Rubens, whereof we have spoken before: and therefore the figure ought not to be iudged when it is found in the first house, but must be broken and another to be made, neuer thelesse, there be some that holde the opinion that the iudgement should not herein be delaide, for what cause soeuer the demand was asked, and the figure made, but it signifieth euillnesse, losse and damage for all things that may be asked of: so that it is good for nothing but ryenes, and burnings of Countreys by warres and treasons, by reason that it is a figure of ♃ and ♃ in ♁ and of the element of the Aire.

* When you finde this figure called Cancer in this first house, it signifieth ill opinions and thoughts melancholique, heauinesse, sorowes, enuies, anger, great paine and traualle: the person to be a Saturnian melancholy and dreaming of make. It is ill in all things, but to make rampires, fortres, and other fortifications of townes, and to defend them wel, for it is good

to

to

to take a iourney in hand, or for voyages it is ill: for it betokeneth slaying, and that the person or his horse shall be hurt by the way on the foot. This is a figure of *h D* in *x* and of the Element of the earth, and therefore is an ill figure.

This figure called *V* is found in the first house, signifieth a staying in the way, and small health in the iourney: it is ill in all things except it be to goe out of prison, for the which it is good, and because it is a figure of *a* in her decrease in *n* and of the element of the water, and so; that I doe not find it good, I will say no more at this time.

This figure called *Populus* found in this house is alwaies good in all things as well in warre as in peace; signifying alwaies a company of people gathered together for one thing or other: in case of marriage it is perfectly good, and likewise to take a iourney in hand, signifying swiftness, and more by water then by land, and because it is also a figure of *a* in her full in *v* and of the element of the Water, it therefore betokeneth raine, and that the person which is on the way shall be moied.

Of the second house, and of her signification vpon all the demands which may be put in question vnder her.

Chap. 2

The second house called the succedent of the Angle of the *Wient*, hath propriety and naturallye the signification of gaine to come, for the person which demaureth and propoundeth the question, to know if it shall be with the traunle & sweate of his bodie, or by succession, or by gift.

2 This house also containeth the resolution of demands which may be made for moueable goods, which be in the power of the person demauring, or for whom the question is propounded.

3 Which of the two ganskers hath wonne, or shall win the silver.

4 The charges that a person shall make.

5 Whether the friend put in trust, be secret or not.

6 Whether he shall be well serued and to his profit and commoditie,

tie, by either man or woman that hee minded to take into his serue.

7 Whether he shall haue great gaine in y^e place where he dwelleth, or of the thing that he loueth, and that he procureth.

8 The place where the thing loit was stolne.

9 If the voyage that he would take in hand, shall be profitable, and whether it be nic at hand or farre off.

10 Whether the p^rouide made by any Lord shall come into effect and good issue.

11 If it be good in going into one house to passe to another.

12 Whether the messenger which is on the way shall bring good newes, or hold.

13 As touching the remainder of man, it containeth the boundes which may be moued ouer the necke, either before or behinde.

This house is proper to the house of gaine and profit, and therefore when ye finde any of these forecenc figures in this second house, ye shall iudge according to the signification of each of them as ye shall see hereafter.

When ye finde this Figure *Acquisio* in the second house, you shall iudge the demands and questions before spoken of to be good, as when the question is for gaine or profit, you shall iudge it to be good and great: and that the person shall be locketic in quantitie of Cattel, in prosperitie in traffiques and merchandise, and haue good successe in all things in the world, that hee taketh in hand. This figure in this house is better then all the others, except *Fortuna Major*, which in this behalfe dooth nothing enperish, and signifying more then the others, gaine, profit, and honour with kings, princes and great Lordes, and signifyeth as much in matter beneficiall, & estates of Presidents and Countellores.

Finde this Figure called *Amisio* in this second house, it is a token of losse and small gaine or profit in all things that you can demaund, but to obtaine the friendship of a goodie, as touching the way, it dooth signifye that the messenger shall be robbed and spoyled by a number of thieves and hedge walkers, so that in all things this figure is ill, for wayes or for peace, & is

good fo; nothing but fo; lone.

This figure called Fortuna maior, found in this second house, signifieth goodnesse and prosperitie, with honour, riches, great presents of gold and silver, and thes is good in any question that ye can demaund, but in beaues and sad things, where in the signifieth melancholines: in all other things thes dooth alwaies signifye, joy and blisse: in demaundes of treasons and robberies, thes is good, because the signifieth loyaltie in what house soever the be. In the house of friends and enemies (as ye shall hereafter see) ye shall alwaies finde her to signifye force, accompanied with loyaltie: likewise the signifieth faith and rich attice.

Findeing this figure called Fortuna Minor in the second house, signifieth the honour, great riches and great substance, thes is good fo; marchandise, voyages, warres and rebellions: it signifieth a readinesse and quicknesse, as well fo; the way as fo; all other things, but thes is not so good and loyal, as that which went last before.

When you finde this figure called Liercia in the second house, it signifieth conquest and getting of goods: and riches without faine or breach of conscience, it doth signifye good company, merrye, recreative and of good will, promising many things which will not be performed: fo; courtesy it signifieth quicknesse of all the occasional figures, thes is the best in all things; and in case of robbery, the thing is taken away in passion and not in earnest.

Findeing this figure called Tristitia in the second house, it signifieth losse and hindrance where gaine is hoped, never to ataine unto substance, but by extreme labour, enuie, and anger, accompanied with ill lucke and mis-fortune, to lose goods, to be spoiled, robbed, ouerthowne, and goe in thewes company, some fo; iourneys and small profit. The figure is ill in all things but to fight Colonies, and make buildings, and signifieth that the building which ye make shall not be verie faire, but it shall last long.

When ye finde this figure called Puella, in this second house, it signifieth good gaine, prosperitie and good lucke, and in case of women loyaltie, and virginitie, good and sure company by the way, gaine in things of pleasure and mirth: as musicks and such like,

like, it is good in all things and especially in matters of silver: and white things it is also good fo; the way, but that there will be some stay or hindrance by the way: thes signifieth no warre but rather peace and concord.

Findeing this figure called Puer in the second house, it signifieth profit in searchments by occasion of a woman, and signifieth likewise that the gaine shall be good in the warre, and that therein shall bee gotten honour and profit, fo; company in the way they shall be men of warre, valiant and hardie: in case of messages, it signifieth speedinesse with small profit, unless it bee touching things concerning honour: it is verie good, touching a thing stolne it shall be had again, but not without verition and anger.

When in the second house ye finde this figure called Rubens, which is a figure of a red bull, it alwaies both signifye small gaine and profit, and signifieth that the person shall be robbed and spoiled, bee it by warre or other wise: it also signifieth much debate and contention about the thing lost and stolne. and as touching company by the way, it sheweth that they be men of warre, skilful and cyotes: to be chiefe, this figure is ill in all things.

If ye finde in the second house this figure called Albus, it signifieth great gaine and profit with honour, spirit and diligence, specially in white things: it is good in all things, fo; that thes signifieth a good spirit and understanding, good company, and trustie, and men of honour: thes is also good in case of voyage, yet will there be some staying and hindrance therein. I can say to you none other thing of this figure, but that is good in all the demaundes.

Findeing in the second house this figure called Coniunctio, ye shall say it signifieth gaine, in things of good industrie and spirit, and signifieth that the thing lost shall bee recovered again, but not without great paine and travail, and long space of time: the company is good and of good spirit, sometime it signifieth bargains, and the obtaining of Bookes and sciences written by hand: touching messages, it signifieth quicke arrival, and also getting of goods and heritages of folks lately dead. This figure

figure is commonly good.

When ye finde in the second house this figure called Caput draconis, it signifieth great substance and riches, great goodnes, good company of men of honesty, the thing last shall be sounde, prosperitie and good lucke in marchandise, with great game: it signifieth also, that the profite which a person shall haue, shall be with peace and tranquillitie, without warre or debate. Also it is a good figure.

Findeing this figure called Cauda draconis in the second house, it signifieth all wretchednes and poveritie, and that a person shall be destroyed, wasted, and undone, to sell goods and heritages, to spend gold and silver without profite, things lost shall neuer be recouered, the company is nothing worth, by reason of the robberies and extortions which they vse, and they be craftsmen, working by yeare, as horse-shoers, locke-smiths, and such like.

When ye finde this figure named Carcer in the second house, it signifieth gaine by things gotten in the earth, with contentousnesse and things blacke: the person shall happen with melancholy and sad company, and of small purpose, in case of voyage: and in all other things, she signifieth slownesse; but to build houses and fortresses shis good, but the warre shall be hurtful: it is good in blacke things, but it is ill in all other things.

If ye finde this figure called Populus in the second house, it signifieth a quantity of men assembled for teauell and marchandise, and to get substance, it signifieth also white things, and to spend well, good company, good for voyage, and signifieth swiftnesse, and likewise for warre, for it is token of a great multitude of people assembled ready to fight, it is good for marriage, but colde in matter of loue, it is also good to gaine and profite by the water.

Findeing this figure called Via in the second house, it signifieth small gaine and poveritie, the thing last shall neuer be found again, the company is poore, and the profite is not great: in case of marriage it is not very good, unless the ninth do consent thereunto, it is but meetely in all things, but for journeying, for the which it is good, sauing that there shall be some backenesse

nesse therein.

Of the third house and of the demaundes which belong thereunto. Chap. 3

The demaundes which naturally be attributed vnto the third house called the Cadant from the ascendant of the Angle of the orient, bee of brethren, sisters, nephewes, and other kindfolkes and allies, with the number of them, and the place of the natiuitie of the queant.

2 This house containeth also the questions which may be propounded of a Scholler studying in the Vniuersitie, or in any other place.

3 Also of the amities and wellfare of a neighbour.

4 Of embassages, letters, and messages which come not from any farre countrey.

5 If that the ill fortune shall turne to any good issue at any time.

6 Whether there be any ill company in the way that a man would goe.

7 Vnto the man of the Church both from whom ye would heare newes.

8 As touching the members of mans body, the demaundes which may be made touching the armes, shoulders, and legs, be appropriated vnto the third house. Whether soe when you finde any of the sixteene figures, there you shall Judge the significations, following the rules ye shall see hereafter.

When in this third house ye fynde this figure called Aquisio, it signifieth that the Person of whom the question is made, is a man wellbeloued, of great riches and dignitie, by occasion of this kindred: for small journey it signifieth much profit, good company, good neighbours, and good kindfolkes: in all the demaundes which belong vnto this house this figure is good, and especially for those which may be made for a scholler, signifying that he shall learne well, and be of knowledge: it is likewise good to knowe the estate and disposition of a man of the church of whome ye would heare newes.

Finiding this figure called Amissio in the third house, it signifieth quarrell and debate with kinsfolkes: in short iourne, it signifieth speedinesse with small gains, it is ill for the Scholler, and signifieth an ill neighbour, and ill company: in all the demands which may be made in this house, this figure alwaies signifieth an ill end.

If ye finde in the third house this figure called Fortuna Major: it signifieth a noble parentage, mightie and vertuous: it signifieth that the person for whom the question is made, is angrie with his kinsfolkes, and that he shall haue harme for loue of them, sometime it signifieth a perfect amitie with his kinsfolkes, so that the tenth and fourth doe agree thereunto. But neuer, theſe this figure so; that it is good and befall. Signifieth rather good then ill in all things, and especially to make a voyage, and so; a Scholler, and all other things whereof demand or question may be made in this house, it is good.

Finiding this figure named Fortuna minor, in this third house, it signifieth a contraction of amitie with persons of greats authoritie and excellencie, and that the amitie of the kinsfolkes is faithfull without any dissimulation: but yet they bee somewhat cholericke, and that there is a little anger and inquietnesse with them, it is also good for the Scholler, and so; neighbour, good in case of iourney it signifieth diligence and swiftnesse: it is good, in all, but that it sheweth a little cholerickeſſe.

When ye finde this figure called Lætitia in this third house, it signifieth peace and concord amongst kinsfolkes and friends: in case of voyage, it signifieth speedines without gains or profit, it is ill for a Scholler, so; it sheweth that he hath no mind or affection to studie: and by this means both time and money is lost, that is employed upon him: it is good to know if that the neighbours be good and honest, & likewise for friends, and so; for all other demands which doe belong to this house.

Finiding this figure called Tristitia in the third house, it signifieth strife and debate amongst kinsfolkes, false and dissimulation, and to be chased away by them, the Scholler shall not profit in studie, the way is dangerous, and but small profit, the kinsfolkes be of small nobilitie, ill neighbour, the

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man of the Church is ill, and hee unto whom hee would doe harme. To the wife, this figure is ill in demands.

Finiding this figure called Puella in the third house, it signifieth good and perfect friendship amongst kinsfolkes, and profitable with them, and sheweth also, that they be of good disposition and health: the sute which a person maketh to come unto the fauour and loue of a woman hee cannot obtaine it: in short voyage it is good, but there will be some tarrying by the way: it is good for a Scholler, but it sheweth that hee is in loue with some woman in the place where hee is resident. In all other things it is good.

When you finde this figure called Puer in the third house, it sheweth that a person shall haue goodes by his kinsfolkes, and especially with those which haue warres: it signifieth also conjunction and amitie with friends, gains in all manner of traffikes and merchandise: so; the way it signifieth swiftnesse with diligence, with good lucke and prosperitie, and that the person shall haue more of success by the way, but they shall see him no more.

If ye finde this figure called Rubens in the third house, it signifieth cholere, anger, debate, and questions, and ill will amongst kinsfolkes: to let a man bloud it is good, also it signifieth borrowings by reason of questions and wordes of wisdome, not amongst kinsfolkes, it is ill for the way, because the person is in danger to be spoiled, and once turned in all the demands which ye can demand. In this third house this figure is ill.

Finiding this figure called Albus in the third house, it signifieth concord and amitie bet weene kindred, and that they be men learned and wise, it sheweth also that the letters which come by good newes, and that he which will take a iourney in hand shall come and goe safe without any danger of robbing or trouble, it is good in all things, but that it signifieth sighing and lamentation of the kindred, it is also good for neighbour goodes, and sheweth that they be learned, the Scholler shall study well, and be a wise man, it is good for short way, and to be safe, it is good in all the demands which may be made in this house.

When

When ye finde this figure called Coniunctio in the third house, it signifyeth coniunction and amitie amongst kinsfolkes, it is good for all things that may be demanded touching a scholler: it signifyeth also that the kinsfolkes be learned, the neighbours good, the thing lof shall be found againe, the letters which be brought containe none other thing but fables and tales, it is for iourney good, and that the messenger is prompt and diligent: in all things this figure is very good.

Finiding this figure called Caput Draconis in the third house, it signifyeth to get honour with the kinsfolkes, the friend is come, or shall come shortly, the neighbours be good and friends: so; voyag it is rare, but that there shall be some way in the way, the Scholler hath good minde to studie, the man of the Church is honest, in all things which ye may demand in this house this figure is good, and signifyeth loue, friendship, and noble parentage.

If ye finde this figure called Cauda draconis in the third house, it signifyeth all things contrary vnto goodnesse, as discord amongst friends and kinsfolkes, with the separation of one from an other, it signifyeth also treason of kinsfolkes and friends, and that they will speake with the mouth that which they thinke not in hearte, putting all their intent to fraude and deceit, the Scholler will not apply his learning but set all his minde on warre, or dignitie, or such like: to knowe of the state of neighbourhoode it is ill, because it a token, it is worth nothing: in all things which may be demanded in this house, this figure is ill.

When you do finde this figure called Carcer in the third house, it signifyeth a firme lous and secret, amongst friends and kinsfolkes which shall long endure, it is ill for the way, and signifyeth that the voyage shall scarcely be ended; it doth also signifye imprisonment by the meanes of kinsfolkes, and that the Scholler shall bee a good student, but yet he is of a melanchollic nature.

If ye fynde this figure called Populus in the third house, it signifyeth murdre with kinsfolkes, and that they be many in number: in case of voyage it signifyeth swiftnesse with prosperitie

tic and health, it signifyeth also that Crisbakors or Messengers shall come about the affaires of the people, the Scholler studieth well, and is in a great company of others, the neighbour-hood is great, hee that intendeth to take his iourney shall finde much company in the way: this figure is indifferent in all demands, and signifyeth rather good then bad.

When in the third house ye finde this figure called Via, it signifyeth small good for the kinsfolkes, it sheweth also that the person that haue his deare, his kinsfolkes, shall put him in feight by the way, the letters which come from neere at hand bring good newes, it is good for short voyage, sauing that there will be some delaying in the way, and better to take iourney by land then by water, and signifyeth the accomplishment of all desires.

Of the fourth house, and of the demands thereunto belonging, Chap. 4.

The fourth house, which is the angle septentrional, or the earth, containeth naturally the questions and demands, which may be made vpon the Father or Grandfather, and vpon the great Grandfather.

1 Also vpon houses, Landes, Mines, Gardens, Spewes, Trades, Houses, and their appertences.

2 Also vpon a Cittie or Towne, and of the people that dwell therein, to knowe what they be, and of what disposition, and what is done in the Cittie or Towne.

3 It containeth also the question which may be moued vpon a Castle, Wallace, Fort or Tower, and vpon the place where it is thought that treasure is hidden, or other things kept.

4 Also the question which may be moued vpon the end of all the figures, to knowe if the issue shall be good or bad.

5 Like wise the questions which may be made touching the Iouer of the Brother, or Sister of the querant.

6 Whether the Father bee dead or shall die quickly.

7 If the Child be right fathered or a Bastard.

- 9 Whether the father of the sonne shal dye first.
 10 If it be good to buye lands, possessions, and heritages.
 11 Whether a Towne besieged shall be taken of not.
 12 Whether the Ship on the sea shall come to a good port into
 whos in her, and wherefoth she is charged.
 13 If a man dwelling in an house shal dwell there long time
 or not.
 14 Whether he that is on the way, shall be home in com-
 ming or not: these bee the questions which be contained in this
 booke, the Remytation whereof bee it good or be it bad; shall be
 declared by the discourse of each figure which you shall see here-
 after.

Wherefore when in this fourth booke you finde this figure
 called Aquilino, it signifieth good to buy heritages, and for the
 affaires of the father, and that hee is not dead, but hee shall dye
 before the sonne, so that the fifth booke doth hereunto agree: the
 sonne is lawfully begotten: there is much treasure hidden in the
 grounds, the end of the figure is good, the Towne shall not be
 taken if the people within be good, the Shipps shall come to a good
 port, it is good to dwell in a Castle, Towne, Fort, or other
 houses: hee that is on the way shall come shortly, he that dwel-
 leth in the house that is the question is of, so to dwell there long-
 tingly: and to tel you in two wordes what you must understand
 of this booke, there is no question can be demanded, but this
 booke is good thereunto.

Findeing this figure called Amisio, in the fourth booke, it sig-
 nifieth losse of heritages by the death of one that is living, great
 damage to the substance of the father, a punishment of the said
 good and heritages, quarrells, and contentions with folles
 of ill nature, life, and completion: the father shall die before the
 sonne, it is not good to buye lands or heritages, there is trea-
 sure hidden in them, the Towne besieged shall be taken, the Ship
 cometh with a good winde, but it is no great profit to the
 Marchant, the Shippe is full of young women and women fol-
 taken, and is in danger to fall into the hands of the enemies, to
 else by water: it not good to dwell in the towne or house, and hee
 that is therein shall stay there long. This figure is ill for all the
 demands

demands which may be made in the booke of 159 and 160 of
 Findeing this figure called Coma, in the fourth booke, it
 signifieth that the father is of good name and honour, and of
 a noble race, both by his Grandfather, and by his Grandfather:
 the house is safe and handsome, and good to dwell therein, it is
 good to buye lands and heritages, the Towne or Castle is reput-
 able, worthy and of good name, to which shall be some good words,
 and good which be when it be much of good and better: the Palace
 or Castle is faire and castily builded, well furnished with bene-
 fices, moveables, unitions, and there is much good and silver
 therein, it signifieth that there is no death or hidden that: there
 shall be a good end of all the demaunders that be made: the bra-
 ther and sister have abundance of money: the father shall over-
 live the sonne of the fifth booke hereunto agrees, the child is lawfully
 begotten, the Towne besieged shall not be taken, but defend it
 self manfully: the Shipps on the sea shall come unto a good port
 with a good winde: the Towne or house shall have good
 end and much profit: the end of all is good long: the house,
 there is no demaunders: in this booke is the figure which the figure is
 not good, except in things unchangeable, and so right and make an
 account in the booke of 159 and 160 of the booke of 159 and 160
 and in the booke of 159 and 160 of the booke of 159 and 160. For-
 tuna minor, you shall say that it signifieth great subvertence and
 quickness in all things, the father is come of an indifferent no-
 ble race, but they be all cholericke of nature: the house and the
 substance of the father shall be good, it is good to buye lands
 and heritages but they shall be sold to the King; and that they shall
 be end among the number of the enemies: the father is no trea-
 sure hidden in them: the Towne or Castle is well furnished with
 people, but they be furious and all their of backe, the end of the
 demaunders which be touching warres, shall have good success,
 and the which be touching peace shall have ill success: the father
 shall die before the sonne, the child is not lawfully, it is dan-
 gerous to buye lands and heritages: the money which was
 hidden is taken and taken away: the Towne or house shall be
 taken: though the father is a good man, yet it is within it:
 the Shipps on the sea shall come shortly at a good port: but it
 shall

shal be in daunger to be taken by the enemies: the person lodged in the house shall dwell there a long time. This figure signifies harte, and is not euill but sojace.

Finding in this fourth house this figure called Leticia, both signifye good lucke and prosperitie in heritages, and that the treasure hid therein, shall be found and discouered: the father, the Grandfather and great Grandfather be good and of an old, noble and ancient race, the house is pleasant, and the places thereunto belonging recreative, and of much pleasure as well in gardens as also by the situation of the place: the tower is high and white, the Pallace of Castle is very pleasant with the garden woods and greene things which be there: there is no treasure hidden, the end of all demands shall be good, the Sister of the brother is very short for the great and extraordinary experiences which they doe bestowe in pleasures and delicacies, the sonne is legitimate, so that the sirs do thereunto consent: the father is not dead, but both make good cheere, although that hee shall die before the sonne: it is good to buy heritages, but the buyers shall not keepe them long, the Colone bridged shall be taken, but not sancted: the ship shall come to a good port, but yet slowly and with a small wind: yet in toy and so the contentment of the world: the man shall not stay long in the house or towne.

When in this fourth house ye finde this figure named Tristitia, it signifyeth to be debarred & diuined from the substance and heritage of the father, and that the father and Grandfather and all the race is ill: the house is ill and naught; and maintained by reparations: the Colone of City is strong and ancient and it shall not be taken, the people within be wise, witty and stout: the Pallace of Castle is old and ancient, and much treasure hidden therein, the end of all things which ye demand is ill, but to buy landes arceable, & to build houses, whereunto it is good: the Sister of the brother is hidden the father shall outlive the sonne, and the sonne is legitimate, but the mother becometh herselfe but ill: good to buy heritages for the buyers shall long enjoy them, he that dwelleth in the house shall long dwell therein, the shippe on the sea shall bee long in counting.

concerning the isle heauis laden, in all the demaunders which ye can demand, this figure is ill, because it is figure of h R.

When in this fourth house ye find this figure named Poella, it signifyeth but small heritage by the misfortune of the kind-folkes, although the father be of good nature, and the Grandfather also, the house is pleasant and fine, it is good to labour, but therein will be some negligence and slacknesse: the Citie is faire, but in the end it shall be taken if that it be besieged, so that it is not defensible and ill maintained by men of force: there is no treasure hidden: in all the demaunders of this house I finde not this figure to be of the best but in some Articles: the Brother and sister haue but little money, notwithstanding that the butte is that they haue much: the father lieth and shall live long if the eight agree thereunto, and then shall hee ouerlive the sonne, it is indifferent to buy heritages, the Ship on the sea shall come with a full wind, and arrive to a good port, the person shall dwell long enough in the house, and he that is on the way shall be long in counting.

Finding this figure in the fourth house named Puer, it both signifye great discord with the father, sometime good lucke and prosperitie with hisfolkes (so that the angles consort thereunto) the father is of good will and healthfull, and kiste of bodie, the house is in late and question, it is ill to buy heritages, for thereby shall come strife and contention, the sellable Landes bee of no great value or estimation, the Colone bridged shall defend it selfe valiantly, and the people within bee men of defence, the house or towne is not of the safest, there is no treasure hid: the end of all the demaunders shall haue an ill issue, unless it be sojourn, or sojourn: the Brother or Sister haue but little money: the father is dead or shall die shortly: the sonne is not legitimate but a Bastard: the Ship on the sea shall arrive in safety, but not without consist of the enemies, the person shall dwell long in the house or towne: this figure is a figure of R.

If ye finde in this fourth house this figure called Rubens, the time is not verie good for the fathers succession: the father is angry and of no great good house, to see the ground this figure

gure is good, because that all the significatione of the fire bee good to solve the ground, so that (as we have seide in the first booke) all Decrees be attributed to the fire: the Towne besieged shall be burned and ransakt, and the people therein be thowen & wicked, the Wallace of Towen is not faire, there is no treasure hid, the brother and sister have no money, but be poore and needy: the father is not dead, but shall die shortly, and the sonne shall survive, the saide sonne is not legitimate but a bastard: it is not good to buy heritages: the Shippe on sea shall be taken and burnt: the person shall carrie but small time in the Towne or House: all the demands which ye can make in this house have an ill issue, by the signification of this figure, unless it bee to put fire to pyneries of Artillerie, in which it doth alwayes signifie death or blood shed.

When in this fourth house ye find this figure named Albut, it signifieth prosperitie and good lucke in all things with possite, joy, and winning: the father is good, gentle, amiable, merrie, and a man which loveth good cheare: and so did his father and Grandfather, the house is white, faire, pleasant and lightsome, it is good to buy lands and possessions: the Towne besieged shall not be taken, and those within it be well appointed, leaved and of courage: the treasure hid is all silver, and no gold at all: the father is living and shall our live the sonne, if the fist doe thereunto agree: the child is legitimate, good to buy heritages and white things, the Shippe on the Sea shall come to a good port with much riches: the maron the way shall tarre long in the house with joy, solace and pleasure: the ende of all things which ye may aske in this house is good, except for war, for this figure signifieth not warre, but peace.

Finde in this fourth house the figure called Cancer, it is good to write the father for he is like or dead: and that if he be not dead he will cause some thing to be written, the house is good, but not beautiful: it is good to labour the earth: the towne is faire but of small force, so that if it be besieged it shall be quickly taken: ye shall be compassed, and yet the people within be wise and sage: the Wallace, Castle, or Towen be not faire, but it was all built by pollicie, the treasure hid shall be

Anely

finely sounde, the father is dead or shall soon die, and so the sonne shall survive, and he is legitimate, so that the fist consent therunto: it is good to buy heritages and to make marriages: the Shippe on the sea shall come to a good Haven with a good winde: the brother and sister have but little silver, the partie which dwelleth in the house of Towne shall not abide therein long, in all things that ye may make question of demand, this figure is good, saving for health and content, for it alwayes signifieth death, when the buy doth consent, and this figure is called Ferretum that is to say, the beare on which dead men be borne.

If ye finde in the fourth house the figure Caput Draconis, it signifieth losse of the heritages and successions of the parents, and to be disposselred and thowne cleane out by order of law: it is good for the father, for he is good and of good will, the house is faire and pleasant, it is good time and fruitfull to labour the earth: the Cittie is faire and pleasant, and if it be besieged it shall not be taken: and those within it be hartie and of good reputation: the treasure hid shall not be founde: the silver of the brother and sister is much: the father shall survive the sonne: the sonne is no bastard: it is good to buy heritages: the Shippe which is on the Sea shall quickly arrive in prosperitie: the man shall sojourne long in the towne or house. This figure is good for all things but for ware.

When this figure Cauda Draconis, is in the fourth house, it signifieth good lucke, and prosperitie touching landes, the person shall overcome his suite with great anger, trouble and enuie: the messenger which cometh by the Countrey will come shortly: the patient shall amend if the first consent. This figure is ill in all demands which may be made of the father: that is to say, for heritages & succession: the house is good, it is good to solve the ground: the towne besieged shall be taken by the treason of some that bee within it, and it shall be put to fire, blood, and rased, but yet those which escape from the shot of the Crossbowe, shall fight valiantly, and hold up their heads unto death: there is sedition and muttering in it, so that one myndeth to kill another: the brother and sister have no silver: the father is

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dead

drad: shall die quickly, and the sonne is a bastard, the father shall die before the sonne: it is indifferent to buy landes, because the landes be good and fruitful, but there will be anger and sute about them, but in the end the purchaser shall haue the victorie, and therefore this figure is called indifferent in this case. the ship on the Sea shall come with a great winde, and be in danger to be taken: burned: the man shall not stay long in the house: or towne: for feare he shall be slaine, or haue some mischiefe done vnto him: in all the demaundes which ye may make in this house, this figure is ill, but in the things before recited: it is also good to put fire to Pyneries: or to artillerie, or to worke treason: the treasure his is kept by the Diuell.

Finding this figure called Career in the fourth house, it signifieth to winne landes wherein treasure is hidden, and that some of his kinsfolke is helde and taken prisoner: the father is very old, but yet of good complexion, and shall liue long: the house is olde, dark and smoakie: it is good to eate and sow the ground: the towne is olde and ill cast and made, and the streetes very narrow, if it be besieged it shall not be taken, so that the people be not faint harted: within: the Tower or Pallace be very old and halfe broken: the sister of the brother or sister is so hidden that it will not be found againe: the sonne is legitimate, the shippe is not yet ready to come: the man shall remaine long in the house: or towne where he doth winde to keep: in all things which ye may demaunde in this house, this figure is ill, but to defende and keepe a towne, and for things Saturnian, in which it is good, and signifieth also to haue a great number of children.

Having in the fourth house this figure called Populus, it signifieth a multitude of people assembled, some to buy and sell landes and heritages: in demaundes of the father it signifieth mourning and lamentation, the father shall die before the sonne: the house and lande that is made mention, is standing neere vnto the watter, the towne is full of people, and furnished with faine waters and springes, if it be besieged it shall be taken, because those within it be of no great force, but most of them be Spaniards: the Towere: or fortresse is neere to the watter: the treasure

treasure his shall not be found, unless the eight do consent: the sister of the brother and sister is but small: it good to buy heritages, the shippe on the Sea shall come quickly with good winde and great game: the man within the towne or house shall not dwell there long: in all the demaundes of this house this figure is good, but touching loue.

This figure called Via in the fourth house signifieth losse of heritage: in all things that ye can demaund theris ill, sauing to sow the earth, yet is the better by water then by lande for voyages: treasure hidden shall not be found: the Cittie is nothing strong, if it be besieged it shall be taken, the Castle or Towere is not safe, and they stand by the water side: the brother and sister haue not much stuer: the father is of long life, and the sonne legitimate: it good to buy heritages which be neere the water: the shippe on the sea shall come to safe port: the man in the house or towne shall not dwell long there: for all things which ye may demaunde in this house, this figure is good, but for loue, the which it is but ill.

Of the first house, and of the demaundes therein contained. Chap. 5.

The first house called the succedant of the angle of the septentrional, otherwile called the good fortune, doth containe properly the significations of the demaundes which may be made touching a child, to knowe whether he shall bee small or great of stature, and touching his birth, whether hee be legitimate or bastard of good nature or ill.

2 The demaundes likewise which may be moued on the manner of his lining, that is to say, if it be profitable to a person to eate and drinke.

3 Whether it be good to take newe clothes, and whether the person be well apparelled.

4 If a promise made to a person shall be performed: not, and whether it be false or true.

5 Whether the messenger shall come quickly, and what newes hee shall bring, and also what is contained in the letters.

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6 Also the demaundes which may be made bypon a friend, man or woman.

7 If the earth shall bring forth plenty of fruites, and whether they shall be good.

8 Likewise the significations of all pleasures, as to kisse, roll, sing, daunce, banquet, and play on all instruments of musick.

9 Whether a woman be with childe or not, and whether she shall have a boy or wench.

10 If that a place besieged shall be taken or peyled by composition: whether it hath bene besieged.

11 Whether the person which is on the way shall bee in danger to be robbed and spoiled, and whether the wayes be not dangerous by reason of thieves, ruffians and such like.

12 If the soune be sicke, dead, or taken prisoner.

13 Whether the Booke which one would reade containe things good or bad. These be the principall causes contained under this house, the which yee shall iudge according vnto the rules and significations of the Figures hereafter written in the order as before.

When in this first house you finde this figure called Aquisio, it giueth good significations of the childe, and that he shall be of good wit and condition, and well made of body, the messenger shall come quickly, with good newes: in case to liue, and to haue newe clothes it is good, the promise shall be kept in all faithfulness, the letters speake not but of merry things, and recreation, as of love, or of matters beneficiall, the amitie of the friends is good, it is also good for the fruits of the earth, and there shall bee great abundance, it is good and sure dwelling in the house, the woman with childe shall haue a sonne, so that the tenth do consent to this, it is good to kisse, coll, dally, daunce, and to doe all things of mirth and pleasure, the Commons of the towne be good, and liue in all peace and quietnesse, the Castell is not besieged, and if it be, it shall not bee taken, by reason of the good accord amongst them which be within it: there is neither thurs, neither rollers by the way, the sonne is nei-
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ther dead, sicke, or taken prisoner, but maketh good there, and is at his pleasure, the friend is merry, and the childe legitimate, Bookes do containe Church matters and mercurie, all things which yee may demaunde in this house this figure dooth signifye good, and also that a woman shall not haue many children.

Finde in this first house the figure called Amisio, it signifyeth that the childe shall be of ill nature, and losse of heritage by lawe, the sicke person shall amend, the woman with childe shall haue a sonne, but she shall be in daunger of death, it is not good in case of eating and drinking, the promise shall not be performed, the messenger shall come quickly, but hee shall bring ill newes, the letters speake of quarrels or else of rebellion, the friends be not very good, or iocunde, for pleasure and abundance this figure is ill, unless it be want to newe and handery, for the which it is good, the dwelling in the house is ill and dangerous, the Commons of the City be bad, if the Castell be besieged it shall be taken, bagabonds lye by the way, and therefore it is dangerous, the sonne is neither dead nor taken prisoner, but hee is very sicke, the childe is good, to buy and sell newe garments it is ill, the yeare is good, and great abundance of coine, but it is ill for trees and plants: the bookes and writings make mention of rebellion, or of questions. For all the things which yee may demand in this house, this figure is ill, and the woman shall haue many children, but they shall be ill.

When yee finde in this first house this figure called Fortuna maior, it is a signe of fewe children: but they shall be honest and happy in their life: the sonne is neither sicke neither dead, but shall come quickly, it is good to eat and drinke, the promise shall be kept, the messenger is not stayed, neither shall it be long before hee returne and bring, good tidings and the letters which he bringeth speake of the affaires of kings, princes, and great wordes, and all things pleasant and recreative, thy science is good and trusty: it is good and wholesome to dwell in the house, it is good to kisse, coll, daunce, and to make all pretty pastimes, the woman shall haue a sonne without any danger of death, so that the first agree therunto: there will be rained the tenth do
agree

agree: the commons of the towne is good, and there is much nobilitie therein, the Castle is not beseged, there is no vagabonds in the way, the childe is legitimate, it is good to buy and put on new clothes: the yeare shall be good, and great abundance of all the fruited on earth, the booke written doe speake of Kings and Princes, and of their victories, in all the things which ye may demand in this house, the figure is good.

If you finde in the first house this figure called Fortuna Minor, it signifieth that the Childe shall bee a man of honour, victorious over his enemies and liberall, and hee shall haue many Children, it is indifferent good in eating and drinking, the promise shall take place, the messenger shall returne quickly, and the newes which he shall bring shall bee of warre or of anger: it is not good for the friend but onely in iubilauce. Touching pleasures, there is small hope of hearts ease, it is ill to remaine in the house, unless it bee for matters venereal: the woman with the Childe shall haue a Daughter, and escape death verie narrowly, the Commons of the Towne is ill: if the Castle be beseged, it shall bee taken, there is many threues by the way: and therefore it is not good to goe into the Countrey: the soaunc is sicke, but he shall escape the disease, and reue his home quickly, so that the tenth doe agree thereto: the childe is a Bastard, it is ill to buy and put on new clothes, for they shall indure but a while: the yeare shall be good and plentifull, but ill for trees, the booke treateth of warre or of anger, or of great furie: for all the things which you may demand in this house this figure signifieth good, and also to haue but few Children.

Finiding in this first house the figure called Lactia, it dooth signifie prosperitie, good lucke, and the aduancement of honours to the Childe by his good nature: the woman with Childe shall haue a Sonne which shall haue great honour and reputation in his life: for all the demands which ye can demand in this house this figure is good, as to buye and put on new clothes, and for the plentifulnes and fruitfulness of the yeare: and consequently this figure is good in all the demands, euen as it called Lactia, which is called the house of Joy, wherefore at this time I will say no other thing, but if it signifieth to haue fewe Children,

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If you finde in the first house, this figure called Tristitia, it signifieth sorrow, heavines, inquietnes, paueritie, and ill fortune hereafter to come to the Childe, the Letters which come speak of heavy things, as of a towne beseged, or of other mischances inconueniences, the woman with Childe shall haue a Sonne, (so that the tenth doe giue consent) and shee shall haue a great and long trauell with danger of death, to be heere, in all the demands which you may make in this house this figure signifieth ill fortune, and is therefore here called Tristitia, the which is sadnes, quite contrary to the house called the house of Joy, and this figure signifieth to haue many Children.

When in the first house you finde this figure called Puella, it signifieth prosperitie to the Childe, it is also good to eat and to drinke, and for all mirth and pleasure, the promise shall be kept the messenger shall come something late, but hee shall bring good and perfect newes which shall speake of loue, it is good for the friend, and for all mirth, as to coll, kisse, daunce, sing and play on instruments of musike, the Childe is a Bastard, there is no vagabonds by the way, the Castle is not beseged: as touching the woman with Childe, some say hee shall haue a Boy, and some a wench: and for because that in this matter the Doctors in this Art doe not agree, to bee more certaine you must haue recourse to the Angles of the figure, by the which you shall iudge as they speake: to buye and put on new clothes it is good, and signifieth that they shall bee rich, meate and sin, the yeare shall bee good and greates hope of all sorts of good things: finally, the Bookes speake of killing, colling, dauncing, and singing: wherefore when ye finde this figure in this house, you shall iudge as is also said, and further say, that it signifieth few Children, but they shall be faire.

Finiding this figure called Puer in the first house, it signifieth the Childe to bee of ill conuocation, and disobedient unto father and mother: for gouernment of eating and drinking it is ill, the promise shall not be performed, the messenger will not say long before he come and bring letters, which make mention of warre: it is not good for a friend, nor for pastime, but in feates

seates of warre, the dwelling in the house is not good: it is woorth nothing to kisse, coll, or such like dalliance, but in general acts the Woman with Child shall haue a Sonne, the place bested shall not be taken, but defend it selfe valiantly: there be many theues lying in waite by the way, the Sonne is not dead, but hurt, the Child is a Bastard, ill to buye and put on new Cloathes or other things vntlesse it bee Varnes and armour, for the which it is good: the yeare shall be indifferent good, sauing that there shall be some hate: the Bookes speake of Warre, because this is a figure of δ which is Lord of warre, it signifyeth likewise few Children, and they shall be all men of warre, and killers of poore men and laborers of the field.

In finding in the first house this figure called Rubens, it signifyeth peruerses Children, and degenerate from vertue: it will touching eating and drinking, and specially of red things, the promise shall not be kept, the messengers that bring Letters which shall make mention of warres and combats. And to be briefe, this figure hath no signification in this house but ill (except to solve the ground) for the which it is good: the woman with Child shall haue a Daughter, because that this figure is a figure of δ D. and moreover, if that there be any Children, they shall not live but die quickly.

If you finde this figure called Albus in the first house, it signifyeth that the Child shall be of good nature and complexion, it is good to eate and drinke, and health shall come thereof, the promise shall take good effect, the messenger shall come quickly with good newes, the Letters make mention of things mercerall and white. As often as in making a figure you finde this said figure in the first house, bee ye assured that you shall receiue Letters from one or other within three dayes: it is good for a friend, and likewise for misty and op: it is good for dwelling in a house, it is good for to kisse and coll in the way of honestie, but ill for dishonestie, the woman with child shall haue a Sonne without any danger of death, or any other inconvenience: the Commons of the Cittie be good, the Castell is not beregged, but if it be, it shall be redred by composition: there is no Harlots or ill folkes by the way, the child is not dead, the Child

child is legitimate, it is good to buy and put on new clothes, and about all other, white clothes: it shall be a good and fruitfull yeare, the Bookes speake of great & profound knowledge, and because it is a figure of Mercurie, it seemeth to haue many Children.

When ye finde this figure called Coniunctio, in the first house, it signifyeth that the Child shall be of an ill nature, and to tell you in two wordes, there is no demand that may be made in this house, but that this figure is mean therein: the woman with Child shall haue a Sonne: and whensoever ye doe make a figure for a marriage, and finde this figure in the first house, bee ye sure that the marriage shall take effect. At this time I will say no more of this figure, but it signifyeth to haue few Children or none, but if there be any, they cannot live long.

Finde this figure named Caput Draconis in the first house, it signifyeth, that the Children shall be of great wisdom, and honour, and gentle to all folkes, it is profitable to a person to eate and drinke well, the promise shall be performed, the messenger will tary long, but yet he bringeth good newes, the letters speake of loue or of riches: it is good for a friend, and likewise for venereal woakes and mirth, and to dwell still in a house: the woman with child shall haue a sonne without any danger of death, the commons of the Cittie be good, the Castle is not beregged, there are no Ruffians on the way, the Sonne is not dead, but will come quickly, the Sonne is legitimate, it is good to buy and put on new clothes, the yeare shall be plentiful of all things, the Bookes and writings doe speake part of loue and part of Church matters, and of importance. This figure is better good in all the demands, and likely to haue but few children, but they shall be wise and good.

When in the first house you finde this figure called Cauda Draconis, it signifyeth that the Child shall be wicked and in the end be hanged, or die some cruel death, or banished or exiled the Country: it is ill to eate and drinke, the messenger shall come quickly, but his newes shall be euill, and the letters speake of warre and of treason: the promise shall be nothing kept, it is ill

ease, and if he shall die in what estate shall he be die, in good or bad, & in what day and in what houre.

3 Whether the Physitian ye would goe into bee learned in his art, and if it be good to take physicke.

4 If it be good to visite a sicke person.

5 The house containeth also the questions which may bee made on the place where the sicke person is, as the Hospitall or chamber where he is.

6 Whereof the demaunds which may bee made upon small beastes: as Sheepe, Lambes, Goates, Swine, and such like small Beastes, and whether it be good to buy or sell them.

7 Whether the Beastes lost shall not be found, and who is the Theefe.

8 It comprehendeth likewise the demaunds which may bee made upon men of lowe condition and estate: as Labourers, Parsons, Carpenters, Butchers, and other Crafts-men and Posters.

9 Also ouer all things stroyed and broken, false witnesses, & Salutes, Sorcerers and Enchanters.

10 Also ouer feare and feight, shame, pouerty and lack, smoke and darkenes.

11 As touching the members of man, it containeth the demaundes which may bee made upon all the noble partes of the booke, the best excepted: these be the principall demaundes whose significations be contained in the first house, as yee shall finde by each figure which hereafter bee placed according to the former order.

When yee finde this figure in the first house, it signifyeth healthie and wisdom in seruants, the man is not sicke, but if hee bee he shall mend quickly, the craftes-man or Labourer is an honest man and a painefull, and that which he doth is well done: the Physitian is a good man: it is good to take physicke, so that the first house be good: the man shall neuer fall into pouertie. To bee briefe, in all things which yee may demand in this house, this figure is good.

Findeing this Figure called Amisio in this house, it signifyeth ill issue and disloyaltie for all things which yee may demand in this

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this house touching seruants and subiects: for the sicke person it signifyeth sometime death, and sometime amendment: wherefore yee shall iudge according to the first and eight houses: the sicke person is in a poore place, the sicknesse is onely of choler, and he is in a poore that he hath not a shoe to his foot: the witnesses be false: it is ill to take counsaile of the Physitian or to take physicke: you must iudge according to the first and seauenth houses. It is not good to buy small beastes, for they shall all perish, and so be short; that which this figure concerneth it is worth nothing for any thing in this house, but for butobes, for which it is good, signifying that the persons be shamelesse, and apt to that occupation.

When in the first house yee finde this figure, it signifyeth that the seruants and subiects be faithfull and obedient: it is good to buy beastes: the person is not dead, but if hee be sicke, yee shall quickly amende, and the defects both course of too much abundance and corruption of blood: the witnesses be not false: it is good to make medicine, and the Physitian is a good man. And to be short, yee can demaunde no questions in this house wherein this figure is ill, but for butobes, whereunto it is ill because their feet shall be disclosed, and in danger to haue the battinado, or else that worse is, to be whipt at their coming.

When in the first house yee finde this figure called Fortuna minor, it signifyeth that the seruants and subiects be true unto their maister: but the seruants shall be sicke in their seruice: it is ill to buy beastes, for there will be but small profitte by them: the witnesses be not false, but will by their deposition vse some spitefulnesse. For the Physitian, and to take that which hee or dyer, meth it is good, so that the first and seauenth house bee consent: the beaſt lost shall neuer be found: it is good for whayes and haundes, but they shall be in daunger to be destroyed by their suddennesse and feare, that they shall not haue the money which was to them promised. In all other things this figure is meane.

If in the first house yee finde this figure Leticia, it signifyeth the seruants to be good at worke, sure and faithfull: it is good to buy beastes: the patient shall haue none other defenses, but shall quickly amende: sometime the sicknesse cometh by ouer-

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much rest or persuenelle for some thing in all other things which belongeth vnto this house, this figure is good, except for buydes, shewing that they shall be false, and that their promise made shall take no place.

Finding this figure Tristitia in the first house, both signifieth disobedience & naught inesse in seruants and subiects, and that they shall be slothfull and stidly in their seruice: the sick person shall die so that the buyde consent, the witnesse haue falsely reposed: it is ill to buy beastes, so, the Physitian, or to take medicine, & in all things which ye may demand in this house, this figure is ill, but for buydes, so: their matters it will goe well.

When in this first house ye finde this figure Puella, it is very good for all the demaundes which may be made: touching seruantes it is ill, for the sick person and his disease come onely by phleme and thought taken for women: for all other things which ye may demand in this house, this figure is good, especially for whoozes and buydes, so: their affaires shall prosper: it is also profitabie to buy beastes.

You finding in the first house this figure Puer, it signifieth that the seruants and subiects be naught, and will robbe their masters, it is ill for the sick person, especially if the first house consent, it is likewise ill for small beastes, so: they shall be skone: the sick person shall be worse and worse, and fall into worse sickness, in all other questions in this house this figure is ill, but for whoozes and buydes, and to raise men to goe to warre it is good, it is likewise good to take medicine, and especially by drink.

Finding in this first house this figure Rubens, it signifieth no good lucke touching seruants, so: they shall bee in danger to be robbed or deuoured by Wolves: the disease cometh of too much abundance and corruption of blood: mixed with cholour: the sick person shall die or bee long sick, if that the first and eight houses doe agree: in all the demaundes which ye may make in this house, this figure is ill, unless it bee to let a person blood.

When in the first house you finde this figure Albus, it signifieth good lucke as well for seruants as for Cattell: the sickness

shall not last long: sometime this figure signifieth good, and sometime ill, according as the Angles be sperke: it is good both for the Physitian, and also to take medicine: the disease cometh of phleme: in all other things which ye may aske in this house, this figure is good, especially for company of seruantes, shewing that they shall be faithfull.

If in this first house ye finde this figure Coniunctio, it signifieth that the seruantes be meekely good: the sick person shall die: it is ill to take phisicke, and likewise ill for the Physitian: it is excellent good for whoozes and buydes: in all other demaundes this figure is ill, but to buy small cattell, whereunto it is good.

Finding this figure Caput Draconis in the first house, it signifieth good lucke in beastes, the sickness shall last long if the eight consent thereto: it is good for the Physitian, and also to take medicine: in all other things which ye may aske in this house, this figure is good, but for whoozes and buydes it is ill, so: their matter shall not goe well.

When ye finde this figure Cauda Draconis in the first house, it signifieth that the seruantes be not very good, the beastes that be skone: eaten by Wolves, & the parties shall haue a great boate leauer and be in danger of death if the eight do consent: it is ill as well for the Physitian, as also to take medicine, and for all other things, sauing for whoozes and buydes, so: the which it is good.

When in the first house ye finde this figure Carcer, it signifieth desloyalty and small securitie in seruants, and small profit to buy beastes: the sickness shall be long and the patient in danger of death: it is not good to take medicine: the Physitian is not of the best learned. In all the demaundes which may be made in this house this figure is ill, but it is good for whoozes and buydes.

When ye finde this figure Populus in the first house, it both signifieth wisdom and fidelitie in seruantes, good to buy small beastes and sell them: it is meekely good for the sick person: the disease cometh of a phleme like vnto a tumor, but the patient shall amende, if the eight giue consent thereto: it is good for the

Whilist and to take medicine. And to be short, in all the demaundes of this house, this figure is good: but it is not verie good for Whores and Wanders, for they shall be beaten: this figure is good to raise up souldiers and to muster, and the which that there shall be a great number.

When in this house yee finde this figure Via, it signifyeth that the seruants will willingly put forth themselves in their matters businesse, and doe it with great diligence, it is ill to buye and sell Cattell: the sicke person shall be in danger of death, if the the eight consent therunto: it is ill for the physician, to take medicine: the witnesses haue falsly depofed: the Hauke doth but mocke and will not doe her indenour, where she is worthy to haue ten thousand bores with the fist for her pye.

Of the seauenth house, and of the demaundes therein contained. Chap. 7.

The seauenth house, which is the Angle of the Decident, containeth properly and naturally the Significations of the questions and demaundes which may be moued on the contrarie of the demaund of any person.

1 Also vpon all debates, suites in lawe, therses and fugitives.

2 The demaundes also which may be made commonly vpon a friend, and vpon any accord of marriage, to knowe whether it shall take effect or not.

3 The ill will like wills which is betwene two persons, and which way he goeth that taketh his iourney.

4 Which of them which playeth at lots, cardes or dice, shall winne or lose.

5 Of two battels ready to fight, which shall haue the victorie, and on which part it shall be.

6 If the maide be a virgine or not, and whether they haue any lover, and if they haue, then how standeth the amitie betwene them.

7 This house also containeth the demaundes which may be made touching marriages, whether there shall happen any strife,

strife or debates amongest the house therof.

8 Whether a woman or strait liue, shall be recovered againe.

9 If the woman ye would marry be rich, and whether she shall haue a good marriage.

10 If the caruption appointed to you be a good man or a badde.

11 If there shall be iourne or yeare, and whether the man shall goe forth, and if the waite shall last long.

12 If the man be of a good spirit and brooclawing.

13 If the friendship betwene two persons be good or ill, trusty or untrusty.

14 Whether the thing stolne be in the house, and whether it shall be found, and to be did the robberye of that house, as be a stranger, and of what sort of clothing he is, and where he is.

15 If the agreement made betwene two persons shall come to passe.

16 In touching the members of man, this house containeth the demaundes which may be made vpon the buttocks and wife.

These be the principall demaundes and questions which bee propounded in this house: the significations wherof sheweth distinctly in such order, as hereafter ye shall see.

Finde in the seauenth house this figure Aquisio, it signifyeth to make accorde and amitie betwene enemies: the late in lawe shall be another betwene part, the things not strait, but is ready to take a way in the house that part that are not weary themselves, the fugitive will returne againe, the person that he will, it is good to marry and to make marriages, for there it shall be no debate the wife hath to her lady others: then with bet children: the maide is no virgine, the woman hath will doe toward againe, the caruption will be good to his wife, there shall be no waite and all peace and quiettulle, the person is of a good spirit and entertainment, the husband is not in the house, the man shall not be in want: the agreement made betwene two parties shall continue long: if it be kinne into what part the person is gone, you may knowe of what qualitie, and vnto which

found: the wife and leaman be good and be themselves loyal: the marriage becometh shall be ended: the party hath a very euill offspring: the gambler shall winne, but it shall be by cogging: the maide is no virgine: the wife loueth her husband, and the leaman her friend: the man shall go to warre and haue the victorie, and when he hath taken his enemy, will let him goe againe: the person hath good vnderstanding and is of great enterprise: the co-partner shall doe his part well: the sphere is in the house, and the thing is therein hid. If that ye make a figure to knowe if that two persons be loue together: this figure signifieth that the friendship is but fained: the accord made shall last long, so that the tenth consent therunto, in all other things this figure is ill, but it is good to keepe a thing secret which ye would not haue to be revealed.

If by chaunce ye finde this figure Puella in this house, the enemies hath no waye to worke displeasure vnto the other: the suite shall haue good successe, the person is not robbed: the fugitive shall come home againe, it is good for a woman, a leaman, marriage, and play: there will be no warres, but some years the married woman and the leaman fancie others then becometh them. If that a figure be made to knowe whether the friend be long faithfull, this figure signifieth that the loue is feruent: the woman or leaman gone away will be found in the end: the person is of a good spirit and hath vnderstanding in musick and to play on instruments, the thing lost will be found againe, the agreement shall be made and last long: in all the demanded contained in this house this figure is good for warre: by this figure signifieth that the woman that is married is with child by others then by her husband.

Finde in this house this figure Puer, it signifieth that the enemy be strong and mightie, and myndeth to kill his enemy, the thing shall be lost by the negligence and lacke of paines taking against his enemies, the theefe is crafty and malicious, the fugitive will come home againe: it is not good for the woman married: the accompanie with another man besides her husband: it is ill for marriage, for they will neuer live without brawling and words, the man is ill minded: about the game will come
strife

strife and quarrell, the maide is no virgine, the wife is not loyal to her husband, the man is wise and inuentious, and especially about warres, wee shall haue warre, the man that goeth to warre shall haue the victorie: the amitie betwene two persons cannot holde: the man suspected hath stolne the thing and is dead: the thing lost shall not be had againe: there shall be new agreement betwene the parties, but mallice shall increase more and more betwene them. In all questions of this house this figure is ill but for warre.

If in this house ye finde this figure Rubens, the enemy is be-
tris angry, but hee is but of small power, and myndeth to kill
his enemies, or else to burne his substance with fire if hee may
come by it honestly, the plaintiue shall loose his sute: there
were many theues at that robbery, the fugitive will neuer re-
turne: it is ill for marriage, for the husband will runne away
from the wife and forsake her, by occasion whereof the woman
will deale with other men, there will be much debate and strife
in the guarding, it is ill for warre, for there will be losse and no
profit, and yet the beginning good, and the end ill: the maide
is no virgine, and hath but small substance, the friend loueth
not his friend, the companion is not good but dooth euill intreat
his wife, the man shall goe to warre, but it shall be to his losse,
his partie is diuisped, and hath but small vnderstanding or
experience, but in things of the fire the friendship is signified, it
will be new agreement. As be thou, in all things that may be
demanded in this house, this figure is ill, but for things of war
and of fire.

When this figure Albus is in this house, the enemy is of
no ill minde, neither seeketh to displeas the other, or for his
death: the partie shall haue a good end of his suite, there is no
Theefe in the house, the fugitive will returne, the marriage shall
bee with honour, and both parties pleased, the woman shall
bee good and honest, and the man shall well entreat her, the
friend is of good heart, the person hath no ill affection, the woman
or friend lost will be found againe, the maide is a virgine, the woman
is rich, there will be no warre, the man is of good estate
and industrious, the agreement shall be made. In all things that ye
may

may demand in this house, this figure is good, but for warre in case of loue, the querant is in loue with a rich woman and of great parentage.

Finiding this Figure Coniunctio in this house, the enemies is feeble in his cruiss, and seeketh daily to come to an agreement, the querant shall obtaine his fate to his profit, so that the tenth doe consent: it is good for marriage, and better then all the other, so it alwaies doth signifie the accomplishment thereof: the these that is suspected hath imbezeld the thing lost; and he shall be taken, and in danger to be hanged, the fugitive will not returne, the woman is honest. If the figure be made to knowe whether a man shall live with his leman, this figure is good, and significth, that he shall inioy his request, the Camiter shall win, the wife setteth little by her husband, or the leman by her friend, the spouse is no Virgine, the Span is of great understanding, the companion is good and loyall for his parte, the These is of the house, and the thing lost will scarcely be found, because it is out of the house, the writie shall be made, and long last: for all the things of this house this figure is mostly, but for war, for the which it is ill.

Finiding this figure called Caput Draconis in the seventh house, although the enemy be strong, yet will hee come to reason without any more to doe: the querant shall winne his fate, there be no theues, the fugitive will come againe: it is good for marriage, for the woman is good and gentle, it is good for a friend, but the man shall not have his company: it is good for the Camiter: the person is of no greates ill will, the spouse is a Virgine, the woman loveth her Husband very well, the woman is rich, the man is of great understanding, the fellow is good and gentle to his wife, and bleth her well: the thing lost will be found againe: in all the demandes which ye may demand in this house this figure is ill, but for warre, whereunto it is ill, so it significth peace. If that ye make a figure to knowe if that a woman be with child, and finde this figure in this seventh house, say that it shall be a boy.

When ye finde this Figure named Cauda Draconis in this house, the enemy is wicked, and seeketh to kill the other by trea-

son,

son; villanye: the querant shall loose his wife: the these hath stolne much, the fugitive will never come againe: it is ill for marriage, for the husband will forsake his wife immediately as he is married, ye may thinke the like by a friend: and to be short, ye cannot demand the thing in this house but this figure is ill for it, but for warres, and to worke treason, and put fire into cities.

Finiding this Figure Cancer in the seventh house, the enemy is strong and bold, and is secret, and dissembleth in his doings, so that ye can knowe nothing of him: the querant shall have good success in his fate: the these hath stolne much secretly, the fugitive will never come againe: it is ill for marriage, so: there will be some highness in the woman, the Woman is poor, the Woman loveth not her Husband: the Camiter shall loose in the beginning, but winne in the end: the man shall be taken in battaile, and have no spouse: the fellow is ill and loveth not his wife, the maide is a Virgine: in all the demandes which ye can demand in this house, this figure is ill, except it be to take a prisoner.

When in this house ye finde Populus, there is a great number of enemies assembled about mutterings, quarrells, and debates: it is ill for him that is by law, and also for the these, for he hath stolne, the fugitive will not returne: it is indifferent in marriage, but iudge as ye shall finde in the first, it is good for friendship, and company the maide is no virgine. In all other things which ye may demand in this house, this figure is meane but for warre, for the which it is interualous good, & doth signifie victory, so that the tenth doe agree thereunto.

If this figure Via be in this house, the enemy is feeble and of small power, the plaintive shall loose his wife: the These is craftie, the fugitive will come no more, for marriage it is ill, for the man will put his wife away, and be separated from her: the Camiter shall not winne much, the maide is no Virgine. In all the demandes which ye can put in this house this figure is ill (except it be for voyages) especially by water.

Of

Of the eight house, and of his demands.

Chap. 8.

1 The eight house called the succent of the Angle of the Decident, otherwile called the house of death, containeth naturally the questions and demands which may be made and propounded upon the sickness of death of any man, if he shall live long or die quickly.

2 Also to knowe whether he shall die within a day, moneth, or yeare.

3 If a person shall die a good death, or else be slaine.

4 Whether shall he first, the father or Brother of the queant.

5 If a man be slaine who killed him.

6 Who shall inherit.

7 Whis house containeth the demaunders which may be made touching the goods and substance of a friend, and upon the counte of the marriage of a woman.

8 Who is the secret Counsaileur of your wounds, or of your wife, and whether shee has kepte faithful company or not.

9 Also the demaunde which may be made upon sight or feare of harme to come, as by fire, burning, or spewing of blood.

10 Also how the person doth that is from home.

11 The game, or profite to be done in a strange Countie.

12 When he that is from home shall returne, in moneth, day or yeare, and what profite hee hath done whilst hee was from home.

13 If the feare ye be in shall come to good or bad.

14 Whether the person into whom ye have given any thing shall be well or sicke againe or not.

15 Whether he that hath given his money to spend shall come thereby.

16 After

16 After what sorte shall the good or harme come to you that you shall haue.

17 Finally, this house dooth containe the questions which may be made vpon the experience of Sigromancie, inuocations of Spirits, Inchantments, and other diuelish Artes.

18 As touching the partes of mans bodye, it containeth the questions which may be made concerning the priuie and secreete members of man and woman, and therefore when yee finde anye of the figures following, ye shall iudge accordingly as ye shall here after finde.

When in this eight house yee finde this figure Aquisio, it sheweth the death of the patient before it be long, the man shall be the cheife of the deade man, hee shall die a faire death in his bed, the Brother shall die before the father: the woman is verie rich: that man hath not killed him whome the question is vpon, the woman hath good and honest company: hee which counsaileth the enemye is a graue and wise man, so that if hee giue counsaile to the wise, you neede not feare any harme or inconuenience: the thinges shall bee neither frostebd or burned, there shall no blood bee spilt, he that is from home is in health, and shall returne with much siluer: it is ill for all thinges of Sigromancie and diuelish Artes, in all thinges this figure is good, but for the sicke person, so; he shall die.

Findeing this figure Amisio, it signifyeth the death of the sicke person, if the first and tenth agree vnto this: the sickness shall not bee longe. the man shall loose the succession and haue no amendes for the trespass: the man is in the danger to die on the whele or some ether euill death: the father shall die before the Brother, if the fourth and tenth consent: the woman or woman is not verie rich, the partie that is suspected hath slaine a man about a womans cause, the woman hath ill company, he which counsaileth the enemye and the wife, is an ill man, and giueth no good counsaile: the feare is nothing, for the experiences of Sigromancie it is ill (except it bee for loue, and so; that it is not verie good, so; that loue will not continue) the man in the strange Countie shall loose all, and shall bring nothing

33

thing home, as for to say the truth, this figure is euill in all things.

When ye finde Fortuna Maior in this house, the sicke person shall not die at this time, so that the fourth agree with this house, but the sicknesse shall be something long if the tenth doe give consent: the man shall inherit, the man shall dye no euill death: the Father is ill surne the Brother, the Woman is rich enough, and so is the Woman: the Counsaile of the enemy and of the wife is a good man and a secreta, the man needeth not to be afraid: this figure is ill for the experience of Nigromantie and Arte diuelli: in all things which ye may demand in this house, this figure is good.

When in this house ye finde Fortuna minor, sometime it signifieth the death of some great Lord, and yet he shall amend, according as the first, sixt, or tenth houses doe consent: the sicknesse shall not long indure, the man shall haue much adoe about his inheritance, the partie suspected for the death of the man hath slaine him indeede: the woman is meetely rich, it is an ill man which counsaileth the enemy and the wife, the man needeth not to feare any thing at all: it is ill for Nigromantie, & Diabollicall Artes: in all things which ye may demand in this house this figure is meetely.

Finde this figure Lætitia in this house, the Patient shall not die of this disease, the man shall see some mans hepe, the Woman is meetely rich. And to be briefe, this figure is good in all the demandes which ye may make: (sauing for Nigromantie and Arte diabollicall) for the which it is not good, but for to see in the ayre, for to goe on one side or other.

When that Tristitia is in this house, the man is still in a great fight, the man shall inherite by the death of another. In all other things whereof question may be made in this house, this figure is euill, but for Nigromantie, for the which it is good: the man shall not be slaine, but shall dye some faire death.

When ye finde Puella in this house, the sicke person is in danger to die, the enemy is in great feight, the Woman and her man be rich enough, the sicknesse shall not be long, the man shall inherite,

inherit, the partie hath slaine no man, the father shall liue long: in all things which ye may demand in this house, this figure is good, except in Nigromantie.

This figure Vener in this house, the man shall be slaine, it is ill for the sicke person, for it signifieth death if the others consent thereunto: the sicknesse shall not be long, the counsaile of the enemy and of the wife is ill, and counsaileth them to be ill, the woman is not very rich: in all the demandes which ye propound in this house this figure is ill, sauing for loue, and for Nigromantie, whereunto it is good.

Finde this figure Rubens in this eighth house, the man is or shall be slaine with a sword or a Rasse, the sicke person is in danger to dye if the other houses doe consent: the enemy & the wife haue ill counsaile, the sicknesse will be shortly, the man is in great feare, the woman is not rich: for Nigromantie and the Arte Diabollicall, it is neither good neither sure, because the man is too haste in his dooings.

When this figure Albus is in this house, the man shall die in the water, the sicke person shall not heale or amend, so that the others consent thereunto: the disease cometh of a thyme or watrishnesse, the woman is rich, he that counsaileth the enemy and the wife is honest, and counsaileth nothing but good, the man needeth not to be in feare, the person hath slaine no man, the father shall liue long: in all the demandes of this house this figure is good, except for Nigromantie and Diabollicall Arte, in the which it is ill unless it be to make men sing and dance.

If in this house ye finde Coniunctio the sicke person shall die of this disease, the man in prison shall die by the lawe, the man shall not inherite but lose his lute, the man is in great feare, the counsaile of the enemy and of the woman is ill, the father shall quickly die, the man from home shall not bring home much siluer, in all the demandes of this house this figure is ill, except for Nigromantie and inuocations of euill spirites, for the which it is good.

This figure Caput Draconis in this house, the person sicke shall be long sicke, but he shall haue no other disease, the prisoner shall

It shall be quite deliuered, but not without great expences & costes, the man shall haue his inheritance and ouercome the partie: the man is without feare, the counsellour is an honest man, the father shall liue long, that is from home shall profit in his boyage: for all the demaundes which may be propounded in this house, this figure is good.

Finding in his house Cauda Draconis, the person shall be long sicke and in danger of death, the prisoner is in danger of his life, the man shall not haue the patrimony that hee looketh for, the man is in a maruellous feare: he that is suspected for the murder hath committed the fact, the counsell giuen to the wife is neither good nor honest, the man shall make no great gaine in the boyage: in all demaundes this figure bringeth no great good lucke, but rather to the contrarie, but so; Nigromancie it is good.

This figure Carcer in this house, the patient shall be more like to die then to liue, the prisoner shall die in prison: it is, for succession of heritages good, but not without great paine and trauaile, it is also a token of fright and feare. The murder was committed by one which laye in waite to doe it, and did it in some out of waite place, and he that is accused did it, hee that counselleth the wife is not of the clearest in the world: hee that is in traffick shall doe his businesse well enough, but hee is in danger to be robbed by the way: in all the questions which may be propounded in this house this figure is euill (except it be for Nigromancie) for the which it is maruellous good.

Finding this figure Populus in this house, the sickness will be long and the patient in danger of death, but yet in long time he shall amend (so that the first and tenth doe consent) the man shall die in his bed by a rhume, or else be drowned in water: the man is much afraid of men armes, he that is accused of the murder hath done the fact, and used to be much in his company. the counsellour of the wife and of the enemy is good, the man from home shall not bring much substance home with him: in all things this figure is meetely good (sauiug for Nigromancie) for the which it is very ill, unless it be to make a riuier to come into a place.

This

This figure Via in this house, the sicke person shall die on this deale, if the first and tenth consent thereunto: the man shall not inherite: the counsellour of the wife and the enemy is indifferent, the man in traffick shall bring nothing home, the wife and the lewman be very poore, the man hath laine no body, and if he be in prison he shall come forth to his praise: in all the questions which he may propound in this house, this figure is euill, but so; Nigromancie, to cause one to be carried away a farre off.

Of the ninth house, and of the demaundes contained therein. Cap. 9.

1 The ninth house called the Cadent from the Angle of the Occident, other wise called the house of God, containeth naturally the questions and demaundes which may be propounded vpon the appertinances of any Temple, Church, Chappell, Spousterie or Hermitage.

2 Also of the doings of Priests, religious persons, and Hermites vpon diuine seruice, as matins, primes, and other canonicall seruice, and of the masse and prayer.

3 Also vpon the garments and vestures of a Priest, Preacher, Schoole, and his studie, the Schoole, and the companions and Bookes.

4 Whether he which goeth to be made Priest shall haue orders or not.

5 If the man shall be rich in benefices, that is to say, if that he shall haue the bishoppiche, abbee, or the other benefices that he pretendeth to haue.

6 What estate shall the Schoole be of when he returneth, whether he shall be Doctor in any facultie, or iudge in any ecclesiasticall Courte, or a President or a Counsellour in any high Courte.

7 If the thing which the man or woman aspire vnto shall come to effect.

8 Whether a person be a foole or wise, and in what Science

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church^e is, or whether he be wise or rich, or hereafter shall be.

9 If the common bruite be true or not.

10 Whether the dreame dreamed be good or bad, false or true.

11 If the voyage which one would take in hand be long or short, good and profitable, and whether it be as good by sea as by land.

12 Whether the ships and army upon the Sea shall come to a good port.

13 If a man willing to set an army to the Sea, whether hee were to it or not.

14 If the shippes or Galley shall be good of faile or not, and whether it be good to set by the maine or other wise, and whether the shippe or galley shall arrive with a good winde or not to any port.

15 Whether the winde will cause a ship to rick or not, and whether the shippe shall be lost and the army therein, and what is the cause.

16 This house containeth also the demaundes which may be moued vpon the sojourning or staying that the man shall make which is on the way, to knowe how long hee shall tarry, yeares, moneths, or dayes, and for what occasion hee took his tourney.

17 Whether the yeare shall be good and fruitful, and what things shall be plentifull.

These be the questions and demaundes which may be pponded in this house, for which yee may make figures, and iudge them according vnto the instruction hereafter following.

When in this ninth house ye finde this figure Aquilio, it signifieth that the man shall haue the benefice which hee doth looke for, and shall be rich in the Church goodes, and a good man: he that goeth to take orders shall haue them, the Scholler shall be a Doctor and a Counsellour, the dreame is good, and is true come to a good end: the common bruite if it be good, it is true, if it be ill, it is false: the Bookes speake of things of the Church,

of

of musike and of riches, the person is of good reputation, the man which is gone for Marchandise shall doe much profite, the letters doe speake of things beneficiall or some craftinesse: in case to undertake any vocation, there is none better then to be of the Church, to haue substance quickely, and to liue at ease: it is good for a voyage, for the man therein shall be come wealthy; the man which is out of his Countrie shall returne quickly with great substance, but he shall be in some feare of danger or inconuenience, the ship or the sea shall come to a good port with a good winde in all things which yee may demaund in this house this figure is good.

Finde this figure Amillio in this house; it signifieth, that the man shall not haue the benefice which hee looketh for to haue, the Bookes speake of nothing but of troubles, Saltes, and of loue or losses, and the letters doe the like: the common bruite amongst the people is true, if the man be made Priest, he shall much giuen vnto Lecherie. it is not good for the Scholler, for hee will not studie but be a great Ruffian, the Marchandise shall not be verie good, in this voyage, the man shall loose all, the ship shall come with greatespede, but shee shall be in danger: shall be taken by the way: and to tell you in two wordes, in all the things which ye may aske in this house this figure is ill.

When yee finde this figure Fortuna Maior, in this ninth house, it signifieth that the man shall be Bishop, Abbot, or haue such benefice hee gapeth for: the dreame is of Kinges, Princes and of great Lords, and shall come to a good end, the common bruite is not ill, it is good for the Scholler, for hee shall be a man of honour, and learned: the Bookes treat of Kinges, Princes, and great Lords of Lawes, Customes, and ordinaunces to all: the ship shall arrive at a good port and come safe with great riches, the man which is out of the Countrie is very far away, but he shall returne with good purchase: to take a tourney in hand, it signifieth that it will be a long time in doing, for to learne any Arte it is good, and for the Service of the Prince, for thereby he shall come to riches and credit: in all demaundes this figure is good, and especially in learning.

Finde

Finding this Figure Fortuna minor in this house, it signifieth that the man is of great wisdom, doctrine, and knowledge: the man shall haue the benefice he pretences, but it is of no great value, the which is an honest man, the voyage is long, but the man shall returne home with great proffite: the messenger shall quickly returne the Bookes and Letters make mention of the Cities of Kinges, Princes, and great Lordes, the Scholler applyeth his learning, and shall come into honour, the weame is of Kinges and Cyprians, in all things which ye may demaund in this house, this figure is good, but that it declareth a little cholericke.

When in this ninth house ye finde this figure Leticia, ye shall say, that it is indifferent good for things concerning the Church, the man shall not haue the benefice that he pretendeth, it is good for the Scholler, and like wise for a dyane, signifying that it is of things iucris, pleasant and recreative, as of some greens and bees, Cardines or Episcopos: for Religious persons it is good, and signifieth that they serue God, it is good for a iourney, and the company therein, for profit and gaine it is meetely, the man from home shall returne quickly, and so shall the ship on the sea: to be in vocation of any Art, and to learne to sing muscke, and to play on instruments it is good: in all things which ye can demaund in this house this figure is good.

Finding this figure Tristitia in this house, it signifieth it for the Church, the man shall not attaine to the benefice he hoped to haue, unless that the fourth and tenth do consent in Castell there will be proffite: for voyage signifieth delays and staying: to learne a Science it is good, and like wise for a Scholler, for by his labour hee shall attaine unto great doctrine and knowledge, and especially in things secret of nature: the man shall be well esteemed and of good reputation: the messenger shall be detained by the way, the shippe is in daunger to be lost or taken: in all other demaundes which ye may make in this house, this figure is ill, but for things of spagie to heren to it is verie good.

When ye finde this figure Poeta in this house, it doth signifie that the man shall not haue the benefice but by the procurement

ment of some woman, the Scholler will not study but aboute foolerie, and to visit a rare, and to be amorous, the shippe shall come to a good haue with much abundance of merchandise: it is good for a traveller, the man hath dreamed that hee hath lier with a woman, it is indifferent in gaine, and ill for the company, for they be of small trust: in all things which in this house ye can demaund this figure is meetely, except it be for to learne to sing muscke, for the which it is very good.

Finding this figure Puer in this ninth house, if man that not haue the benefice, but by crafty policie: in all things touching the estate of the Church this figure is euill: to take a voyage in hand and for the messenger which bringeth letters, it signifieth they shall be in daunger to be robbed by the way: the ship is in great daunger to be taken, all that is saide and binted touching warre is true, the man dreamed of war or of some redde thing, the Scholler studieth nothing but his weapon, for gaine it is ill, the books speake of matters of warre: in all the things which ye may demaund in this house this figure is euill, but for things touching warre, and the experience of Geomancie, for the which it is good.

When ye finde this figure Robus in this house, it is verpill in all demaundes, but such as concerne burnings, robbing, killing, spoiling, and such other like, to the which it is good on such wise, that if thou make a figure to knowe what shall happen to him which doth take a long iourney, it it signifieth, that without all doubt hee shall be either robbed or staine by the way.

If this figure Albus be founde in this house, it signifieth great Science, wit, and learning: in all things which ye may demaund, it signifieth good for the Church, and that the man shall haue the benefice it is good for a Scholler, the dyane is good, it is very good for gaine, the shippe shall returne safely with great substance, the man and messenger which be on the way shall returne quickly with joy and blisse, it is good to learne the Arte of Astrolic in all the demaundes which ye may demaund in this house this figure is good, there is also a messenger by the way which bringeth letters.

This figure Coniunctio in this house is good as well for the Church, as for the obtaining of a benefice: it is but meetely for a Scholler, and ill for a Dreame, the marchant shall be robbed by the way: in all other things which ye can demaund this figure is meetely good.

Finding this figure Caput Draconis in this house, it is good for the Church, the man shall haue the benefice, the Dreame is good, and shall come to a good end: it is very good for the scholler, and for riches, the ship shall come safe with great riches: the messenger shall come quickly, and so shall he that is in a farre Countrey in all things which ye can demaund: in this house this figure is very good, it signifieth also that the man shall winne his sute.

Finding this figure Cauda Draconis in this house, it is ill for the Church, and for the benefice: and for all other things which ye may demaund in this house this figure is ill, especially for a messenger, and for one which is out of his Countrey, for they shall be robbed, or assaulted, or pursued by vagabondes: the shippe on the sea shall be robbed by pirates, or else come with small gaine.

When in this house ye finde this figure Carcer: it is ill for the Church, the man shall haue the benefice, but it shall be long first, and that by great paine and trauelle: it is good for the scholler, and but meetely for gaine, the Dreame is ill, and is of things of sight: the messenger is in great danger to be taken, or slaine, or else kept prisoner: the ship shall be in danger of burning, or taken by pirates, yet the shippe is in the middle of the sea: in all other things this figure is ill (but for the Arte of spie, geomancy) for which it is very good.

Finding this figure Populus in this ninth house, it is indifferent as well for the Church, as for the benefice, but the benefice is poore, and of small value: it is also meetely for the scholler, the person hath dreamed of water, or of an assembly of people, the shippe shall come safe to a good port: in all other things which ye may demaund in this house this figure is indifferent, except for voyage by land, or by water, for the which it is very good.

Finding

Finding this figure Via in this house, it is ill for the church, the man shall not obtaine the benefice, it is good for a Scholler, the man hath dreamed of drinke, or water, or of letters which should be brought unto him: it is ill for gaine, and in all other things, except for long Iournes, for in them it signifieth that the man shall goe safely without any danger, or inconvenience, but he shall be long by the way. Besides this, whensoever ye make a figure for any demaund, and then finde this figure in this house, there shall a messenger come quickly with letters making mention of a voyage.

Of the tenth house, and of the demaundes contained therein.

Chap. 10.

This tenth house which is the Angle of the South, or the house of the heart of the heauen, containeth properly all the questions and demaundes which may be propounded touching the honour, or praise of a person.

1 Also which may be demaunded touching a Whittian and his ordinance.

2 Also of any thing lost, or stolne.

3 Upon the mother, grandmother, wife, or Lewman.

4 And of the vertue and efficacy of a medicine, and of all things touching the apothecarie.

5 Upon the King, Duke, Princes, Lordes, Pope, upon Officers and Magistrate, and of their secrets, laws, decrees and ordinances, both they Ecclesiasticall, or Temporal, and upon the secret thoughts of the mother, grandmother, or woman, or friend.

6 Whether a Lord doe loue you, if ye shall be in his favour, and if he shall doe you good, as much may you iudge of the mother, grandmother, or of the Whittian.

7 Whether a thing shall abide long time in his Realme, and a Loide in his Signorie.

8 If he which desireth to be Pope, shall be chosen therunto.

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02 the Emperour to the Empire, and if they bee sick if they shall amend.

10 Whether he that ye thinke so; shall be driven out of the Kings Court, or whether he shall be welcome and loued.

11 If it be good for the King or other Lord to enter into another Towne.

12 Whether the King or other Lord will doe iustice.

13 Whether it be good that the King or other Lord make a voyage, and if that they take it in hand, if they shall shortly returne, and like wise of all things which ye would demand of Kings, Princes and Lords, of the mother and grandmothers, you shall finde the signification in this house.

14 As touching the ayre and the time to know if it will raine or be faire weather, wind or calme, and if it be a tame season whether it shall raine much.

15 And finally if it be good for any person which taketh on him any office touching warre, as to be a captain, Ancient, bearer, Guidon or any other Office, the signification of all which demands you shall finde by all the figures hereafter set according to their orders.

When in the tenth house ye finde this figure *Aquisitio*, it is a good time to go to a Prince, and to obtaine glory and honor by him: the Prince or great Lord, will giue him some gift: it is good for the physician, and also to take medicine: the thing missing will be found againe, and it is not holne: the mother is of good disposition, and so is the Uncle and the Aunt: the man that haue the honor he pretendeth: the King, Emperour, Pope, Queene, Princes and Lords make great cheare: it is good to goe to the Court to dwell with them, for by them come much goodnesse and advantage: it signifieth a cleare and faire time and wholsom, and there shall be no rain: the King, Prince or other Lord shall amende of his disease: the man shall be presented with a horse by his master: it is good for the office or dignitie which he shall haue. In all the demands which ye may aske in this house, this figure is good, and especially to goe unto a Lord.

finding in this house this figure *Amisio*, it is ill to get honour,

honour, glorie or authoritie, for the partie dooth giue himselfe to none other thing but to leachery: it is not good to take medicine: the thing missing is holne, and will not be had againe, unless that the seauenty content: the mother is cholericke, & if she fall sick she shall die, if the eight thereto agree: and the like may ye iudge of the Grandmother, Uncle, and Aunt: it is ill to goe to a Lord, especially to haue any dignitie by him: there will be no rains, but the ayre shall be faire & bright with a little wayme wind: the King or Lord loueth not his seruant, and it is ill for their domesticall affaires: In all the demands which ye may demand in this house, this figure is ill, except to haue the fauour & grace of a Prince, for the which it is good.

When in this house ye finde *Fortuna maior*, it is good for him which would goe unto a Prince or great Lord, for by him ye shall haue honour and dignitie: it is exceeding good to take medicine: the thing missing is not lost or stoln, but shall be had againe: it is good for the mother and Grandmother, Uncle, & Aunt, and if any of them be sick they shall amend againe: it is good for the King or Prince that undertaketh a voyage: it shall be a faire time, cleare ayre and wholsome: if the King, Prince or great Lord be sick they will be whole againe: it is good for the secret affaires, of a Prince or other Lord. In all things which ye can demand in this house this figure is much better then any of the other, because it is a figure of ☉ and a planet of Kings and Princes, it is especial good to goe to dwell with great Princes and Lordes, for in the end shall be much good gotten.

This figure *Fortuna minor*, in this house the person shall haue great amitie & friendship with Princes & great Lordes & especially in case of war: the great Lord or King is sick, but hee shall amend againe and not die: the physician is good, and the medicine which he obtaineth is good and profitable: the mother & Grandmother is good, so is the King or Lord, but they be something angry: the King or Lord loneth him well for whom question is made: the King shall dwell long in his Realme, & the Lord in his country, but they shall haue some

warre: he that pretendeth to be an Emperour shall be an Emperour, and the Lord shall be a Lord according to his desire: & he that pretendeth to be Pope shall be Pope. but there will be some vniquietnes first: the man that not be put from the court: it is good to take waues in hand, so; he shall overcome his enemies, it is good to take possession of ground, or of a Lordship the King or Lord shall doe sharpe Justice: if the King or Lord take any voyage, they shall shortly returne, but not without some displeasure: the time shall be verie faire, & the ayre clear, sweet and wholesome, and it will not raine: in all things which ye may demaund in this house, this figure is good, but for peace, signifying that there shall be extream anger on the one side or on the other.

finding this figure Lætitia in this house, the King or Lord is not sicke: it is good for honour: the Physitian is a good man: and it is good to take and vse of his aduise: it is good for the mother, Wifke and Aunt: the King or Lord longeth wth the seruant, whereby he shall gaine profit: the Lord shall haue domination and gouernance ouer the landes that hee pretendeth to haue: the King or Lord is not sicke: the person shall not be driuen out of the Court: the King shall not goe to warre, but there shall be peace: the King or Lord shall see good iustice with loyaltie: the King shall make the voyage in greatesoye & blisse: it signifieth faire time, cleare ayre, sweete and pleasant, without raine or boysterousnesse. In all things which ye can demaund in this house this figure is good, but signifieth rather warre then peace.

finding in this house this figure Tristitia, it is an ill time & vndelicke to attaine vnto the honour pretended: the King is in daunger to loose his Realme and Dominion: it is ill for the Physitian, or to take phisicke: the thing lost will neuer be had againe: it is ill for the Mother, and signifieth that she is discontented: the King or Lord loue not the person: if the King be sicke, he shall die: he that pretendeth shall not be chosen Emperour: he shall die: it be treason or suborning of some folks: the man shall not be driuen from the Court, but shall remaine long in perplexitie and vniquietnesse: the King shall be betrayed,

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the voyage shall be long & slowe: the ayre shall be temetuous and darke. And to be briefe, in any questiō which ye may propound in this house, this figure is ill, sauing to fill landes, buy heritages, fortifie and keep townes, whereunto it is good and also for treasure hid in the earth.

When ye finde this figure Puella in this house, the person shall haue honour by the King with great pleasure, & heartes ease: it is good to enter into the loue and fauour of a woman of a noble race: and likewise to haue gaine by merchandize: sometime it signifieth raine when the sit consenteth: it is good for the Physitian, or medicine, & like wise for y^e mother & grandmother: the things mist will not be found againe, the King will giue some of the things that he demaunded at his hands: the oth is false: the King or Lord do loue y^e man, and he shall haue good by them: the King shall long remaine in his Realme, and the Lord in his Lordship, in al peace without any warre: there is neither one nor other sicke, but if they be, they will be soone amended: the person shall not be driuen out of the Court, but shall remaine by the King in all quietnesse: the Emperour, King, Pope or Lord, shall obtaine the dignitie they pretend to haue, so that the first and fourth doe consent. In all the demaunds which may be propounded for warre, this signifieth peace: the time shall be faire but sometime raine: it is good for iourney, and especially by water. In all things which ye may demaund in this house this figure is good, but for warre, so; it doth alwaies signifie peace.

finding this figure Puer in this house, the person shall haue honour and gaine by things and iudices, & especially by the waues: it is good for the physitian, to take phisicke, it is good for a mother: the oth is false, the King shall not stay long in his Realme by occasion of warre: the man that not be chosen Pope, Emperour or King, which pretendeth vnto any of these dignities: the sicke person shall quickly amend, if the King neede to wa: he shall haue the victorie ouer his enemies: it is good to take a towne by an assault: if the King take in hand anye voyage he shall come soon againe: finally it shall be a faire time and the ayre cleare & wholesome. In all other demaunds per-

taining

taining to this house, this figure holdeth a meane, but for warre and loue it is passing good.

This figure Rubens in this house, it is not worth any thing in any questions which ye may propound in this house, for by signification it is no other thing but blood, scholar, bucting, scil quarrel, debate, treason, sadnesse, and evil will: but touching wars, it signifieth victorie at the first, and losse at the last: it is good for dissolute loue, and to buy armour and harnesse, and fire-woolkes, in all other things it is ill.

Finishing this figure Albus in this tenth house, the man that enter into friendship and fauour of Kinges, Princes & great Lords, and haue good by them: it is verie good for the physician and to take medicine: also, for the sicknes will bee quicklye gone: the oath is true: the king that dwellong in his Realm in peace & quietnes, the king is not sick, or like to be: the person shall not be banished the Court: the person pretending to be Pope, Emperour or King, shall haue his desire: the king shall do great iustice: it is good for voyage, but it shall be somewhat late: it is good for a king to goe visit a Coloune: the ayre is wholesome, but it is in danger to rain a litle: it is good for the Soldier, Gentle Man, and Scholler. He can make no demand but this figure to good in this house.

This figure Coniunctio in this house, for honour and dignitie, it holdeth a mediocrity: it is good to dwell w a great Lord, for he shall be his Secretarie and gouernour, it is indifferent to take medicine: the king shall die of the diseases that hee is now vnder of: the person shall be banished the Court: the oath is good: the partie shall winne his sute: it is ill to goe to war, for he shall be in danger to be slaine: it is good to enter into a toiuice, to doe iustice, and to take a voyage in hand, for hee shall quicklye returne: the ayre shall not be wholesome by reason of the rain. In all things which ye demand in this house, this figure is good, but for war, whereunto it is ill, and likewise for the sicke person for: it signifieth death, for loue it is verie good, for: it both alwaies signithe wirth.

This figure Caput draconis in this tenth house, the person shall haue hono, exaltation, dignitie and preheminance in the Courts

Courts and in Kinges seruices, and of other great Lords, the thing lost will be found: the physician is a good man, it is good to take medicine: it is good for the mother, & for the Leman: the oth is iust and good. Wholseuer maketh a figure to know if a person shall obtaine the hencfire dignitie, & ordschip, preheminance, the fauour or friendship which he pretendeth to obtaine, & then firste this figure in this house, without any doubt he shall obtaine his desire: if it be of a King, he shall without doubt loue him: the sicke person shall amende, the man shall not be put from the Court: it is not good to goe to warre: the king will doe good iustice: the voyage will be long, but it shall be good: the ayre will be good and wholesome, and haue no raine. In all things which ye may demand in this house, this figure is good, but for war, for: it both alwaies signithe peace.

Finishing this figure Cauda draconis in this house, it signifieth losse of the Realm, Dominion and principallty: for this figure in that matter is verie ill. I will say no other thing at this time, but that in all questions & demands it signifieth death, treason & losse of goods: and teltell you at two wordes, this figure is verie ill but for warre, for: it signifieth treason, but to make fire or fire-woolke of Alkamy, it is good.

This figure Carcer in this house, the person shall obtain hono-
ur and payse of the Prince or Lord, by meanes of a woman
furniture it signithe detention and imprisonment of a King,
a his great discontentment: the house that he is detained in
is olde and broken: it signithe losse of goods, it is good for the
physician, and to take medicine: the thing lost will neuer be
found againe: the mother is melancholly: the friend is not
trusty: the lung will give nothing: the oth is false: the sicke
person shall die: the king that live long but it shall be in great
disquiet: the party that not be pope, Emperour or King, he
pretendeth: the man shall not be put from the Court, but hee
shall continue there to his great discontentation: it is not
good for the king to goe to warre, for: hee shall be taken, the
will do good iustice: it is not good to take a voyage, for: the way
is ill: the person fare away will not come quickly: the ayre is
not good or wholesome. In all the other demands which ye
may

128 y dem vnd in this house, this figure is not good, (saying for treasure hidden in the ground, and so) nigromancy, for the which; it is good.

* * This figure Populus in this house, there is a great number
 y y of people assembled by the commaundment of the king or Lorde
 * x about some wooing, or some agreement of peace: it signifieth
 * x some time a great number of men of warre assembled: it is good
 for honour, & dignitie, and for the Physitian, and to take medicine, the mother w: x: p: th: the friend is good: the othe is not good: the king or Lorde will neuer giue any thing except it be things of waters or riuers: the king looeth not the man: the king shall not tarry long in the Realme: he that shall be chosen Pope, king or Emperour, is of a noble house, the man hath not his health: the man shall be put from the Court, but he shall quickly returne againe: if the king goe to warre he shall haue the victorie: the king will doe iustice: it is good to take a voyage by water, for he shall safely returne with spoyle: for the age it is meane, for it will raine often times. In all things this figure kepeth a meane, but for things touching the water, or to make marriages, for the which it is very good.

Finishing this figure Via in this tenth house, it is good to goe to a king, for he shall doe him honour: it is good to take medicine: the thing lost will not be found: it is good for the mother: the othe is true: the king or the Lorde loue the person metely well: the king shall not abide long in the Realme, or the Lorde in his lands: the king is not sicke: the person shall neuer be Pope, Emperour or King: the man shall not be put out of the Court: it is not good for the king to goe to warre, for he shall be in danger to be taken, or loose the victorie: the king will doe no great iustice: he that goeth on a voyage wil quickly come againe: the aire is good, but it shall raine many times. In all the demaundes which ye may make in this house this figure is metely good, but for the way it is very good, and especially by lande.

Of

Of the eleuenth house, and of the demaundes contained therein. Chap. II.

1 The eleuenth house which is the succident of the Angle of the South, otherwise called the good Angle, naturally both containe all the demaundes which may be made vpon a friend he, or she, that is to say vpon the thing ye loue, and whereof you hope to haue consolation, aide and profite, as well of the friend had by you, as by him which is saure away.

2 Also the questions which may be made vpon a secreete companion vnto whom ye giue credit.

3 Also vpon him by whom ye hope to receiue pleasure and seruice.

4 And vpon the Foytune a man shall haue.

5 And ouer the mother and her treasure, and of all the treasures, rents and reuenues of the king.

6 Whether it be good to goe to the Court, and vnto the seruice of the king, Pope, Emperour or great Lorde, and if profite will come thereof.

7 If thy friend be faithfull or a traytoe to thee.

8 Whether the Pope shall be good.

9 If that thing which the king or great Lorde shall giue vnto thee shall be to thy profite or damage.

10 If the promise be true.

11 Whether the year shall be good and plentifull, or that there shall be dearth of victuals.

12 If the year shall be dry or rainie.

13 Whether thou shalt prosper al the year.

14 And in what month or season of the year shall be the dearth or good cheape of things.

15 And touching the members of man, it containeth the demaundes which may be made vpon the buttockes or legs of man and thye: These be the things contained in this eleuenth house, to know the truth whereof, you must search by all the figures which I will hereafter set after each of their significations.

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Finishing

Finiding this figure Aquilio in this eleventh house, the friend is good, and trustie: it his good also so; hope and promise, and signifieth good hope of a friend, and thy trust put in him is not voyde, but shal take effect: the mother, the king, and the counseller be full of money, and they shall not be robbed thereof: the friends which sweetly serve hence is well affectionate to you: the fortune of the yere shall be good: the promise shall boeket. In all things that ye care aske in this house this figure is good, and especially for a friend.

The figure Anallio in this house, there is no faithfulness in the friend, but all simulation, and without hope, yet rather do you harme, and more displeasur then an enemy: he that ye put in trust will see the like: the fortunes of the querant shall be ill, and so shall his hope be also: the mother and the king have no money: the yere shall be scarce, and the fortune of the yere ill. In all demaunds which ye may demaunds in this house, this figure is ill, but for the hope and love of Courtezians.

Finiding this figure Fortuna maior in this house, the friend is good, and faithfull: the hope is good: the mother and the king have much money which shall not be stolne fro them: the thing desired shall come to a good end: thy friend loveth thee well, will doe thee much pleasure and service: the yere shall be plentifull and good, and abundance of all good things, and no dearth: the fortune of the yere shall be good: the person shall have friendship with kings, Lords, or with some great Lady: it signifieth also dignitie and preeminence. This figure is very good and profitable for any thing in this house.

When ye finde this figure Fortuna minor in this house, the friend is trustie & willing to do pleasure, but hee wanteth power: he shall not have the fruits of his hope: the friend which is faire hence is good: the mother and king be meeterly stord of money, and be in daunger to be robbed: the entrance of the king shall be good: the yere will abound in good things: the fortune of the yere is good. In all things which ye may demaund in this house this figure is good, especially in things of love.

finiding

Finiding this figure Letia in this house, there is increase of friends, and that men of no small reputation: the fortune of the querant is good: the friend is a good true and trustie: the friend is a man in that will both pleasure and helpe: the partie shall not be bereaved of his hope, the companion is good, honest and secret. the mother and king have not much money, and most part thereof is silver: the promise is good and true: the entrance of the king shall be like the fortune of the yere: the yere will be plentifull of all fruites and good things, and yet there will be nothing very cheape. In all the demaunds in this house this figure is good.

This figure Tullia in this house is ill fortune to the querant: the friend is ill, a quarreller, and a man of an ill murde toward his friend, the promise shall take no effect, the hope shall be in vaine: the companion is no better man: the yere will be barren, and without deare, the fortunes of the yere ill. This figure is ill in all the demaundes of this house, but for invocation of tricked spirits and things of Magomancie.

Finiding this figure Puella in this house it signifieth the entoyng of a Lady, and good fortune to the querant: the friend is of a good will to helpe him in that he requesteth to his power: the thing ye hope to have will take effect, the friend which is faire hence is good and friendly, and is in health: the entrance of the king shall be good: the promise shall holde, the fortune of the yere shall be good, the yere shall be fruitfull, and abound in all good things, at an indifferent price: in all things which ye may demaund in this house this figure is good, especially for the love of Ladies, and to be in their favour.

Finiding this figure Puer in this house, the friend is good, and ready to doe pleasure, and especially unto the Squidier: his promise will not be kept: it is good to apply to any Art or vocation: the fortune of the querant is meane: the yere shall be scarce, and especially of wine. In all the demaunds which ye may propound in this house this figure is meane, but for the love of a Lady, for the which it is very good.

This figure Rubens in this house, the querant shall have ill fortune, the companion and the friend be ill, and by them will

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come

come strife, so that blood will be spilt on the one side or on the other: the hope shall take no effect: the entrance of the king is ill: it shall be a deare yeare: the mother and king be lowe of money, or if they haue any, it is in daunger to be stolne. In all things which ye may demand in this house this figure is ill, but to let one bleed that is sicke, so which it is good.

Finding this figure *Albus* in this house, it is good fortune for the querant: the friend is good and trustie, & will aide you to his power, and so will the companion: the entrance of the king shall be verie good: the mother & king haue store of maney, and shall not be robbed: the promise shall bee kept: there shall be no dearth, the fortune of the yeare shall be verie good. In all the questions which you may make in this house, this figure is good, and especially for a friend, & to send children to schoole, and to hye seruants.

This figure *Coniunctio* in this eleuenth house, it is but a meane fortune to the querant: it is verie good in things merceriall: the friend is no dissembler, but sure & trustie: the hope is good, the things lost shall bee found in the end: the companion is good, faithfull, and sure, the entrance of the king shall be good, the king & mother are meetly moneyed: gaine will come by labour: the fortune of the yeare shall be good, no dearth this yeare, you shall haue letters from your friend: good to send children to studie: meetly to hire seruants. In all the things which ye may demand in this house this figure is good.

Finding this figure *Caput draconis* in this house, it is good fortune for the querant, the fortune of the thing demanded shall be good, but it will be paine and trauaile to obtaine it: the promise will take effect, but not without labour: the friend & companion bee good and loyal: the entrance of the king shall be good, the mother & the king haue much money, and shall not bee robbed thereof: the fortune of the yeare shall be good, and victualles shall not be deare. In all things which ye may demand in this house this figure is good, especially in things of the Church.

This figure *Cauda draconis* in this house signifieth ill fortune for the querant, the friend is naught, the fortune of the thing

thing demanded shall haue an ill issue: the promise shall not be kept, the companion is not secret: the entrance of the king shall not be good, the kings and mothers money shall be stolne, the fortune of the yeare shall be ill, a deare yeare. Where is nothing contained in this house but this figure is ill for it, sauing for the Loue of Ladies and fire-works, for the which it is verie good.

This figure *Cancer* in this eleuenth house, signifieth the fortune of the querant to be meane, and also slownesse in all things: the friend and companion is faithfull and secret, the friend and mother haue much money, but they keepe it close: the thing desired is good, but it shall be long in taking effect: it is not good for the king to make his entrance: the yeare shall be good, in things naturall it is ill. In all the demands which ye may make in this house this figure dooth betoken verie much trauaile.

Finding this figure *Populus* in this house, it signifieth many friends: the fortune of the querant shall be good, and the issue of the thing demanded: the friend & the companion bee good and faithfull: the entrance of the king shall be good, the promise meane: the mother and the king haue much money: the fortune of the yeare is good, the yeare plentifull of all things and good cheape. In all things demanded in this house this figure is good.

When ye finde this figure *Via* in this house, it signifieth toy among friends, and that the fortune of the querant shall be good: the thing desired shall take effect, the promise shall be good and kept, the friend and companion be faithfull and good: there be letters on the way: the entrance of the king shall be loyal. This figure is good in all things which yee can demand in this house.

Of the twelfth house, and of the demandes contained therein. Chap. 12.

This twelfth house called the Cadant from the Angle of the South, otherwise called the euill Spirite, conprehend

prevideth naturally the figuration of the Questions and demaundes which may be propounded upon a prison, and of the bartheinesse thereof, and also of the prisoner therein detained.

2 Also upon the desolation of a person, and of his lamentations and mournings.

3 Also upon an incurable sickness, as the Leprosie, the Colute, the Paultie, the Dropsie, and greife of the eyes, and such like.

4 Upon the questions and demaunds which may be made upon a traitour, if servants, and a thief of an house, and upon sinne, and a place where it was committed and done.

5 Also upon a priue enemy rather then vpon an open

6 And also vpon great Beastes, as Wren, Cammels, vbor modabits Elephants Lyons Beares, Wolves, Leopards, Harts, Dragons, Serpents, Horses, Spores, Mares, and all other Beastes that beate and be ridden vpon.

7 Whether the prisoner shall depart out of prison, and when.

8 Whether he shall be racked if he say truth.

9 If the partie shall be laid in prison, whether he shall be sicke there.

10 If it be good to buy great Beastes, as Wre or Horse, and the like.

11 Whether the Horse shall be good and quicke vpon the spur.

12 Also if the person be able to pay his debts.

13 Whether he shall be poore hereafter.

14 If there be any Traitors in the house, of what condition and estate they be.

15 Whether a person shall be banished from his Country or otherwise.

16 Whether a man may boldly goe before his enemy to vnhorse him without any daunger, and whether a man shall be afraid of his enemies, and of those which doe aide them.

When ye finde this Figure Aquisitio in this twelfth house, it signifieth that the prisoner shall not come out of prison, and he shall be sicke, and being examined shall confesse the truth: the

the person shall be put in prison: it is not good to bestowe any thing in great beasts: the horse is neither quicke nor swift, and hath a disease in his head: the horse or other thing lost will not returne againe: the man will not pay his debts, hee shall be poore: there are no traitors in the house: the person shall be banished and vliuen out of the Country: if a man goe to encounter his enemy he shall haue the worst. In all the demaundes which ye may make of the things touching this house, this figure is ill, for it signifieth paine and trauel without profit, and that such trauel shall returne to losse with great hinderance and povertie.

This figure Amissio in this house, the prisoner shall not come out of prison, but shall be sicke, and confesse a truth being examined, the man shall be made prisoner: it is not good to buy horses, but if any be bought they shall be swift, the horse lost shall not be found againe: the person shall pay his debts, notwithstanding he shall be poore: there be traitors in the house: the man shall be condemned, whipped and tormented, he shall be banished out of his Country: it is not good to goe in the face of the enemy to harme him, for if he doe, he shall be the looser, for the enemy shall haue great aide. This figure is ill in all the demaundes of this house.

Findeing this figure Fortuna maior in this house the prisoner shall be deliuered from prison, and shall not be sicke there: the person shall haue no feare: the enemy shall be overcome: by trauell there shall be much gaine: the prisoner shall not be in question, the person shall not be put in prison: it is good to buy horses, the horse shall be good and curre well, the horse lost will returne againe, the person pay his debts, hee shall be rich, he shall not be punished, he shall not be chased out of his Country: it is good to goe to set vpon the enemy, for he shall gaine much thereby: the enemy shall haue no aide or succour. This figure is good for any Question propounded in this house.

This figure Fortuna minor in this twelfth house, the prisoner shall escape out of prison: the person shall haue much losse in making with his enemy: the person shall not be made prisoner.

ner: it is good to buy beasts, for there shall be profite in selling them againe, the horse shall be good, swift and nimble: the horse amongst other things lost shall returne by himselfe: the man shall be rich and not troubled, the man shall pay his debtes, the man shall not be banished out of his Country: the enemy shall not have succour or aide of any person. This figure is good in all the demandes of this house, but to obtaine maister ship or to attend upon another it is not good.

finding this figure Letitia in this house, the prisoner shall not be long in prison: it is not good to assault the enemy, for thereby he shall have more losse then profite: the person shall not be prisoner: it is very good to buy beasts, for therein shall be much gaine: to hyre a seruant, and to till the ground it is verie good: the horse ye would buy is very good of foote: the man shall pay his debtes, the person shall be rich: the enemy shall have no aide. There is nothing for which ye may make demandes in this house but this figure is good therein.

This figure Tristitia in this house signifieth a great number of enemies mightie and strong: there shall be great heavynesse for the losse of a seruant, and of beasts, and for long keeping in prison and torment thereof. This figure is very ill for all the demandes of this house saving for nigromancie and finding of treasure.

finding this figure Puella in this twelfth house, it signifieth profite and commoditie by trauell, losse for enemies, because they have offended God: the horse which ye would buy shall be faire: it is good to buy cattell. This figure is good in all the demandes which ye may demand in this house.

finding this figure Puer in this house, it signifieth anger and indignation against great Princes and Lordes, and against men of war without any occasion, also anger against his own friend: the prisoner shall be manacled in prison, but hee shall come forth after that, if the eight and first houses do consent: it is good to buy a horse: it is good to fight in the face of the enemy. This figure is very good for any thing which ye may demande in this house.

This figure Rubens in this house signifieth povertie and desolati

desolation in strange Countries, with fewe enemies, the person shall have much paine and smal profite in all his doings. This figure pignorateth an ill issue of all the demandes of this house.

This figure Albus in this house signifieth short deliuerance out of prison: it is not good to meddle with the enemy: the person shall not be prisoner: it is very good to buy great beasts, for thereof will arise much gaine: it is good to labour the earth, and to buy heritages, and to hyre a seruant: the horse which ye would buy shall be good and swift, the horse or other thing lost will not returne againe: the man cannot pay his debtes: it is good to goe to wanquish and overcome the enemy: the man shall be rich and shall not be tormentted. In all the things which ye may demande in this house this figure is good.

finding this figure Coniunctio in this house, the companies be ill: the thing lost will be found againe: to buy beasts it is meane, and so is it to buy lands and heritages, and to labour the earth. This figure is meane in all the demandes of this house, but for melancholike, because of companies.

finding this figure Caput Draconis in this house, signifieth deliuerance of the prisoner, and good time to goe to desire the enemy: the person ye thinke for shall not goe to prison: it is good to till the earth, buy heritages and cattell, for thereof shall gaine ensue: it is good to retaine a seruant: the horse which ye would buy is good and runneth well, the horse or other thing strayed away will be found: the man shall pay his debtes, hee shall be rich without any trouble: the enemy shall have no aide. In all the things which you can demande in this house, this figure is good, except for spee wozkes, for the which it is nothing good.

finding this figure Cauda draconis in this house, signifieth to holde a prisoner: it is good to goe to meddle with the enemy: he that ye doubt of shall be put in prison: it is nothing either to buy cattell labour the earth, or to retaine seruants: the horse that ye would buy is not good, but heavy in

his limmes: the thing lost will not be found againe, the man hath no munde to pay his debts, he is in danger to be poore, and to haue much adoe in his life tunc, the enemy shall be succoured. For all the demaundes which ye may make in this house this figure is ill.

* * * Finding this figure Carcer in this house, it is but meete lye so tunc so: the prisoner, or to him which would assault his enemy to ouercome him: or the person that be taken prisoner, but he shall not bide long therein: touching buying of Beastes, & tilling of earth, and in all other demaundes in this house this figure hath a meane.

* * * This figure Populus in this house, the prisoner hath many enemies which will seeke his death, or haue him to be perpetual prisoner: meddle not with the enemy, so: he will either slay or take you prisoner, it is good to buye great beastes and horses, the man cannot pay his debts, he is in danger to receiue displeasure of his creditors by his imprisonment. For all other questions and demaundes which ye may make in this house this figure is ill, and signifyeth all waies assemblies of people, to doe some harme or vocation.

* * * Finding this figure Via in this house, it signifyeth deliuerance out of prison, without incurring ill or displeasure: it is good to goe to assault the enemy: it is good to buye Castell & heritages. Pea, and in all other things which ye may demand in this house this figure is singular good.

An aduertisement of the contents of the houses of the second Booke.

And thus yee haue the figures with their significations by the twelue houses, the which if yee doe well and diligently beholde and examine, you may also iudge well all the questions and demaundes of this Arte of Geomancy. Other unto that ye may the easier attaine and come vnto, I haue skained my selfe as much as I can, and more ample then any doctor, be he Hebrew, Chaldean, Greek, Arabian, Latin, or Egyptian, to write out the moit true, certaine, and appro-
ued

ned significations. I will declare them vnto you hereafter in the third booke, the which if you doe vnderstand, you shall likewise vnderstand the first and the second.]

The Prologue of the third Booke.

I Am affraide to bee scolded of great presumption and rashnesse, for that I haue ioyned Geomancy with Astrologie (a thing which few men before me haue done or enterprised, for the difficulty and high vnderstanding which is in the saide Astrologie) were it not for the assurance which I repose of the good spirites vnto whome this my Booke may come, who (as I suppose) shall not finde this coniunctio of these two Sciences, strange vnto him which will giue his studie therunto, as well for the vicinrie and allyance which they haue together, (as I haue declared in my first booke) as also for the pastime and recreation which is taken by this Arte, to exercise themselves in things high and wittie. I haue therefore according to my small vnderstanding, so well bound & conioyned the said two Sciences in each of these three bookes, that he which doth not well vnderstand the first shall not easily attaine vnto the vnderstanding of the second & of the third, neither of the third which vnderstandeth not the second, neither of the second which vnderstandeth not the third. Wherefore I desire the Reader of this worke to take the paines to vnderstand the two first Bookes for the easier opening of the third booke which shall treat simply of the maner to indge the figures with many of the question: already iudged,



The third Booke.

A brieve deduction of the accord and signification which the fixteene figures haue by the *reveling house.*

CHAP. I.



- I. 2.* If this figure named **A**quisitio, both in mounting passe from the first house into the second, that isto say that he be in the second he be like unto the first where **A**quisitio is, it signifieth to gaine golvers, and cloathing apparel, to get honour, and to make gaine and profit in all acts of honour and vertue, and with people of like condition.
- I. 3.* If that from the first the goe into the third, it signifieth to haue honour, ioy and profit of the kinnsfolkes and friends.
- I. 4.* If that the goe from the first to the fourth, it signifieth profit by the father, and a good and topfull one of his affaires.
- I. 5.* If that the goe from the first to the fifth, it signifieth ioy of Children, that is to say, they shall bee good, and of honour, and to haue ioy and pleasure, to eate and drinke, and to bee well clothed.
- I. 6.* If that the goe from the first to the first, it signifieth profit and good lucke for seruants, and to buy small Cattell.
- I. 7.* If the goe into the seauenth, it signifieth to make a contract of enemies, to make marriages, & to get honour and the loue of persons, and for all demaundes it is good.
- I. 8.* If the goe from the first into the eight, it signifieth death for the thing demaunded, or for the demander, and great profit in succession

succession and heritages, it is also good for things of estate.

If the goe from the first to the ninth, it signifieth to haue profit and gaine by voyages, and in changes of the Church, as in Benefices or offices: it is also good for the profit of the Children that ye would put to schoole, for they shall haue promotions, Eccle. Castell, and they shall be men of knowledge.

If the passe from the first to the tenth house, it signifieth amitie, familiaritie, acquaintance and profit with Kings, princes and great Lords: likewise to receiue honour and dignitie by the mother: and also profit in succession and heritages. And to be brieue, it is good in all things.

If the goe from the first to the eleuenth, it signifieth to haue honour and profit by his friends, and a good hope of the question demaunded.

If the passe from the first to the twelfth, it signifieth imprisonment, losse of beastes, and to be querrous by the enemies: and to be brieue, it is ill in all things.

If you finde this figure **A**millio in the first house, and from thence be found in the second house, which we call the going from one house to another, it signifieth losse of goods, and to fall into debates, quarrelles and contentions and sute for goods.

If the passe into the third house, it signifieth anger and contentions betweene kinnsfolkes and allies, it is also ill for final and short iourneys.

If the goe into the fourth house, it signifieth anger between the children and the father, and betweene the father and the Children, and by that meanes losse of heritages, and the beginning and sute in law the one against the other: and this copulation & asssembly of the figure is very ill but for lechery.

If the passe into the fifth house, the woman with child shall haue unseasonable deliuerance, it is also ill to eate and drinke, and signifieth anger about victuals.

If the passe into the first, it signifieth anger against seruants and losse of them, and of small cattell.

If the passe thence into the seauenth, it signifieth strifes, quarrels

rels and debates with friends: it is also ill for marriages, and signifieth to haue displeasure with his wife, and to loose the sute,

1. 6 If the goe into the eight, it signifieth mortalitye by boat feuers, and alteration of the vnderstanding, losse of goods of the women, & of the enemye: and in all the demaundes it is ill.
1. 9 If the passe into the ninth, it signifieth losse of substance, & to be robbed by the way: it is ill for substance of the Church, and for men learned.
1. 10 If the goe into the tenth, it signifieth anger and discontentment of kings, Princes, & Lords, and of the Sea, and it is ill in all the demaundes of the tenth house.
1. 11 If the passe into the eleuenth, it signifieth anger against his friend, and to haue an ill issue of the thing pretended or hoped to haue.
1. 12 If the goe into the twelfth, it signifieth losse of Cattell, & imprisonment. And to be thot it is ill in all things.
1. 2 If this figure Fortuna maior be in the first house, and thence leape into the second, it signifieth a great gaine in goods, moueables, as gold siluer, and rich vntillias.
1. 3 If the passe into the third house, it signifieth to haue much substance by the meanes of the kindred: it is also good for small and short voyages.
1. 4 If it passe into the fourth, it signifieth the father to be of good and godly disposition: it is also good to buy heritages & possessions and a good issue in all things.
1. 5 If the goe into the fift, it signifieth toy, pleasure, to be in good order, well appointed and clothed, to eate and drinke well, and to haue fewe children, and they shall be of red colour.
1. 6 If it passe into the first it signifieth fidelitie in seruants, and that the sick person shall amende: it is also good for small beastes.
1. 7 If the passe into the tenth, it is good for marriage, and signifieth that the enemye will make peace: for the acquaintance of a Lady it is not good, because their secretes shall be disclosed.
1. 8 If it goe into the eight, it signifieth death: it is ill in all things

things, but to haue the goods of a woman.

If the passe into the ninth, it signifieth to contract an amitie with Church-men, and men learned, to make a voyage it is good.

If it goe into the tenth, it signifieth to haue dignitie with Kings and Princes, and with the Pother, and to haue victorie over his enemies.

If the passe into the eleuenth, it signifieth a good issue, vpon a good hope, good friends and succorable.

If it goe into the twelue it signifieth imprisonment at the Princes, and that his enemies shall ouer-passe him in might and power.

If this figure Fortuna minor be in the first house, & thence goe into the second, which we call going from one house to another, it signifieth a meane in gaine, & he which medleth with red things shall quickly loose there by.

If the passe into the third, it signifieth ioy of kinsfolkes, it is also good for a short voyage, and signifieth that it shall be quickly ended, it is also good for friends.

If it passe into the fourth, it signifieth that the Father is angry or sick, it also signifieth losse of the sute.

If the come into the fift, it signifieth to haue many children, which shall be red of colour, also great ioy and pleasure to eat and drinke, and to be costly and well appareled.

And if the goe into the first, it signifieth good to buy small Cattell, it is indifferent for seruants, and signifieth that they shall be witty and wise.

If it passe into the seauenth, it signifieth marriage, and that it shall be with strife & contention, the enemye is strong and mightie, the woman is wise, it is ill in case of loue, for it shall be discovered.

If the goe into the eight, it signifieth death, and also is ill in all things of spite, as Magick and inuocations.

If it passe into the ninth, it signifieth long voyages with all prosperitie and good luck, & the amitie of men of the Church.

If the goe into the tenth, it is good and prosperous going to the seruice of a King, Prince, or great Lord, the Wypp on the

Sea shall come safe and sound, and the owner thereof shall shortly haue newes.

1. 11 If it passe into the eleuenth, it signifyeth good and trustie friends, and a good end of the thing where in hope is put.
1. 12 If the goe into the twelfth, it is ill in all things but to buy houses.
- Y 7
Y 7
X A
If you finde Rubens in the first house, I will say no other thing but that which before I haue tolde you, that is to say, following the opinion of al the Doctors in this science, be they Caldeans, Indians, Hebrewes, Arabeyes, Egyptians, or Persians. When this figure is found in this place, it ought not to be iudged, the which thing I haue alwaies found true by long experiences, wherefore at this time I will say no other thing, but that the is ill in all the houses but in the first.
1. 2 If you finde this figure Albus in the first house, and bee found againe in the second house, it signifyeth gaine and profit in white things, writings or Letters, or bookes.
1. 3 If she passe into the thirde, it signifyeth good time for friends and kinsfolkes, and that letters shal come from nere at hand.
1. 4 If it goe into the fourth, it signifyeth to winne his sute, it is also good in the demaundes which may be made upon the father, signifying as well in them (as in al others) a good issue or end.
1. 5 If she passe into the first, it signifyeth to haue many childre, and to delife in white clothes, to eate and drinke, and to company often times with learned men.
1. 6 If it passe into the first the seruants be good and trustie.
1. 7 If she goe into the seauenth, the marriage latelye begun shall take effect to the great contentment and profit of the parties, and the enemye shall demaund peace.
1. 8 And if it passe into the eight, it signifyeth death by a hot disease of ruines and cathars, it is also good for magicke.
1. 9 If the goe into the ninth, it signifyeth that the long journey shall be good and profitable, and that the letters which come from a farre off bring good newes it is also good for Doctors and churchmen, and to make amitie and acquaintance with the.
1. 10 If it passe into the tenth, it is good to goe to kings, Princes and

and Nobles, and to goe to visite his mother.

If she goe into the eleuenth, it bringeth good lucke, and also for letters which shall come on their part.

If it passe into the twelfth, it is good to buy frames, also in this place it is a token to be held prisoner.

If this figure Caput draconis be in the first house, and thence ascend into the second, it signifyeth gaine and profit in all things.

If it passe into the thirde, it signifyeth the kinsfolkes to be of good amitie, it is also good for short voyages, but that there shall be some storme there in.

If she goe into the fourth, it signifyeth good for the father, and to succede in his heritage.

If it passe into the first it signifyeth many Children, which shall be wise and witty, it sheweth also a heartinesse to eate and drinke.

If she goe into the first it signifyeth gaine and profit in buying of a attell, and that the seruants be good and loyall.

If it passe into the seauenth, it is a good time for marriage and for reconciliation of enemies, and that the person is of great amitie.

If she goe into the eight, it signifyeth death without remedie, and sometime in this place it signifyeth to winne inheritances.

If it passe into the ninth, it signifyeth gaine and profit by a long voyage by men of the Church.

If she goe into the tenth it is good to goe to kings, Princes and to the mother.

If it passe into the eleuenth, it signifyeth to haue good friends, and that the hope shal not be in vaine: and also the thing that is demaunded shall come to good effect.

If she goe into the twelfth, it signifyeth to be made prisoner, and therein to haue much veration and torment, and in al the demaundes she is ill, but for to buy houses.

If this figure Cauda draconis be found in the first house, the figure should not be iudged, but it must be broken and another made one houre after that: but if from the second house

the goe into any of the other, ye may there iudge it, saying in the fourth, where there is no certaine iudgement to be giuen, so; the malice of the saide figure, and therefore at this time I will say no more.

1. 2 Finding this figure Leticia in the first house, and thence go into the second, it signifieth a mediocritie of gaine by white things, and in things of the Church.

1. 3 If it passe into the third, it signifieth the kinsfolkes to be merry and in good disposition and in health of body, it is also good for small and short voyages.

1. 4 If the goe into the fourth, the end of all things shall be loyfull, but the promise false.

1. 5 If it passe into the fifth, it is good for children, and to eate and drinke, and to sing musick, and signifieth a great lightsome nesse of heart.

1. 6 If the goe into the sixth, it is good for seruants, signifying that they shall be profitable to their maisters: in all the other houses this figure is good, but in the eighth and twelfth, so; in the eighth it signifieth death, and in the twelfth losse of cattel. And so; because that according to the signification of each house I haue here before sufficiently written: you may by the same safely iudge each questiō that is demanded, I wil not hold you long in the other figures which followe in touching their mutations & concordances, but onely passe ouer them generally.

* * This figure Tristitia found in the first, and thence goe into the second, it signifieth final profit but in things of the earth as vines, medowes, woods, and lands earable, in all the other houses this figure is ill, but in the fourth and eighth where both in the one and the other, it is good to buy heritages, and because I haue largely declared here before, I will now say nothing more at this time.

* * If this figure Puella goe from the first house to the second it signifieth gaine by women, and by white things, in all the other houses where this figure passeth, she is good, especially in the house where she signifieth ioyfulness: but in the eighth she signifieth death, and in the twelfth imprisonment.

* * If this figure Puer, passeth from the first to the second, it signifieth

signifieth small gain, but in things of warre, in all other houses this figure is meane, but in the eighth and twelfth, she is ill.

* * This figure Coniunctio going from the first to the second, it signifieth gaine by books and writings, in all other houses this figure is indifferent, but in the seventh where it is good for marriage, and in the ninth to put scholars to studie, and in the eighth it is ill, so; it alwayes signifieth death, and in the twelfth it is neither good nor bad.

* * This figure Carcer passing from the first into the second it is gaine fall to buy lands earable, in all the other houses where ye finde her, ye shall iudge her as ye doe the others, that is to say, according to the signification of the house, where she is, and therefore at this time I will speake no more thereof.

* * This figure Populus passing fro the first house to the second, it signifieth gaine and profite in white things, and in landes which lye by the water, and if she passe into the third, it is good to make voyage by water, it signifieth death in the eighth and in the ninth, and in the twelfth to be taken prisoner. In all the other houses iudge according to their significations.

* * This figure Via going from the first to the second, it signifieth small gaine, if it passe into the third it is good for short voyages: in all the other houses this figure is ill, but in the ninth and tenth, where she is very good, in the eighth she signifieth death, and imprisonment in the twelfth.

* * Whensoever ye finde the first houses to passe one into another, you shall iudge according to the signification of the house where they passe, as I haue in the beginning told you at large and now in the end more briefly, the which things to the end ye may the better vnderstande them, I will set you an exāple of a figure which my Lord of Tays commaunded me to make, to know whether the French King Francis the first of that name, and the Emperour Charles of Aultriche, the first of that name, should speake together: which figure being made, and by fortune Aquilino being in the first house, went straight into the seventh, which is the house of kings & Emperours which was the cause that I straight way iudged that the Emperour should speake with the King, and so like a life shall ye iudge of

the second if it passe into the third, to knowe (as by way of example) if the demaunde be made for substance it signifieth that the substance shall come into the handes of the kinsofkes of him which made the question according to the content of the demaund, and in the signification of the house where the sayd figure is: if the second passe into the third first, or first, or into any of the other following, you shall also iudge according to the signification of the house where it is: the like shall ye do by the third if it passe into the fourth, or into any other, vnto the twelfth, so shall ye doo by the fourth if it passe into the first, or into any of the other houses following: and so all the others indozing as is abovesaid, according to the significations of the houses where they goe, and according to the good or ill of the saide figures. And ye must note that they neuer passe but one time to stay: the iudgement, although that a figur formed haue many of one sort, and all a like, whereof I will speake more at large hereafter in declaring the example that I will set.

Of the good or ill house, and which they bee, where the figures be in their places Chap. 2.

The good houses, to be brieue, are the first, fifth, tenth and eleventh: the meane houses be the second, third, fourth and ninth: the euill houses be the first, seventh, eighth and twelfth houses.

The houses wherein the figures be found to be good.

Aquiritio is good for profite, and amongst all other figures it is good in the first, second, and tenth house.

A milio is good for losse of substance, and therefore is good in the eighth house and very ill in the second.

Fortuna maior is good for gaine in things where a person hath hope to winne, and therefore it is very good in the first, sixth, ninth and eleuenth houses.

Fortuna minor is good in any affaires, wherein a person

would

would goe quickly, and is therefore very good in the second house, and ill in the eighth house.

Lectia is good for ioy, as well present as to come, and for that cause is found good almost in all the houses, and specially in the first, and ill in the first, eighth and twelfth houses.

Trilina is a very ill figure in all the houses, but in the right and twelfth houses, where she is good: and meane in the first and second houses.

Albus is good for a man which hopeth to haue gaine, or profite in any thing, and also to haue entrie in any place, and in this respect is found good in the first and fourth houses.

Rubeus is ill in all good things, and good in all ill things, and many times signifieth death, she is neuer found in the first house to make a iudgement as is told you before: she is ill in the second, fourth, seventh and tenth houses, and almost in all the other, sauing in certaine demaundes.

Puella is very good in all things that ye may demaunde, and especially in things of women, and she is very good in the ninth and sixth houses.

Puer is very ill in all the questions and demaundes which may be made in all the houses, sauing in the second, and sixth where he is meane.

Carcer is a figure likewise ill in all the houses, and especially in the first, eighth, seventh and twelfth houses, and signifieth alwaies to be staied.

Coniunctio is good with good, and ill with ill, and signifieth alwaies a recouerment and restitution of things scattered or lost, and she is found good in the seventh, ninth and tenth houses, and ill in the eighth, and signifieth death, and in the twelfth signifieth to be kept in prison.

Caput Draconis is good with good, and ill with ill, and is good in the seventh and second houses and sheweth to haue a good issue in the things where a man hopeth to haue gaine.

Cauda draconis is very good with the ill, and very ill with the good, in matter of losse she is good, and to passe out of an affaire: she is found good in the fourth, first, ninth and twelfth houses, and ill in the second: ye must note that in the ninth she

is

is good to learne science, and to iourney, signifying spoiling and robbing, she is a' out in this place for all other things.

Populus is sometime good and sometime bad, with good shee is good, and with ill shee is ill, shee is good in the tenth and ill in the eight house.

Vs is a figure which breaketh and spoileth all the goodnes of the others, sailing in bewaunds of iourneys & voyages, & to goe from place to place to the which shee is verie good, shee is good in the third, fift and seauenth houses, because shee signifieth that letters shall come which shall bring good newes: in the twelfth house shee is common.

A Table of the Corporatures represented by the fixetene figures of Geomancie as followeth.

Aquisitio a man of middle stature & faire, narrow shouldered, full faced, of sanguine complexion, full eyed, comely bearded, of good behauiour, shamefast, well willing, giuen to Marchandize. The woman of like stature, liuing chaste and womanly, heauing two broad teeth before, well spoken and Religious.

Fortuna maior, a man of middle stature, his bodie wel compact, of faire behauiour, full faced, full eyed, of a sanguine complexion, honest, shame-fast, blacke eyed, broad breasted, not grosse of bodie. The woman matently of chaste, wel willing, endued with all vertues and good fortunes.

Lectia a man of comely bodye and reasonable full stature, with a faire, comely and round face, full of great eyes, a full of round fore-head and somewhat broad, well made and proportioned, louing God, and giuen to Alologie and letters. The woman of the like corporature and qualities, chaste, wel willing, and of good behauiour.

Albus a man of middle stature, seeming somewhat to tallnesse, whitely complexioned, great head, yellow eyes, a long fore head and lawe rich respecting. The woman chaste, well willing, joyfull and light of vnderstanding, ingenious, swift of mouing and delightfull in hearing of seeing any thing which pertaineth

pertaineth to learning.

Amisio, a man of indifferent stature, leane, yellowish, having some marke in the necke, great head, round, broad shouldered, little eyes, faire mouth, broad fore-head. The woman corrupted giuen to Venus, of like making and corporature as the man, but verie cholericke of nature.

Fortuna minor, a man of middle stature, full faced, big handed, proud and stately, the eyes betwene black and gray, which willingly doeth seruite to some nobilitie, a good householder in time, but not happie for the time present, in things which he desireth or hopeth for. If the woman giue the like iudgement as of the man.

Tristitia a man carelesse, barbarous, without lawe, secret so; hidden, tall and big, long bifaced and euill complexioned, long and euill fauoured teeth and stinking. The woman luxurious, willing to consent in sinne against nature, a louer of seruants and strangers, giuen to all kinde of euill and secret murie.

Rubcus a man of reasonable full stature, high coloured, hauing sharpe and fierce looks, big beines, the hayre or beard redb; brown, fierce and cholericke of nature, so froward or mocker, one euill to be met with all, and an euill tongue, giuen to all kinde of vices. The woman corrupted, blooby, and vnchastly, full, and of euill behauiour.

Populus A man of fierce stature and complexion, full faced, bigge bodied, broad breasted, hauing a marke or hurt in the face, a great prater, a lyer, and often pendue, vnstedfast of mouing and minde, louing things that pertaine to water. The woman likewise corrupted, but a good house-keeper, much tounering of body and minde.

Puer a man of no tall stature, short necked and long headed little beard, full faced, cholericke of nature, somewhat thicke of body, delighting in quarrelling a martiall affaires, hauing some marke of fiere in the face, hauing sharpe or fierce lokes and high coloured. The woman like vnto the man both in corporature, complexion and qualities.

Conuinctio a man of whitish or yellow complexion, long bifaced

face, with a longe oꝛ great nose, broad teeth, thinne beard oꝛ fewe heires on the face, slender of body, small legges, subtilie, politique & crafty, and one which will undertake many matters without teaching, he is louing and of swift speech, and of good company: The woman like unto the man both in coꝛpoꝛatures and qualities.

Caput Draconis a man of middle stature, rather tending to tallnesse then other wise, full faced, his nose somewhat long oꝛ great, a wide mouth, his teeth euill oꝛ euill fauoured, thicke haire on the head, well made of body going, by right, of indifferent grosnesse, of good countenance, good behauiour: The woman of like complexion, abounding in chasitay and virginite.

Via a man of tall stature and slender body, long visage, his teeth faice and cleane, being of yellowe the complexion, thin bearded oꝛ hauing fewe haire on the face, very vnstedfast and mouable, and one which loueth iourneys: The woman in like manner as the man, neuertheless constant and chaste of body.

Puella a man of a tall stature, long necked, full faced, big headed, a little mouth, broad shouldered, well fauored, and comely, full eyed, of a sanguine complexion, the heire oꝛ beard of a brownish colour, of good behauiour, pleasant, giuen to Venus: The woman corrupted, oꝛ made destitute to be corrupted, giuen to all kinde of mitch.

Carcer a man of meane stature, rather somewhat thicke and short then other wise, his face of an indifferent fulnesse, of whitelike complexion, short teeth and crooked, growing one ouer an other, short armes, still and close of nature, and will keepe things secret: The woman a virgine, oꝛ at the least chaste of body, of like coꝛpoꝛature and complexion as the man.

Cauda Draconis a man of meane stature, full faced, little head, and peallow, high colourred, with an euill fierce looks, arrogant and pꝛoude, luxurious, barabond, an enuious, and quarrellous party, giuen to all kinde of euils: The woman of like complexion, qualities and conditions, corrupted and lecherous, and giuen to all kinde of euils.

Of



Of the two witnesses Chap. 3.

After that we haue sufficiently treated of the 12 houses & of the figures and of their translation and conuolde, and which be good and which be bad. Now resteth it to speake of the two witnesses & of the Judge: now must you know that the two witnesses be two figures & are set & twelve figures of the Zodiacke, whereof the one must be placed in the figure formed on the right side, which is the thirtieth figure, & is called the right witness, the other must be placed on the left side of the figure, & is the fourteenth figure named the left witness: the right witness is put for the querent, and signifyeth all that which by the first figure, and all the others which be on the right side (that is to say the second, thirde, fourth, fifth, and tenth) is desired, which is the nature of the question before propounded. The left witness containeth all that which the figures doe signifie which be on his side, it is to say, the sixt, sevt, seventh, eight, eleuenth and twelfth, on such wise that the right witness signifyeth the querent, & the left witness the thing demanded, propounded and enquired. Besides this, the right witness signifyeth joy and happines of the thing lately passed to the person which propounded the question, & the left witness signifyeth heauinesse, vniquietnesse and mishap of the thing to come and put in question: you must further note, that these two witnesses be no houses, neither natural figures, but be only

only

onely accidentales, taken from the other to give a iudgement certaine on the question propounded.

Of the Iudge. Chap. 4.

The Iudge of the Affairth figure is procreated of the two witnesses to iudge the end of all the signification of the demand, to knowe if it be good or bad. The which iudge ought alwaies of necessitie to be euen: for if it be not, the figure should be false: and so if the iudge be good, the signification of the demand shall come to a good ende, and if it be ill, it shall come to an ill end. If the Iudge doe agree with the first, and with the other figures which be on the right side, it signifyeth good to the querant and in thing demanded. And if he agree with those of the left hand which be called the daughters, it signifyeth to the querant an ill issue of things demanded. And so must ye say and examine of the accorde which he hath with the right or left witness, as ye shall see by the examples following, according to the decours in this Acte, as well by the lawes as Chaldeans, and other which haue treated thereof.

This Table following shall serue you to knowe the Witnesses and the Iudge as well euen as vneuen, and the signification which they haue, and also for the better resolution of the iudgement of each figure and demand propounded.

Populus

		Of Goodnacie.				165			
Populus		*	*	*	*	*	*	*	*
Even witnesses		*	*	*	*	*	*	*	*
Judge		*	*	*	*	*	*	*	*
life	meane	good	good	meane					
goods	meane	good	good	ill					
worship	meane	good	good	meane					
possession	meane	good	good	ill					
a witte	good	good	ill	good					
woman with child	after the	ill	daughter	sonne					
sickenesse	after the	health	some health	health					
prison	come out	come out	come out	out for nothing					
iozney	good by water	solue	meane	good by water					
thing lost	found	found	parte found	not found					
Populus		*	*	*	*	*	*	*	*
Even witnesses		*	*	*	*	*	*	*	*
Judge		*	*	*	*	*	*	*	*
life	meane	ill	good	meane					
substance	meane	ill	meane	good					
worship	good	meane	meane	ill					
possession	good	ill	meane	good					
a witte	good	ill	good	ill					
woman with child	daughter	daughter	after the	daughter					
sickenesse	perilous	health	health	after the					
prison	long	come out	die therein	die therein					
iozney	ill	meane	meane	ill					
thing lost	found	lost	found	parte found					

Lexitia.	A * * *	* * *	* * *	* * *
Threuen witnesses	* * *	* * *	* * *	* * *
Judge	* * *	* * *	* * *	* * *
life	good & long	meane	meane	ill
substance	encreafe	ill	meane	meane
wo:ship	good dignitie	ingane	meane	good
possession	good	meane	meane	good
a wife	good	meane	meane	ill
woman with child	sonne	daughter	daughter	according to
sicknesse	health	after the r	after the r	dangerous
prison	late out.	come out	come out	come out
journey	good in end	hurtefull	meane	ill
thing lost	found	found	part found	parte found
Lexitia.	A * * *	A * * *	A * * *	A * *
Threuen witnesses	A * * *	A * * *	A * * *	A * * *
Judge	A * *	A * *	* * *	* * *
life	meane	meane	meane	good
substance	good	ill	meane	meane
wo:ship	good	ill	meane	meane
possession	good	ill	meane	ill
a wife	good	ill	meane	good
woman with child	a sonne	after the r	a sonne	after the r
sicknesse	health	health	health	after the r
prison	one out	run away	flowe	come out
journey	good	ill	returne	good by wat.
thing lost	part found	part peeced.	found	part found

Via	* * *	* * *	* * *	* * *
Threuen witnesses	* * *	* * *	* * *	* * *
Judge	* * *	* * *	* * *	* * *
life	meane	ill	meane	meane
substance	ill	ill	meane	meane
wo:ship	meane	good	meane	meane
possession	ill	good	meane	meane
a wife	good	good	meane	ill
woman with child	sonne	daughter	after the r	after the r
sicknes.	health	dangerous	genth	death
prison	out for nothing	ill	come out	not out
journey	good by water	good by water	back	returne
thing lost	not found	not found	part recd.	found
Via	* * *	* * *	* * *	* * *
Threuen witnesses	* * *	* * *	* * *	* * *
Judge	* * *	* * *	* * *	* * *
life	meane	ill	meane	meane
substance	meane	meane	meane	meane
wo:ship	ill	ill	meane	meane
possession	meane	good	meane	meane
a wife	ill	ill	meane	meane
woman with child	after the r	after the r	a sonne	after the r
sicknes.	death	death	health	health
prison	not out	not out	come out	soon out
journey	returne	late	late	good
thing lost	found	part found	little found	not found

Fortuna maior.	* * * * *	* * * * *	* * * * *	* * * * *
Cuen witnesses	* * * *	* * * *	* * * *	* * * *
Judge.	* * *	* * *	* * *	* * *

life	good.	good	ill	meane
substance	good	good	ill	meane
worship	possibittie good	good	ill	good
possession	good by water	good	ill	meane
wife.	good	good	ill	good
woman with child after the sickness.	sonne health.	sonne good	sonne health	after the sickness
prison	come out	come out	late	die therein
journey	good w ^o speede	difficult	ill	meane
thing lost	found	found	not found	found

Fortuna maior.	* * * * *	* * * * *	* * * * *	* * * * *
Cuen witnesses	* * * *	* * * *	* * * *	* * * *
Judge	* * *	* * *	* * *	* * *

life	meane	meane	good	meane
substance	meane	meane	good	meane
worship	good	meane	good	good
possession	meane	meane	good	euill
wife	good	euill	good	euill
woman with child	sonne	daughter	after the sickness	after the sickness
sickness.	health	perilous	health	health
prison	come out	with harme	come out	soon out
journey	soone returne	late	good	verie good
thing lost	part found	not found	found	not found

Albus	* * * * *	* * * * *	* * * * *	* * * * *
Women witnesses	* * * *	* * * *	* * * *	* * * *
Judge	* * *	* * *	* * *	* * *

life	ill	good	ill	ufficient
substance	ill	good	meane	good
worship	ill	good	ill	good
possession	ill	good	ill	good
wife	ill	ill	meane	good
woman with child after the sickness.	daughter health	after the sickness	daughter health	after the sickness
prison	perilous	late	not out	come out
journey	meane	good	ill	good
thing lost	not found	not found	not found	part found

Albus	* * * * *	* * * * *	* * * * *	* * * * *
Women witnesses	* * * *	* * * *	* * * *	* * * *
Judge	* * *	* * *	* * *	* * *

life	ill	good	ill	meane
substance	meane	good	ill	meane
worship	ill	good	ill	meane
possession	meane	good	ill	meane
wife	ill	good	ill	meane
woman with child	daughter	after the sickness	daughter	daughter
sickness.	death	health	health	after the sickness
prison	die in prison	run away	come out	come out
journey	difficult	soone	meane	good by water
thing lost	part found	found	not found	part found

Rubens	* * *	* * *	* * *	* * *
Women witnesses	* * *	* * *	* * *	* * *
Judge	*	*	*	*
life	good	meane	meane	good
substance	good	meane	meane	good
worship	good	meane	meane	meane
possession	good	meane	meane	good
a wife	verie good	ill	good	meane
woman with child	forne	daughter	daughter	a forne
sickness	health	health	health	health
prison	come out	periculous	ill	ill
journey	difficult	ill	ill	ill
thing lost	part found	part recoued	not found	found
Rubens	* * *	* * *	* * *	* * *
Women witnesses	* * *	* * *	* * *	* * *
Judge	*	*	*	*
life	ill	meane	ill	very ill
substance	ill	good	ill	verie ill
worship	ill	good	ill	verie ill
possession	ill	meane	ill	verie ill
a wife	ill	good	ill	a whore
woman with child	daughter	after the s	after the s	after the s
sickness	health	long sick	in daunger	perilous
prison	come out	gone out	doubtfull	death
journey	ill	slow	ill	robbed
thing lost	not found	found	not found	not found

Tristia	* * *	* * *	* * *	* * *
Women witnesses	* * *	* * *	* * *	* * *
Judge	*	*	*	*
life	ill	sufficient	ill	meane
substance	meane	sufficient	ill	meane
worship	ill	sufficient	ill	ill
possession	good	sufficient	ill	ill
a wife	ill	sufficient	ill	ill
woman with child	after the s	daughter	forne	daughter
sickness	death	death	ill	ill
prison	death	death	ill	ill
journey	ill	ill	ill	ill
thing lost	found	found	not found	not found
Tristia	* * *	* * *	* * *	* * *
Women witnesses	* * *	* * *	* * *	* * *
Judge	*	*	*	*
life	ill	meane	good	ill
substance	ill	meane	good	verie ill
worship	ill	good	good	ill
possession	ill	ill	good	very ill
a wife	ill	ill	good	ill
woman with child	after the s	after the s	daughter	after the s
sickness	ill	health	health	perilous
prison	ill	come out	long	back
journey	ill	very late	late	meane
thing lost	not found	not found	found	not found

Pucella	* * *	* * *	* * *	* * *
Women witnesses	* * *	* * *	* * *	* * *
Judge	* * *	* * *	* * *	* * *

life	meane	meane	good	good
substance	meane	good	good	good
worship	ill	good	berte good	good
possession	ill	good	meane	good
a wife	meane	good	good	good
woman with child	daughter	a sonne	after the 5	after the 5
sickness	after the 1	health	dangerous	after the 1
prison	out by ill	come out	come out	good enough
journey	perilous	good	good by water	good
thing lost	part found	found	part found	found

Pucella	* * *	* * *	* * *	* * *
Women witnesses	* * *	* * *	* * *	* * *
Judge	* * *	* * *	* * *	* * *

life	after the 5	after the 5	daughter	after the 5
substance	health	health	long	health
worship	come out	come out	long	come out
possession	perilous	slow	good	meane
a wife	not found	not found	found	part found
woman with child	ill	meane	good	ill
sickness	meane	meane	good	ill
prison	ill end	good	good	ill
journey	meane	meane	good	ill
thing lost	ill end	meane	good	meane

Puer

Puer	* * *	* * *	* * *	* * *
Women witnesses	* * *	* * *	* * *	* * *
Judge	* * *	* * *	* * *	* * *

life	good	ill	ill	ill
substance	good	some what good	ill	ill
worship	good	meane	ill	ill
possession	meane	meane	ill	ill
a wife	good	meane	ill	ill
woman with child	sonne	daughter	after the 5	daughter
sickness	health	soone die	after the 1	death
prison	well out	soone out	dangerous	die
journey	returne	meane	spoiled	ill
thing lost	found	part found	not found	not found

Puer	* * *	* * *	* * *	* * *
Women witnesses	* * *	* * *	* * *	* * *
Judge	* * *	* * *	* * *	* * *

life	meane	ill	meane	ill
substance	meane	ill	meane	ill
worship	mean	ill	meane	ill
possession	meane	ill	meane	ill
a wife	meane	ill	meane	ill
woman with child	sonne	daughter	sonne	daughter
sickness	health	perilous	health	ill
prison	come out	perilous	come out	ill
journey	meane	ill	meane	ill
thing lost	found	not found	found	not found

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Caput

Caput draconis	★ ★ ★	★ ★ ★ ★	★ ★ ★ ★	★ ★ ★ ★
Wemen wittneses	★ ★ ★	★ ★ ★ ★	★ ★ ★ ★	★ ★ ★ ★
Judge	★ ★	★ ★	★ ★	★ ★
life	ill	good	berie good	ill
substance	ill	good	berie good	sufficient
worship	ill	good	berie good	ill
possession	ill	good	berie good	meanes
a wife	ill	meanes	good	ill
woman with child	daughter	after the 5	after the 5	daughter
sickness	after the 5	health	after the 5	health
prison	long	perious	come out	hard
ourney	ill	meanes	good by water	ill
thing lost	not found	found	found	found

Caput Draconis	★ ★ ★	★ ★ ★	★ ★ ★	★ ★ ★
Wemen wittneses	★ ★ ★	★ ★ ★	★ ★ ★	★ ★ ★
Judge	★ ★	★ ★	★ ★	★ ★
life	ill	good	ill	good
substance	meanes	berie good	ill	berie good
worship	good	good	ill	good
possession	sufficient	good	ill	good
a wife	meanes	meanes	ill	good
woman with child	a sonne	a sonne	daughter	a sonne
sickness	good end	health	health	health
prison	after the 6	foore out	come out	out late
ourney	ill	good	ill	berie good
thing lost	part found	found	not found	found

Cauda

Cauda Draconis	★ ★ ★	★ ★ ★	★ ★ ★	★ ★ ★
Wemen wittneses	★ ★ ★	★ ★ ★	★ ★ ★	★ ★ ★
Judge	★ ★	★ ★	★ ★	★ ★
life	meanes	ill	berie ill	colleable
substance	good	ill	berie ill	good
worship	meanes	ill	berie ill	meanes
possession	good	ill	berie ill	meanes
a wife	meanes	ill	berie ill	meanes
woman with child	a sonne	after the 5	after the 5	after the 5
sickness	health	perious	death	death
prison	good end	out in pain	death	come out
ourney	ill	ill	berie ill	meanes
thing lost	found	not found	not found	found

Cauda Draconis	★ ★ ★	★ ★ ★	★ ★ ★	★ ★ ★
Wemen wittneses	★ ★ ★	★ ★ ★	★ ★ ★	★ ★ ★
Judge	★ ★	★ ★	★ ★	★ ★
life	ill	meanes	good	ill
substance	meanes	sufficient	good	ill
worship	ill	sufficient	good	ill
possession	ill	sufficient	good	meanes
a wife	ill	ill	meanes	berie ill
woman with child	after the 5	after the 5	a sonne & one	after the 5
sickness	berie	perious	health	after the 5
prison	come out punished	come out	foore out	dangerous
ourney	ill	ill	good	berie ill
thing lost	not found	part found	not found	found

Aquilio	* * * * *	* * * * *	* * * * *	* * * * *
Queen witnesses	* * * * *	* * * * *	* * * * *	* * * * *
Judge	* * * * *	* * * * *	* * * * *	* * * * *

life	good	ill	betw good	meane
substance	meane	ill	betw good	ill
worship	meane	meane	betw good	ill
possession	meane	ill	betw good	ill
a wife	good	ill	good	ill
woman with child	after the s.	sonne	after the s.	after the s.
sickness	health	health	health	health
prison	death	come out	come out	come out
journey	meane	good	good	meane
thing lost	found	not found	not found	not found

Aquilio	* * * * *	* * * * *	* * * * *	* * * * *
Queen witnesses	* * * * *	* * * * *	* * * * *	* * * * *
Judge	* * * * *	* * * * *	* * * * *	* * * * *

life	good	meane	meane	good
substance	good	meane	meane	good
worship	good	meane	meane	good
possession	good	meane	meane	good
a wife	good	meane	meane	good
woman with child	a sonne	daughter	after the s.	a sonne
sickness	health	health	after the s.	in daughter
prison	long	come out	late out	not out
journey	soon return	meane	ill	flowe
thing lost	found	found	found	found

Aquilio	* * * * *	* * * * *	* * * * *	* * * * *
Queen witnesses	* * * * *	* * * * *	* * * * *	* * * * *
Judge	* * * * *	* * * * *	* * * * *	* * * * *

life	good	meane	ill	meane
substance	good	meane	ill	meane
worship	meane	meane	ill	good
possession	meane	meane	ill	meane
a wife	meane	meane	euill	meane
woman with child	after the s.	a sonne	after the s.	after the s.
sickness	end health	health	perilous	health
prison	long	good end	hard	soone out
journey	good	meane	ill	good
thing lost	not found	found	not found	not found

Aquilio	* * * * *	* * * * *	* * * * *	* * * * *
Queen witnesses	* * * * *	* * * * *	* * * * *	* * * * *
Judge	* * * * *	* * * * *	* * * * *	* * * * *

life	meane	meane	ill	ill
substance	meane	ill	ill	meane
worship	meane	meane	ill	ill
possession	meane	ill	ill	meane
a wife	meane	ill	ill	ill
woman with child	daughter	sonne	after the s.	after the s.
sickness	health	health	death	health
prison	come out	come out	out in the end	die
journey	meane	meane	ill	not be
thing lost	not found	not found	part found	part found

180		The third Booke		
Coniunctio	***	**	**	**
Queen witnesses	**	*	*	*
Judge.	*	*	*	*
life	good	meane	meane	g d
substance.	good	meane	meane	good
worship	good	meane	meane	very good
possession	good	meane	meane	very good
a wife.	good	ill	meane	good
woman with child	sonne	after the	after the	daughter
sickness.	long pining	death	death	after the
prison	long time	out with reare	perilous	long
journey	slowe	meane	good by water	good
thing lost	found	found	not found	found
Coniunctio	**	**	**	**
Queen witnesses	*	*	*	*
Judge	*	*	*	*
life	ill	good	mean	meane
substance	ill	good	meane	meane
worship	ill	good	meane	hard
possession	ill	good	meane	meane
a wife	ill	good	good	mean
woman with child	after the	sonne	daughter	daughter
sickness.	after the	health	perilous	hard
prison	good	come out	come out	long
journey	meane	ill	slowe	hard
thing lost	not found	found	not found	found

181		Of Prognance		
Carcer	**	**	**	**
Queen witnesses.	*	*	*	*
Judge	*	*	*	*
life.	good	meane	good	good
substance	good	ill	good	meane
worship	ill	meane	good	good
possession	meane	ill	good	good
a wife	ill	meane	good	good
woman with child	daughter	after the 5	sonne	daughter
sickness	health	health	health	health
prison	good end	come out	late out	come out
journey	slow	good	slowe	slow
thing lost	found	little found	found	part found
Carcer	**	**	**	**
Queen witnesses	*	*	*	*
Judge	*	*	*	*
life	meane	sufficient	ill	meane
substance	meane	sufficient	ill	meane
worship	meane	meane	ill	meane
possession	meane	sufficient	meane	good
a wife	meane	sufficient	ill	good
woman with child	after the 5	after the 5	after the 5	daughter
sickness	health	health	perilous	dangerous
prison	come out	come out	ill	late out
journey	slowe	slowe	difficult	ill
thing lost	part found	not found	not found	be found

una minor	* * *	* * *	* * *	* * *
two witnesses	* * *	* * *	* * *	* * *
age	*	*	*	*
ance	good	meane	meane	good
ship	good	meane	meane	good
fection	good	meane	meane	good
se	good	meane	meane	good
ma with child	after the	affecte s	after the s	a sonne
knes	health	ea th	hea th	health
son	come out	come out	hard prison	long p ^r ison
arrey	good	meane	good	late good
ing lost	found	found	part found	ound
ertuna minor	* * *	* * *	* * *	* * *
uen witnesses	* * *	* * *	* * *	* * *
udge	*	*	*	*
se	euill	meane	good	meane
ubstance	euill	euill	good	meane
gouernment	euill	meane	good	euill
ands	euill	meane	euill	meane
wife	euill	meane	euill	meane
woman with child	a maide	a sonne	a maide	maide
ickness	according to	be alth	healthy quick	erulous
prison	come forth	soone ont	come out	ore
way	good	meane	meane	euill
thing lost	not be found	not found	not found	found

An aduicement of this Table here going before.

And thus hath bene described vnto you by this table here before, by a discourse, the signification of the Judge, & of the witnesses euen and beneuen, to the end you may peafelher giue a certaine iudgement of the figures as they shall fall ha- uing sometimes like signification & importance for sundry de- maundes, & sometime vnlke, as to knowe if that a person shall be of long life or short, if he shall haue the goods and suc- cession of his father, if it be good to buy landes and lordships, if it be good to take a wife, and whether she shall be good or bad, and whether a woman person shall haue a sonne or a daughter, or if a sicke person shall amend of that disease, or that he which is in prison shall quickely come forth, or if it be good to take a voyage in hand, whether a thing lost shall be founde againe. And so of all other questions and demaundes which may be named, according to the example here before set out, whereby you may by your own wisie without any further de- claration know the figures which be good for one demaund, and those which holde no more on the one side then on the other. Moreover, I haue here placed the figure Populus for a Judge contrarie to the opinion of all the Doctors in this science, the which say all with one accord that when the is found in this place that then the figure formed is not to be made, or questi- on propounded, is not to be iudg. d by him, but that question must be iudged by the foure angles and other rules, which we will here after shewe, by the which they may be as well and certainly iudged, as by the Judge himselfe.

How many manner of waies a figure is saide to be well made and fortunate or vnfortu- nate. Chap. 6

You must knowe that a figure consisting (as we haue said before) of fixtane figures, that is to say, foure mothers, foure daughters, foure nephews two witnesses, & one iudge, is said to be good and well made for thre reasons. The first is, when the figure doth consist vpon many good figures. The

second

well, and because the horse of the querant went into the company of the house of the thing demanded, I iudged that this lowe should augment & daily increase more and more. So; as much as in this figure there is mutation & translation of good figures in good houses, I iudged that my said Roye of Suede, having married the saide Ladie, might haue her out of her Fathers house vnto her others horse, as vnto his own house, by reason that the third went into the seuenth.

And thus by these two examples is manifestly shewed vnto you, the translation of the figures, first by the first figure, to knowe when the first goeth onely into one house and there stayeth, and by that meanes what is her signification. Secondly by the second example, when the first figure chaungegeth many houses, where by it is signified that they shall be much stronger by the consaile and aide of others, so; if she went not out of her first place without remouing from one to another, that both signifye that it doth remaine firme in his opinion and sentence, and needeth not the aide & succour of the others, her companions, & especially when she goeth not into good houses or Angles. And so a figure is more stronger in the Angle then in any of the other houses, and when a figure is in a good and an happy house, it signifieth much good to the querant, & contrariwise when she is in an ill house, it signifieth much ill, whereof I haue thought good at this present to make this small aduertisement, to the end ye may the better iudge a figure so; iudged according to the mutations of the figures here put.

Of the company of the house.
Chap. 7.

When you finde a good figure in a good house, it is double good, because the house is good and the figure also, & signifieth that without any doubt the querant shall obtaine his demaunde. By the like reason if ye finde an ill figure in an ill house it is very ill so; the querant, but if ye fynde a good figure in an ill house, it signifieth good to the querant, but it will

not

not continue, but it taketh away some part of the malice of the house: in like case if ye finde an ill figure in a good house, it taketh away the malice of the figure, so; the it would be happy, but the cannot helping alwaies that the good come not to the querant: & so; as much as in this Chapter I haue promised to speak of the company of figures, I will that you doe understand that this companie of three manners, whereof the one is simple, the other demy simple, and the third compound.

The company simple is of two like figures, as by example, if that ye finde A quiritio in the first house, and likewise in the second, and so likewise of all other figures which in two houses next together be found both of one sort, as if Coniunctio be found in the third, and likewise in the fourth.

When in two houses next together, there be found two figures a like, & that they be good, ye shall say incontinent that they signifye great goodnes, and if they be ill, they doe signifye much ill, as by way of example, if ye finde in the first and first Rubens, ye shall say that it signifieth much ill to the querant, so; the question demanded, and to declare vnto you more easely, you must knowe that the second house is alwaies companion of the first, the third of the fourth, the first of the first and so consequently of the others. If therefore they be both of one element, of one Planet & of one figure, they signifye much good or much ill, according to their goodnesse or malice. If they be good they signifye that the happy and goodnes of the querant shall be as well good present as in time to come: as much shall ye iudge of the contrarie part if they be euill, and ye because that the first house signifieth the time present, and the second the time to come, and likewise of other companies.

The company demy simple is, when two figures be not both of one sort, nature or condition, although they be both of one Element, and of one Planet, so as the one party be agree, and the other not, as by example, if it happen that the first be Aquiritio and the second Leticia, although they be both of the element of the aire, & of the Planet ν , yet be they of diuers significations, so; that the one of them is of direct, and the exaltation of \odot , and the other of Retrograd and the exaltation of

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the

made to know which of the two which haue sutes of other que-
rels shall come to an end, it signifyeth that the acc^{rs} shall bee
surely, but it shall not be without fraude or deceit. If they
were both good figures of the Ayre, or of the Water, or of the
Earth, they should signifie great goodnes as by the deduction
of this example you may see.

A figure for my Lord of Clermont of Lodeues.

★ ★	★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★
★	★ ★	★	★ ★	★ ★	★ ★	★ ★	★	★ ★
★	★ ★	★ ★	★ ★	★	★ ★	★ ★	★ ★	★ ★
★ ★	★	★ ★	★ ★	★ ★	★	★	★ ★	★ ★
★		★ ★		★ ★		★		★ ★
★		★ ★		★ ★		★		★
★		★ ★		★		★		★
	★				★ ★			
	★ ★				★			
	★				★ ★			
	★				★ ★			
			★					
			★					
			★					

The Lord of Clermont of Lodeues on a time did require
me to make him a figure to know whether he should obtain
his fathers inheritance, which diuers with held from him by
force, and (as he said) against reason and equitie, whose he
then had in sute for that cause, To whose request I consented,
and made him this figure following, in the which, for that the
first figure is Albu, which is a good figure, and more strong-
er, of more goodnes & importance then the xii, and that the
second which is in company of the first is a better figure then
the eight, which is in company of the seauenth, & because that the

first figure is found and is resident in the fourth, which
is the house of the thing demanded, that is, of the fathers he-
ritage. By all these reasons I did iudge, that all this did signifie
that the said Lord of Clermont should winne his sute, and
that especially, for that the occupation was good, and of good
figures, for if the occupation had bene made of ill figures, it
had signified ill, and mishap vnto the querant. You haue now
this example for occupation of the which I will like wise speak
hereafter in the figure of Francis the French King, and the
Emperour Charles the first: and for as much as this example
shall serue you to iudge a figure of question, for that cause I
will declare it more at large. Because therefore that the ninth
is a good figure and well accompanied with another that is good
which is the tenth: this signifyeth that the Counsellours and
Judges shall giue sentence and say iudgement, & because the
first is a figure of the water, as the first and the fourth be, which
is the house of the thing demanded: by this it both signifie,
that the said Lord of Clermont shall haue it for his profit, and
so it came to passe, and the sute was iudged on his side in the
Court of the Parliament of Paris.

The declaration of the thing which in this Science is called
the place of the figures.

Chap. 10

You must vnderstand that most commonly, that which in
this Arte we call the place, house, or figure is but all
one thing, so that many times one of these is put in steade of an
other, yet there is some difference in the terming of the one &
of the other, because that some places be stronger then other,
some, for there be foure called angles, and foure succedants,
and foure Cadants, as we haue shewed vnto you in a figure of
Astrologic in the end of the first booke: the angles be the first,
fourth, seauenth, and tenth, which be the strongest places or
houses of all the other, sauing that when they moue out of their

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places

the left witness and iudge of all the same planet. I iudged thereby that they should make no peace, and because the second is gone into the eight, which is the house of the substance of the Emperour, I said that the king should loose much of his substance. But because the Twine Aspect of the eight to the twelfth, is of an ill figure, it signifieth that the Emperour should not long keepe the substance which he should winne, so it came to passe afterward, according to the iudgement which I made of this same figure. And whilst I made the figure the king and the Cardinall were at Lyons: and shortly after the Emperour tooke possession in Sicily, where he stayed not long, but departed, and lost all that he had taken: and so my figure was true. And this is an example to iudge a figure by the Twine Aspect, which is a verie necessarie rule to iudge a figure well.

Of the Quadrats Aspect. Chap. 16

The Quadrature Aspect is from the first to the fourth, or from the first to the tenth, or from foure figures unto foure figures. If the first be in the fourth or tenth, it is good for the querent, and as we have spoken of the other rules of aspects, so will we speake of this, that is to say, that it in the place of this aspect there be a good figure, or that it be of the same qualitie, and of one planet, it is a good signe that the querent shall have a good issue and end of his demaund. If in the first and twelfth there be Aquisition, the quadrature is good, if Lxxviii be in any of those quadratures, then it shall be meane, because Lxxviii is retrograde although the be of the same Element a planet of Aquisition. And if ye finde in the said aspect a good figure, so that it be not of the same Element a planet, as the first is, or the figure where that quadrature both beginne: this aspect shall be meane, because the figure is good. If ye find a figure of one planet, which is friend to the other, and that the beholder him, ye shall iudge as well as if Aquisition were in the first house, and Puella in the fourth or tenth, as ye shall plainly see by the examples following.

An

An example and figure of the quadrat aspect to knowe if the Emperour should depart quicklie from Nice to come to Prouince.

*	*	*	*	*	*	*	*	*
*	*	*	*	*	*	*	*	*
*	*	*	*	*	*	*	*	*
	*		*		*		*	*
*	*		*	*	*		*	*
*	*		*		*		*	*
		*	*			*	*	
		*	*			*	*	
		*	*			*	*	
				*	*			
				*	*			

Whilst the time that the Emperour Charles the first was at Nice making his provision to make warre in prouince against the French king, Francis the first of that name: I was requested by the Counte of Touerre (which was desirous to knowe which day the Emperour should depart from Nice) to make him a figure, to whom (so) that I would not saye) I made this figure here before. And so) that Aquisition was in the first house, which is a figure fixed, and of the same planet that the quadrature which is the fourth is, which is also a signe fixed, so) that cause I iudged that the Emperour shall not part thence in five daies, and so it chanced, so) hee stayed eight daies at St. Laurences: and because the seventh is a figure of b retrograde, and his companion which is the eight, is a figure of d retrograde: I iudged that his long stay

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in that place should be much to his hindrance, and that should be the cause of his losse and destruction: and because the 7. is a figure of h which is a planet slow fixed, miserable and amercious: I say that the abode which hee there made, was for none other cause, but least he and his camp should want victuals, because the seventh signifieth the contrarye, or land where unto a person would go, which thing was true, for his staying there was for none other cause, but to stay for Andreas Dore, which brought him basket for his Souldiers. And because the ninth which is a true aspect, and the eleuenth which is a Sextile, be ill figures, I also iudged that hee stayed there for money from his friends, which he had borrowed, and it was much for the present necessitie which he saw: and because the witnesses and the iudge be fixed figures, I iudged thereby that he should stay there three or fixe daies, and because the first which is the figure of the Emperour went in to the 12. which is the house of sadness, I iudged that in the end of his voyage (to) is much as he could not attaine unto his purpose) hee would be sad and angry with himselfe, and so it came to passe, for he made a short returne with dishonour, losse, and discontenture of his men.

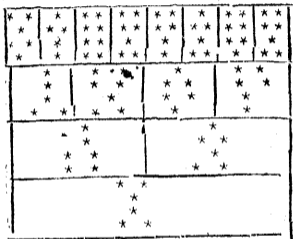
Of the aspect of Opposition. Chap. 17

The regard of opposition in the figure foirmed is, when the first both beholds the 7. and this is an ill Aspect as well for the distance of the place as for the contrarye, because that the first is of Aries, and the seventh of the Scorpion. And the like it is from the 4. to the tenth, because the fourth signifieth midnight, and the tenth high noon. If ye finde a good figure in the first house, and another in the seventh, & that they be both of one Element, qualitie, nature and Planet, then shall ye iudge a good issue of y^e demand to the querant, for that amongst them there is no contrarye or opposition: but contrarye singular alliance & friendship, as by example, if ye finde Fortuna maior in the first house, and finde him againe in the seventh, or Puella in the fourth and the tenth, or contrarye

if

Win the first you finde a good figure, and an evil in the seventh you shall say that betweene them is great discord, contrarye and enmitie, and thereby you shall iudge that it signifieth ill to the querant, as if in the first house ye finde Fortuna maior, and Cauda Draconis in the seventh, or Puella in the fourth, and Tristitia in the tenth.

An example and figure of opposition to knowe if the Count of Nouclaire were dead or not.



If being on a time at Fountainbleau was desired by a friend to make a figure to knowe if the Count of Nouclaire were dead or not, which figure I made as ye see here before, and because the first is a figure of 3, and the seventh a figure of 2 and both agree in one Element, which is of the Water, I iudged that when the man which brought the newes came from the Campe, that the saide Countie was not dead, and because that the fourth & tenth be contrarye and of great enmitie the one to the other, I iudged that he should die of this disease

disease

disease: but because the figures of the *Urine* aspect which be the *Ast* and *niath*, and those likewise of the *Sextill* be good, I iudged that without any doubt he should liue a space after that he was hurt. But because I sawe other figures which declared vnto me of his death, and that they did agree with the tenth which is *Cancer*, which alwaies in this place signifieth death, as *Aquisilio* in the eight, & *Coniunctio* for the *Judge*, I iudged that he should die. Which thing I finde true, for he died being hurt on the belly, as you my Lord of *Thays* doe know, and are witness of the iudgement which I gaue: which was found as true as that iudgement which I made of the figure which ye commaunded me to make at Lyons of Marke Antony Cuzanne, finding by my figure that he was hurt on the necke and the head, whereof he dyed all which happened after wards as I found it by my figure.

The generall rule of regards and aspects is such, that the aspect of conuulsion is first by two figures as thise agreeing in *Clement* and *Planet*, or of one *Planet* onely, and of one *Clement* onely, so that the figure be good. For if it be good, it is a good signe, and a good continuation: as if *Puella* which is a good figure, be in the first house, second and third, or in the fourth, third, fourth and *Ast*, and so of others, as I haue tolde you before in the Chapter of *Companie*, and of the *Continuation* of the figures which some call a *Triplietie*.

The aspect *Sextill* is from the first to the third, or from the first to the sixteenth, or from thise to thise as is before declared vnto you more ample.

The quadrat Aspect is from foure to foure, the *Urine* from two to two, the *Opposition* from seuen to seuen. Wherwhen ye finde a good figure in any of these Aspects, you shall iudge well and goodnesse, and if ye finde an ill *Planet* there ye shall iudge ill.

To

To know for what intent a figure found was made, which is called the point of instruction. Chap. 18.

This is a thing of no small difficultie and consequence, how to tell for what purpose a figure hath bene made, for it may happen some times that a person may finde a figure, and knoweth not for what intent and end it hath bene made, neither findeth any inscription in the same, whereby he may know the cause. But this rule that I will hereafter shewe you shall serue to that purpose, if ye doe well vnderstand and practise the same: I will not here recite the opinion of all the *Doctors* in this Arte, for that would be an infinite worke, but I will shewe it vnto you as briefly as I can. The first rule how to know the intent, is, to see when the first house goeth into any of the other, and to iudge according vnto the signification of the house wher the goeth. An other rule is to take all the vnauen points of all the twelue figures, and giue one to the first, one to the second, one to the third and so consequently vnto all the others, vntill all the points be bestowed, and then if the point remains on the first house, it signifieth thereby that the person hath desired to haue that figure to be made vpon some of the demands which be of the first house: if it rest vpon the second, it signifieth that the question or demand is of vnauenable goods, or other things contained in the second house: and so shall you iudge of the other houses where the point doth stay. And if it doe happen that the point of the intent doe stay in the house of the thing demanded, or in the first, ye must iudge according to the signification that the *Judge* doth shewe vnto you: and when you will iudge by the same *Judge*, you must also take the vnauen points of the witnesses and the *Judge*, and bestowe them amongst them; but that rule which is onely by the 12 houses, is the better, more sure and certaine, as ye shall see by the example following.

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You must understand that these rules, be not here placed as necessarie vnto Geomancy, but onely put for pleasure, and to shew that Geomancy is a witty Arte.

To know what another thinketh.

Chap. 19

Following the Rules here before placed, to knowe to what end a Figure hath bene made. I haue thought it good by the way of pleasure and recreation to place other Rules, to knowe the thought of any person, not to the intent that any man giue any credit or trust to it more then to the rest of the Arte, which was so; none other purpose inuente (as I haue many times protested and said) but so; the pastime and pleasure of the witty heads and inuentiue. If therefore yee would knowe the thought of any person, you must make a figure, and then iudge according to the figures which come thereof: and beholde the Rules like vnto them which goe before.

* * * * * * * *	* * * * * * * *	* * * * * * * *	* * * * * * * *
it is of women, money, or of beasts.	of something lost, strife, or debate, or of the way.	of sickness, imprisonment, or of things lost.	of a great robbery, of company, of punishment, or of way
* * * * * * * *	* * * * * * * *	* * * * * * * *	* * * * * * * *
of feare, of tune, or gaine by a woman	of changing, or lodging	of the way, or of things sad and melancholy	of something that hee is in doubt of, of bolage, or of losse of money

* * * * * * * *	* * * * * * * *	* * * * * * * *	* * * * * * * *
of gains to be had by traffick place to place, or of childbirth	of some journey to be made, or of some losse.	of blood head, or of a red thing, or of some fright	of a woman, money, or of loue.
* * * * * * * *	* * * * * * * *	* * * * * * * *	* * * * * * * *
of some good and meritt shing	of feare, or of the displeasure of friends	of women, or of cattail.	of some body that hee loueth, or of the way, or of melancholy, or by reason of sickness.

Of the way of points Chap. 20.

The Geomancers haue many rules to iudge their figures aright, and amongst others, that which they doe call the way of point, as a thing much necessarie and profitable in this Arte. After therefore that the figure is made with the witnesses and the iudge, you shal take the first point of that Iudge be it euen or odd: and afterwards the points of the right witness, if it be like vnto the said iudge, if not, then take the points of the left Iudge, if it be like vnto the Iudge: But if the two witnesses haue not points aboutlike to the said Iudge, there is there no way of point in the figure: but if it happen that one of the witnesses be like to the Iudge, and that in the upper parte the pointes be euen or vnueen, as the said iudge is, ye shal take the 9. or 10. figure, whether of those two be like to the Iudge.

And if

And if it be ψ 9. you shall also have regard to the first & second of the point on high be like unto that of the Judge, witnesses and ninth. you shall determine the question for the which ψ figure hath bene made. Be the first house, if the way of point goe into the second, ye shall iudge according to the second, and then if it be good ye shall iudge good, and if it be ill you shall iudge ill. But if the way of point goe into the tenth. you shall have respect unto the third and fourth, so whether of them that is like in the points on high of the iudge and witnesses. And so shall you iudge all the figure, according unto that which is like unto the Judge. And if the left witness be like unto the Judge, you shall take the eleventh or twelfth, whether of them is like unto the Judge: and then if it be the eleventh, ye shall have respect unto the first and sixth, and according unto that of the two shall be like on high in points unto the iudge, witness and eleventh house you shall iudge all the question propounded. And if it be good, ye shall iudge it to be good, and if it be euill, ye shall iudge it to euill. If the twelfth have like points on high unto the witness and the iudges, ye shall have respect unto the seventh and eight, and according to that which of them twaine shall be like, you shall iudge (as before is said) that is, to goe if it be good, and be to ill if it be ill. For ye must understand that the way of point intendeth properly unto one point, for when they be two it is not so perfect as when they be found in one: and behold the example.

A

A figure and an example of the way of point.

★ ★	★	★	★ ★	★ ★	★	★ ★	★ ★
★	★ ★	★	★ ★	★ ★	★	★	★
★ ★	★ ★	★	★	★	★ ★	★ ★	★
★	★	★ ★	★ ★	★	★ ★	★ ★	★ ★
★		★		★		★ ★	
★		★		★		★ ★	
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★ ★		★ ★		★		★	
★ ★		★ ★		★		★ ★	
★ ★		★ ★		★		★ ★	
				★			
				★			
				★ ★			
				★ ★			

A friend of mine desired me to make a figure for to know whether that a seruant of his had robbed him or not: and by chace I made him this figure which ye here se. And because that therein the first house is not very good, and because that in the house wherein ψ demands of seruants he made which is ψ first, I found an ill figure called Cauda Draconis ψ which both signifie robbery, I iudged that the seruant was a theefe. And because the seventh which is an ill figure signifie ψ same and because ψ second which signifie the substance of the matter both goe into that which containeth the demands which be upon substance: I iudged that it was a signe that the Gentleman had bene robbed by ψ seruant before his said Gentleman did knowe thereof, and had stolen much more then was missed. And because that the regard Trine and Sextile be figures of ψ good, I say that the seruant should be taken in doing the facte, which thing the fourth both also signifie ψ same. And because the

the way of point goeth into one of the figures of \odot , by that it is manifest that the said servant shall be disconcered by means of the goods which he hath given unto his kinfolkes. This is the way to iudge a figure by the way of point.

How to knowe the parte of fortune.

The question being made, after that we haue iudged by the houses, figures, angles, companies, aspects, the way of point, and by all other sortes and manners before said, none reflect it to iudge by the parte of fortune, the which fashion of iudgement is very necessarie and profitabie. The part of fortune is taken on this wise, by accompting the points of the 12. figures, which afterwards ye must divide into twelve partes, and that which remaineth giue unto the figures. As if there rest two ye must giue it unto the second figure, if there be remaine foure to the fourth figure, if it be six to the first figure, if it be eight to the eight, if it be ten to the tenth figure, if it be twelve to the twelfth figure. As by example, if the figure be of 72. points, $02\ 84\ 02\ 96\ 02\ 108$ points then the parte of fortune shall goe into the twelfth. But if the said points of figure made, being diuided by twelve, there doe remaine but two, as if there remaine seuentie and foure where there remaineth but two, then (as before we haue said) ye must giue that unto the second house, and there shall be the parte of fortune. The which if the figure and house be good (so both the one and the other must be looked upon) you shall iudge good, and if it be euill ye shall also iudge euill: and so likewise shall ye doe of all the other figures. But if the figure be good, and the house ill: contrarie, the house good and the figure ill, you shall iudge the said parte of fortune to be meane. And to the end ye may the more easie knowe the place where the figure saileth, which is called the parte of fortune, ye shall marke it with this mark \odot , and (here after ye shall iudge all the question for the which the said figure was made, as ye shall see by the example that followeth).

AD

An example and figure made in the fauour of my
Loede of Thays to knowe the parte
of Fortune.

*	*	*	*	*	*	*	*	*
*	*	*	*	*	*	*	*	*
*	*	*	*	*	*	*	*	*
the part	*	*	*	*	*	*	*	*
of \odot	*	*	*	*	*	*	*	*
figure	*	*	*	*	*	*	*	*
\odot	*	*	*	*	*	*	*	*
second	*	*	*	*	*	*	*	*
73	*	*	*	*	*	*	*	*
16	*	*	*	*	*	*	*	*
88	*	*	*	*	*	*	*	*
			*	*	*	*	*	*
			*	*	*	*	*	*
			*	*	*	*	*	*

Upon a day my Loed of Thays minding to buy a horse, commaunded me to make a figure, to knowe if that the horse that he should buy were good or bad: and I minding to please him, as by a way Loed and master, made for him this present figure and because that therein the first figure and his comparison be good figures, and likewise the fourth and seuenth, and the Angles for the better part were good, I iudged indifferent well, but because the aspects were ill, and the opposition meane, and that the way of point went into an ill figure, and also because the parte of fortune happened on an ill figure and house, I iudged it to be ill. And because the twelfth house is the house wherein be contained the questions and demands which may be put touching horses and other great beasts, and as touching the members of the body, those which may be put concerning the feet; and legges, and so because that in that place I founde

ff

an

an ill figure called *Amissio*, I iudged that the hoise had an euill foote and was worth nothing: and so it was founde true in the Towne of Lyon. Many doe vse another manner to finde part of fortune, in taking all the points as well of the twelue houses as of the two witnesses, and the Iudge, which they doe part by twelue (as is aforesaide) but because I haue founde no truth therein, I will speake no more thereof.

Of the Triplicite of figures, and of their face.

Chap. 22.

BEcause that a figure cannot well be iudged if that besides all these things aforesaide, a partie vnderstand not the exaltation and the fall of the figures, as I haue already declared in my first Booke, in each Chapter where I haue treated thereof, and munde here in my third Booke to doe the like of the saide figures, and of their Triplicite and face: the which because it cannot as well be done as that of the Planets, I will make no long discourse thereof, but this ye must onely vnderstand, that as often as you finde three figures all of one Element, and of one qualitie, that is called a Triplicite, and three Planets haue dominion ouer them, one by the day and an other by the night, as ye may here see by example, where *Aquilio* and *Leuis*, and that which cometh of them, which is *Puer*, do make one Triplicite.ouer the first whereof, μ governeth by day, and δ and γ upon the other after δ is Lord by day, and γ by night and ouer the third μ by day, and δ by night.

The

The triplicite of the element, Triplicite of Aire masculine
of the Aire Septentrional masculine. meridional.

★	★	★	★★	★★	★	★	★
★	★★	★	★	★★	★	★	★
★	★	★★	★	★★	★	★★	★★

★	★	★	★	★	★	★	★
★	★	★	★	★	★	★	★
★	★	★	★	★	★	★	★

Triplicite of Water, Feminine Septentrional. Triplicite of Earth, Feminine Occidental.

★	★★	★★	★	★★	★★	★★	★
★	★★	★★	★	★★	★★	★	★★
★	★★	★	★	★★	★★	★	★★
★	★★	★★	★	★	★	★	★

★	★	★	★	★	★	★	★
★	★	★	★	★	★	★	★
★	★	★	★	★	★	★	★

There is another manner of Triplicite, which is more certaine then this which I haue spoken of, and that is, ye must diuide all the figures into foure partes as ye se here aboue, and of each part take three figures, all of one Element, and all of one qualitie, which three, make the Triplicite that we speake of. Into the which Triplicite one Planet governeth by day, and another by night: as if *Fortuna maior* be found in the first house, *Cauda draconis* in the second, & *Albus* in the third: that is a triplicite: upon which γ governeth by day, and δ by night: and so of the other Planets. And note, that to iudge a figure well, aboue all things you must haue a regarde vnto the triplicite, so: because it is veris necessarie for a iudgement. And that because if that the three parties of the figures be of the aire, you shall iudge according to the signification of the figures of the

¶ 1 =

Aire,

Aire, which be in triplicite. So that if the parts of the figure be of one Element, and of one qualitie, you shall iudge the figure according to the condition of the triplicite. And if the figure be halfe of one triplicite, and halfe of another, you shall iudge according to that part which is the stronger, and according to the nature and condition of the Elements and Planets, which shall be the Coniunctours of that Triplicite: and here is an example.

Figures of the Triplicite of the Aire, over whom
both gouerne by day, and γ by night.

<p>☉</p> <p>★ ★ ★ ★</p> <p>★ ★ ★ ★</p> <p>★ ★ ★ ★</p>	<p>★ ★</p> <p>★ ★</p> <p>★ ★</p> <p>★ ★</p>	<p>★</p> <p>★</p> <p>★</p> <p>★</p>	<p>★ ★</p> <p>★ ★</p> <p>★ ★</p> <p>★ ★</p>
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Figures of the triplicite of the fire, over whom
both gouerne by day, and ρ by night.

<p>★ ★</p> <p>★ ★</p> <p>★ ★</p> <p>★ ★</p>	<p>★</p> <p>★</p> <p>★</p> <p>★</p>	<p>★</p> <p>★</p> <p>★</p> <p>★</p>	<p>★ ★</p> <p>★ ★</p> <p>★ ★</p> <p>★ ★</p>
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Figures of the triplicite of the Winter, over whom
both gouerne by day, and δ by night.

<p>★</p> <p>★</p> <p>★</p> <p>★</p>	<p>★ ★</p> <p>★ ★</p> <p>★ ★</p> <p>★ ★</p>	<p>★ ★</p> <p>★ ★</p> <p>★ ★</p> <p>★ ★</p>	<p>★ ★ ★</p> <p>★ ★ ★</p> <p>★ ★ ★</p> <p>★ ★ ★</p>
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Figures of the triplicite of the Earth, over whom
both gouerne by day, and δ by night.

<p>★ ★</p> <p>★ ★</p> <p>★ ★</p> <p>★ ★</p>	<p>★ ★</p> <p>★ ★</p> <p>★ ★</p> <p>★ ★</p>	<p>★ ★</p> <p>★</p> <p>★</p> <p>★</p>	<p>★</p> <p>★ ★</p> <p>★ ★</p> <p>★ ★</p>
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The

The Exaltation, joy, and fall of the Figures.
Chap. 23.

<p>☉</p> <p>★ ★ ★ ★</p> <p>★ ★ ★ ★</p> <p>★ ★ ★ ★</p>	<p>☽</p> <p>★</p>	<p>☿</p> <p>★ ★</p> <p>★ ★</p> <p>★ ★</p> <p>★ ★</p>	<p>♃</p> <p>★ ★ ★</p> <p>★ ★ ★</p> <p>★ ★ ★</p> <p>★ ★</p>
<p>♄</p> <p>★ ★</p> <p>★ ★</p> <p>★ ★</p> <p>★ ★</p>	<p>♅</p> <p>★</p>	<p>♆</p> <p>★ ★</p> <p>★ ★</p> <p>★ ★</p> <p>★ ★</p>	<p>♇</p> <p>★ ★</p> <p>★ ★</p> <p>★ ★</p> <p>★ ★</p>
<p>♁</p> <p>★ ★</p> <p>★ ★</p> <p>★ ★</p> <p>★ ★</p>	<p>♂</p> <p>★</p>	<p>♁</p> <p>★ ★</p> <p>★ ★</p> <p>★ ★</p> <p>★ ★</p>	<p>♂</p> <p>★ ★</p> <p>★ ★</p> <p>★ ★</p> <p>★ ★</p>
<p>♂</p> <p>★ ★</p> <p>★ ★</p> <p>★ ★</p> <p>★ ★</p>	<p>♁</p> <p>★</p>	<p>♂</p> <p>★ ★</p> <p>★ ★</p> <p>★ ★</p> <p>★ ★</p>	<p>♁</p> <p>★ ★</p> <p>★ ★</p> <p>★ ★</p> <p>★ ★</p>
<p>♁</p> <p>★ ★</p> <p>★ ★</p> <p>★ ★</p> <p>★ ★</p>	<p>♂</p> <p>★</p>	<p>♁</p> <p>★ ★</p> <p>★ ★</p> <p>★ ★</p> <p>★ ★</p>	<p>♂</p> <p>★ ★</p> <p>★ ★</p> <p>★ ★</p> <p>★ ★</p>
<p>♂</p> <p>★ ★</p> <p>★ ★</p> <p>★ ★</p> <p>★ ★</p>	<p>♁</p> <p>★</p>	<p>♂</p> <p>★ ★</p> <p>★ ★</p> <p>★ ★</p> <p>★ ★</p>	<p>♁</p> <p>★ ★</p> <p>★ ★</p> <p>★ ★</p> <p>★ ★</p>
<p>♁</p> <p>★ ★</p> <p>★ ★</p> <p>★ ★</p> <p>★ ★</p>	<p>♂</p> <p>★</p>	<p>♁</p> <p>★ ★</p> <p>★ ★</p> <p>★ ★</p> <p>★ ★</p>	<p>♂</p> <p>★ ★</p> <p>★ ★</p> <p>★ ★</p> <p>★ ★</p>

S	D	S	M
* * * * * * * * *		* * * * * *	* * * * * *
* * * * * *	* * * * * *	* * * * * *	* * * * * *

To knowe the name of any person, that is to say, with what letter or syllable it doth beginne.

Chap. 24.

If ye would knowe the name of any person, or of a threth which hath tolen any thing, or of a towne in the which a person shall be fortunate, or in any merchandise, or of a man which doth write letters, or of any other whose name ye would know: make that ye have the figure of letters: of that which is in the first house, ye shall take the first syllable: likewise of the tenth take also the second and third syllable of the letters of the figure which ye shall finde in the fourth house: and so shall ye finde the name which ye desire.

Another manner. Take the letters of the first, & seventh figure, and as often as ye take the said letters, so often times moove your figure, and then if ye finde it not, take the letters of the tenth.

Another way, ye must understand that the first figure doth signifie the first letter of his name whome ye desire to knowe, the seventh and tenth signifie the letter of the middle of the name, the fourth and sixt, signifie the letter of the ende.

Another way more better. Take the four angles, the first figure of them signifie the first letter vowel, the tenth, the second vowel, the seventh the fourth vowel, the fourth figure the last vowel.

An

Another way more better. The tenth figure signifie the first syllable, the seventh the second, the fourth and sixt signifie the last syllable, as ye may see by the example that followeth.

The first rule.

A	B	C	D	E	F	G	H
* * * * * * * * *	* * * * * *	* * * * * *	* * * * * *	* * * * * *	* * * * * *	* * * * * *	* * * * * *
I	K	L	M	N	O	P	Q
* * * * * *	* * * * * *	* * * * * *	* * * * * *	* * * * * *	* * * * * *	* * * * * *	* * * * * *
R	S	T	V	X	Y		
* * * * * *	* * * * * *	* * * * * *	* * * * * *	* * * * * *	* * * * * *	* * * * * *	* * * * * *

The second rule.

r	* * * * * * * * *	i	* * * * * *	a	* * * * * *	o	* * * * * *	i	* * * * * *
g	* * * * * *	a	* * * * * *	c	* * * * * *	v	* * * * * *	b	* * * * * *
e	* * * * * *	a	* * * * * *	i	* * * * * *	m	* * * * * *	h	* * * * * *
c	* * * * * *	q	* * * * * *	v	* * * * * *	* * * * * *	* * * * * *	* * * * * *	

The third rule.

a	* * * * * *	d	* * * * * *	x	* * * * * *	b	* * * * * *	a	* * * * * *	d	* * * * * *	q	* * * * * *	h	* * * * * *
b	* * * * * *	x	* * * * * *	a	* * * * * *	x	* * * * * *	d	* * * * * *	o	* * * * * *	i	* * * * * *	d	* * * * * *
c	* * * * * *	k	* * * * * *	a	* * * * * *	c	* * * * * *	h	* * * * * *	r	* * * * * *	m	* * * * * *	o	* * * * * *
v	* * * * * *	c	* * * * * *	x	* * * * * *	a	* * * * * *	x	* * * * * *	z	* * * * * *	p	* * * * * *	p	* * * * * *

The

The rule of the number of figures.

6	★	★	16	6	★	16	6	★	★	20	10	★	6	1	★	14	7	★	★	11	4	★	★	14
8	★	★	31	★	★		12	★	★		★	★	★	★	★	★	★	★	★	★	★	★	★	18
12	★	★		★	★		★	★			3	★	★	1	★	★	2	1	★	★	★	★	★	
★	400	★	★	★	★		★	★	★	500	★	★	★	★	★	★	★	★	★	★	★	★	★	
7	★	★	★	1	★	★	1	★	★	★	★	★	★	★	★	★	★	★	★	★	★	★	★	
★	★	★	★	★	★	★	★	★	★	★	★	★	★	★	★	★	★	★	★	★	★	★	★	
14	★	★	★	★	★	★	★	★	★	★	★	★	★	★	★	★	★	★	★	★	★	★	★	
91	★	★	★	★	★	★	★	★	★	★	★	★	★	★	★	★	★	★	★	★	★	★	★	
6	★	★	★	2	★	★	★	★	★	★	★	★	★	★	★	★	★	★	★	★	★	★	★	
15	★	★	★	★	★	★	★	★	★	★	★	★	★	★	★	★	★	★	★	★	★	★	★	
29	★	★	★	★	★	★	★	★	★	★	★	★	★	★	★	★	★	★	★	★	★	★	★	
9	★	★	★	★	★	★	★	★	★	★	★	★	★	★	★	★	★	★	★	★	★	★	★	

To knowe if a Figure be well made or not by the houres of the Planets. Chap. 25.

Having made a figure, if you would knowe whether it be well made or not, you must looke to the 4 Angles, and if in any of them ye finde a figure of that planet which do governe in that houre that that figure was made, then the figure is well made, and may be iudged, but otherwise the figure is not well made, neither may you iudge it, but breake it, and make another. And you must note that if ye be desired to make a figure, and at that very time haue not convenient time to doe it, you must keepe in your remembrance the houre that you were requested to haue made it, and then make it at convenient time according to the Acte of this Science, and the rules which wee here proponed in the first houre. And being thus made, if you finde a figure in any of the Angles which is of the Planet that governe in the same houre that the question was demanded, then the figure is well made, and if ye finde it not so, you must make another. And this is the way how to iudge whether that a figure be well made or not: but to knowe the houre, you must take the first houre of the day, and give it to the Planet of the same day: and thus from houre to houre, from Planet to Planet,

not you shall finde your Planet and his houre. And note that the first houre, as touching this Arte and Science, is from the verie point of the day.

A ready Table shewing what Planet raignes euerie houre of the seauen daies in the weeke, accounting for the first houre of the day, the first houre after mid-night.

Genes of houres	Hours of the day.											
	1	2	3	4	5	6	7	8	9	10	11	12
	H	H	H	H	H	H	H	H	H	H	H	H
Sunday	○	♀	♁	♃	♄	♅	♆	♇	♈	♉	♊	♋
Monday	♁	♂	♃	♄	♅	♆	♇	♈	♉	♊	♋	♌
Tuesday	♂	♁	♂	♃	♄	♅	♆	♇	♈	♉	♊	♋
Wednesday	♁	♂	♃	♄	♅	♆	♇	♈	♉	♊	♋	♌
Thursday	♃	♄	♅	♆	♇	♈	♉	♊	♋	♌	♍	♎
Friday	♂	♁	♂	♃	♄	♅	♆	♇	♈	♉	♊	♋
Saturday	♃	♄	♅	♆	♇	♈	♉	♊	♋	♌	♍	♎

Genes of houres	Hours of the night.											
	1	2	3	4	5	6	7	8	9	10	11	12
	H	H	H	H	H	H	H	H	H	H	H	H
♃	♄	♅	♆	♇	♈	♉	♊	♋	♌	♍	♎	♏
♅	♆	♇	♈	♉	♊	♋	♌	♍	♎	♏	♐	♑
♇	♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓
♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓	♔	♕
♋	♌	♍	♎	♏	♐	♑	♒	♓	♔	♕	♖	♗
♍	♎	♏	♐	♑	♒	♓	♔	♕	♖	♗	♘	♙
♏	♐	♑	♒	♓	♔	♕	♖	♗	♘	♙	♚	♛

Of the planets or seven daies of the week, with the figures unto they attributed.

♄	♃
★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★	★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★
♂	☉
★ ★ ★ ★ ★ ★ ★ ★ ★ ★	★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★
♀	♁
★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★	★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★
♁	
★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★	

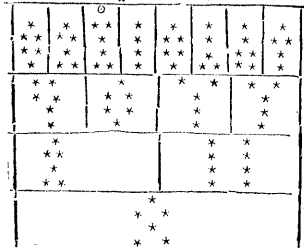
A figure of the day.

★ ★	★	★ ★	★	★ ★	★ ★	☉	★ ★
★ ★	★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★
★	★ ★	★	★	★ ★	★ ★	★	★ ★
★	★	★	★	★	★	★	★
★ ★				★ ★			
★				★ ★			
★				★ ★			
★				★ ★			

I haue thought good here to place this figure going last before, to shew you the fashion how to proceede to make a figure for any demaund or question that may be propounded, and to knowe what fortune shall happen that day for him for whom the question was demaunded, by this example: also to understand and knowe how to iudge aright. The first figure is Amisio, because she is associated with Puella which is a good figure, it significth neither good nor bad to the querant for this day, but that the querant shall be somewhat angrie. The third which is Albus is good to make a short voyage, and significth of the letters that being good ne'wes it is also good for all the demaundes which may be made vpon friends and kinfolkes. The fourth which is Tristitia significth of the end of the day that not be very ioyfull. The fift which is Fortuna Minor significth loue without great pleasure. The sixte which is Populus significth staying of the message. The seuenth which is Cauda draconis significth to haue his purpose with women

which loue him. The eight which is Aquilio is good for all demaundes. The ninth which is Tristitia signifieth to haue no recourse vnto them which be learned. The tenth which is Fortuna Maior signifieth to obtain something by Kings, Lords, and Princes. The eleuenth signifieth displeasure by meanes of a friend. The twelfth which is Puella signifieth that the person shall haue no displeasure this day against his enemies. And because the tenth is a good figure, it signifieth we are about noone or the middle of the day: and because the sixth and eleuenth be both of one sort, he shall dine with one of his friends which shall be angry. The fourth because it is an ill figure it signifieth some anger about night. This is the manner how to examine a figure made for the fortune of the day.

A figure of the weeke.



This present figure sheweth that my Lorde of Armes shall be fortunate in this yeare by reason of Aris in the first house, a figure of 4 D. And because the saide figure is good and passeth into the seauenty, it both signifie that the Lord shall come to a point with his enemies, or else obtaine his lute by lawe: the second, because it is a good figure, in signifieth that he shall pay by more money in wages then he hath by other yeares before, and shall gaine much: the thirde, because it both agree with the left witnessse, it both signifie that he shall take an heauinesse for some of his kinfolkes: the fourth being an ill figure, signifie that he shall be angry about some villages, landes, woods; and other like things: and because the saide fourth goeth into the tenth which is the house of the King, it both signifie that this anger cometh because the King would take his inheritance: or some other thing from him: and in an ill figure, and signifie that he is angry against one of his kinfolkes: as touching the seauenty, I haue tolde her signification: the eight signifie that he shall not be in any danger of death this yeare, the ninth signifie that he shall be discontented with a man learned, or a man of the Church: the tenth signifie that seruants shall be indifferent good this yeare: the eleuenth, he shall be displeas'd by reason of one of his friends: the twelfth signifie that houses shall be defeas'd this yeare, especially in their legges and feete. The witnessses are Iudg, because they be good figures, they signifie a good end, and the first both signifie as much, because that it is in good Company.

How to place the Signes about the Figures, to knowe vnto which of them they be attributed.

Chap. 26.

Following the application of the Signes which haue been heretofore in this present Booke placed in this figure shall goe

going before, I thought it good in pulling over to touch this one more, to the end that after ye haue iudged by all the Rules which I haue heretofore placed, you forget not to see the like by this, that is, first you must haue respect vnto the first figure, and therunto attribute the signe wherunto it is attributed, (as it hath bene shew'd to you in the first booke, and consequentely to see the like by the other figures. As by example, if that Fortuna Maior be in the first house, you must set Aquarius over him, which is the signe that is attributed vnto that figure: as if in the second there fortune to be this figure Populus, set Pilces over it: and if Via be in the thirde, put Aris over it. And doe the like of all the others, according vnto the signes they be attributed vnto until ye come to the twelfth, as ye may more plainly see it by the figure which heretofore followeth.

A figure to know if a sicke person shall amend againe.

☿	♃	♄	♅	♆	♇	♈	♉
★	★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★
★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★
★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★
♃	♄	♅	♆	♇	♈	♉	
★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	
★	★	★	★ ★	★ ★	★ ★	★ ★	
★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	
	★ ★				★		
	★ ★				★		
	★ ★				★		
	★ ★				★		

♃

♉

The first which is Fortuna maior, is a good figure, and signifieth good for the patient, and that he shall have none of the harme. The second which is Carcer, in this place signifieth rather harme then good. The third which is Aquilina, signifieth a good issue to the patient. The fourth which is Populit, saith that the sickness that be long; this figure is also good, full. The fifth which is Robeus, signifieth that whatsoeuer the patient taketh, it standeth against the heart. The sixt which is Albus, doth shew that all the diseases cometh of melancholy, and of humors from about the heart, which is the greatest disease that he hath. The seventh which is Læxia, and figure of the Element of the Aire, accompanied with Cauda draconis, which is a figure of the Element of the Fire, and in the house where be contained the demaunds which may be made vpon death, signifie this disease to be most all. The ninth which is Amillio, signifieth that Riches shall haue no profit by him. The tenth which is Aquilina, with the third which is like vnto him, giueth hope of life, and that he shall not dye. The eleuenth which is Coniunctio, signifieth that the disease is græuous, that his friends haue lost all their hope of life in him. The twentieth which is also Coniunctio, signifieth that his enemies doe looke rather to his death then to his life; or that he is in perill to loose his wits. In this wise must ye iudge a figure made for a sick person, and to place ouer euery figure the sign of heauen, whereunto the figure is attributed. But in this wise ye must note, that whensoeuer the first figure is good, and goe thence into the tenth house, the sick person shall amend, which thing I haue many times appoyred.

The qualities and properties of all the figures.

Chap. 27

Ordery following, I haue set for you, all the qualities and properties of the 16. figures, to the end that whosoever should, by way of recreation, learne this science, that hee be ignorant of nothing which concerneth the perfect knowledge
herof,

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herof, so that if ye doe vnderstand these Tables, you may also vnderstand the first, second and third booke of this worke. And note that all the figures which haue more points on high then below, by entering in and good, sauing Tristitia. And those which haue more points below then on hie, by going out and euill, sauing Læxia. And those which haue as many about as beneath be meane, sauing Carcer, and these be their significations, qualities and natures.

Good Figures for the yeare						
★ ★	★ ★	★	★ ★	★ ★	★ ★	★
★ ★	★	★ ★	★ ★	★	★ ★	★ ★
★	★ ★	★ ★	★ ★	★	★ ★	★ ★
Figures signifying the moneth						
★	★	★	★ ★	★ ★	★	★
★ ★	★	★	★	★ ★	★ ★	★
★	★ ★	★ ★	★ ★	★ ★	★ ★	★
★	★	★ ★	★ ★	★ ★	★ ★	★
Figures signifying weekes, houres, and daies						
★		★		★ ★		
★		★ ★		★		
★ ★		★		★ ★		
★ ★		★ ★		★ ★		
Good figures signifying localtie						
★ ★	★ ★	★	★	★ ★	★ ★	★ ★
★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★
★ ★	★	★ ★	★	★ ★	★	★
★	★ ★	★ ★	★	★ ★	★	★
Euill figures signifying euill.						
★	★ ★	★	★ ★	★	★	★
★ ★	★	★ ★	★ ★	★	★ ★	★
★	★ ★	★	★ ★	★ ★	★ ★	★ ★
★ ★	★ ★	★ ★	★	★ ★	★ ★	★ ★

Mean figure according to the company where she is.

★ ★
★
★
★ ★

Figures signifying chastitie and virginitie

★ ★ ★	★	★ ★	★ ★	★	according to compan- y where they fall.
★ ★ ★	★ ★	★ ★	★ ★	★ ★	
★ ★ ★	★	★	★	★	

Figures signifying incontinencie and lecherie.

★	★	★ ★	★ ★	★ ★	★ ★	★	}
★ ★	★	★ ★	★ ★	★ ★	★ ★	★ ★	
★	★	★	★	★	★	★	

Figures signifying good love and faithfull.

★ ★	★ ★	★	★	}
★ ★	★	★ ★	★ ★	
★ ★	★ ★	★	★ ★	

Figures signifying false love.

★	★	★	★ ★	★	}
★ ★	★	★	★ ★	★	
★ ★	★ ★	★ ★	★ ★	★ ★	

Figures signifying that there is no theft.

★ ★	★ ★	★ ★	★ ★	★	★	}
★	★ ★	★ ★	★	★ ★	★ ★	
★ ★	★	★	★	★	★ ★	

All others signifie theft.

Figure

Figures signifying warre.

★ ★	★	★	★	★ ★	★ ★
★ ★	★ ★	★	★ ★	★ ★	★ ★
★ ★	★ ★	★ ★	★	★ ★	★

Figures of peace.

★ ★	★ ★	★ ★	★ ★	★ ★	★
★ ★	★ ★	★	★ ★	★ ★	★ ★
★	★	★	★ ★	★	★

Figures of nobilitie.

★	★ ★	★	★ ★	★	★ ★
★ ★	★	★ ★	★ ★	★	★
★ ★	★	★	★	★ ★	★

Figures of ignobilitie.

★	★	★	★	★ ★	★ ★
★	★	★ ★	★	★	★
★	★	★	★	★	★ ★

Figures of gains.

★ ★	★ ★	★	★ ★	★ ★	★ ★	★
★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★
★ ★	★	★	★	★	★	★

Figures of losse.

★ ★	★	★	★	★	★	★
★ ★	★	★ ★	★	★	★	★
★ ★	★	★	★	★	★	★

Figure

Figure

Figures of life

**	**	*	*	**
**	**	**	**	**
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*	*	**	*	**

Figures of death (binding as the eight agreeeth)

*	**	*	**	*	**	*	**	*	**	*	**
*	**	*	**	*	**	*	**	*	**	*	**
*	**	*	**	*	**	*	**	*	**	*	**
*	**	*	**	*	**	*	**	*	**	*	**

Figures of liberalitie.

*	*	*	*
**	*	*	*
*	*	*	*
**	**	*	*

Figures of civetousnesse and avarice.

**	*	**	**
**	**	*	**
**	**	*	*
*	*	**	*

W^t Justice | W^t Indence | Force | Temperance

*	**	*	*
*	**	**	*
*	*	**	*
*	*	**	*

Good figures to buy cattell.

Ioffe to buy cattell

*	**	**	**	*
**	**	*	**	**
*	**	*	**	**
*	**	*	*	**

A. No. 1

Amendment of sickness

death

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*	*	**		*
*	*	*		**
*	*	*	*	*

All figures for sickness, and good for bloody-Air

**	**	**	**	*	*
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*	**	**	*	*	*
**	**	**	*	*	*

Amendment of sickness, but the sickness
will be long.

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*	**
*	**
*	*

Good for love of woman

*	**	**	*	**
**	**	*	*	**
**	**	*	**	*
**	*	*	*	*

All for womens love, for they will not love againe

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Good figures for death and feare

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31

ill for feare.

**	**	**	**	**	**
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Good for boyage and quicke

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to be for boyage, but profitable.

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Good by hand.

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ill for the way.

robbing by the way.

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good for honour and dignitie.

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ll

ill for honour

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for fruitfulness of yeare, the figures entering into the elements of water & earth be good, & those which be of fire and ayre be ill.

Good to have libertie, and to come out of prison.

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ill to come out of prison.

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*	*	*	*

means to come out of prison.

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good for the baby.

better then the other

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full for the baby

means for the baby.

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good for a woman with child.

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ll

ll

ill figure for the childer shall die.

<p style="text-align: center;">* * * * * * * meane for childer shall die</p>				
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* *	* *	* *	* *	* *
good for marriage.		best of all		
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ill in marriage and haile without profit.			meane	
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good to recover a thing stolne.				
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ill for a thing stolne.				
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* *	* *	* *	* *	* *
meane for a thing stolne				
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good

good figures to take shipping			
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ill shipping for he shall be disturbed			
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meane			
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good figures for changing from one countrie to another.			
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euill.			
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meane			
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good figures in the suspicion of waite.			
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xi 2

euill

euill.

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good figures for victorie in combat.

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*	*	*	*

euill.

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meane.

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Signifying raine, but not to last long.

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good fortune in the end by an ill beginning.

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*	*	*	*	*
*	*	*	*	*
*	*	*	*	*

ill for good fortune.

*	*	*	*
*	*	*	*
*	*	*	*
*	*	*	*

Lij

To knowe the naturall, or of what nature and complexion hee is or shall be, you must first forme a figure, in the which if the first and fift be both of one Planet, by that is signified that the person shall be of the complexion and state that the sayd planet signifieth, as by example, if that a figure of δ be in the first and fift houses, the partie shall be a man learned or a Mediciner; and so is of all the other planets. You must furthermore make into which house the first house passeth, to; if that house be good it both signifie good, and if it be ill it signifieth ill. Thirly, you must looke what company the first hath; if that a figure of δ and an ether of \circ be in company, it is signified thereby, that the person shall be a man of honour, by the which he shall get honour and reputation. If that a figure of δ be in the company of Populus, or of Vis, or of Albus, it signifieth that he shall be a theefe and a Picote on the Sea. If a figure of δ be in the first and second house, it signifieth that he shall be a labourer of the earth, or of some occupation or Arte of small estimation. If in the second you finde Carcer, it signifieth that he shall be a Captive or prisoner of a prison. If δ be with Puella he shall be an armourer; if it be a figure of ν he shall be sage, wise, honourable with all the world; if it be Anilio he shall be a taxfer, a custian, a spy, or an interpreter betwene men: if it be Caput draconis he shall be rich and fortunate in all his interpyles: if it be Cauda draconis he shall be a solitary man, louing woods, abstaining from company, and thus iudge of all the other figures according vnto the condition and nature of all the planets and signe, signifying each of the saide figures, vnto whose estate the person shall apply himselfe during his life: If that Albus be in company of an ill figure, it both signifieth that the man shall be a weaner: if he be founde with Fortuna maior or Carcer he shall be a taxfer or spinner of cloth of golde; if he be in company of Puella and of Leticia he shall be a capper or hatter, and he shall neuer finde againe that thinge that he loseth, and likewise iudge of all the other figures according to their qualities and natures. And after that you knowe the thinge that the person is giuen vnto, then tolketh it to knowe the disposition, and death, of life of that person, and

Lij

all

all other things according as the houses doe signifie: if there-
fore a figure of fire points be found in the first house, it signi-
feth that a man shall live sixe houres, sixe dayes, sixe moneths,
sixe yeares, or 72. which are either houres, dayes, moneths,
or yeares: according as the figures be good or bad, and accord-
ing to those which signifie houres, daies, monethes,
and yeres. If the figure be 5. points, you shall iudge that hee
shall live sixe houres, sixe dayes, sixe moneths, or sixe yeares,
or (in proceeding by twelue) thre score yeares, and like wise of
other figures according to the number of the points which they
haue. Whereto you must note that you must likewise haue re-
spect unto the Companies, the Angles, the Aspects, the way of
point, the parte of fortune, the signification of the signes which
be over the figures, with the consentment of Wittneses, and
the Judge: all which thinges well viewed and considered, you
shall iudge according to the first figure and others, which if it
be good, it is thereby signified that hee shall live long, and if the
figure be ill, hee shall live a third parte or lesse: if they be
meane, hee shall live halfe the time which I haue spoken of here
before. But not that I doe intend or would that any person
should give credite unto all this, but only that folkes of plea-
sure might take recreation and pastime thereby.

An Alphabet to knowe which of the two that fight
or goe to lawe one against another
shall haue the victory.

A	B	C	D	E	F	G	H
1	3	27	24	22	3	7	6
I	K	L	M	N	O	P	Q
20	1	10	23	12	8	13	27
R	S	T	V	X	Y	Z	
13	9	8	2	6	3	4	

For to understand and practise this Alphabet aright: you
must first knowe the proper names of them which would fight
or

or goe to lawe the one against the other, and write the same
names in Latine in the nominative case singular, observing the
true Orthographie. And according to the Alphabet, ioine unto
eche letter of the saide names the number unto him appertai-
ning, following the pointcature here before written, & summe
the saide numbers together, that is to say, eache man by him-
selfe, and when ye haue put them all together diuide them by 9.
and that which remaineth on the one parte and on the other, the
diuision being made, you shall note it as you finde it. After this
beholde the Rules which followe, whereby you shall knowe
what shall happen to the one and to the other. And if it fortake
that in diuiding the whole by 9. there remaine nothing, you
must take the last number of 9. so that it must then serue in
this purpose, as ye shall hereafter knowe more at large by ex-
perience. But I doe give you to understand, that if in this
Rule there be any thing which at any time be not found to be
true, that the rest of this science of Geomancie is not alwaies
so certaine out: as if it chance (which hath not once in a thou-
sand, times) that two persons which doe goe fight together, or
doe sue in the lawe the one against the other, should be of one
nature of body, one age, and one very name, then shall you
iudge according to the true arte of this science. When looke to
knowe their very names, and take diligent respect that they be
not corrupted, so that this Rule will doe you much seruire, to
knowe the loue whereunto you do aspire and pretend. And to
the end that you may the better understand this Rule, put the
case that Peter and Paul should fight the one against the o-
ther: if ye doe then examine that which we haue saide, you shall
knowe the thing that shall most times happen, yet must
you knowe that God is the gouernour & distributor of all things,
and can change and alter them at his pleasure: but we speake
according vnto the influence and course of the Starres, whereat
this science is compounded. And here is the practise:

And

P 13	67	makes 7 times 9.	P 13	37	makes 4 times 9.
E 21			A 1		
T 8			V 2		
R 13			L 10		
V 2			V 2		
S 9	S 9	reflects 4	S 9	reflects 1	
summe 67.			summe 37		

And for this example is shewed unto you the names
characters, numbers and summe of them, with their positions,
by 9. So that they being divided and summed, there reflects 4.
to Peter, & 1. to Paul: than looke to the twelfth place, where
you shall finde these signes \odot and \circ , & against 4. and shall
by these meanes knowe what shall happen in such affaires, be
it for fighting or proceeds: in like manner may you iudge of
other.

In combat he that is of the lesser stature shall vanquish the
other: some say the Ponger shall vanquish the Elder but I ob-
serve not that rule: the greater shall be hurt on the head, and
the lesser shall have the choice of weapon, and overcome the
other. In matter of lawe the lesser shall likewise winne, but not
without great contradictions, defending and p'prouing on both
sides, and the one in daunger to hurt the other. But in the end
this strife shall be appeased, and the sute shall not be verie long,
for that \odot being in his exaltation, shall be the cause, that not
only the lesser shall have the victorie, but shall have also short re-
p'dition and dispatch.

The greater shall have the choice of weapon, and shall
have the victorie with long weapon, the lesser shall be hurt in
the face, and on the armes, As touching the lawe, the bigger
shall obtaine his sute without any great debate, and this sute
come \odot shall come because of two men, whose Attorneys thinke
to p'prouing the matter as long as they may: but in the end the
greater shall obtaine the same.

The lesser shall have the choice of weapon, and overcome
with short weapons, and the greater shall be hurt on the stomack.
As touching sute in lawe, the lesser (being a man diligent and
of a vigilant spirit) shall have the upper hande, and the sute
thereof shall not be long, and by the reason which he hath, he
shall have his things deliuered at his owne hearts desire. And
he which holdeth the sute shall be a shortfall man, one subtil
and craftie, which in the end shall doe him service.

The greater shall have the choice of weapons, and shall
have the victorie with long weapon: for the greater shall win,
although that it will be long first, which thing in this behalfe
sheweth, and his aduersarie will worke treason against him,
winning nothing else but falsehood & circumvention, by reason of
the unlabilitie and incontinencie of \odot , and of the moueable
signe. And it is, that in the end he shall not winne withall his
treason and subtiltie. This sute is about the succession of the
father, or of the mother.

The lesser of stature shall chuse the weapon and overcome
with short weapon, and the greater shall be hurt on the side,
and on the head, and die thereof. In the lawe the lesser shall obtaine
and shall have very much aide and succour because of \circ and of
the house of \circ which sheweth unto him many friends, which
will by their traualle so be the matter, that their sute shall be
short.

The higher of stature shall vanquish: but the lesser shall
have the choice of weapon, and be hurt on the handes, and at
the heart, and die thereof. For the lawe, the greater shall win,
and the sute shall be for realme monie, or marchandise: but the
sute shall be something long.

The lesser shall vanquish with short weapon, whereof he
shall have the choice: and the greater shall be hurt on the sto-
mack, armes and head. In sute the lesser shall also winne,
and the sute is for gowines or money of some woman: and it
shall be very long, and it shall be by naturious, melancholy
and vitious men.

The greater shall overcome with long weapon: and the
lesser shall have the choice of weapon, and be hurt in the belly,
side

side and kinde. The greater shall also winne in lawe: and there is like to be murder, or at the least blowes given with more losse to him that shall winne the sute, then it is worth.

The lesser shall have the choice of weapon, and overcome with short weapons: and the greater shall be hurt on the side, and on the side. And in sute the lesser shall winne without force or debate, and the parties shall become to be sciences, and the sute is (because of ν) for heritages or womens apparell found. The lesser shall be content to take part rather then goe to lawe.

The ν shall have the choice of weapon, and overcome Γ with short weapons, and he shall be hurt in the head, and dye thereof. In sute Γ shall winne and have more favour in his demand then he looked for, and this sute is for gownes, garments or womens moniege, and this sute shall be meetly long. But true it is that at the middle of the sute there shall be some craftie bled, but not withstanding in the end it shall not preuaile.

Γ shall chuse the weapon which shall be long, and shall vanquish, and δ shall be hurt on the arme, and on the stomacke. In the lawe Γ shall winne, and the sute shall be δ p'sis, and the aduersarie shall be angry, vntoward, vnciuill, without reason, and craftie, by meanes whereof he shall by all meanes he can, attempt to prolong the sute, but in the end he shall not gaine thereby.

δ shall have the choice of weapon, and overcome with long weapon, and Γ shall be hurt at the heart. In the lawe δ shall winne though he haue no great right. ν unto, but shall beguile his kinde by craft and cavillations, against whom he shall bring his sute aboute some succession or inheritance, and yet he shall not be long in sute.

Γ shall chuse the weapon, which shall be short, and overcome δ , which shall be hurt on the head and on the arme. In sute Γ shall winne, but not without great ill will and quarrell, and the sute is for some gift, or for some thing gotten of Lords or Gentlemen.

6 shall

δ shall have the choice of weapon, which shall be long, and shall be hurt Γ . In the belly and on the head, and shall also cause him to be imprisoned. In sute δ shall winne, and the sute is for money, for merchandise or bargaines, and if shall be long, yet shall δ be well satisfied of the principal charges, and afterward they shall remaine friends in the end.

Γ shall winne with short weapon, and δ shall be hurt on the side, although he had the choice of weapon. In sute Γ shall winne, and the sute is for marriage goods, or at the least about women, and because that the mallice of ν shall be mixed in this debate, the sute shall belong, and there shall be underminings and cavillations of the aduocates, δ p'ctors, and δ taries, and all manner of such babblements shall be done in the fauour of the contractie partie, and to none other end but to make him to loose his right, with lesse dishonour and profit unto them.

δ shall have the choice of long weapon, and shall overcome Γ . Which shall be hurt on the side and in the genitoies. In the lawe δ shall winne by good reason, and the sute is for vniuocable goods. But this sute will not be without quarrelling and fighting, because of δ , yet by the goodnesse of ν , by meanes of good friends, there shall be a peace. The sute shall not last long.

ν shall have the choice of weapon, and overcome δ . and shall be hurt on the side. In sute ν shall winne but not without long debate, and afterward shall be friends, and ν is a person well made of body, and hath a merry and saye countenance. The sute is about some preheminence, and it shall be short.

δ shall overcome with short weapon, and ν shall be hurt on the arme, although he had the choice of weapon. In the lawe δ shall gaine with short tunc, and the sute is amongst him selfes about some heritages, and shall be a fauourer of men of the Church.

ν shall have the choice of weapon, and hurt δ on the stomacke, and on the arme, and vanquish him. In sute ν shall winne with the subtiltie that he shall vse to this δ actor; and aduocate, as well by money as by threatening, and δ shall be poore and fearful.

h h 2.

5. shall

5. shall haue choise of weapon, which shall bee short, and overcome 2. who shall be hurt in the flanke and the stomack. In sute 5. shall winne, and the sute is about women, or for womens clothes, and by the southfulness of b the sute shall be long, and there shall be much fraude and deceit vsed against 5. which in the end shall winne with great pleasure and contentment.

2. shall chuse long weapons and overcome 6. who shall be hurt in the bodie, and on his shoulders. In the lawe 2. shall winne without any doubt, and in small time, and afterwards. vntill shall be made betweene them and good accord, and this sute is about merchandise or money lent.

7. shall overcome with short weapon and hurt 2. on the arme and side, although 2. shall haue the choise of weapon, yet shall he be overcome. In sute 7. shall game by delages, yet shall 2. keepe companie with martiall men: with little men hauing their eyes farre in their heads, and a small beard ready to doe a mischief, whereas 7. shall content himselfe onely to haue the upper hand.

3. shall haue the choise of weapon and overcome 8. and hurt him on the stonke and bottome of his belly. In the lawe 2. shall winne in proesse of time, being aided by men of small stature, counterfeit, and as it were monstrous, yet 8. shall haue good right, but the subtiltie of 2. is of such force that 8. shall loose, and this sute is for braineuable goods, as houses, possessions and inheritances.

9. shall haue the choise of weapon which shall be short, and overcome and hurt 2. at the heart. In sute 9. shall winne, and the sute shall be about gifts or goods of the dead, which although 9. haue no good right vnto them, yet he shall quickly obtaine them.

4. shall haue the choise of short weapon, and overcome 3. and hurt him in the head and arme. In sute 4. shall winne, and it shall be about his fathers goods, whereof his kinfolkes will do what they can to beguile him, but yet the sute shall not belong

3. shall haue the choise of short weapon, and overcome and hurt 5. on the side and on the shoulder. In sute 3. shall winne, and

and there will be great debate and contouersie before it be ended, with daunger of murther or hurt on the one side or the other. yet 3. in his house shall so worke, that after the sute is ended, their malice shall cease, and they shall be as good friends as they were before the sute beganne.

6. shall chuse long weapon, and overcome, and hurt 3. in the belly. In the lawe 6. shall winne, but there shall be much subtilty vsed on both sides, and the sute is for merchandise or money lent, and it shall be long with a good issue for 6.

3. shall overcome with short weapon, 7. shall be hurt in the legge and on the arme, although he haue the choise of weapon. In sute 3. shall winne, but not by any good right that he hath but by subtiltie and craft, and they be people saturniours and spercurious which shall obtaine him the victorie, and the sute shall be long.

8. shall overcome with long weapon, and 3. shall be hurt on the bodie and entrals, and haue the choise of weapon and yet loose. In sute 8. shall winne as reason is, and the sute shall be about apparell, or bowtie, or things belonging vnto women, but before the sute be ended there will be some blowes dealt in the feldes: but in the ende they shall agree and become friends.

3. shall chuse short weapons, and overcome 9. and hurt him in the head whereof he shall die. In the lawe 3. shall winne by force of the reasons that he shall bring out and alleage by the aide and fauour of some lordes, and not without great strife and losse, and it is an hazard of murther, yet shall 3. be the vanquisher in short time.

5. shall haue the choise of short weapon, and overcome 4. which shall be hurt in the heart and eye thereof. In sute 5. shall winne, which shall be a good and an honest man, the sute shall be about goods giuen vnto them by the Prince for their good service, which shall be the cause that there shall be an agreement made by friendship then be lawe.

4. shall chuse long weapons, and overcome 6. and hurt him in the bodie. In the lawe 4. shall winne, although it will be long fight, each of the parties shall thinke he hath good right, but

4. hath the better: the sute is for money laide in bankes, or for merchandize.

3 | 5 f
4. | 10 7
7 | 4 0
4. | 10 8
7 | 12 f
4. | 10 9

3 shall overcome 4. with short weapon. and hurt him on the knee, and on the face, although he had the choice of weapon. In sute 7. shall winne, although all his goods shal be creaped vpon by order of Law. yet shall there a Justice or some martiall man cause him to be restozed againe by fauour.

4 shall choose short weapon, and overcome 8. and hurt him on the side. In the law 4. shall winne, but there shal be a thousand crafts found to deceiue him, but in the end they shall agree and shall obtaine the sute: this sute is for some succession of inheritance.

5 shall have the choice of short weapons, and overcome 4. and hurt him on the breast and arme. In sute nine shall win by subtiltie and craft and shall haue against him merceriall people, and for his consulari vitiuous Advocates and protectors, so that in the end 4. shall winne.

6 shall overcome with long weapon. and shall be hurt on the head and face, although he had the election of the weapon. In the Law 6 shall winne with good reason and cause: the sute is for money lent, but it shall be quickly payde.

7 shall overcome with short weapon, and scauen shall be hurt in the flanks and on the heart wherof hee shall die, notwithstanding that he had the choice of weapon. In sute 7. shall win by meanes of some great mens Letters, the sute shall be quickly ended to the profit of the 5. and it is for the succession of the father or of the mother.

8. shall overcome with long weapon, 5 shall haue the choice of the weapon, and yet be hurt on the sides and on the handes. In sute of lawe 8. shall winne without the craft or subtiltie of any one, because he hath good right thereunto, on such wise, that his proccesse without any aide of fraud or decept, shall come shortly to a good issue: the sute shall be about garments of hinf-folkes, and with rosens, but in the end they shall be friends.

9 shall haue the choice of weapon, and yet be overcome, and nine shall hurt him on the shoulder. In the Law 5. shall winne, but not without great difficultie, and long time: 9. shall be of

2 | 12 f
5. | 10 9

2 | 12 f
5. | 10 9

small body. 4 of a complexion merceriall, searcheth all meanes to assault 5. and to take him at advantage by reason wherof he ought to trust to his guards, although he shall winne the proccesse with good iustice right and equitie.

7 shall haue the choice of weapon, and overcome and hurt 6. on the head and visage. In the law 7 shall winne not with out great quarrels, and losse of men on both sides, but in the end they shall be friends: this sute is for merchandize.

8 shall haue the choice of weapon, and yet be hurt on the head, and overcome by 6. For the Law 6 shall winne without any difficultie, and both parties be of good conscience, so that each of them shall thinke to haue a right, and by their goodnesse aske the sute is ended, they shall remaine friends.

6 shall haue the choise of weapon, and yet be overcome with short weapon, and be hurt on the arme and on the legge. In lawe 9 shall winne after long time, and not without great toiles and expences on both sides, and this sute is for debtes or debtors.

8 shall chuse long weapon, with the which hee shall overcome and hurt 7. on the breast and breast. In sute 8. shall quickly win as well by fauour as by his reasons, alleged and brought out: the sute is for garments or moueables, left by the death of some of their kindfolkes.

7 shall vanquish with short weapon and hurt 9 in the face, and backe, although that he had the choice of weapon. In the lawe 7 shall winne, but not without great quarrells, debates and fighting, but shortly after, they shall be friends, the sute is for something lent, the auerfare is a martiall man, and yet in them there shall be an end not altogether to the minde of 9.

8 shall haue the choice of weapon, and yet be overcome and hurt in the body by 9. In the law 9 shall winne with good fortune, and he shall haue to doe with honest folkes, which be no subtil dealers, the sute shall be for vnmouurable goods, and shall not long last vntended.

A rule abridged to knowe incontinently which of the two perons which shall fight or goe to law the one against the other, shall be conquerour, according to this Alphabet and rule going before.

the numbers.	2	4	6	8	are conque- rours of	1	3	5	7	8
	3	5	7	9		2	1	4	6	8
	1	4	6	8		3	2	5	7	9
	2	5	7	9		4	1	3	6	8
	1	3	6	8		5	2	4	7	9
	2	4	7	9		6	1	3	5	8
	1	3	5	8		7	2	4	6	9
	2	4	6	9		8	1	3	5	7
	1	3	5	7		9	2	4	6	8
						the conque- rour is of				

Here followeth the wheele of fortune appoynd and confirmed by science and reason of Pythagoras the most excellent Philosopher, by the which ye may knowe all things that you can demaunde.

The demaundes which may be made and propounded.

- 1 Whether ye shall enter into the fauour of a Lord.
- 2 Whether your Maister shall at any time be Dope, Cardinal, or great Prelate of the Church or Lord.
- 3 If ye shall haue the fauour of the Princes according vnto your desire.
- 4 If the Princes shall take the towne besieged.
- 5 Which of the two Princes which make warre the one against the other shall haue the victorie.
- 6 Whether there shall be any great facts of Armes done in the campe or not.
- 7 If there shall be peace betwene the two Princes.

8 31

8 If a Captaine shall be in great fauour with the Lord hee serueth.

- 9 If a Captaine be valiant or not.
- 10 If a horse shall winne the race.
- 11 If a prisoner shall come out of prison
- 12 If a sicke person shall amend.
- 13 If a sicknes shall be long or short.
- 14 If the sute in lawe shall be iudged to your profit.
- 15 If ye shall haue your hearts desire or not.
- 16 If you shall haue a child by your wife or lemman.
- 17 If a woman with child shall haue a sonne or a daughter.
- 18 If a Child shall bee fortunat or vnfortunat in this worlde.
- 19 If a thing stolen will be recouered againe.
- 20 If it shall be a plentifull yeare.
- 21 If it be good to take a voyage in hand.
- 22 If it be good to occupie merchandise.
- 23 If it be good to take a wife.
- 24 If a friendship shall take good effect.
- 25 If a man shall be fortunat in his house.
- 26 If a person shall be alwayes rich or poore.

And thus may you doe of all other demaundes whercof ye would be resolued.

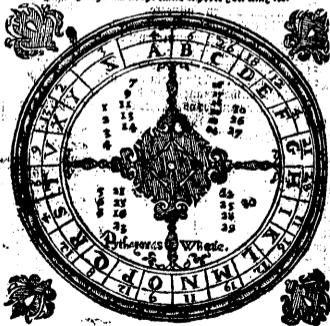
And to the end you may the better vnderstand this wheele of Pythagoras, and the resolution of the demaundes which ye would propounde, you must first of all choose a number, what you list at your discretion, as 10. or 15. or 12. or any other more or lesse, this done take the number of the day, as you shall hereafter know, all set in order, and then take the number which ye finde in the wheele upon the first letter of your name: as by example, if your name be Anthony, you must take A, and the number which is ouer him; all which thinges you shall finde al put in an order in the wheele, and gather al those numbers into one summe, which ye shall deuide by 10. referring the rest: as by example, if all your totall number doe amount vnto 134. deuide that by 10. and there will fourteene remaine,

R 1

which

which number ye must search in the wheele, and if you finde it in the vpper halfe, your matter shall speed well, and if it be in the nether halfe, it shall be euill: and thus may you knowe all that ye desire to knowe.

And if ye would knowe whether ye shall enioy your leue or not, take the number of the first letter of your name, the number of the Planet, and of the day of the weeke: and the numbers ye shall put together, and then diuide them by 30. as ye did be. 02e, and take your remainder, and seeke in the wheele and you shall finde it, and then if it be in the vpper halfe you shall haue your request, and if it be in the nether parte, it is contrary. And thus may you doe of all other things which you would knowe: you must consider that the numbers in the wheele passe not 30. as ye shall finde them beginning with 1. 2. 3. and 4. consequently to 30. as in the same wheele you may see.



* * *	2	Exalt	5 Excellent good.	6 good but for honors and in all.	11 good in all.
* * *	3	Ill	6 good but for honors and in all.	4 ill in all.	12 berie good in all.
* * *	4	Ill but for his treachere and treachere.	6 ill but for his treachere.	5 berie ill	13 ill faue for to pofide
* * *	5	Ill in all.	6 ill in all.	6 ill faue for honors but not indifferent.	14 ill in all
* * *	6	Ill good but in water.	6 ill good but in water.	4 ill faue for honors and in all.	15 berie ill.
* * *	7	Berie good	5 touching affeys.	6 good but for small for le- meanes.	16 good and loue with Ladies.
* * *	8	Good	4 ill faue in water and in all.	7 ill faue for water	17 good in all
* * *	9	Inchance in water.	5 meaning good	8 ill faue for leue.	18 ill in loue good, eie meanes.
* * *	10	Good but with trouble.	6 in all.	9 ill faue for leue.	19 meaning good fautes,
* * *	11	Good but	6 in all.	7 ill faue for leue.	20 berie good in all.
* * *	12	Exalt for his treachere and treachere.	4 ill but in treachere.	8 ill but for water and life	21 meaning leue and life
* * *	13	Ill in all.	5 berie ill	8 ill	22 ill faue to let blood.
* * *	14	Ill good but in water.	6 ill but to let blood.	9 berie ill.	23 ill in all
* * *	15	Berie good	4 good but in water.	7 good faue for water,	24 excellent good in all
* * *	16	Good	5 good	8 good.	25 berie good
* * *	17	Inchance in water.	6 good in all.	9 a messenger bringes a let- ters.	26 incontinens good
* * *	18	Good but with trouble.	7 good and for health conuoye sht.	7 meane	27 to let loue good for sickes ill.
* * *	19	Good but	5 meaning.	8 ill	28 good in all.
* * *	20	Exalt for his treachere and treachere.	6 good for; whores onely.	9 meane good	29 meaning good
* * *	21	Ill in all.	4 good faue in water.	7 ill faue for peace.	30 good in all
* * *	22	Good	5 berie good.	8 good	31 good for the church
* * *	23	Berie good	6 good for; whores onely.	9 berie good.	32 berie good
* * *	24	Breaks the figure.	4 ill faue in fire-woorks.	7 ill water and fire.	33 ill faue for fire-woorks
* * *	25	Berie ill.	5 berie ill.	8 no good.	34 ill faue for fanoms.
* * *	26	Ill in all.	6 ill faue for honors.	9 ill in all.	35 berie ill
* * *	27	I want to forfite	4 good onely for in exchange- lic.	7 meill.	36 ill faue for his treafture
* * *	28	Good in blacke, eie ill	5 receive a letter with in 5. haues-ill	8 berie ill	37 much trouble
* * *	29	Ill	6 ill	9 ill in all.	38 meane
* * *	30	Ill but to poffon.	4 good in an lane one.	7 ill but for voyages.	39 good.
* * *	31	In indifferent.	5 voyages good.	8 enill.	40 berie good
* * *	32	Berie good in all.	6 ill	9 indifferent.	41 excellent good
* * *	33	Good for marriage.	4 good in all but leue,	7 in water good, eie meanes	42 meaning good
* * *	34	Meaning good.	5 good in most things.	8 indifferent.	43 good in all.
* * *	35	Exalt for his treachere and treachere.	6 good.	9 looke for letters.	44 berry ill

1	2	3	4	5	6	7	8
A	B	C	D	E	F	G	H
9	10	20	30	40	50	60	70
I	K	L	M	N	O	P	Q
80	90	100	200	300	400	500	
R	S	T	V	X	Y	Z	

To know what planet hath dominion in the
natiuitie of any person.

Take the numbers of every letter of the proper names in latin, of þe partie (you desire to know) & of his or her Father and mother, by the Alphabet aboue saide: adding all the saide numbers into one total summe, then deuide the same by 9. and if 1. or 4. remaine, it sheweth the Planet ☉ to haue dominion. If 2. or 7. the ☽. If 3. 4. 5. 6. 8. 9. 8. In like manner is known, vnder which of the twelue Celestiall signes any person is borne: summe together the persons name, his father and mother (as aforesaide) and deuide the summe total by 12. then if 1 remaines, it signifies, ♈ 2 ♉ 3 ♊ 4 ♋ 5 ♌ 6 ♍ 7 ♎ 8 ♏ 9 ♐ 10 ♑ 11 ♒ 12 ♓.

Thus endeth the third booke of Geomancie
translated by Francis Sparry.

The

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4	The manner how to loyne the pycks, and of them too forme the figures of the twelue lines, and how they bee appropriated vnto the foure parts of the world	5
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6	Of the signification of the Mothers and of the Daughters, and how Nephews be ingendored of them.	9
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