

The geomancie / of Maister Christopher Cattan Gentleman. A booke, no lesse pleasant and recreatiue, then of a wittie inuention, to knovve all thinges, past, present, and to come. Whereunto is annexed the wheele of Pythagoras. Translated out of French into our English tongue [by Francis Sparry].

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GROMANCIS

CATTAN

1591







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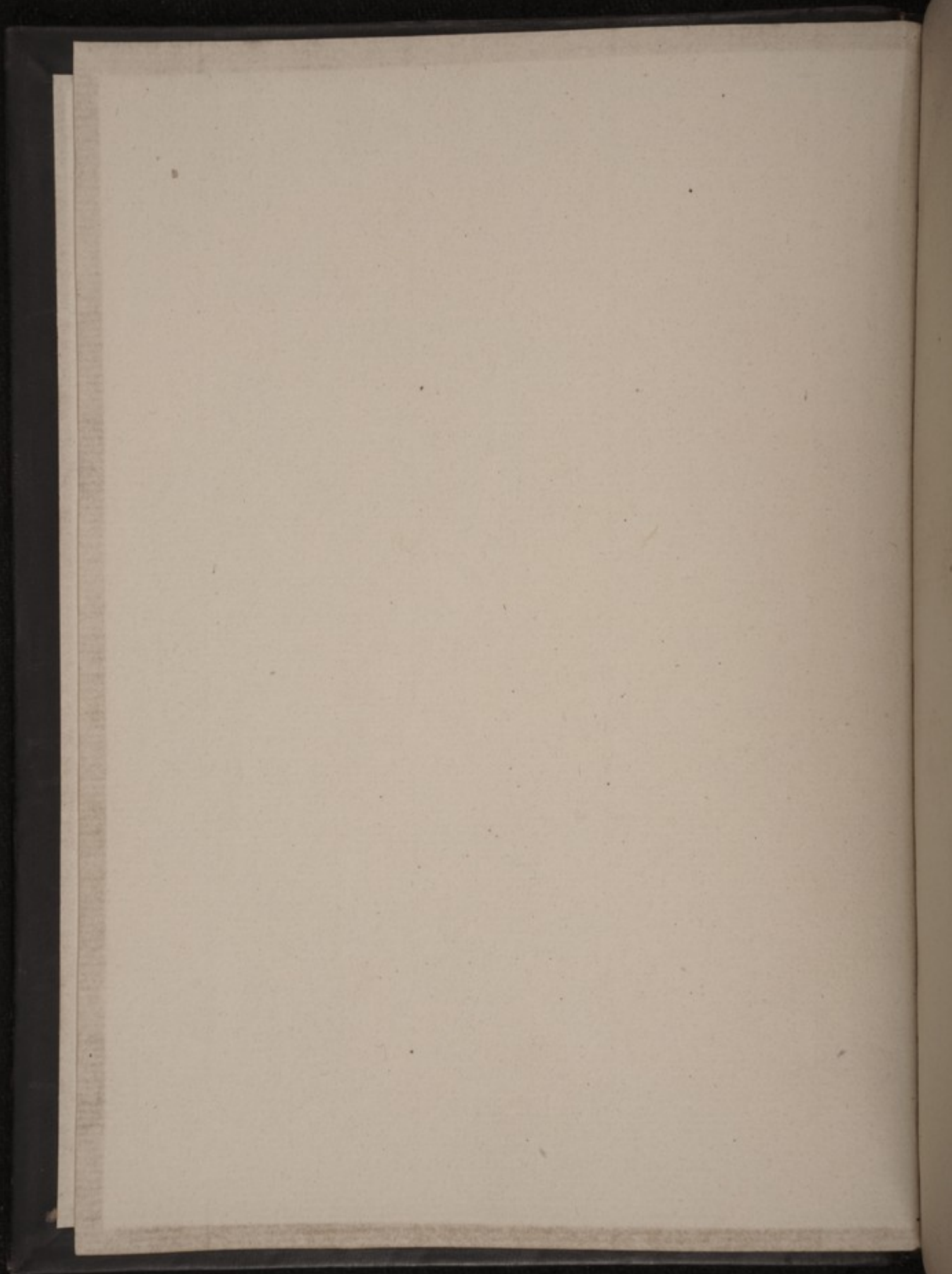
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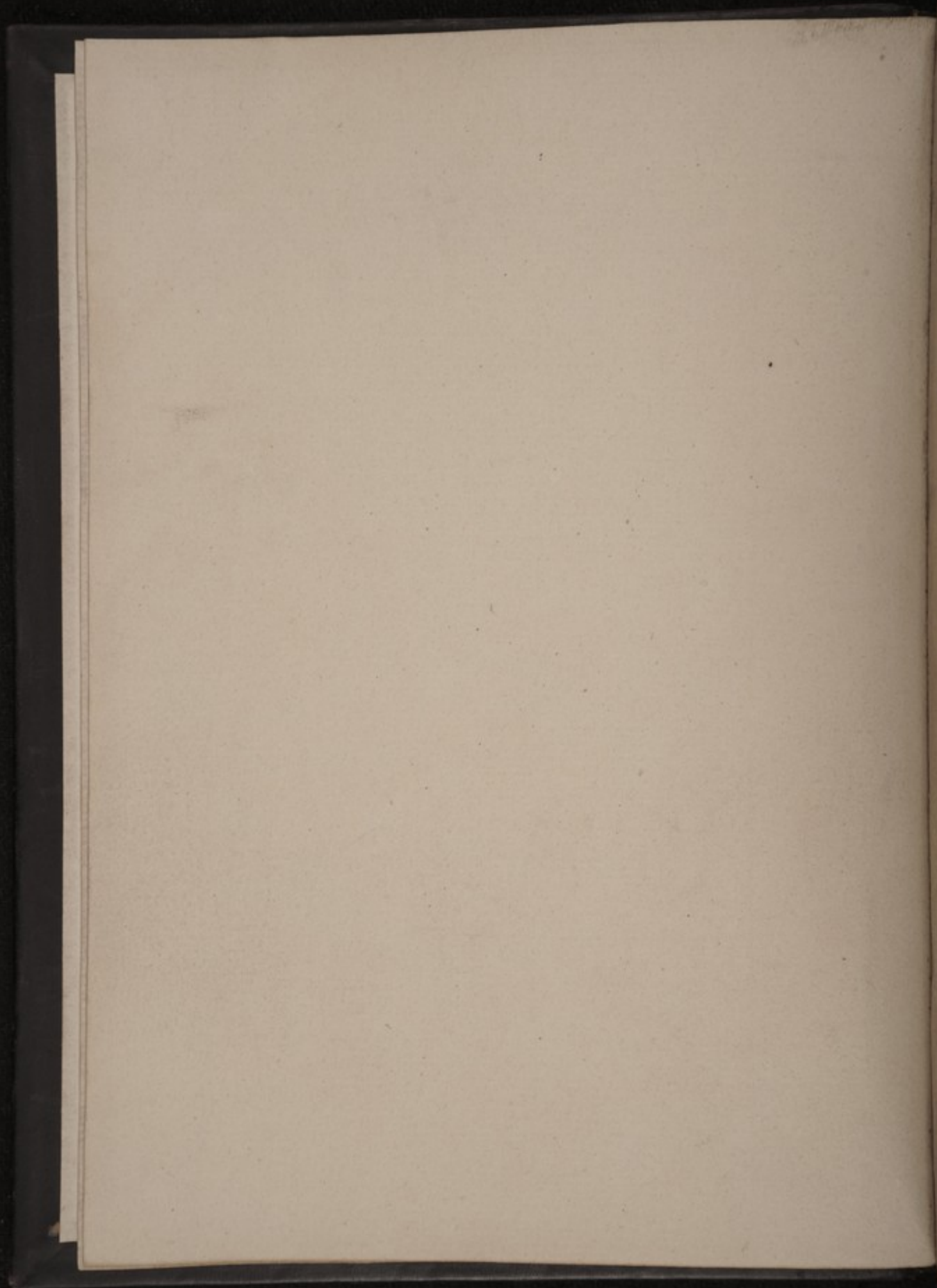
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L O N D O N

Printed by Iohn V Wolfe, and are to be sold at Edward
Whites shop, at the signe of the Gunne, at
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THE

GEOMETRICAL

OF MASTER CHRISTOPHER
CATTAN GENTLEMAN.

IN THREE BOOKS, THE FIRST CONTAINING
THE ELEMENTS OF GEOMETRY, THE SECOND
THE CONSTRUCTIONS, AND THE THIRD
THE PROBLEMS, AND TO SOME
OTHERS.

BY
WILLIAM BROWNE, M.A. OF
TRINITY COLLEGE, OXFORD.


TRANSLATED FROM THE FRENCH INTO
ENGLISH BY



LONDON

Printed by J. Sturges, at the Sign of the Gun, at
the North-end of Pall-mall.

1701.


To the Lorde Nicot, Lorde
of Bosnay, and of Chesney, one of
the Kings Counsaile, and Ma-
ster of the requests of the household.

MY good Lord (after the creation of things of this world, & the establishment of the in their courses and places) God having made man like unto his owne semblance, and also making him the beholder of this great worke, by and by he left unto him so fervent a Will, and desire continually to search out the things that he could never be put from that desire, by any difficulty or wearinesse, howe hard or secret soever the things that he sought for, were: and then perceiuing himself to be provided of a spirit, which made him capable of the understanding of the workmanship of his God, hath induored himselfe to search out the things supernatural, and aboue him, and also the intelligence of those things which be under their powers. Wherefore having found by discourse that there be foure Elements and soueraigne Princes, each one of them having a severall qualitie, and being privately in the other things proper and domestike: and that by the conjunction of them all things do proceede, yet every one in his own aspect and qualitie, whereby they be governed under one or other of these Princes. He hath at the beginning entred so farre, that he hath discovered the essence, constitution, and mixture of the most parte of things made, the proportions, conueiances and differences of them, and the being and progresse of the faculties thereof, to what effects they do come, bringing forth the causes and reasons so manifest, that they can not be disproved. From this degree he is mounted up to the knowlege of the Combination and number of the Celestiall Orbes, the movements and resolutions thereof, the powers and influences of the Pla-

The Epistle Dedicatorie.

nets 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 & comprehension which is in him, presenting himself in his spirit euen al alike, and seeing that al which is inclosed in them, is so tempered by a correspondance of nature, that those things which be far distant of qualitie, do come al together to make an vniuersal harmony and beauty of this great engine, he hath comprehended the dignities established amongst things, and the dominations and seruitudes, which God by his maruelous wisdom hath ordained from their very creation, and hath brought together and placed in their state, the causes and combination thereof so farre, that by wisdom and naturall magicke he hath comprehended them. Nowe being so prouident and curious of his life (as it is daily seene) he applieth al his indenuour 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, Hidromancie, and Geomancie. Sometime with Astrologie it selfe, comming so neare vnto himselfe as may be by the philosophying vpon the compilation, lines, and proportion of the handes, or of the body and visage. From whence proceedeth Chiromancie, Metostopie, and Phisnomie, and vsing in al these the reasons most eident and profound of nature, vpon the true princes or principles that he may possible, & such as one may reasonably say (that if the effect of the causes which be wrought for doe take no place) it is not the fault of the Worker, but an acte of the plaine diuine puissance, dispensing those prosperous causes to bring effects which be attributed vnto them natural and proper, the professions of the Phitonistes, Sorcerers, Soothsaiers, Willardes, 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, do often times make mention in many and sundry waies, neither the profession of that old woman of Bologna in Italie, of whome your Honour hath many times heard spoken of, which gaue answer of things past, and of things to come, by the sundry moouing of foure paire of tongs. For all these bee 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.

The Epistle Dedicatorie.

ble, with great cursses and paines . But as for the other afore spoken of, they consist either in things so general, that there is nothing created, but it hath some thing of them, and they do practise in some thing they do present as the foure first be, or els in particulars or parts diuided, and go no further then to the part which the case requireth, as ye see by the two last, and therefore they do neuer passe farre from the contemplatiō of the nature of the things created, such as it hath pleased God the maker to giue unto them : which thing hath bin so wel receined and esteemed by many old and yong excellent personages that they haue thought good to imploy their time . and take the paines to leaue vnto vs in writing those things which they haue found scattred here and there, and that which they haue mended by their studie, as touching Geomancie which lay long time obscure and vnperfit, by the ignorance and rashnes of those, which, hauing no experience of Astrologie, enterprised by their stoutnesse to meddle therein: but amongest all other, Christopher Cattan, a Gentleman (and man of armes in the Campion countrey of the Lorde Thais departed) being wise, and practized in the Sciences which belong thereunto, hath brought and put it into hir perfection : At least wise, he hath come so neare to the touchstone therof, that as yet all his doings prosper: which hath giuen me occasion to desire the same by a Book therof giuen vnto me, by a friend of mine, to ouer-looke from the one ende vnto the other, and to publish the same, and to put it into mens hands, and by this meanes, in matters of earnest to giue occasion of honest pastimes, pleasure, and recreation . And if had done this long time ere now, had it not bin through the ignorance in this Arte which was in him that tooke the Cobby at my hands : by meanes of whose ignoraunce there were a thousand faultes, which to amend, and, as much as in me was possible, to plucke out, I had as much or more pame 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 faults, and to restore it to the former estate, and 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, then the first Cobby was, wherein it was very obscure in many places, difficult and maymed, and more Italian then French, by reason that the Authour thereof was of that nation, and spake Italian, and but

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little practized in our French.

But now my Lord, the worke being such, that it dedicateth it selfe so you, to be the man which do alwaies, & haue soundly & well taken the end, vsage, profit, & commoditie of the Sciences & knowledges, & of those whereof this worke reciteth: and that you being in Italic and Spaine haue had a particular affection to the haunt and company of sundry 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 Authour himselfe would haue done, if he had beene alieue, and knowne you, that is, to present it to you, and put it vnder your tuition, being assured, that it shal be well receiued of you, and that you wil 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 ende, praying GOD to keepe you, and giue you his grace: and vnto me your seruant.

The



The Epistle to the Reader.



Entle 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 gentlenes of spirit, that no man can attaine vnto it, vnles he be of a good birth, and which is not of gentle heart. For, things gentle, pretious, and lightsome cannot be desired but of gentle courages, which giueth me occasion greatly to commend Fortune which hath bene so fauourable vnto me, to take mee, presented vnto hir by a friend of mine, as a worthie subiect to haue the meane how to put in euidence, the inclination which I doe so much beare vnto things worthie, and of valour to doe pleasure and seruice to all persons of good spirites, 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 work doth present me for, I am sure of hart and wil of eache man of good spirite, which is the cause to encourage me in other workes which be in my handes: which thinges be requisit for men of my profession. For as for my hart, 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 perfectly vnderstand by the labor 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 therof will be discontent to confesse that I haue giuen him occasion to be bound perpetually vnto me for this my labour.

The maner how to practise Geomancie.

NOW as to those things which doe touch the practise of Geomancie (for the speculation therof is perfectly treated.

To the Reader.

ted of in the first Booke of this worke, is very easie, knowing, that in the second Book be contained the twelue houses of the *Zodiacke*, the declaration whereof is declared at large in the eight and thirtie Chapter of the first Booke, euerie one whercof containeth the questions and demaunds which may be ordinarily inquired, and may be propounded in all things doubtfull 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 twelue figures, two witnesses, and a Iudge: and taking the first according to the order and course which shall be tolde you in the first Booke, you shall examine according as yee shall finde in the first house the things making to your demaund, be they good or ill: and so shal ye doe of all the other figures, each one according to his house, order, and degree. Afterwardes you shal 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 twelue houses of the Zodiacke.

But forasmuch as the discourse of these houses, contained in the second house is very long. For the easier keeping of them in memory, I thought it good here to abridge them to you, after the manner of *Astronomers*, and the *Mathematicall Professours* 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

To the Reader.

beginnings of life, and of all workes.

The second house.

The second house is the succedant of the Angle of the Orient, and signifieth substance, traffikes, riches, and other things necessaric for the life.

The third house.

The third, which is the Cadant from the Angle of the Orient signifieth, brothers, sisters, cosins, kinfolkes, and associates, Iudges, and Prelates.

The fourth house.

The fourth called the Angle of the earth, or the septentrionall, hath significations of fathers and mothers, possessions, heretages, houses, treasures hid, and things secret.

The fift house.

The fift which is the succedant of the Angle of the septentrionall, otherwise called, the good Fortune, signifieth, infants daughters, nephews, and their inclination, messages, embassages, and profite of heretages.

The sixth house.

The sixt, which is the Cadant from the Angle of the septentrional, called, the ill Fortune, signifies, banishments, bondages, sickenneses, false accusations, and witnesses.

The seventh house.

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

The eight house.

The eight, which is the succedant from the Angle of the Occident, otherwise called, the house of death, signifieth, heauines, sadnes, enemies, long torments, imprisonment, and the qualitie of death.

The ninth house.

The ninth, which is the Cadant from the Angle of the Occident, otherwise called the house of God, signifieth, voyages, navigations, faith, religion, ceremonies, diuinations, dreames, wonders, and tokens of Gods wrath.

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The tenth house.

The tenth called, the heart of Heauen, or, the Meridionall Angle, signifieth, honors, dignities, and governments of kings, and of great lords.

The eleuenth house.

The eleuenth, which is the succedant of the Angle meridionall, otherwise called, the good Angell, signifieth, amitie, company, good aduentures, fauour, aide, and succour.

The twelfth house.

The twelfth, which is the Cadant of the succedant of the Meridionall Angle, otherwise called, the euill Spirite, signifieth, secret enemies, prisons, captiues, vengeance, treasons, deceits, hoses to be solde, and the end of a person.

An Aduertisement.

These be the significations and properties, which the twelue houses of Heauen haue; which I thought good here to shew vnto you briefly, to the end that you may the more easily comprehend them, and keepe them 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 shoulde 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 things come to passe, as the figure doth shew (for it cannot be, but in so many demaundes, some of them will come to esse etc) to make it as it were a consequent, it were an errour, and directly against the first commandement of god; by whom al superstitious and vndescreet obseruations be forbidden, and to him appertaineth al honor and glorie, who can, when it pleaseth him, dispose, and change, and alter the effectes of things prosperous, whereuppon this Science, this 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 things wittie and well sprited to giue pleasure and recreation to the studious and louers of this

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27 27 27

To the Reader.

this Arte and Science. And amongst other (*Monsieur de Thais* departed) his Lord and Maister, very desirous, and expert in this Arte, with a large argument to open & sharpen a good spirite, and exercise the Science of Astrologic, & other Sciences thereunto belonging: and 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 celesti- all. And how, by the diuers natures and influences which the Planets and Starres haue with their lights (meaning the celesti- all moouing) do cause in these inferiour things, which be particularly vnder their dominion, particular vertues, some one more then another, be they humane, ter- reine, 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 and strength, when that the elementall qualities of these things be not repug- nant or contrary against them.

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

First we see by common experience before our eies, that Iasper stone the *Iasper stone* by force of the Planet *Saturne*, hath vertue ♄ to mittigate *Kernels* of the flesh, and to stanch bloud, com- ming at the nose, or at any other part of the body of man.

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

Likewise the *Corrall* and the *Calcidony* be of like effect, Corrall. which commeth to them by the particular influence of *Iu- Calcidony. ♀ *piter* and *Venus*. *Iupiter* giueth also vertue to *Sage*, to with- Sage. stand the *Palsy*.*

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

To the Reader.

jacinθ.

ty, that he is neuer hurt by thunder, but by the influence of the Sunne she hath a marueilous property, 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 eate and consume the feathers of other birdes, if they be mixed together. The *Jacinct*, by the influence of the Sunne, vnto whome she is particularly subiect, and to *Iupiter* likewise, hath this propertie, that if a man beare it about him, and that it do neuer so litle touch the flesh, it preserueth against all venome, and against all euill vapours and corruptions of the ayre, and dooth also comforte the heart and the spirit: and further, maketh persons very amiable, and wel willing. The properties of *Mirabolan* be infinite, they conserue and preserue the life of all those which do oftentimes eate therof, they prolong youth, and strengthen the spirits and senses of man, and giue good memory, comfort the stomacke, and lighten the heart: all these vertues and properties come by the influence of *Iupiter* and *Mercury*, as many wise and learned men haue written. The vertue of *Celidone* and *Mastike* by the nature, which they haue of *Iupiter* and *Mars*, purge the humour melancholike, or else by the Starre called, the Lions heart, or Starre Royall. The *Topas* and the *Truffle*, haue power of Chastity, and to subdue the flesh, & to make them light-some which beare them; and this vertue they haue by the nature of *Mars* and *Venus*, or of the Starre called *Alpheta*, or Crowne septentrionall. The *Amatist*, and the hearb called *Astrologia*, or the *Sarasina*, haue force to make faire colour, and quicken the spirit of them which beare them, and they also driue away wicked spirites: and this their vertue commeth of the nature of *Iupiter* and *Mars*, or of the star called, the *Scorpions heart*. The *Saffron* hath power for to quicken the spirits, and the vertue thereof pierceth by and by to the heart, prouoking laughter and merines: and they say, that these properties come by the influence of the *Sun*, vnto whome it is subiect, from whom she is ayded, by his subtill nature bright and sweete smelling. The *Mirre*, *En-*
sence,

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ghee, Balme, Aloes, and *Spikenard* be subiect vnto the *Sun*. It is further said, that *Golde*, by the nature which hee hath of the *Sunne*, hath a vertue to comforte and lightsome the heart, and is also shining: also the *Sunne* geueth vertue to the *Carbuncle* to shine by night, and to be a remedy against venome. Whosocuer touch the hearbe called *Piony*, that which is the male, hee shall be defended from the falling sicknesse, which commeth by the influence of the *Sunne*, vnto whome this hearb is subiect, by the vertue which the *Sunne* hath in *Ginger*, if it be eaten in meate, it is good against the weaknesse of the stomacke and vomiting. Those beasts which be subiect to the *Sunne*, and take vertue ordinarily from him, be commonly villainous, and angric, desiring lordship, and to haue dominion ouer others, amongst whom the *Lyon* is more then the others, the *Cockedril*, and 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 excellencie then the other things or beasts subiect vnto that *Planet*.

Piony.

⊙
Ginger.
⊙

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 kind of a Iacinct called the *Crisolite*, and is like vnto a greenish colour, and hath his vertue, partlie of the *Sunne*: wherefore it is good against frensie, and the melancholie humour, and against all fantasies and wicked sights. The stone which is in the *Eagles* nest, amongst the other vertues it is maruelous good for the trauel of women, if that in their trauell they be touched therewith, which commeth by the vertue of *Venus* and *Luna*. *Rafis* saith, that hee prooued it, and *Plinie*, and al other Writers say, that the stone *Agatte* by the dominion which she hath of *Mercury*, helpeth the sight of them which beare it, & maketh them speake wel & deliberatly, & it is also good against poison.

Crisolite.

The stone
in the Eagles
nest.

♀ ♀

♁

And *Mercury* for the influence: which hee giueth vnto some beasts which be vnder his dominion, as, *Dogs*, *Apes*, *Foxes*, and such other beasts, they be maruelous subtil and wily. The *Moone* giueth such vertue to the stone, which

♁

To the Reader.

Selenyte. is found in Arabia called the *Selenite*, of the which, both *Plinie* and *Solon* do speak, that within the body of this stone the Moone sheweth hir selfe, and increaseth and 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 eie-brows do increase or decrease ech day according to the course of the Moone & her aspects, which thing is daily seen to him that listeth to see the experience thereof. The Moone hath like dominion ouer many things, and espetially things white and greene, and of mettalles, ouer siluer: and for this cause the trees, in the encrease and decrease of the Moone, to shead out, and also restrain their force or humor: also all Birds which liue in riuers and watrie places be subiect vnto the Moone. And likewise the Camelion, whose property is, to chaunge 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 and principal Starres, being in the Cireles of Heauen, do giue and dispose vnto the inferiour things by order, by the will of GOD the creator, which we may speake of, and recite (after the great Authors, of the which I haue taken these, *Pliny*, *Aristotle*, *Albert the Great*, *Soline*, *Mela*, *Strabon*, *Elian*, and others, as well antient, as for our time, which haue written as well of the nature of things, as of Regions, and of the scituations of places) but that I feare wee shoulde stay too long ouer this matter. Also the auntient Philosophers and Astrologiens considering the diuers and contrary effects of these influences, which the Planets and Starres doe cause in things of nature by the mouement and course, haue giuen vnto them diuers qualities, & likewise enmity and friendship amongst themselves on such wise, that ♁ and ♀ be enemies to ♃: ♃ and ♄ be friends: ☉ and ☽ likewise, al the other Planets be friends vnto ♃: ♁ onely excepted, which is enemy vnto all, but onely to ♀: ♃ and ♄ be friends with ☉: and his enemies are ♁, ♀, and ☽: ♄ is friend vnto al sauing to ♃: this is the enmity and friendship which is amongst the Planets,

and

To the Reader.

& that is the cause why there is discord or accord in the figures of *Geomancy*, which obtaine and haue signification, as is largely shewed by al this Booke: which thing being thus, we mult of necessity conclude & say, that those things that be vnder the order and gouernement of these Stars or Planets must by naturall inclination be friendes or foes vnto those that be vnder subiection of another Planet or Signe, or Constellation, according to the conformitie or enmitie which is between the Starres gouerning those things. And this enmity is greater & more stronger when betweene the natures and qualities of the Planets to whom they be subiect, there is a great repugnancie. And contrariwise, the amitie is the better, when the conformity is great amongst the Planets, all which thing extendeth aswell vnto man as beast. True it is, that men being of a francke and liberall wil, although they feele in themselues this repugnance and inclination, they may by grace withstand it. But beastes which be deprived & exempted out of this priuilege, they yeeld themselues to be gouerned by the naturall inclination, and put the same in effect as much as they can: and the like do herbs and plants. As touching the amitie 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 ascendant, shall willingly loue together. And likewise those which haue ☉ and ♃ in one signe wil loue together. They further say, that those which haue one very signe for gouernour in their natiuitie, that ingendreth 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 knowe, 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 in that parte Fortune be all in one Signe or House, and that the House or Signe where ♃ shal be in the natiuity of the one, be in good aspect to the other: for according as they haue more or lesse of these conditions,

To the Reader.

ditions, so shal the natural loue be more or lesse that shalbe betwene them, which is the cause that 2. men hauing to do in one very matter, the one wil beare great loue & affection to the other, & contrariwise the other wil hate him, and yet no cause why between them: which thing may come, for that in their natiuities their signes ascendants were contrary in quality, & of contrary triplicity, and the planets lords of their natiuities contraries and enemies as ☉ and ♃ in ♋ & diuers signs, & that they of the one natiuitie behold the other by an ill aspect: for these things & others which wee can declare, are the cause that one man seing another in pleasure or hie displeasure (as it appears in seing two men play, dispute, or fight together) that then a man being no more bounden to the one then to thother, neither knowing who they be standing by, wil 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 ye to vnderstand how much *Astrology* is to be praised, and consequently her daughter which is *Geomancy* (if it be well taken and vnderstood, and practised to the very purpose and end that it was inuented in old time: and by this means how be those to be reiected which esteem not this affinitie & influence which the superior lights cast to the inferior things in themselves, not considering the law of nature which they feele, & continually do prooue worthy by this means, to be vtterly deprived of al light, forsomuch as all this doth but admonish vs of God, and of the immortality of soules. For it can not be, but that the vnderstanding of man must thinke, that there is some prouidence which gouernes al things when it hath respect to the ordained courses, & the lawes of these great Orbes and Stars, and which beleeueth not that those influences, forces, & effectes, and properties can not be nor stand casually, or by any other force then by the diuine prouidence. 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.

The Preface of the Authour vnto the Reader.

His present Booke of Geomancie is, to knowe & vnderstand (by way of direction & pastime) all things vncertaine, present, past, and to come: and vpon them to giue counsaile and take counsaile in the examining of the figure well and diligently which hath bene made vpon each demaunde that hath bene made, following the rules which we will put hereafter. We will therefore now diuide 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 profite it was inuented in the olde time, and vnto what part of philosophie it may be attributed, and how it must be formed and practized.

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

In the third shall be shewed the maner how to iudge the figures, following the demaunds and questions for the which they were made. And we wil 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 we were desired and praied to make them, by some of our maisters and friends.

And so, he that will in way of pastime and recreation giue himselfe to the knowledge of this Science, may thereby more easier comprehend the same, then if they were treated of in a booke.

But if there be any person of so peruerse and corrupt iudgement which wil say, that this Science is ill, and for that cause ought to be prohibited, forbidden, and 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 he haue first read ouer this worke, and then (as I thinke) he shall know his fault: for this Science is no Arte of inchaunty, as some may suppose it to be, or of diuination, which is made by Diabolike Innocation, but it is a part of

naturall Magicke, called of many worthy men, the daughter of Astrologie, and the abbreviation thereof. And Saint Thomas of Aquine himfelfe, a Doctour of the church of no small estimation, saith in his Quolibet, that it may be admitted, because it doth participate with Astrologie, and is called her daughter. And I, at the prayer and request of my Lord Thais, a great fauourer of this 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 credue vnto it as vnto an undoubted certainty, but to giue vnto good spirites an argument to pastime and recreation in matter of earnest: and it can not be practized but with diligence of spirite, 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 Physiognomy, and the other of Chiromancy, always to giue some occasion to the witty spirits to be exercised in something curteous and gentle.

But as touching Geomancie, amongst all those which haue written thereof, as the Indians, Chaldeans, Hebrews, Arabians, Greekes, 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 Indi, the other by the Hebrews beginning thus, ha veenestre, and the third made by a Latine Authour named Bartholomew de Pine. In fine (gentle Reader) if you finde any faultes in this my Booke, I pray you thinke that we be all but men, and thereby may erre: and that in long works as this is, The which (if I may frankly speake it) is a little too high for my capacitie, being but little practized in good Sciences, due and requisit vnto him which would treat of this Arte: but hold me excused, if it so please you, and thus farewell (gentle Reader) and God haue you in keeping.



The Geomancie of Maister Christopher Cattan, Gentleman.

The first Booke.

What Geomancie is, and wherefore it is so called.

Chap. 1.



Geomancie is a Science and Art which consisteth of points, prickes, and lines, made in steade of the foure Elementes, 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 every pricke signifieth a Starre, and every line an Element, and every figure the foure quarters of the worlde, that is to say, the East, West, South, and North. Wherefore it is easie to knowe that Geomancie is none other thing but Astrologie, and a third meane, that is to say, participating of two, which is Alquemy. Geomancie is called of Gy a græke worde, which signifieth earth and Mancie, which is to say knowledge. Or defining it more properly, it is deriued of Gyos & Magos, which signifieth knowledge of earthly things, by the power of the superior bodies, of the foure Elementes, 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, whercon it may commodiously be done, so that the prickes and lines may be knowen.

Of the being, essence, and nature of this Arte, and end thereof. Chap. 2.

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 knowe the thing vncertaine: or to tell moze truer, it is the proper and naturall mouing of the bodies superiall and celestial. As to the end and intention therof, it is to take counsell and aduise, aswel of things publike as priuate, and the profite which cometh thereof, is to know, and to haue vnderstanding of things doubtfull and vncertaine. For of things certaine there needeth not any doubt, question, or demaund. This Arte is also (as we haue already touched) put and numbred amongst the parts of Philosophie: for Philosophie is none other thing but a knowledge and loue of Science, and therfore it is not to be despised or reiected, as some ignorant dul-headed and rash men wil say, and stand in it. For, as Aristotle saith, *Omnibus scientia est de genere bonorum*, that is, all knowledge is of the number of good things: and this was inuented to know vpon a sodaine, all things past, present, and to come, because that by Astrologic thinges can not be knowen and vnderstode, but with great paine, difficulty, and long space of time, as well for the instruments which be requisite thereunto, as the Astrolobe, the Quadrant, or Diall, and a great number of books, which by the want and lacke of the sunne many times darkned, and not casting his beames vpon the earth, by reason of the exalations 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 so many things on such wise, that at what time or houre a man will he may practise this Arte, wherefore it is called, the daughter of Astrologie. The beginning and originall of this Art came from the Indians, which found it befoze the world was drowned, as ye may perceiue by a booke alleaged here befoze which beginneth thus, *Estimauerunt Indij*. This Arte may be practised whensoever that a man will, according to the demaunde that is made, be it night or day, faire weather or sowle, raine or wind: and ye must note, that for the question or demaund that you worke this Art, the

the figure must be made but one time: but tearing the figure, and forgetting the iudgement which was first made (if any fault be found in the demaunde, 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, incke, and paper, or a boorde wel shauen, and a litle bodkin, or punchin, or else vpon the ground in dust, or sand well purged and made cleane with a litle sticke, which is the very manner which was vsed in the olde time, before that incke and paper were inuented by the Chaldeans, Persians, Hebrews, and Egyptians, whereof that Arte vnto this day holdeth the name, and is called (as we saide before) Geomancie. But now the best way for to practise the same, is, with penne, incke, and paper, for to worke it with fingers. Beanes or other grains is the maner of the curtizances of Bolognia, when they would knowe newes of their friendes absent, and as yet it is vsed throughout all Italie, which maner 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 doth make prickes, he must soyme foure, the first lines of prickes like vnto foure fingers of the left hand, without counting the prickes, so that at the least there be to the number of foureteene prickes 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 third line 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 prickes vnto the number of sixteene: and he must not lay his hand vpon the paper, or table, earth, or sand (which of these soeuer it please him to worke by) till that he hath made the sixteene lines, alwayes pondering in his heart, incoiung his hand, the question wherfore he maketh the figure. We must fur-

ther vnderstand, that the first line is attributed vnto the Fire, the second to the Aire, the third to the Water, and the fourth to the Earth. And also, that all these prickes signifie one Starre of the firmament, and all these lines one Element: and the soure first lines the first Element, which is the Fire, the second soure the second Element, which is the Aire, the third soure lines the third Element, which is the Water, and the soure 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 maner and soyme as followeth:

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

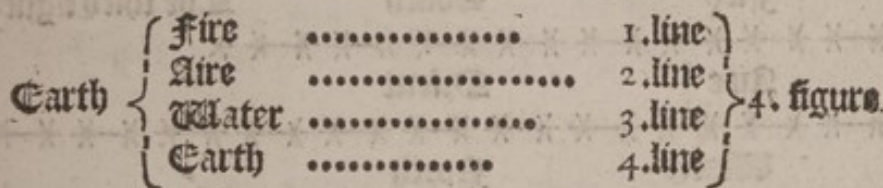
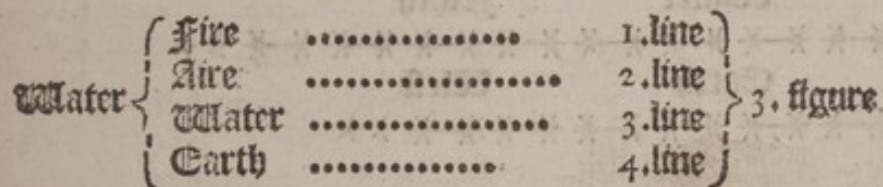
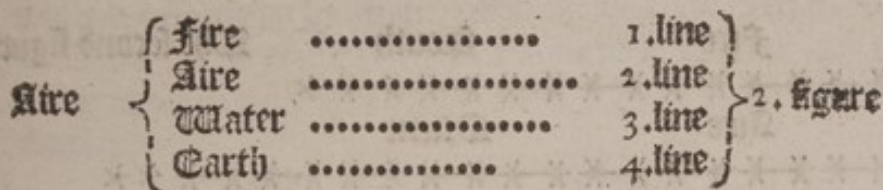
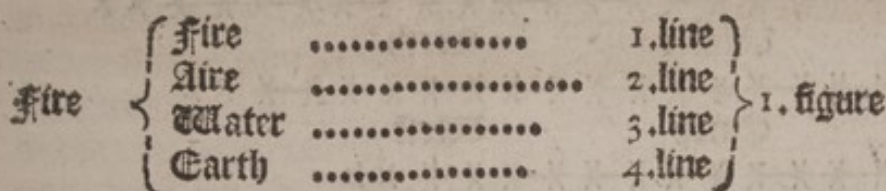
Aire	{	Fire	1. line	} 2. figure
		Aire	.....	2. line
		Water	.....	3. line
		Earth	.....	4. line

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

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

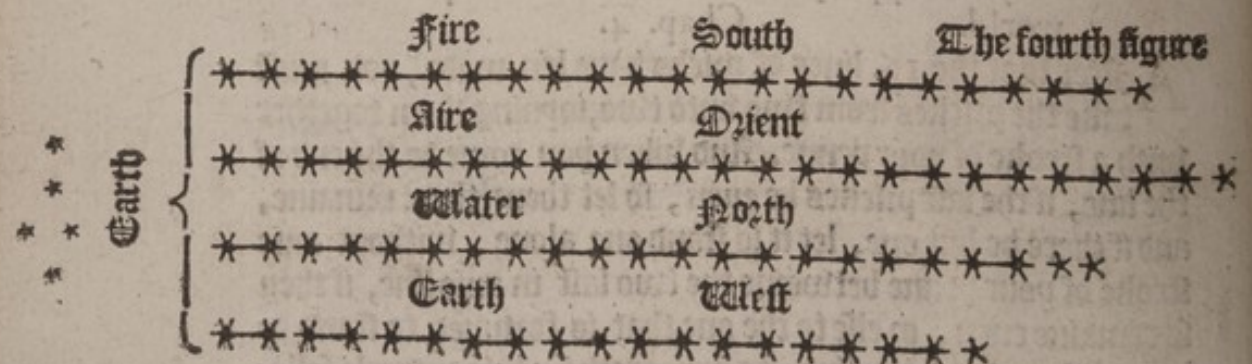
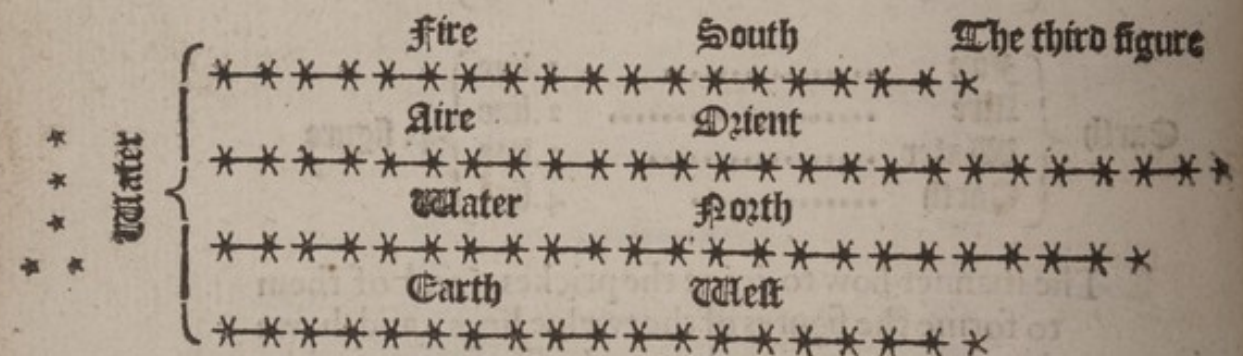
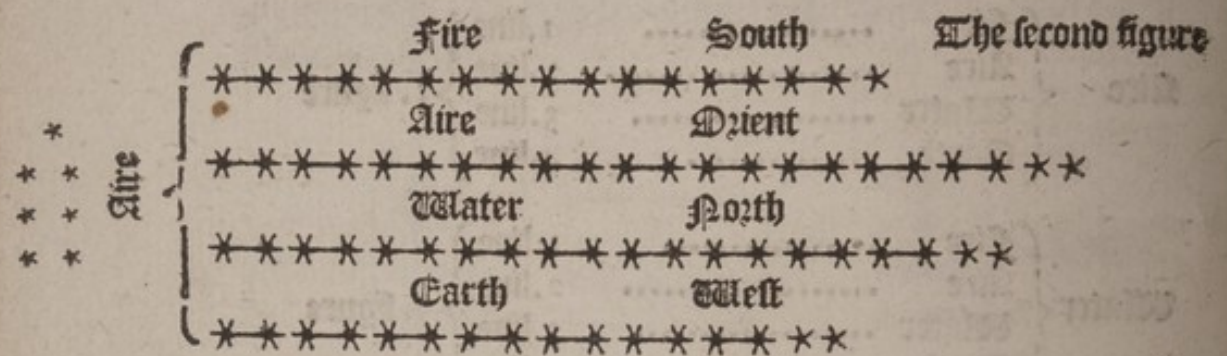
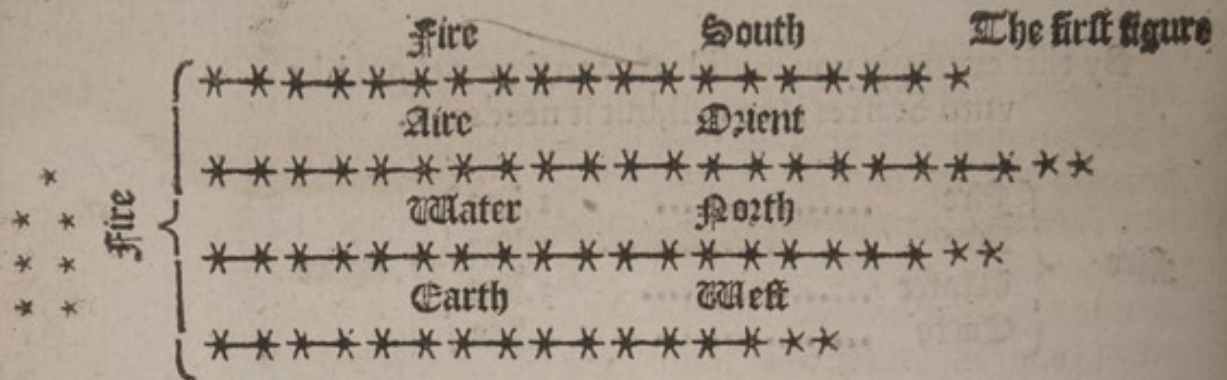
By

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

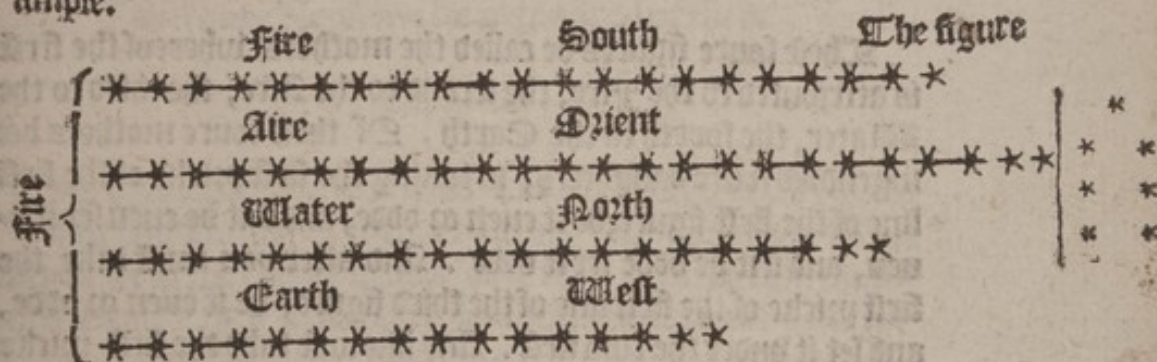


The manner how to ioine the prickes, and of them to forme the figures of the twelue lines, and howe they be appropriated vnto the foure partes of the world. Chap. 4.

After that the 16. lines of prickes haue bin made, you must take the prickes from two vnto two, ioyning 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 anie stroke of your penne betwene the two last in anie line, if they so remaine euen, or else to the one that is fortun'd to stand alone at the ende of any line, as appeareth by this example following.



The Indians, Chaldeans, Hebrewes, Arabians, Egyptians, with a parte of the Greekes, and Latines, do erect their figures in maner here about shewed, because that those Nations do reade contrary vnto vs, although that on the contrary wise they may erect and assemble the saide pyckes, as ye may see by the crample following, which is a newe invented maner to worke this Arte, and many at this day vse it as the better and easier way, but yet the other is good, wherefore each man may make the figure as he listeth, either on the right hand or on the left hand, for all commeth vnto one purpose, without any difficultie either of the one or of the other. Here followeth an example.



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

After that you haue set your pyckes into lines, and thereof drawn out, and 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 draue the third figure of the other foure lines consequently following, and put that apart, 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 mother, and set that by the other three, and so shall the third and fourth be companions and sisters, as ye shall hereafter see, but aboue al things take god respect to place the first wel, to make

the other to followe after, and you shall put it on the right hand, according to this example following.

	Earth	Water	Aire	Fire	
	4	3	2	1	
the left hand	*	*	*	*	the right hand
	*	*	*	*	
	* *	*	*	*	
	*	* *	*	*	
	West	North	Orient	South	

These foure figures be called the mothers, whereof the first is attributed to the Fire, the second to the Aire, the third to the Water, the fourth to the Earth. Of these foure mothers be ingendred foure daughters, in taking the first pycke of the first line of the first figure, be it euen or odde, and if it be euen set it euen, and if it be odde set it odde. And after you must take the first pycke of the first line of the third figure, be it euen or odde, and set it vnder the two first. And likewise take the first pycke of the fourth figure, be it euen or odde, and set it vnder the other thre. And thus haue you formed one figure, which is a daughter ingendred of the foure mothers, and shall be called the fift figure, as ye shall here vnder see by example. And in this manner and fashion ye shall doe of the other lines, taking of the second line of the first figure the second pycke, and so following, from the first, second, third, and fourth figures, you make the sixte figure, and from the third line of the saide foure figures, you shall make the seventh figure, and from the fourth line the eight figure. And so of the foure mothers, or foure the first figures you haue made foure daughters, as ye shall see by this example: on the right hand whereof be the foure mothers, and on the left hand foure daughters, as hereafter followeth.

	8	7	6	5	4	3	2	1	
	* *	* *	* *	*	*	*	*	*	
	* *	* *	* *	*	*	*	* *	* *	
	* *	*	*	*	* *	*	* *	* *	
	*	* *	*	*	*	* *	* *	* *	
the left hand.	* 12		11		10		9		the right hand.
	* *	*	*	*	*	*	*	*	
	* *	*	*	*	*	*	*	*	
	*	*	*	*	*	*	*	*	
	Earth West		Water North		Aire Orient		Fire South		

How to frame the witnesses and the Iudge.

Chap. 7.

These twelue figures formed and made (as we haue here shewed to you) nowe comes the question how to make the two witnesses, & the Iudge out of them, to haue a certaine resolution, sentence, and stay vpon the question propounded, and of the difference thereof. Of the which two witnesses that on the right hand is engendered of the ninth and tenth figures, and that of the left hand commeth of the 11. and 12. figures, and they must be made and formed in manner and forme as the Prophets were: and if the last prickes be euen, you must put them euen, and if they be odde, you must put them odde. Of these two Witnesses by the same maner is made an other figure, the which is called the Iudge, vnto whome appertaineth the iudgement and discussion of all the whole figure, on such wise, that if he be good, the demaunde will be founde good, and if it be euill or naught, the demaund shall like wise be found ill, as appeareth by this example.

the

<i>rubens</i> red	<i>albus</i> white	<i>caput draconis</i> the dragons head	<i>cauda draconis</i> the dragons taile
* * *	* *	* *	*
* *	* *	* *	*
* *	* *	* *	*
* *	* *	* *	* *
<i>fortuna maior</i> the great fortune	<i>fortuna minor</i> lesse fortune	<i>acquisitio</i> winning	<i>amissio</i> losse
* *	* *	* *	*
* *	* *	* *	* *
* *	* *	* *	* *
* *	* *	* *	* *
<i>letitia</i> ioy	<i>tristitia</i> sadnesse	<i>puer</i> boy	<i>puelia</i> wench
* *	* *	* *	*
* *	* *	* *	* *
* *	* *	* *	* *
* *	* *	* *	* *
<i>coniunctio</i> coniunction	<i>via</i> the way	<i>populus</i> people	<i>carcer</i> prison
* *	* *	* *	*
* *	* *	* *	* *
* *	* *	* *	* *
* *	* *	* *	* *

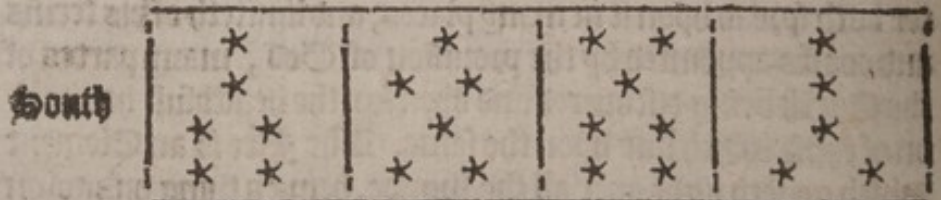
Of the nature and propertie of the foure Elements,
and of their figures: and first of the Fire, and of
his figures. Chap. 9.

FOrasmuch as of these firtēne figures some be giuen and ap-
propriated to the Fire, others to the Aire, others to the
Earth, and others to the Water. In speaking as brieely as I
can possible, of the nature and propertie of the said 4. Elements,
I will diuide these figures, and put them in order, to the ende, to
descerne and know to which of the foure Elements eche of them

so attributed. The world is divided into two parts, the one Celestiall, the other Elementary; in the parte Elementary be all those things comprehended which be vnder the parte 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 vnperfect, which be called the bodies mixed, ingendred of the materiall vertue and naturall commixtion of the said Elements, the which Elements be foure in number, hauing as much of the first qualities, which obtaine and haue vnder those Elementes, the gouernement and dominion, that is to say, hote, moist, cold, and drie, and haue besides these qualities such a combination with the said Elements, that hote and drie be appropriated vnto the Fire, hote and moist to the Aire, cold and moist to the Water, colde and drie to the Earth. Although that heate doe exceede in the Element of the Fire, and moistnes in the Aire, coldnes in the Water, and drynes in the Earth, which be called the qualities passive, because they be contrary one to an other, and cannot consist in one very Element. And that is the cause that the Fire, Water, Aire, and Earth, be Elements one contrarie vnto an other. The Fire, as amongst all the other Elements most rare and light, doth obtaine amongst them the highest place, enuironing the other thre on all parts: vnder the which, the Aire more heauy then he, but lighter then the other, is placed immediately enuironing with a round Globe comming of the Water and the Earth. Within the which Aire the Water hath his place, forsomuch as the Water is more heauier then the Fire and Aire, but not so heauie as the Earth, the which for his heauines resteth in one lumpe in the middest of all the others, and is compassed about on all sides with Water, which Water doth spread vpon it in many places, and limiteth of his terms and coasts appointed by the prouision of God, many partes of the Earth being discovered and open for the healthfull habitation of those which liue vpon the same. The Fire is an Element which geueth light ouer all the worlde, being a thing vnknown and secreete. When he is alone, and separated from other substance, on such wise, that it is invisible, and without measure,

taking and holding on euery thing which commeth neare vnto it of what nature or qualitie soeuer it be. He is renuing of nature and goeth subtilly, and groweth secretely and alwayes in mouing doth catch on all things, and can not be taken being vn- palpable and rich in all and by all on such wise (as Plinie saith) that he is alone, & goeth by al. He is in Heauen in brightnes and clearenes, in hell for paines and darkenes, and in the middle he doth take parte of both. He is one in himselfe, and many be in his communication and diuision, so that in many thinges there be diuers Fires. He is also found in all the other three Elements. First in Earth, for nourishing therein, and eating deepe downeward: we see smoke comming out from it, as in knocking two stones and limes together with an yron, thereof commeth fire. He is also in Water, which appeareth by the pits and fountaines, which be also found warme. The Seas also being troubled with windes, doth become warme. He is also in the Aire, for we doe many times see and feele it warme: he is likewise in things hauing life, vegetiue or sensitiue. The fire is the superior, for he reacheth vnto the first Heauen which is D. The property whereof is to be faire, clere, shining, and to giue life vnto all things. He that will reade moze at large of this Element, let him reade the Rules of Aristotle, and here be the figures which doe holde the complection, qualitie, and nature of him, without the knowledge whereof, and likewise the others, it is not possible to iudge a figure formed and perfectly placed & right.

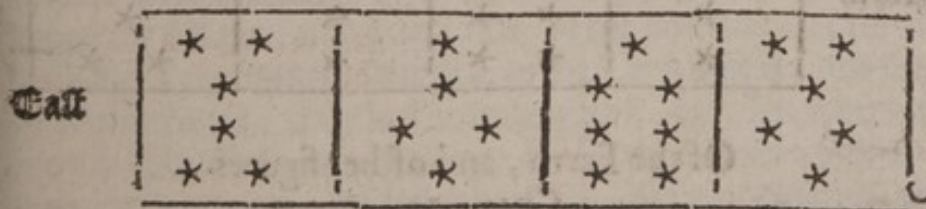
The foure figures of the Fire.



Of the Aire, and of his figures. Chap. 10.

The Aire is a thing light and subtile, which geneth life vnto all things in the world, and therefore is called the spirite Vitall, alwayes comming and going, binding and filling all things in this inferiour worlde: and that is the cause that the Hebræwe Doctors doe not call it an Element, but doe terme it Elug, because it ioyneth, assembleth, and comprehendeth all the Celestiall influences, and doth communicate them with all the other Elements, and all other things, as well naturall as artificiall. And the Aire is in the speach of man, and filleth all things, and therefore Aristotle saith, that there is nothing voide in nature. The Aire is diuided into threë partes, that is, the superiour, inferiour, and the meane: the superiour is continually hote, because it is neare vnto the Fire, the which is also the more hote, the nearer that it is to the mouing and course of all the Heauen. The inferiour is halfe hote, by the reuerberation and reflection of the beames of ☉ vppon the earth, and thereby all vapours and moistures which doe rise be warme. The meane parte, because it is taken from the Sphere of the Fire, and that the reflections of the beames of ☉ come not vnto it, is colde. The knowledge of all which things serueth not for this place, but onely for the better vnderstanding of the natures and properties of the figures of the Aire, which be attributed to the Planets and Signes of the Zodiacke, as here after shall be touched.

The foure figures of the Aire.



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

The Water is of no lesse efficacy and power then the other two Elementes we haue spoken of, in such wise, that her nature ceaseth not to worke maruelles in her, and most especially, because that no creature can liue without Water. Wherefore his power is to giue moistnes vnto all things liuing, and to hearbes, trees, and plantes, according vnto the sentence of Moses, which spake in Genesis, that the Earth and Water brought out al liuing things: yet is the Water of greater force then the Earth, for that she doth not onely bring forth and ingender the fishes which liue in her, but also all liuing things springing in the aire, and all those which do goe and creepe vpon the earth. Many worthy persons, and amongst others, Hesiodus, and Thales Milesius say, that the Water is the principall thing of all the worlde, and the most excellent and auintentest of all the other, and most strongest of all them: for shee doth commaunde all the other, and is as their Mistresse, on such wise, that, as Plinie sayth, shee deuoureth the earth, quencketh the flames of fire, shee mounteth into the aire, and by her vapours and exhallations, which rise from the earth, shee mounteth vnto the cloudes, and after wardes doth distill and fall vpon the earth, and maketh hearbes and plants to growe. And these be the figures,

The foure figures of the Water.

	*	*	*	*	*	*
Fourth	*	*	*	*	*	*
	*	*	*	*	*	*
	*	*	*	*	*	*

Of the Earth, and of her figures.
Chap. I2.

AL those which haue written of the property of the Earth, doe say that it is rounde like vnto 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, subiect to deuoure and receive all the influences of the Heauen, and is called the mother of all the worlde. And of the same was man made, and all other things which be containd in the roundes thereof. You must further vnderstande, that, besides all that we haue yet spoken of the foure Elementes, doe accorde in such order, that the Fire is greatly hote, and meetely moist, and taketh his moistnesse from the Aire. The Aire is very moist, and meetely hote, and taketh his heate from the Fire. The Water is much colde, and meetely moist, and taketh her moistnesse of the Aire. The Earth finally, is very dry of it selfe, and something colde, and taketh her coldenesse from the Water (as I haue saide) thee is the least of all the Elementes, and like a little spot or pycke in the comparison of the Heauen, being but like a little Starre vnto it, and lesser then any Starre therein.

You must knowe, that there is nothing in this worlde, but that it is compounded of these foure Elementes. Stones be of the Earth, and take more of her nature then of the other Elementes. The mettalles be of the Water, and take more of her slimy nature then of all the others. Plants, hearbes, and all liuing things take more parte of the Aire then of the other Elementes. Neuerthelesse, all these things take part of Fire, and that is the cause that amongst some stones (as the great Rockes) they bee more nearer to the nature of the Earth then to the other Elementes: others, more of the Water then of the Earth, as the Crisfall, Wirrell, and Pearles: other participate more of the Aire, as those be which goe and swimme vpon the Water, and neuer sunke to the bottome. Others doe holde of the nature of the fire, as the Lime stones, and the Thunder stones. And the like is amongst mettalles, whereof some be and take more parte of the Earth then of the other Elements, as Lead, and Siluer: other, more of Water, as Quicke-siluer: others, more of the Aire, as Copper: others participate more of Fire, as Iron and Golde. The like may

wee say of Herbs and Plants: the rootes, by their thickenesse take moze part of the Earth: the leaues by their moistnes moze of the Water: the blossoms for their lightnes moze of the Aire: their seedes, by reason of their loue and consideration of the generative spirite in them, take moze of the Fire. Thus much have we spoken of the foure Elements, and of their qualitie and nature.



The figures aboue placed be of the Water.

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

After that we haue appropriate the stones, mettalles, and plants to the foure Elements: it shall not be from the purpose likewise to appropriate beastes vnto them. And ye must vnderstand, that some of them take moze participation of the Earth then of the other thre, and dwell within the Earth, as woymes, snakes, moles, and many other, which be of the nature of Earth. Others be of Water, and without it can not liue, as Fishes. Others inhabite the Aire, and without that can not liue, as the Camelion. Others inhabite the Fire, and can not liue without it, as the Salamander. And some others, which, as the Philosophers doe say, doe holde of the Fire by their owne nature: for the great heate which is in them, moze then of the other Elementes, as Lions, Pigeons, and Distredges. There is likewise some partes of them which participate moze of the Earth, as the bones. Others moze of the Aire, as the flesh. Others moze of the Fire, as the spirite vitall, and others moze of the Water, as the humours.

How the senses of man be attributed vnto the
four Elements.

Chap. 14.

The senses of man be likewise attributed vnto the four
Elementes. The Understanding 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 spo-
ken 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 saour is attributed vnto the
Water, forasmuch as without water and moistnesse there can
be no smell or saour: the Touching is attributed vnto the
Earth. The actes likewise and operations of many be attri-
buted vnto the four Elementes, for the moving softely and
slowe is giuen to the Earth: feare and sorrow vnto the Wa-
ter: Joy, grace, and maintenance vnto the Aire: anger, surie,
and vniquietnesse vnto the Fire. So here you haue briezely
how these things be attributed to the four Elements, which be
the bodies from whome all the other come and be compounded,
and all things of this world be and doe consist. Which things
well considered, vnderstande, and searched out, will giue a ma-
nifest instruction vnto the Geomancien, to iudge a figure ar-
right, according to the four Elementes. Now will wee speake
of the Celestiall Region, which is the other parte of the worlde
we haue touched here before.

Of the other Region or parte of the worlde
called the Celestiall.

Chap. 15.

We haue saide here before, howe that the worlde is diuis-
ed into two partes, the one Elementary, whereof wee

C. 3.

haue

haue spoken, and the other Celestiall, whereof wee will now
 treat, to the end, that being instructed, not onely in things na-
 turall, as the foure Elementes, and of those things which de-
 pend thereof, but also in the Celestiall: as in the order and mo-
 uing of the Heaucns, the Planets and Signes, with the na-
 ture, qualitie, and condition of them, we may after wardes the
 more easier giue iudgement of a figure of this Science. And al-
 though that it be not requisite, that the Geomancien under-
 stand and perfectly knowe the Astrologe, but onely that hee bee
 instructed, and haue some sight therein, yet it is trueth, that
 a good Astrologian wil iudge much better of a figure of this Art,
 then a Geomancien can which hath no knowlege of Astrology,
 by the reason that this Science is, as we haue saide, a parte of
 Astrologie, or as I may rather say, the daughter of Astrologie,
 inuented for breuities sake. Wherefore it shall be nothing
 strange from the purpose, to set here a generall figure of the said
 parts of the world for the more easier vnderstanding and know-
 ledge thereof.

A generall figure of the two partes of the world,
 that is to say, Elementarie and
 Celestiall:

OF



Of the first Heauen.

Chap. 16.

The first Heauen is called, the Heauen Emperfall, the greatest, broadest, largest, more cleare & bright then al the other; for that it is the very place and residence of the diuine essence, after the opinion of all the Doctours, as well Hebrews, Paynims, as Christians, established in this behalfe vppon a place of the holy Scripture, where Veritie it selfe doeth saye:

F 4

Cælum

Cælum mihi sedes est, & terra subsellium pedum meorum, which is as much for to say, as, Heauen is my seate, and the earth is my footestole. And as we doe say in the prayer which hee himselfe taught vs: Our father which art in the Heauens, halloved be thy name, &c. But for that this Heauen appertayneth not to our purpose: we do onely holde and belæue as the chri- stian Doctors do say, without any longer staying thereabout at this time.

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

THe Heauen which is after the Emperiall, is called the first moueable, for that by his swiftnes he causeth al the other to moue, whereby those which be neare vnto him, do moue more gentler, and the others more swifter. As touching the Cris- taline Heauen, some say there is one, and some say contrary, that there is none, as Aristotle and many others. But forsomuch as it appertayneth no more vnto our purpose then the other doe which we haue last recited, we will speake no further thereof at this time, but will leaue it to be discussed by the Diuines and Astrologiens, and wee will onely speake of the Firmament, which is the Heauen of the Starres, and of the Heauens of the Planets, eache one in his degre and order. And for the better vnderstanding of their course and moouing, you must knowe, that the worlde, that is to say, the whole engine and worke- manship of the worlde, as well of the Heauens as of the Ele- mentes is aliue: and that in all things which haue life, there is one moouing of the whole, and an other of the partes thereof. Wherefoze the whole Celestiall worke, by his owne proper and continuall moouing, moueth by the South from the East into the West, round about all the earth, as about his common centure orderlie, and wythout any ceassing, accom- plishing her whole resolution in the space of eight and twen- tie houres equall and common. The which moouing, is commonly called, the daylye or the common moouing, which

which is the measure of one naturall day, or worldlie mouing, for it is the mouing of the whole worlde, hauing his poles called the poles of the world: for ye must knowe, that by this mouing, none of the saide heauens doe properly moue or turne of themselves particularly, or of himselfe. But as a parte of the whole, eache one of them being taken and transported together with the Fire, and the superiour parte of the Aire. Neyther doth the Water seeme to be exempted from this mouing, which is perceiued, in that that she followeth the daily course, by her going and comming, although shee can not fully accomplish, and finish wholie the saide reuolution, and so the Earth onelie amongst the thre other Elements, because of her heavinesse and smallnesse in respect of the other Heauens and Elements, stayeth, and resteth in the middle of the whole vniuersall, the rest whereof is alwayes necessarie for the mouing of the Heauen, and serueth, and keepeth that the whole vniuersall be not confounded, and the beautie thereof. The second mouing is of the said Spheres, eache one by himselfe, which be the parts of all the Heauen for ech one of them particularly (as wee may see and comprehend by the Starres themselves) by their owne proper and naturall mouing, doe goe and march contrarie to the mouing of the first Sphere by the South, from the East into the West, carried vpon other poles, and of an other placing, and in others, and diuers spaces of times, then those of the world accomplishing their courses and reuolutions: for the Starrie Heauen and Firmament maketh his course in 3600. Egyptian yeares, eache of which yeares (after the computation of Ptolomie, containeth 365. dayes naturall. It maketh his course in 30. yeares, 4 in 12. yeares, 8 in 2. yeares, ☉ in 365. dayes naturall, and almost 6. houres, ♀ and ☿ like vnto ☉, finally, ♃ in 28. dayes, and almost eight houres. It seemeth, that this second and particular mouing of the celestiall Spheres, is of necessitie contrarie to that mouing of the first and vniuersall, which is, to the ende, that contrarietyng the sodaine and violent mouing of the vniuersall. According to the swiftnesse of eche Sphere, the contrarie violence and suddainnesse of generation, and of life, is tempered.

¶

Thus

Thus much haue I written as touching the course and mouing of the heauens or the Planets, of whose qualities we will treat hereafter particularly, after that we haue shewed what government the superioꝝ bodies haue ouer the inferioꝝ bodies: al which is to the intent to iudge a figure of Geomancie the moze easilie.

How the inferior things are subiect, and gouerned by the superiors. Chap. 18.

This thing is certaine and out of all doubt, that all the inferior things be subiect vnto the superioꝝ and Heauenlie things, on such order, that the heate of the Fire, is attributed vnto ☉, the face of the Earth is giuen to ♁, ♀, and ♄: all the other grossenesse and massuenesse thereof, is attributed vnto ♃. The place from whence the moistnesse of the Ayre proceedeth, is attributed vnto ♅. The place of the Water is attributed vnto ♆. The beautie of the substances whereof all things are made, is giuen to ♅. But that of the substance onely, is attributed vnto ♀. All hastinesse and swiftnesse is appointed vnto ♁ and ♀. The continuance of things to ♃. And if the saying of the Philosopher be true, which saith in the first Booke of his Rules, that the inferior bodies be ruled and gouerned by the superioꝝ bodies, as we haue saide before, nowe will we say (following the opinion of the Physitions and Astrologians) that ☉ gouerneth the heart and head of man, and ♁ hath a certaine dominion in the head, and ouer the genitories. The cause why ☉ hath dominion ouer the heart, is, because that ♀ is the house of ☉, and that ♃ is his exaltation, and so, as wee doe see by experience when that a man is drunken, his head and heart doe ake, and then in chafing his genitories in vinegar or colde water, he will be sober by and by, and by dayly practises wee see many other remedies for sundrie diseases besides these. But for briesenesse sake wee will nowe speake no moze thereof, but will now come to the names of the Planets,

and

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

Of the names and differences of the seauen Planets.

Chap. 19.

TO let you vnderstand how the antient Philosophers called the Planets, and what difference they did put to knowe them one from an other, 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 h the Father of the gods, and temperatour of times, saying that he was high, and a great Lorde, sage, prudent, wise, foreseeing, and wittie, antient, and of great profoundnesse in knowledge and vnderstanding, knowing the thoughts of men, and boldening them in high enterprises and actes valiant, the keeper of things secret and hid, and a great Lorde ouer life and death. Saturne.

v Is called, a Father helping, named in the olde time, the King of Heauen, inuincible, bolde, blessed, pleasaunt, amiable, mercifull, and of good will, honest, honourable, sage, and surpassing all others in godnes. Iupiter.

f Is called Mauors, which is as much to say, as, mightie in warre, bloody, of high courage, and not to be subdued, valiant in Armes, strong, furious, inuincible, whome none can resist that woulde doe him harme, he putteth downe the mightie, and taketh Kings, Emperours, and Potestates out of their places: he is Lorde of heate, and governour of Fire, a Planet of blood, and encourageth and maketh hardie people in fight. Mars.

o Was called in the olde time, Phoebus, Apollo, the Light, moouer of time, and cause of rayne, haile, and frost, King inuoytall, King ouer all Starres, a King shining, and golden, gentle, honest, courteous, happy, sage, and prudent, by night called, Dionysius, and Apollo by day, as putting away all euill: he is also called, Vulcane, because of the

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

Venus.

♀ Is called a iolly Lady, white and faire, the lady of Love and Beautie, lady of men, of ioy, of amitie, of pleasantnesse, of all grace and gentlenesse, lady of pittie and mercie, which ceaseth not to doe 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 when ☉ doth rise, Diana, or rather, Hesperus, that is to say, she that beareth the clearenesse and light of the world. When ☉ goeth downe, she is called Phosphorus, that is to say, the guide, and governour, and leader of all things to good.

Mercury.

♁ Is called the soune of Joy, and of good tidings, ambassadoz, and interpreter of the gods, and of things heauenly, he is also called, Serpentarius, iolly, cleare, wise, reasonable, Wrong in good and in ill, secretarie or notarie of ☉, a man with men, and a woman with women.

Luna.

☾ Is called by night Lucina, and Proserpina, as well for that she goeth and giueth light by night, and by reason of her two hoynes, as also for that all the Starres be correspondent to her, and all the times and Elementes do serue her, and do obey her, hauing also commaundement ouer all hearbs and seedes, as touching their growing, and she is called the wife and sister of ☉. These be the names which the olde Philosophers giue vnto the Planets, which I haue thought good to place here, to the ende, that the Geomancien erre not in the names or differences of them, and also, for that it is necessarie vnto this Science, for him that would be perfit therein. We will now talke of the nature and propertie which eche of these saide Planets and Signes, or partes of the second principall Circle of Heauen called the Zodiacke, or the Circle Ecliptique, and after that we will speake at large of the Zodiacke, and of his partes.

Of
the
nature
and
propertie
of
the
Planets
and
Signes
of
the
Zodiacke

Of the Sunne. Chap. 20.

When the Doctors and Astrologiens will make description of the Planets, they doe commonly beginne from h , because he is the highest and first of the heauens. But in this behalfe I am contrarie unto them, and will beginne with \odot , for I thinke him to be highest lord and gouernour ouer all the others. Wherefore first ye must consider, that \odot (if he be described aright, according to his nature and propertie) is the light and candle of all the worlde, and giuer of times. For by the \odot be all the Planets made, aswell Occidentall as Orientall, aswell apparant as hidden. By \odot be all augmentations, increasements, and ripenesse of fruites, beasts, and other things vpon the earth: the \odot is the most clearest and brightest Planet of all the others, so much, as he is called the light of the worlde, moze hotter then the other, yea then the Element of Fire: notwithstanding, that in some seasons of the yeare, J is moze hotter then \odot , he is called the father of the Planets, and maketh his residence in the fourth heauen, as in the middest of them, to gouerne as well the superiozs as inferiozs. He ioyneth with D in manner and fashon as a man ioyneth with a woman, so that when he departeth from her, he giueth her of his light, and shee goeth thence alwayes, increasing little and little, until she be all round as a creature in the bodie of a woman, and tourneth in semblance of his father: as touching the season of the yeare, hee is correspondent to the Summer. The nature of \odot is better then the natures of all the other Planets, and gouerneth the head and stomacke of man, and worketh in those things, and none doth worke therein but he, his house is also moze noble and his exaltation higher then the exaltation of any others: his house is ♌ , his exaltation ♍ , and his fall ♎ . But as touching his face and triplicitie 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 middest of al other Planets like a good king to rule and gouerne, and to see all things in good order. He hath made J Constable and gouernour of all his armie, and because that the place of the residence of J is aboue the residence of \odot ,

that is the cause why the nature and heate of ♃ doth agrée with the heate and nature of ♄ , and of the Element of the Fire: hee hath giuen vnto ♄ the iurisdiction of his Realme, for his honest, good, and temperate complexion, hauing no ill qualitie in him, whereby he might offend or vse himselfe ill in his estate: he hath made ♄ his viceroy, and that is the cause why all the other planets do giue their lights and aspects vnto ♄ . He hath appointed ♅ to be his receiuer, and Maister of his householde, wyth power and authority, to receiue, buy and sell, by reason that the Heauen of ♅ is more nearer vnto ♄ then any other. He hath made ♆ his Secretary, and that is the cause that the office of ♆ is as one of the Secretaries of the commandements royal: and when the king goeth he goeth likewise wyth him, and when he stayeth, he stayeth likewise wyth the king. And finally, hee hath made ♇ his fore-warde and standerd-bearer, because she is further from him then any other of the Planets.

The power and facultie which ♄ hath by al the Signs and parties of the Zodiacke.

Chap. 21.

- ♄ ♈ When that ♄ is in the signe of ♈ , he is mightie, strong, and cruell, he deposeth great Lords, and abateth their estates and dignities, and maketh them small: he is then good for warfare, and to obtaine victory ouer enemies. When he is in ♉ he is also good for warre, victory, and to make assaults and skirmishes, because of ♈ , which is the house of ♅ . When he is in ♊ , he is of small force, suffering himselfe to be ordered by others, and doth the things which doe abate his Maiesty and greatnes: he is also in this Signe good to finde treasures. When he is in the signe of ♋ , he delighteth in pastimes, songs, ballets, fables, and the playing of muscicall instruments, and will be fine, merry, and well clothed, and remaiyne in priuy company. When he is in ♌ , he hath pleasure to be well armed, and to haue faire horses, and set his battell aray in good order to fight, his neighbours being kings. When he is in ♍ , hee delighteth to take pleasure in songs muscicall, and to say, and to say nothing, and to

to vnderstand and heare of others, wythout giuing any worde,
 and loueth well to eate and dvincke, and to reioyce in swete
 smelles, as Muske, and other perfumes, taking pleasure and de-
 light in all Pageants, recreations, and pleasure of the body.
 When he is in ♃, hee is chased out of his kingdome, and his
 people discomfited, and put to flight, and losse of his ensignes,
 and saue himselfe by a guide which will leade him from mile to
 mile allwayes in danger to be taken, slaine, or lose his life.
 When he is in ♄, he is great, high, and mighty, and of great
 beauty and stature, fine and neate, well apparelled, and coslie,
 delighting in his apparell, and loued of eache body. When hee
 is in ♅, he is of great power to doe euill, applying himselfe vn-
 to nothing, but to murther and slaughter of men, and to robbe
 his owne subiects, and to spoyle and extort from eche body with-
 out reason or equity, to ransacke Townes and Villages, and to
 pill and poll all the worlde. When he is in ♆, he is cherished,
 and loued of women, and in great estimation and reputatton of
 eche man, because of his wisdom, and iust in the punishment
 of malefactors, keeping, and defending the good, and preserving
 his people. When he is in ♇, he is a King, much commaun-
 ding, and but little obeyed, and of small power and authoroty,
 and setteth more by himselfe then he deserueth. When he is in ♈,
 he loueth to play at Dice and Cardes, he is slouthfull, and
 delighteth much in eating and dvincking, and loueth all thinges
 which be against him.

♁ ♃
 ♄ ♅
 ♆ ♇
 ♈ ♉
 ♊ ♋
 ♌ ♍
 ♎ ♏
 ♐ ♑

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

Chap. 22.

IS the least of all the Planets except ♃, which is saide to be
 lesser then she. She seemeth vnto vs to bee great, because
 she is nexte vnto vs. Shee is (as wee haue saide before)
 Ensigne-bearer of the Kings armie, of his fore-warde, which
 is ♁, vnto whome hee geueth power, more then vnto anie
 other: for by the lightnesse and darkenesse which shee receiueth
 of him, the Starres haue their beautie and shining, their

Darkenesse and obscuritie ν is of her nature colde and moiste, and
 maketh the bodies ouer whome she hath dominion, to be fat and
 moiste, and full of ill humours, and to be of white pale colour,
 and she is of the Element of the Water: and of the seasons of
 the yeare, she is of the Winter, she doth gouerne and rule the
 night, hauing also dominion ouer the Seas, making them to
 ebbe and to flowe. ν is one of the three Planets which causeth
 raine: when she is in γ , she is a mightie Quene of great re-
 nowme, and reputation, faire, lightsome, pleasant, great bodied,
 and well made, and will be quickly angrie. When she is in δ ,
 she is Quene of a great and mightie realme, and of good huma-
 nitie, keeping hir realme in good peace and tranquillitie, and doth
 god iustice, and is of al men welbeloued, and loueth rest and ioy,
 and is something giuen vnto the pleasure of the flesh. When she
 is in π , she is poore and miserable, hauing lost some of her mem-
 bers, doing her businesse and affaires very ill and vnpofitablie.
 She is of ill nature and condition, ill clad, and of ill conuersation
 and life, and will neither eate or drinke. When she is in ς , she
 is a quene of great power and of a great realme, taking from,
 and giuing vnto whome she please, and is of an absolute pow-
 er and authoritie, a lady of wisdom, beautie, and prudence, and
 is welbeloued, authorisid, and obeyed in her realme. When she
 is in ρ , she is a Quene crowned, but yet without authoritie to
 do or commaunde, but is in contempt and despised of all them of
 her realme, eache one liuing at pleasure, as he listeth. When she
 is in μ , she is very melancholie, and pensue, and slumbring, ill
 apparelled and clothed, louing picke-thanks, and doing nothing
 that god is. When she is in α , she is a Quene crowned, and
 doth none other thing but eate and drinke too much, and no-
 thing at all minding her businesse, she is carlesse and rechesse,
 taking no pleasure but in mirth, as in dancings, ribaldry, songs,
 ballets, rounds, companie of women, and of other things of plea-
 sure. When she is in ν , she is a woman of great and euill
 thoughts, being the cause of much euilles, which come to her
 and vnto others, and all by hir ignorance. When she is in β , she
 is a noble and mighty lady, faire, handsome, well made, well clo-
 thed, and of good name and fame. When she is in ω , she is a lady
 louing

louing hunting and great pursute of them which auoide afoze her : she neuer stayeth in one place, she alwayes goeth and cometh without rest, and taketh things in hand, which serue to no vse, 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 businesse. The house of ♃ is ♄, her exaltation is ♃, and her fall m.

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

♄ IS a Planet represented by an olde aged man of great travel, well, holding downe his head melancholie and sickely, hee is of nature colde and drye, and therefore he is figured like a melancholie man, enuious, long angrie, sluggard, of fewe wordes, keeping little company, thinking on high things, a man of a prompt and subtill memorie, alwayes thinking on some ancient things which be of an easie intendment, a man fearefull, sad, giuen to come to woꝝke wonders in things of Nigromancie, after the opinion of the Astrologians, which say, that a man being a Saturnian, is much moze apte and prompt vnto things of Magicke, then he that is borne vnder an other Planet. When ♄ is ioynd with a good Planet, he is good, and if he be with all ill, he is ill. The Saturnian goeth alwayes softly, and delighteth in buildings, to set by houses, soꝝve the earth, and to bee alone, and hath a sharpe sight, and loneth not to lie with women, and hath neuer but fewe children, and that thing which he dooth, cometh oftner to his losse then to his profite. Such a man is borne of the coldnesse of the water and of darkenesse. For as ♄ hath no light but such as other Planets doe giue vnto him, as we haue laide here befoze. For ☉ giueth him the heat and light which he hath, being yet alwayes his mortall enemy. And as touching the Elementes, he is of the Earth: and for the season of the yeare, he is of the Haruest. He is bright in ♀, ♄, ♁: his brightnesse minissheth in ♃, ♄, ♅: he is darke and obscure, ♆, ♇, ♈: his

his obscuritie minisbeth in \times , γ , δ , he is friend vnto ζ , to do ill, and enemy to ψ because of his godnesse. When η is in γ , he braggeth and vaunteth of his great actes and valiant, as to haue slaine men, womne battels, and of things moze bad then good, for he causeth warres, burning of Countries, to make brawles betwene men, to decay plants and soedes. When he is in δ , he is moze feminine then masculine, and delighteth in too much beastly lecherie, and the moze rather, if that in a figure he be found in company of Fortune the lesse, which is the figure of δ , but if she be found with *Letitia*, which is also a figure of δ , it is a signe that he for whom the figure was made, is olde, sickely, and weake of his limbs, and so bered with grief, that he ceaseth not to weepe and groane with the paine that hee suffereth. When he is in Π , he is of ill life, and peruerse nature, melancholy, sad, languishing, painefull, whereby his businesse proueth ill. When he is in Θ , he is so ill-fauoured and disfigured of visage, that ech man forsaketh and hateth his company. When he is in Ω , in the beginning he sheweth himselfe to be very vertuous and strong, but in the end he is weake and faint. When he is in ν , at the beginning, he seemeth weake of members, pensiuue, melancholy, taking in hand high things, and hard to be done, which in the end will come to his praise, so as in the ende he shall be forced to begge his bread. When hee is in \triangle , he is a crowned king, of great power, authoritie, and nobility, hauing pleasure in murders, to make warre, to haue victorie, to subdue enemies, to raise people, to prepare an army, and put them to the field, and to make great provision for al kind of munitions of warre, but in the ende he shall become poore, miserable, discomfited, and crie for mercy. When he is in m , he delighteth to shote in harquebuzze, long-bow, and crosse-bow, and in a mallice, to make an inuasion, to burne and kill, and doe all abhominable things. When he is in λ , he is of great stature, croke backed, and counterfeit. When he is in β , he is sad, very pensiuue, punishing his body by an extreame melancholinesse, and heauinesse, a man which loueth to digge the earth, and to make pittes, and to search treasure in the earth. When he is in \approx , he loueth to kill men, and take away their goods

godes by force. When he is in ♃, he delighteth in nothing but to doe euill, and commit murther, and other wickednesse: but in the ende he shall remember himselfe, and become pitifull, mercifull, and to haue compassion on the poore and needy. His houses be ♃, and ♁, his exaltation ♁, his ioy ♁, and his fall and dissent ♃.

Of the powers of ♃ in eche of the twelue Signes of the Zodiacke. Chap. 24.

IVpiter is a Planet amiable, gentle, gracious, vnder whome, what man soeuer be bozne, is commonly of a good braine and vnderstanding, chaste, loyall, and doing wrong to no man: this Planet is mortall enemy vnto ♃, from whome he hath taken one parte of his mallice by his temperance. For ♃ is a Planet of good temper, hote and moist. He is of the Aire as touching the Elements, and of the Spring as concerning the season of the yeare. Whosoever is bozne vnder this Planet, is most commonly a man of good apparance and countenance, louing to bee well and honestly clothed. And he is (as I haue before saide) amiable, loyall, and pittifull, and one that will willingly redresse matters, and those which be wicked, but he loueth not them which continue in wickednes, a man true in his deedes, of good conscience and amitie, of good dispositions and conscience, and willing to doe pleasure, wholsome of body, and limbe, a louer of lawes and iudgements, a man which loueth goodnesse and good men, and maintaineth them daily in godnes, and of things that be wicked, he minisheth the illnesse. There is nothing done by the meane of ♃ which is not good, and cometh vnto a good ende, he is the cause of the clearnesse and purenesse of the Aire, and of the pleasantnesse of the Windes, and to bring raine in due season by his god nature and qualitie, he mittigateth the heate of the Summer, and the colde in the Winter, he taketh away al ill aires and diseases, he is cleare in ♃, ♃, ♁, and loseth his clearnes in ♃, ♁, ♃, he is all darke in ♁, ♁, ♃, his darkenes minisheth in ♃, ♁, ♃. When ♃ is in ♃, he is of good qualitie and amitie, and delighteth to be well clothed, to eate and

drinke well, and to desire things pleasant and agréable vnto the
 body. When he is in δ , he is a man of good iudgement, wise,
 discreté, and of great knowledge, and loueth well those which
 be poore and impotent of their members, and deformed of body.
 When he is in II , he sheweth himselfe a man of great honestie,
 countenance, pleasure, gentle, and of good vocation, learned in
 humane and Philosophicall Science, but yet a great desirer of
 women, as well good as bad. When he is in ϵ , he is an high
 and mightie Prince, hauing pleasure in armes, louing warres,
 and to gather people together to that intent, a man talkatiue,
 agréing with no man, contrarying euery man, and sometime
 delighting in hunting. When he is in ω , he is a man that with
 all his heart loueth hunting, and to shoote in Crosse-bowe, and
 hand-gonne, and desireth warres, and to assault enemies.
 When he is in ν , he is a great roister, defending himselfe with
 all kinde of weapons, ambitious, and couetous of money, a lo-
 uer of Philosophie, and of all good Sciences, cholericke, and
 sometime in an anger, wasting and destroying all things that
 come in his way, or is befoze him, sometime slouthfull, and hard
 to be pleased. When he is in μ , he hath great pleasure in hun-
 ting and hawking, and sometime to keepe company with poore
 folkes, and sometime with rich. When he is in m , he is ueth to
 hunt with the Crosse-bow, and to be a Captaine in warre, and
 loueth well to gather together goodes, iewelles, and much mo-
 ny, he is also much subiect vnto his owne pleasure and opinion,
 beleeuing none but his owne brayne, wythout shame or feare of
 any other, little minding any businesse but hunting, or else he
 is very happy. When he is in λ , he loueth to ride horses, and
 to be well horsed and furnished, and to be well clothed, and well
 furnished and appointed, and loueth as well to haue his horse
 trapping to be well made as his owne clothes, he loueth iusting
 and tourney, and to pleade, and goe to lawe. When he is in P ,
 he is poore, sickely, miserable, and can not helpe himselfe wyth
 his owne members. When he is in \approx , he is a great hunter,
 well made, faire of body, well clothed, trimme and fine, and lo-
 ueth to make god cheare. When he is in H , he is a great do-
 ctor in all Sciences, applying his studie in high and profounde
 things,

things, and delighteth much in Musicke, and is of his owne completion merry and recreative, but it signifieth, that he shall be in daunger to be deuoured and slaine by beastes. The houses of ♃ be ♃, ♃, his exaltation ♄, his top is ♃, his fall ♃.

Of the significations and qualities that ♃ hath in the twelue parts of the Zodiacke. Chap. 25.

Mars is a planet, hote, drie, and feminine. He or she which is borne vnder this Planet, is of complexion commonly furious, cruell, desiring war, battell, and combats, and to commit murders, and slaughters, and loueth strife, debate, and discord, and to make inuasions, skirmishes, robberies, and death of people. ♃ Concerning the Elements is of the Fire: and touching the season of the yeare, he is of the Summer, when hee is direct his anger continueth but a small time, but it doth much harme, when he beginneth to do harme, he ceaseth not vntil hee haue done and accomplished his exaltation, and then will hee perswade himselfe by little and little to more quietnes. He doth agree with ♃ in wickednes, because they be both ill, and yet haue warre the one against the other, on such wise, that ♃ resisteth ♃ by his great colde and darkenes, but in all other kind of mallice they do agree wel together. ♃ Taketh the part of ☉, because that ☉ both defend him, and also because that ☉ is exalted in his house, which is ♃, wherefore ♃ is the house of ♃, whose nature and complexions is very neare vnto the nature and completion of ☉ (as we haue saide before.) He which holdeth of the nature of ♃, is commonly obliuious, & of small perseuerance and vnderstanding, and little considereth the ende and issue of things. This Planet is mortall enemy vnto ♃, and is of small force in moist Signes, but he is strong in those which hold of the Fire, and of the Aire: his brightnes is great in ♃, ♃, ♃, & diminisheth in ♃, ♃, ♃, he is darke in ♃, ♃, ♃. and diminisheth his darkenesse in ♃, ♃, ♃. When he is in ♃, he signifieth clamors, seditions, rebellions, deceits, strife and debate, and is Captaine of an ill company, and inuenteth the forces to ouer-run, & kil folks with swords and other weapons, and by that meanes is feared of all

the worlde. When he is in γ , he is ill, a glutton, a leacherer, irkesome, a murtherer, a sorcerer, a rauisher of women, hee is homely of visage by the strake of a sworde vpon his face, he loneth to play at dice and cardes, to sing wanton songs, and to commit all the vices of the worlde. When δ is in Π , he is a poore souldior, hauing nothing but his sworde, and hath lost and scattered the things which he searcheth for, and pursueth them which fly away, and hath bene hurt in the arme, and is seruant vnto them which haue likewise bene hurte and haue lost some of their members. When he is in Θ , he is a squire of the stable, a rider of horses, shooting well in Gunne and Crosse-bowe, and medleth with the feate of warre, and is feared and doubted, his face is illfaoured, and misformed, so that a man will laugh to looke vpon it, hee is a great taker of Serpents and Snakes, by inchaunting of them, and seemeth to cure and helpe diseases by words and inchauntments. When he is in Ω , he is very strong and mighty, well made to shote in gunne and crosse-bowe, being of a cholericke nature, and like vnto a man desparate will teare and plucke his stone beard, and knocke his head against the walles in his rage. When he is in ν , he is ill faced, or hurt and blemished in his face, a man which will be long angrie, and one that seeketh to take things difficult, as forts, castels, towns, and to doe the things which passe the power of man, one of his eyes is put out, one of his members is cut away, and he is olde or poore. When he is in μ , he is very well featured, fine and neate, louing weapons and armour which is fine and bright, he is well appointed in his apparell, and practteth to shote in gun and crosse-bowe, and loneth to sing, take ease, and to make good chere, he is also desirous of womens company, and sometime defileth himselfe by his owne nature. When he is in λ , hee is merry, and disposed to spozte, pleasant, scoznesall, a babler, and feeble, like vnto a woman, and keepest himselfe finely, neate, and trimme, making men astomied with his wordes. When hee is in κ , he is a rich and mighty King, victorions, and taketh nothing in hand but it turneth to his praise. When hee is in ι , hee is mischeuous dombe, putting strife betwene folkes, be they on horsebacke or on foote, and maketh them to fight one with another,

other, one of his eyes is out, and hee is hurte on one of his legs. Whereby hee is lame or els hee hath an hurte in one of his members. When hee is in ♃, hee delighteth in the Arte of divination and inchantry, and loveth to play with women, and is much subiect vnto his owne pleasures, yet is he victorious over all his enemies, and sometime killeth men without cause or reason. His houses be ♀, ♁, his exaltation ♃, his top ♁, his discent ♄.

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

Venus is a planet cold and moist, making those persons that be subiect vnto her, happy, faire, merry, fine in their apparel, as well bodied as may be, and of small effecte. This Planet is friend to ♃, for the correspondance of the natures of them both, and causeth pleasure and cleanliness, but by the excessive heate and diness of ♃, they be contraries. When ♀ is ioyned with ♃, she taketh away much of his malice, shee doth also agree with ♃, because of ♀, which is the house of ♀, and the exaltation of ♃. ♀ maketh men to be of goodwill, liberall, and well spoken, apt to Musicke, and to make rounds, ballets, and to play well on muscicall instruments. When shee is ioyned with ♄, she maketh persons apte and meete to write well, paint well, portray, and draw an image, she maketh them peaceable, not haincus, neyther louers of debates or strifes, such people take much heauinesse and grieve 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, shee is of the Winter, but somewhat lesse then ♃, and is more flung matlike then she, like to a woman. When ♀ is in ♀, she is sad, sorrowfull, poore, much suffering, melancholie, and pensive. When she is in ♁, she is noble, high, mighty, and of great renowne and reputation, a lover of Kings and of their childeen, and of all Princes and Nobles, remaining daily with them. When she is in ♁, she is pittifull and mercifull, having compassion over the poore, and giueth much almes. When she is in ♄, she loveth to be well apparelled, to eate and drinke well, to dance,

daunce, to leape, to play at ball with men, to haue chaines, oouches, diamonds, rubies, and other faire and costly brooches. When she is in ♀. she is sicke, lustlesse, and can not helpe herselfe with her owne members. When she is in ♁, she is in perplexitie, sorrowfull, 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 sauiouring 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 oppresse other, and to take their goods away by force and violence. When she is in ♅, she taketh pleasure to shoot in crosse bowe, and to beare the pike, and halberd, and to ioust in tourney. When she is in ♆, she delighteth to heare singing, and to eat and drinke well, and to be drunken sundry times, and because that she is faire, pleasant, and of faire stature, she also loueth faire things, and to haunt the like company. When she is in ♇, she loueth to hunt and to haue, and loueth Hawkes of all kindes. When she is in ♈, she is queene of a great realme, rich, mighty, and of great wisdom and knowledge, and executeth all things which she doth by knowledge, and doth governe her realme, and doth maintaine it in peace by her great knowledge, and loueth her subiects well, because they take great pleasure to learne science, lawes, and customes. The houses of ♀ be ♃, ♄, her exaltation ♈, her ioy ♅, her fall ♁.

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

Mercurie is a planet of a good spirit, and of great knowlege, his nature is to be good with good, and bad with bad, hee is hote and drie, on such wise, that he is a Planet masculine with the masculine, and feminine with the feminine. His force doth diminish and weaken in the house of ♀, and he is friend to ♃ in science and doctrine, in his ioy and sodaine mourning, he doth participate with ♄. He which holdeth of him is likewise hastie
and

and sedate 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 deceiner, 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, and murmurings. When he is in ♂, he is excessive in eating and drinking, and playing, he will be pleasant, and loue to sing and dance, and to vse the like company, he is vntemperate 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 waite to kill men, and to prevent others, hauing no delight but to slay and ransack others. When he is in ♄, he is euill, malicious, a dissembler, traitorous, disobedient, ready to do wickednes, and melancholy. When he is in ♅, he is giuen to warre, caring not to kill a man, and loueth nothing but contention, strife, and debate. When he is in ♆, he delighteth to shote in hand-gunie and crosse-bowe, and loueth horses, harnessse, and men of warre, as well the lesser as the greater, and to be well clothed, decked, and appointed. When he is in ♇, he is wise, well seene in al kind of knowledge, and a great Historiographer or wyter of histories. When he is in ♈, he is of a good making and stature, of a good countenance and apparance, and loueth to be well horsed, and gorgeously apparelled. When he is in ♉, he is quarellous, making great prouision in his house to assault his enemies, to ouer-runne and kill them. When he is in ♊, he is poore, ill clothed, sickely, asking for Gods sake, and lame of one of his members. When he is in ♋, he is a great Astrologien, Diuine, Geomantien, and an interpreter of dreames. When he is in ♌, he is great, rich, and mighty, and in good order, sumptuously clothed, and full of all good vertues and 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, and natures of the Planets, to the end you may come to iudge eche figure. And you shall iudge according to the nature and condition of the Planet, from whom the holdeth and cometh out (as we haue saide of the Elementes)

as the figure Aquisitio is attributed vnto γ , Letitia vnto ν , Puer to ζ , and so consequently of the others, as the examples shall shew hereafter. Now must we speake of the Zodiacke, following our former promise, the most plainest and manifest that we can, although that it doe not much touch the matter of Geomancie.

Of the Sphere and Circles of Heauen.

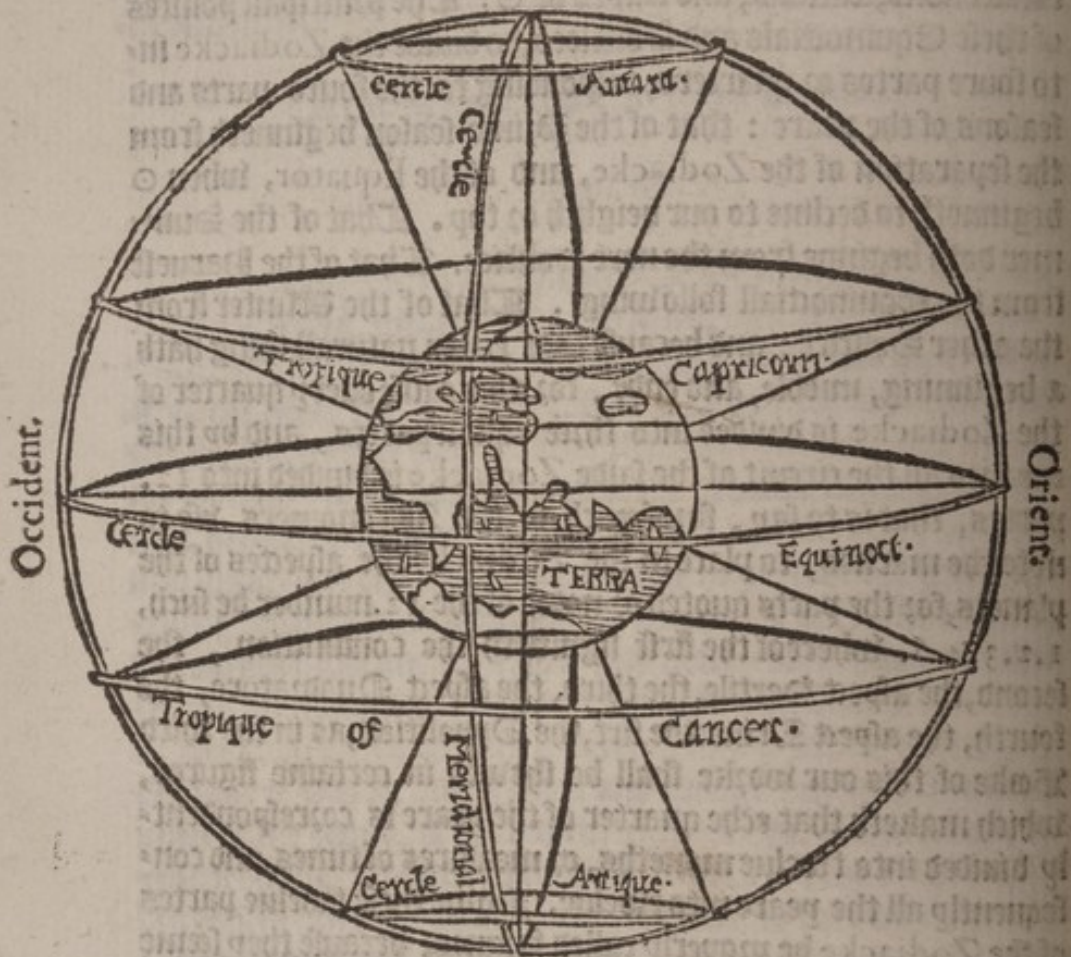
Chap. 28.

THE Sphere and all the compasse of Heauen is diuided into ten Circles, whereof foure be lesser, that is to say, the Arctique, and the Antartique, the tropicke of \mathcal{C} , and the tropicke of \mathcal{P} , the other sixe be greater, that is to say, the Equator, and the Zodiacke, the two Pillers, the Meridionall, and that of the Orizon: of the which Circles, the greatest is the Equinoctiall, because it diuideth and parteth the worlde into two: the next greatest is the Zodiacke, because he parteth the Equinoctiall by the middle. And bicause we haue no great neede of these, as touching this our Arte, we will now cease talking of other things, and speake only of this \mathcal{Z} of the Signs. The Zodiacke, or otherwise called the Circle of life is that, which appointing the way of \odot is set ouerthwart and oblique amongst the other poles of the world, of the which Zodiacke the one moitie declineth from the Equator to the pole Arctique, & the other moitie descendeth vnto the Antartique, 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 mouing were expedient and necessary, because that by the course and recourse, or reuolution of the planets, and especially of \odot , eche parte and quarter of the Earth be alternately moued for the bringing forth and growth of things. Furthermore, the Circle is called Eclipticall, because the Eclipse neuer commeth vnto \odot and vnto D , but when those two planets be in one Zodiacke, and so the Circle Zodiacke diuideth all the Sphere of the worlde, and the Equator into two parts,

partes, of the which two Circles the common spaces betwene them be called Equinoctiall, that is to say, when that ☉ is in either of them, the night and day be equall, but the points which be in the middelt betwene the saide diuisions and spaces be called the Tropickes and points of the Solstices, that is to say, the conuersions, stations, and stayes of ☉. The principall pointes of these Equinoctials and Solstices, do diuide the Zodiacke into foure partes or quarters, responding to the foure parts and seasons of the yeare: that of the Prime season beginneth from the separation of the Zodiacke, and of the Equator, when ☉ beginneth to decline to our height or top. That of the Summer doth beginne from the next Solstice. That of the Harvest from the Equinoctiall following. That of the Winter from the other Solstice: and because that every naturall thing hath a beginning, middle, and ende, for this cause every quarter of the Zodiacke is diuided into thre equall partes, and by this meanes all the circuit of the saide Zodiacke is diuided into 12. partes, that is to say, forasmuch as the Astronomers vse to note the markes, to place in the Zodiacke the aspectes of the planets, for the parts quoted or noted of the 12. number be such, 1. 2. 3. 4. 6. whereof the first signifieth the coniunction, the second, the aspect Sextile, the third, the aspect Quadrature, the fourth, the aspect Trine: the first, the Opposition, as in the third Booke of this our woꝛke shall be shewed in certaine figures, which maketh that eche quarter of the yeare is correspondently diuided into twelue moneths, or measures of times, and consequently all the yeare into twelue. Howe 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 Aire, and of all things chauncing all the yeares, after the discourse of ☉, by all the Zodiacke, and therefore of many it is called the Guidon or Ensigne-bearer of the times.

A figure of the lesser Circles.

The pole Antartique.

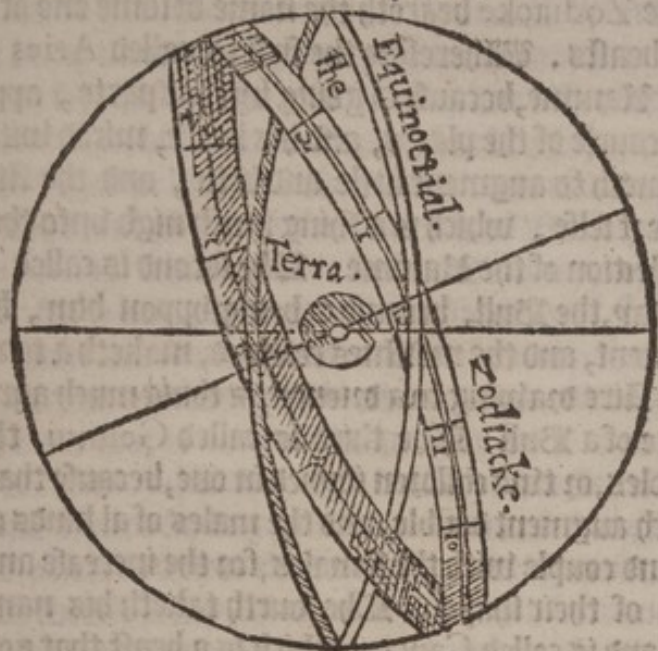


The pole Artique.

The

A H

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



Of the proper names of the Signes of the Zodiacke,
and of their diuisions, degrees, and
qualities. Chap. 29.

Now must you know, that the twelve signes of the Zodiacke take their beginning and originall spring of the diuision of the Equinoctiall of the Prime or Spring time, that is to say, at that time that ☉ beginneth to decline towards our region, and the dayes doe win vpon the nights, and be in their order distributed to the contrary of the 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 the Orient. And because that ☉, according to his diuers influence, that is to say, more rather right or straight then oblique or crooked casting of his beames, and according to the diuers preparation of the substance of the inferior things and difference of the tyme going by eache Signe, doth moue and also chaungeth in like manner the inferior things vnto the like

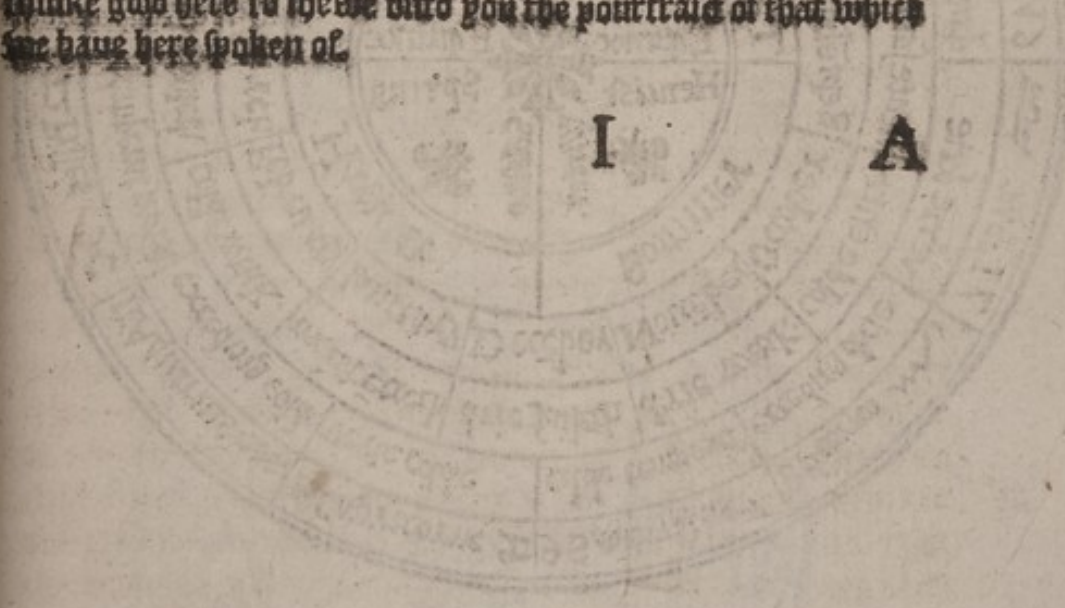
disposition, which is the nature of these things, and of beastes, and that it seemeth to cause sundry effects, and for this cause eche signe of the Zodiacke beareth the name of some one of the said things or beastes. Wherefore the first is called Aries, that is to say, the Ramme, because ☉ going by that parte, approacheth neare the course of the places, and his heate, mixed with moistnes, becometh to augment little and little, and the Aire doeth temperate it selfe, which is a thing much nigh vnto the nature and complection of the Ramme. The second is called Taurus, that is to say, the Bull, because ☉ being vpon him, his heate doth augment, and the moistnes resolued, maketh a temperatenes of the Aire drawing to a drieres, a thing much agreeing to the nature of a Bull. The third is called Gemini, that is to say, twindles, or two children ioyned in one, because that in this season doth augment double, and the males of al kinds of beastes do soine and couple with the females, for the increase and bringing forth of their shape. The fourth taketh his name of the Crabbe, and is called Cancer, which is a beast that goth backward, by reason that ☉ returneth toward the Equator, whence he first came, in obseruing the discentes and declinations of a contrary order vnto that which he had in Gemini. The fifth, because of the extreame heate which is then accompanied with a drynes, taketh the name of a Lion, for the Lion is strongest of all the beastes, and of a complection hote and dry. The sixto is attributed vnto the Virgine, which is a thing barren, and very weake, for then the heate diminisheth, and the drynesse which he bringeth in, hath dominion, by meanes whereof all things doe cease to growe and to increase, and become barren, except (it may be) the extreame concoction of some. The seuenth Aser is not onely called Libra, or the Ballance, because that the dayes and nights be then equall, but also because it maketh alike waight and 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 drynes which then doth excell, and is in his force, and the coldnes brought in, which be two qualities enemies vnto nature, there cometh

commeth corruptions of the Aire, and by that meanes pestilences or other dangerous diseases. The ninth is called the Archer, and is called Sagittarius, for when ☉ commeth upon this signe, his heate being vanquished, the colde hath dominion, and thereof commeth fogs, mists, snowes, frosts, and other such pernicious alterations, hurting on all parts the beasts, and all things having the vegetiue life, as if they were darts and arrowes venomed. The tenth beareth the name of the Bucke, and is called Capricornus, which is a beast of colde nature, dry, and melancholy: for ☉ being then gone farthest a way of all the yeare, he goeth from our climate and region, and by that cause the Aire becommeth distempered, by the occasion of the great and extreame colde that is then accompanied with drynes. The eleuenth is called Aquarius, that is to say, a caster of Water, because that drynes sayling, moistnes commeth in againe, for then ☉ returneth towards the Equator, and by reason of coldenes, which then is Lady, there commeth much snow and raine. Finally, the twelfth and last signe hath not wythout great occasion taken the name of Fishes, because they be beastes of the water, for then the coldenes of the tyme beginneth by little and little to ende: and by the coming of ☉ into the toppes of our regions, the moistnes frozen and congealed doth dissolue, and thereof commeth a temperatenes of the Aire, much watry and rainy. And thus appeareth the reason why the signes of the Zodiacke beare the names they haue, and thereof commeth also, that the fixed starres compassed about the way of ☉, and vnder these twelue Signes be brought in the figures of the saide beastes afore named, or of other things: to the ende, for to knowe eache constellation answereth vnto eache quality 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 five Arriue, or Septentrionall, that is to say, these, ♈, ♉, ♊, ♋, ♌, and the other five Antertique, Meridionall, 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 $\text{m}\kappa, \text{♁}, \text{m}$. 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 Orientall be those which be of the Aire: the Occidentall be those of the Earth: the Meridionall be those of the Fire: the Septentrionall be those of the Water. Some be figured in forme of man, which be $\text{♁}, \text{♂}, \text{♄}$, and ♃ : some in forme of beasts, as, $\text{♆}, \text{♅}, \text{♄}, \text{♃}$, and ♂ : others in forme of other living things, as, $\text{♁}, \text{m}$, and H .

Eche 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, wherof at this time I will speake no more, because it maketh not much vnto the Science which we treat of, which is Geomancie. The one parte of these Signes be saide to ascend directly, and the other oblique or backward. They which doe ascend directly beginne at the signe of ♁ , and ende at ♄ , they which descend oblique or thwarte beginne from ♄ , and ende at ♁ : those which doe goe thwarte, obey vnto them which goe direct, as by way of example, ♁ obeyeth $\text{♁}, \text{♄}$ to ♁ , ♆ to $\text{m}\kappa$, H to ♁ , ♃ to m , and ♄ to ♄ . The first signe is ♁ , and he agreeth in way with H , ♄ with ♃ , ♁ with ♄ , ♆ with m , $\text{m}\kappa$ with ♁ . The Circle of the Zodiacke is divided into two partes, wherof the greater is called the moity of ♁ , and beginneth at the signe of ♁ , and endeth in ♄ . The other is lesse, and is called the moitie of ♄ , and beginneth at ♁ , and endeth at ♃ . The moity of the beginning of ♁ endeth in the ende of $\text{m}\kappa$, and is called the moitie hote, the other which beginneth at ♁ , and endeth at H , is called the moitie colde. The fourth parte of this Circle which is at the beginning of ♁ , vnto the end of ♁ , is called the Prime time hote and moist, signifying yong age, which is hote and sanguine. The other fourth parte which beginneth at ♁ , and endeth in $\text{m}\kappa$, is called Summer, hote and drie, and doeth signifie youth from twentie vnto fize and thirtie yeares, which commonly is hote and cholericke. The other which is from the beginning of ♁ , vnto the ende of ♄ , is called Harvest, colde and drie, signifying age, which is commonly colde and melancholy.

The last which hath his beginning from I vnto the ende of X ,
 called **Winter colde and moist**, signifying crooked age, which
 is alwayes feeble, and rheumatike. Amongst these signes, some
 be moueable, others fixed, and others common. γ , C , A , I ,
 be called moueable, for when \odot entreteth into γ , he moueth and
 changeth the Winter time into the Prime, and so of other into
 other seasons. The fixed be S , A , M , Z , and thus called, for when
 \odot entreteth into one of them, he maketh the time firme, constant,
 and resting. The signes common be II , IX , Z , X , called com-
 mon, for when \odot entreteth into any of them, he moueth the time
 sometime one way, and sometime another. At this time I will
 speake no more of the signes, vntill that hereafter shall be shew-
 ed howe to fitte or make mete the signes vnto the figures.
 As touching that which we haue spoken in this Chapter, if ye
 doe well vnderstand, consider, and remember the same, it will
 open your vnderstanding maruellously to iudge a figure well.
 And to the ende ye may the better vnderstand the same, I did
 thinke good here to shewe vnto you the pourtraict of that which
 we haue here spoken of.



The signes
 and of the Aire : the
 Later and of the Earth : the
 Aire : the Occidentall
 will be those of the fire : the
 ter . Some be figured
 : some in forme of bea
 some of other living things
 divided into twelve equal
 the Zodiacke into 360
 50. minutes, wher of
 it maketh not much
 which is Geomancie .
 to ascend directly .
 which doe ascend
 they which descend
 ende at II : those
 h goe direct, as by
 to IX , X to C , Z to M ,
 to be agreed in way
 I , C with M , IX with C .
 ided into two partes,
 of \odot , and beginneth at
 her is lesse, and is
 id endeth at Z . The
 ide of IX , and is
 meth at C , and endeth
 ourth parte of this
 the end of II , is
 young age, which
 e which beginneth
 hote and drie, and
 and thirtie yeares,
 The other which
 of Z , is called
 commonly colde and moist

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



Other

the Signes, and all the qualities, according to the four seasons of the year.



of Geomancie

Other figures to know the signes which mooue as well dire et as oblique.

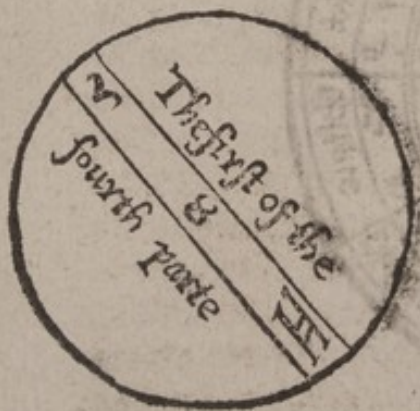
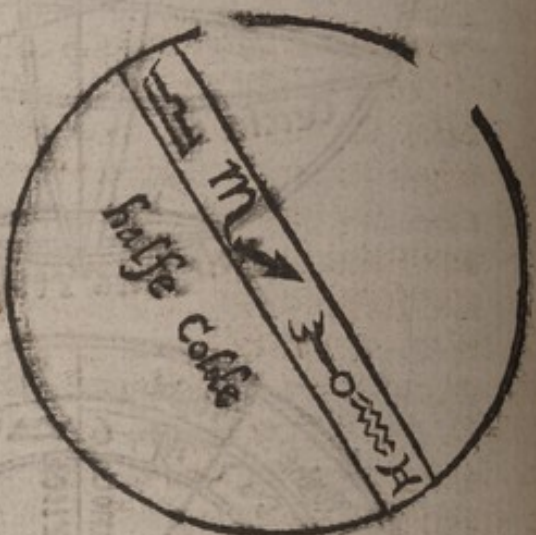
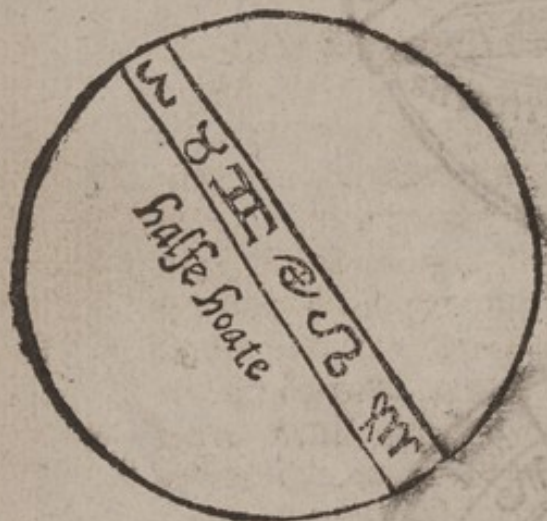
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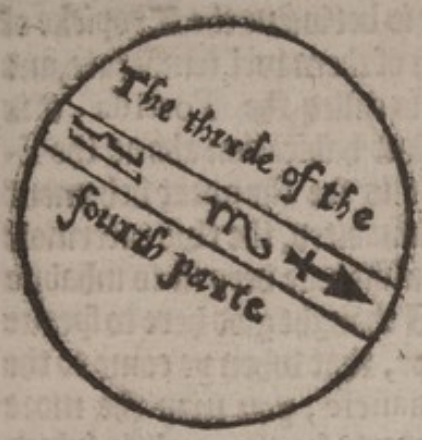


The first Booke

The great moiety of O

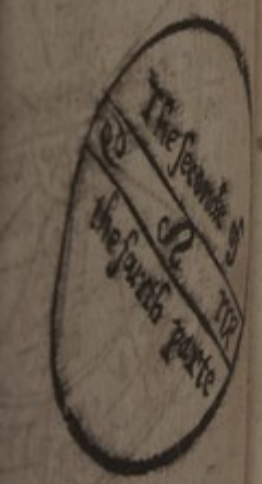
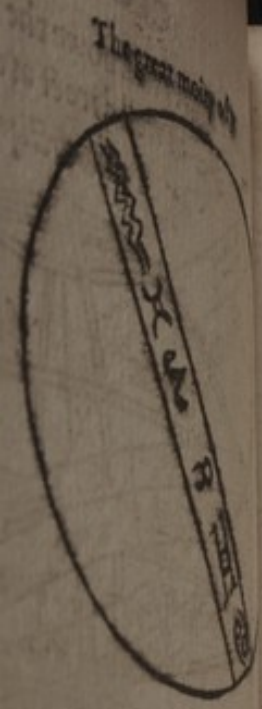
The great moiety of y





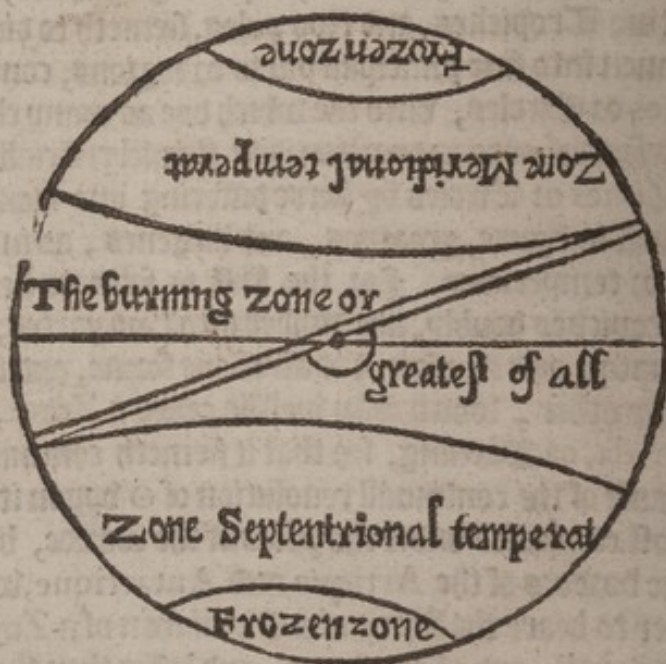
Of the five principall Regions of the worlde, commonly called Zones. Chap. 30.

Y Du must note mozeover, that the lesser Circles which we haue here before onely touched, in passing by them, that is to say, the two Tropiques, and two poles, seemeth to diuide the whole Heauen into five principall parts or regions, commonly called Zones or Circles, vnto the which doe as many climates and Countreies as there are proportioned in this terrestriall globe. And these Zones or Circles by farre differing one from another, as well in figure, greatnes, and largenes, as in nature accidentall or temperance. For the first is situate betwene the two Tropiques doubly, and diuided into two partes, be the Circle Equator, and therefore it is all of one forme, and the biggest of all the other, which may well be called a Zone, and is called Torrida, or Burning, for that it seemeth continuall to burne, because of the continuall reuolution of ☉ vpon it. The two outmost compassed vnder the poles of the worlde, be inclosed with the borders of the Artique, and Antartique, which do seeme rather to beare the forme of a Circle then of a Zone. And they be like equall, and of one forme, and lesser then the others be. Betwene these two Regions, and that of the middle there be other two places, and be like equall one to another, yet limited with a greater, larger, and ampler Circuit rounde about the Tropiques then the other of the poles be, whereof we doe inhabite that which is contained betwene the Tropique of ☉,



and the Circle Artique: the other is betwene the Tropicke of γ and the Circle Antartique both of them wel temperate, and inhabited, as touching that which is called the Torrida, it is one of the most moderate and pleasant habitation 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 very ill to inhabit for the extreme colde that is there. I thought good here to speake thus much of the Zone, to the ende, that when ye come to the Chapters of the figures of Geomancie, you may the more perfectly knowe the nature and property for the qualitie which some holde of the Earth, others of the Aire, some of the Water, and some of the Fire, as is before declared unto you,

A figure of the Zones of the Earth.



Of the figures and Characts of the Planets.

Chap. 31.

After that the faculties, powers, and qualitties of the Planets of the Signes of the Zodiacke, have bene declared.

Polus

Now resteth it to figure out the Chareats, and to shewe howe
 ye must appropriate them to the figures of Geomancie, to the
 ende, that when you find them to be accompanied with the said
 Planets, you may the better know their signification, and that
 the iudgement which shall be giuen of the figure vpon the que-
 sition made, may be moze certaine and sure. Now behold, here
 after followeth the pourtraiture, and the names which all the
 Astrologians and Geomantians doe vse.

Saturne	Iupiter	Mars	Sol	Venus	Mercurie	Luna
♄	♃	♂	☉	♀	☿	☾

Of the houses of the Planets.

Chap. 32.

You must understand, that forasmuch as eche of the planets
 hath two houses, ☉ and ☾ excepted, which haue but eache 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 houses of ♃ be ♀ and ♀, the
 house of ☾ is onely ☾: beholde here is the pourtraiture.

♄	♃	♂	☉	♀	☿	☾
♄ ♄	♃ ♃	♂ ♀	☉	♀ ♀	♀ ♀	☾

How the Planets must be attributed vnto the figures,
 and the figures to the Planets, as well direct as
 retrograde. Chap. 33.

And for to know and understand vnto which of the Planets
 the figures of Geomancie must be attributed, and to un-
 derstand which be the direct, and which be the retrograde, I
 haue thought god 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.

<p>♌ ♀ ♀ ♀</p> <p>D R</p> <p>* * *</p> <p>* * * *</p> <p>* * * *</p> <p>* *</p>	<p>♍ ♀ ♀</p> <p>D R</p> <p>* * *</p> <p>* * *</p> <p>* * * *</p> <p>* * *</p>	<p>♎ ♂ ♀</p> <p>D R</p> <p>* * *</p> <p>* * *</p> <p>* * * *</p> <p>* * * *</p>
<p>♏ ♀ ♀</p> <p>D R</p> <p>* * *</p> <p>* * *</p> <p>* * *</p> <p>* * *</p>	<p>♐ ♀ ♀</p> <p>D R</p> <p>* * *</p> <p>* * * *</p> <p>* * *</p> <p>* * *</p>	<p>♑ ♀ ♀</p> <p>D R</p> <p>* * * *</p> <p>* * *</p> <p>* * *</p> <p>* * * *</p>
	<p>♒ ♀ ♀</p> <p>D R</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>

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, and shew how they ought to be appropriated to the figures of Geomancers. Now resteth it to doe as much by the Signes of the Zodiacke, to the end, that the Geomancer having fully and perfectly the knowledge of his Arte, and be ignorant in nothing which belongeth to iudge a figure perfectly. Beholde, here is an example.

Aries

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

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

Now must we shew howe the Signes be attributed to the figures, and the figures to the Signes: which argument is (as we haue saide before) how to know to iudge a figure perfectly after the Arte of Astrologie. Wherefore the first (as ye may easily see by the example which followeth) which is, *acquisitio* is attributed to ♈: the second which is *latitia* is attributed unto ♉: the third called *puer* is given to ♊: the fourth which is *coniunctio* is attributed unto ♎: the fifth which is *fortuna minor* is subiect unto ♏: the sixth which is *rubens* is attributed unto ♌: the seventh which is *cauda draconis* is attributed unto ♐: the eight which is *amissio* is attributed unto ♍: the ninth which is *populus* is geuen to ♑: the tenth which is *via* is put to ♉: the eleventh which is *albus* is given to ♋: the twelfth which is *puella* is attributed to ♎: the thirteenth which is *tristitia* is given to ♏: the foureteenth which is *carcer* is given to ♐: the fiftenth which is *caput draconis* is attributed unto ♎: the sixteenth which is *fortuna minor* is attributed unto ♍. And thus haue you an aduertisement unto which of the twelue Signes eche figure is attributed, the which, that you may knowe the more evidently, I haue here set this figure following.

K

The

of the signs of the
Chap. 34
the planets according unto
logians haue used to attri
ought to be appropriated to
which it to doe as much by
and, that the Geomancie
of his Art, and by
to iudge a figure perfect

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

<p>1 Aries ♈ * * * * * * <i>aquisitio</i></p>	<p>2 Taurus ♉ * * * * * * * <i>latitia</i></p>	<p>2 Aries ♈ * * * * * <i>puer</i></p>	<p>4 Virgo ♍ * * * * * * <i>coniunctio</i></p>
<p>5 Taurus ♉ * * * * * * <i>fortuna minor</i></p>	<p>6 Gemini ♊ * * * * * * * <i>rubens</i></p>	<p>7 Sagittarius ♐ * * * * * <i>cauda draconis</i></p>	<p>8 Libra ♎ * * * * * * <i>amissio</i></p>
<p>9 Capricornus ♐ * * * * * * * * <i>populus</i></p>	<p>10 Leo ♌ * * * * <i>via</i></p>	<p>12 Cancer ♋ * * * * * * * <i>albus</i></p>	<p>12 Libra ♎ * * * * * <i>puella</i></p>
<p>13 Scorpio ♏ * * * * * * * <i>tristitia</i></p>	<p>1 Pisces ♓ * * * * * * <i>carcer</i></p>	<p>15 Virgo ♍ * * * * * <i>caput draconis</i></p>	<p>16 Aquarius ♒ * * * * * * <i>fortuna maior</i></p>

Of the domination which the Signes haue over the parts of mans body, trees, seedes, and Regions.
Chap. 36.

Mercurius, the Signes haue sundry dominion and gouernement over the members and partes of the body of man, ouer hearbs, seedes, plants, and regions, as I will here declare vnto you. And first γ hath dominion ouer the head, and face of man, and of regions, he gouerneth Babilon, Arabia, Persia, and Palestina. δ Gouerneth the necke and throat of man, and the artificiall trees, and is superiour ouer regions. II Is a gentle Signe, and as touching the members of man, he gouerneth the armes and shoulders, and as touching regions he gouerneth Armenia and the greatest part of Egipt. ζ As touching the members of man gouerneth the heart, liuer, lights, stomacke, and bresta, and all little trees, and the regions of Armenia, and a parte of the Orient. η Gouerneth the heart, stomacke, and splene of the backe, and all great trees, and the region of India the lesser, and the Noyses, and it is a signe hote and malitious. ny Ruleth the belly, guts, and inwardes, and as touching herbs, and plants he doth gouerne graines and seedes, and as touching regions, he gouerneth all those which lie about the riuer of Euphrates, and the Island of Canaria neare to Spaine. ν Hath dominion ouer the hanches, buttockes, nauill, and stones, and of regions he gouerneth the lande of the Romaines, and of the Greekes vntill Affrica, and the last part of Ethiopia. m Hath of the body of man vnder her gouernement the genitozies, bladder, the arse and punitie, high trees, and the region of Arabia. ζ Gouerneth the thighes, and the Countrey of Ethiopia vntill India. P Is a Signe cholerike and melancholie, and of the members of man he gouerneth the knees, and as concerning regions he gouerneth all the countrey of Ethiopia which is on the sea coast. \approx Hath dominion ouer the legs, ancles, and heeles of man, and ouer the most parte of Egipt towarde the West. K Gouerneth the sette, and the North partes vnto the land of the Romaines, with one parte of Egipt that is called the fertilitie of Alexandria.

The gouernement that h and the other Planets in eache
Signe haue ouer the members of man. Chap. 37.

The Planets haue likewise their dominion and gouernment
ouer the members of man by all the Signes in forme and
manner as I will declare. And first of all h in v hath the sto-
macke, v the belly, d the head, o the hippes, q the fete, q the
buttockes, d the knees. h in v gouerneth the belly, v the chine
bone, d the necke, o the knees, q the head, q the fete, d the lut-
tockes. h In ii gouerneth the belly, v the stonnes, d the sto-
macke, o the legs, ancles, and heeles, q the arse, q the head, d
the buttocks. h In vi gouerneth the genitories, v the buttocks,
 d the stomacke, o the fete, q the armes and shoulders, q the
eyes and throate, d the head. h In ii gouerneth the stonnes, v
the buttocks and knees, d the belly, o the head, q the heart, q
the shoulders and throate, d the arse. h In vii gouerneth the
fete, v the knees and legs, d the belly, o the arse, q the vpper
parte of the belly, q the heart, d the shoulders. h In iii gouer-
neth the knees and legs, v the eyes and visage, d the genitories,
 o the shoulders, q the head, q the belly, d the stomacke. h In
 iiii gouerneth the ancles and heeles, v the fete and hands, d the
head, armes, and buttocks, o the heart, q the genitories, q the
shoulders and chine bone, d the belly. h In viii gouerneth the
fete, v the legs and ancles, d the fete and handes, o the belly,
 q the buttocks and armes, q the genitories and hart, d the chine
bone. h In ix gouerneth the head and feet, v the eyes and knees,
 d the legs and shoulders, o the chine bone, q the heart and but-
tockes, q the stonnes, d the huckle bones. h In x gouerneth the
head and necke, v the shoulders, stomake, and fete, d the heeles
and heart, o the genitories, q the knees and legs, q the heart
and hucklebones, d the stonnes. h In xi gouerneth the foure
humours, v the armes and the necke, d the heart and head, o
the belly and the ancles, q the hippes, q the necke and chine
bone, d the stonnes and the hippes. Beholde here what power
 h hath in eche Signe, the like haue you of all the other Planets,
which I here leaue at this time to speake of, as well for breuitte
sake,

take, as also for that many Astrologians haue treated of this matter, and amongst others, Ptolomie and Ihon de Indaigne doctor in Astrologie, and Ihon de Montroy in his Chiromantia, and Phisonomia, and many others, as well antient Writers as late Writers, which ye may reade if that ye haue to doe therewith. Also what significations the saide Planets haue in the Signes, and in their houses, touching the Realmes and Prouinces which at this time I also omit, and will now speake of the erection or edification of the houses of Heauen, according to the Astrologicall iudiciall.

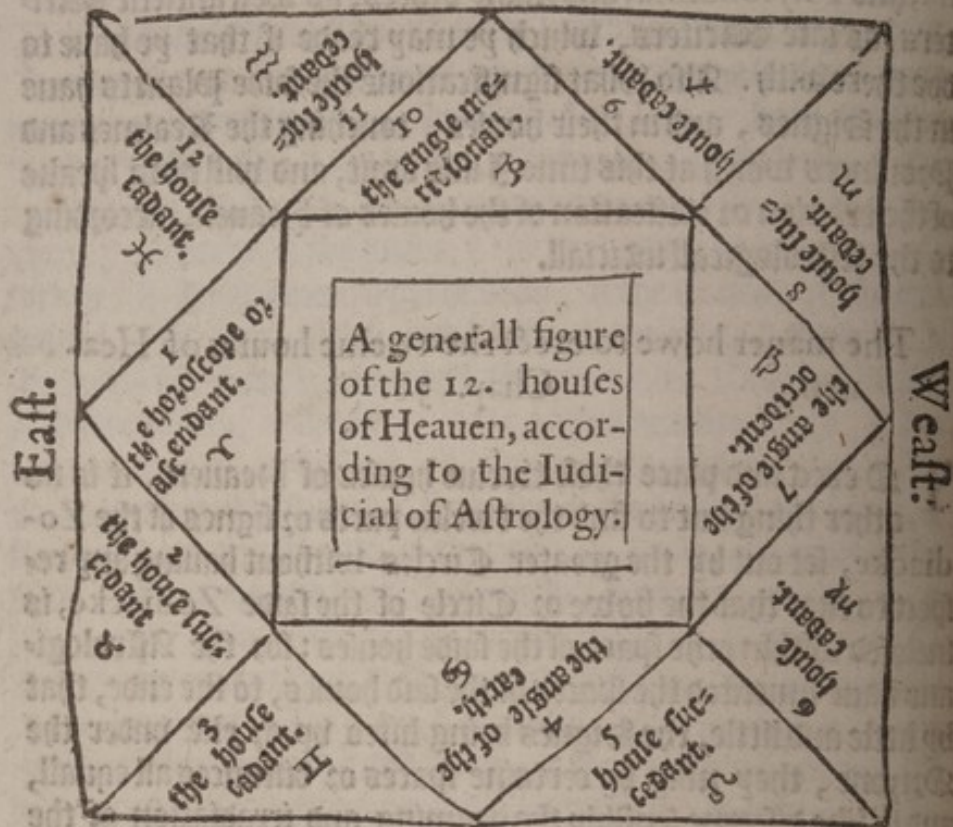
The maner howe to erect the twelue houses of Heauen.
Chap. 38.

To erect and place these twelue houses of Heauen, it is no other thing but to find the twelue parts or signes of the Zodiacke, set out by the greater Circles without hauing any respect to that that the bowe or Circle of the saide Zodiacke, is inclosed within eche space of the saide houses: for the Astrologians haue inuented the spaces of the said houses, to the ende, that by little and little, the Signes being lifted vp or else vnder the Orizone, they may by certaine spaces or distances all equall, and in like discern sensible beaming and irradiation of the saide Signes to be changed, and so finally by the directions of the saide equall 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

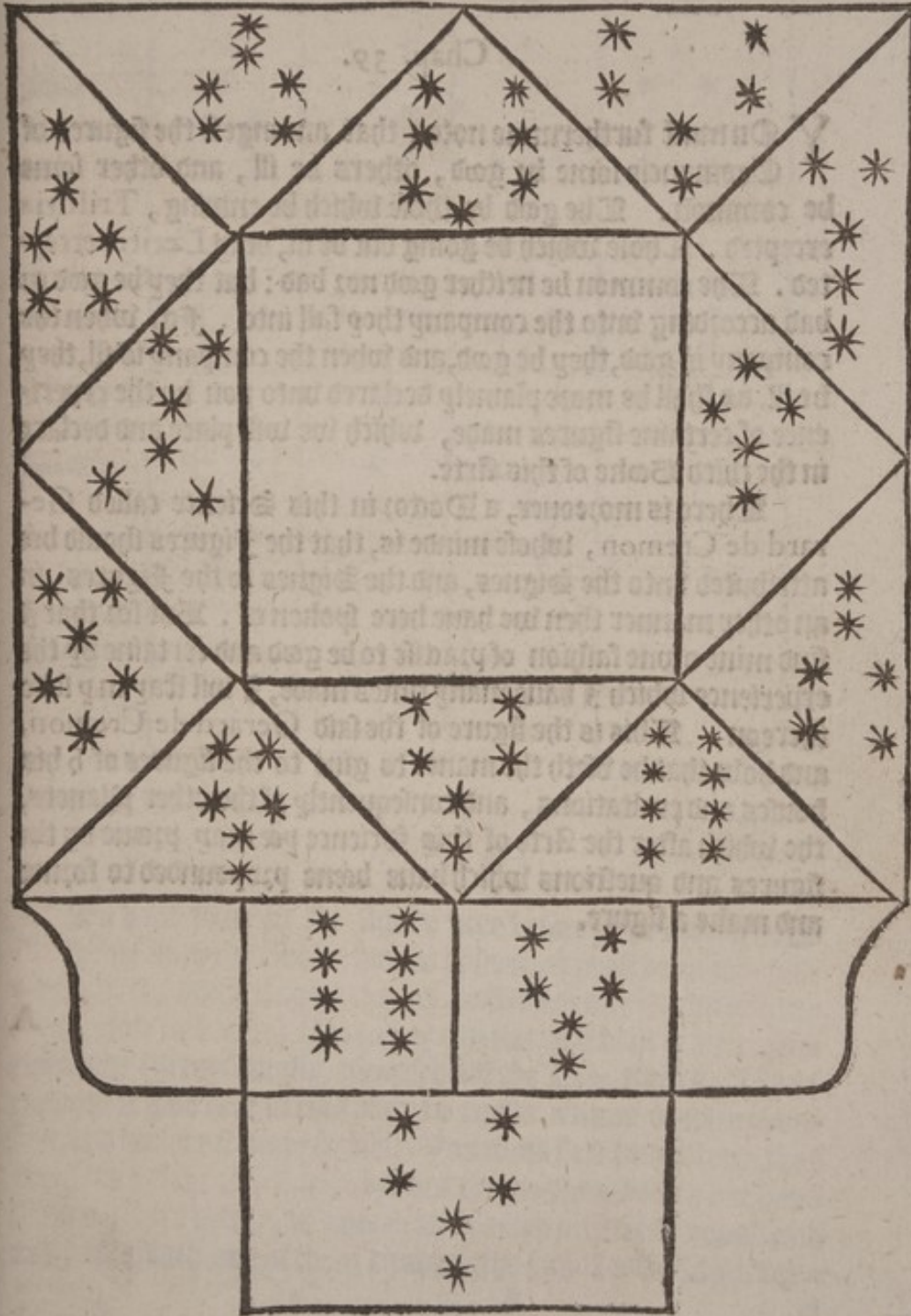
South.



North.

of Geomancie.

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

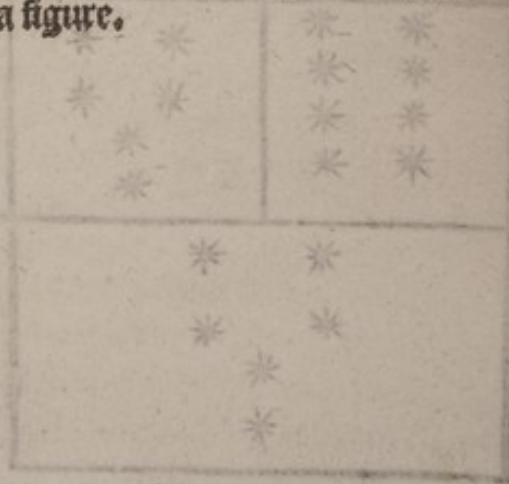


Of the qualitie of the figures of Geomancie

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 entring, Tristitia excepted. Those which be going out be ill, only Latitia 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 Signes, and the Signes to the Figures, in an other manner then we have here spoken of. But for that I find mine owne fashion of practise to be good and certaine by the experience which I have many times made, I will stay in y^e selfe thereon. This is the figure of the said Gerard de Cremon, and how that he useth the maner to giue to the figures of his houses and exaltations, and consequently of the other Planets, the which after the Arte of this Science y^e may proue by the figures and questions which haue bene propounded to forme and make a figure.



A figure of Gerard Cremon

	♌	♍	♎	♏
Fire	* * * *	* * * * *	* * * *	* * * * *
Aire	♋ * * * *	♌ * * *	♍ * * *	♎ * * * *
Water	♊ * * * *	♋ * * *	♌ * * * *	♍ * * *
Earth	♉ * * * *	♊ * * * *	♋ * * *	♌ * * * *

The declaration of the twelve houses of Heauen placed here.
Chap. 40.

Y Du haue sene in the figure here befoze, the manner and forme how the twelve houses of heauen must be made, and which be the soure Angles thereof, with their succedants and cadants, and forbeacuse that many can not without a better declaration thereof totally comprehend the saide figure, I haue thought it good here in this place to make a moze ampler opening, and declare it moze sensibly. You must first vnderstand, that the Circle of the Zodiacke besides the diuisions which we haue spoken of here befoze, is diuided and parted into soure equall 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 12. and 11. vnto the South, which make the hemisphere Orientall, and is called the quarter and parte orientall masculine, signifying the Spring time, and the infancie of man, which of his nature is sanguine. The other parte which is the Angle of the South, reaching vnto the Occident, comprehending the 10. 9. and 8. houses vnto the 7. is called the hemisphere meridional and feminine, signifying the youth of man, which then beginneth to be cholericke, and heating. The third parte which is the Angle occidentall, reaching vnto the Septentrionall, containing the 7. 6. and 5. houses to the fourth is called the hemisphere Occident masculine, signifying Harvest and age of man, which is then most commonly melancholy. The fourth quarter which is the Angle Septentrionall reaching vnto the orientall, comprehending the 4. 3. and 2. houses vnto the first is called, the hemisphere septentrionall feminine, signifying Winter, and the crooked age of man which then doth beginne to be stigmatike, olde, and faint. Those two partes which be from the Angle meridionall vnto the angle septentrionall be called, the moities ascendant. The other two partes which be from the Septentrionall vnto the meridionall be called the moities descendant. The foure angles be the 1. 4. 7. and 10. houses. The 3. 6. 9. and 12. be called the houses Cadants. The 2. 5. 8. and 11. be called the houses Succedants. Therefore, when, and as often as in these foure Angles. or in their houses succedants you finde a figure of Scornancie, you shall say, that it is good and profitable for the question propounded. And contrariwise when it cometh in the cadants, ye may iudge it to be ill for the demandant, as I will both say and declare vnto you moze at large in interpreting the figures, which ye shall finde in the thirde Booke, which is for that, that in as much as the Angles doe alwayes signifie force, courage of body, valiantnesse, stoutnesse, good and prosperous fortune, with friendes associated with a better hope, as concerning the succedants. That which is next to the ascendant which is the second, signifieth halfe fortune by the occasion of goodes. That which is nexte the Angle of the earth, which

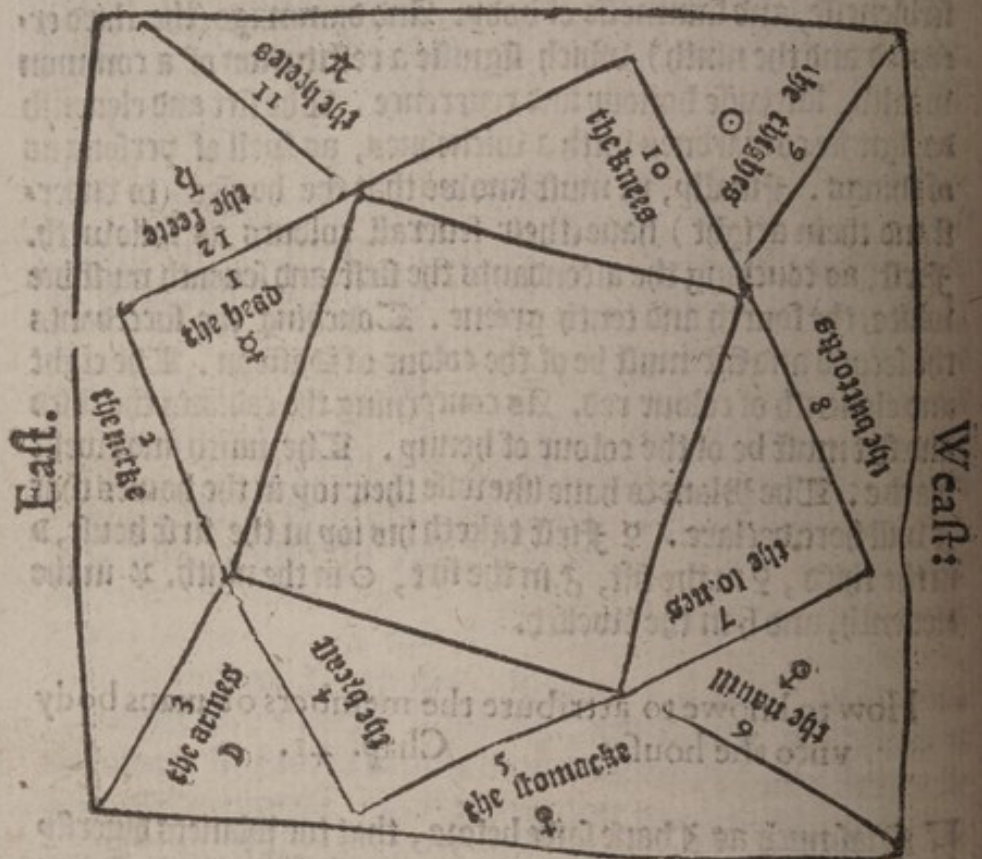
is the first, signifieth halfe fortune, comming by giffes, or by the getting or conception of some or daughter, that is to say, of honours or ioy. That which followeth the Angle of the Occident, that is the 8. signifies halfe fortune, because of death, or of things hidden. That that succeeds the angle meridional, which is the 11. signifies halfe fortune comming by the mother, or of the prince, or by the yeare. The cadants doe signifie weakenesse of heart, feeblesse, and faintnesse of body. And dammage (the third excepted and the ninth) which signifie a restitution of a common wealth, likewise honour and reuerence. The first and eleuenth do signifie cowardnes with a wickednes, as well of persons as of things. Finally, ye must knowe that the houses (to vnderstand them aright) haue their seuerall colours as followeth. First, as touching the ascendants the first and seuenth must be white, the fourth and tenth greene. Touching the succedants the second and fift must be of the colour of Saffron. The eight and eleuenth of colour red. As concerning the cadants the third and sixt must be of the colour of honny. The ninth and twelfth blacke. The Planets haue likewise their ioy in the houses that I will here declare. ♀ First taketh his ioy in the first house, ♀ in the third, ♀ in the fift, ♂ in the sixt, ☉ in the ninth, ♃ in the eleuenth, and ♄ in the twelfth.

How to knowe to attribute the members of mans body vnto the houses. Chap. 41.

As much as I haue saide before, that the Planets diuersly gouerne the members of man, and according to the signes wherein they were by all the partes of the Zodiacke, so that cause I haue thought good here to represent vnto you the same more liuelier by a figure, to the intent you may more easelie understand the same, and what signes they be which haue peculiar signification and gouernance vpon each of them by the houses of the said signes, and to attribute the same vnto the saide members of man, according to the figure of Astrologically iudgement placed here before. Whereof the first house signifieth the head, the second the necke, the third the armes, the fourth the

breast, the fift the stomacke, the sixt the nauill, the seuenth the loines, the eight the buttockes, the ninth the hippes, the tenth the knees, the eleuenth the legs, the twelwth the fete, as ye shal see by the figure which here followeth.

South:



North.

Here endeth the first Booke of Geomancie.



The second Booke of Geomancie.

The Prologue.

After that it is sufficiently treated, what thing Geomancie is, and the manner how to practise the same, and what profite and commoditie commeth therof by the subtiltie of the Science, and the recreation which is taken therein, together with the knowledge & experience which the Geomancian ought to haue in Astrologie: now resteth it to open and discouer the qualitie of this Art by the xij. houses 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, Theoroscope or Ascendant and Angle of the Orient, contayneth the signification of the demaundes which may be moued 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, and the place of his abiding or dwelling.

2 The beginning of things which presently he will take in hand and execute, and the longnesse or shortnesse of his life, and the qualitie of his heart.

best for prisoners, in which it signifieth deliuerance and escape out of prison: in all demaundes of women, it signifieth whores, and ill women, for this figure is a figure of ♀ in the signe of m and of the element of the fire.

If in the first house you chaunce vpon this figure called *Fortuna maior*, it signifieth good will, good heart, loyaltie, prosperitie in all things, ioyfulnesse and riches, in cause of a woman it betokeneth ioyfulnesse, amitie of Kings, great Princes and Lordes: this figure is good in all things (except to keepe 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 fixed entring in.

In finding this figure called *Fortuna minor*, at the beginning it betokeneth cholar, hastinesse, and swiftnesse in al things, it is good for the affayres of warre, and signifieth force & boldnesse of heart, with victorie ouer euemies, it is good also for voyages, in other things it is not so good: as touching thinges of loue it signifieth a contentment of the thing pretended, but the matter shall be disclosed. This figure *Fortuna minor*, is a figure of ☉ h in the signe of ♃ and of the element of the fire.

Finding in the sayd house this figure named *leticia*, it doth signifie a peaceable and quiet life, coniunction and amitie of merry and pleasant persons, honest, of good heart and will in all things. This figure is good except in matters of warre. In case of loue it signifieth some lying and dissembling, that is the person will promise much and persourme but litle: this is also a figure of ♃ h in the signe of ♃ and of the element of the Ayre.

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 pensive, a trayto, and disobedient. This figure is ill in all things, but to serch treasure in the earth, he is also good in matters of fortifications and buildings: this is a figure of h R in the signe of m and of the Element of the Earth.

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

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to be in loue, a man of good will, young and a louer of gardens. He is good in case of loue, and in all things, but in warre, this is a figure of ♀ D in the signe of ♃ and 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 bankets with Ladies it
* * also betokeneth theft, robberie, deceite and gaine in play: in
* matter of loue it is good, and likewise in warre. For voyage it
betokeneth a meetely swiftnesse, for marriage it is good ynough
signifying allwayes great deceipts and fraudes. It is indifferent
in all thinges, but better for warre than for any other thing.
This is a figure of ♂ in the signe of ♋ and of the element of the
Ayre, wherefoze it is deceptiue, subtile and wittie.

* * * All those (almost) which in olde time wrote of Geomancie,
* as the Indians, Caldians, and Hebrewes, would that this fi-
* * gure 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, disorde, battell, spilling and shedding of blood. And to
be brieve, it doth betoken all the wickednesse in the world. But
the Egyptians and a great part of the Latines, say that in fra-
ming a figure, this figure soztune to be in the first house, that
it should not be iudged. But that figure must be broken and
make an other, because that in this place this figure is nothing
worth, which thing the Authoz of this booke hath often times
seene and knowen by experience, and that is the cause that I
am of the oppinion with the Egyptians and Latines, 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 doth
* * signifie to haue gaine by trauell in white things, and that a per-
* son is sound, pleasant, fine, merry, and happy in all things. If
* * the demaunde be for sute of lawe, it is a signe that the man shall
winne. If it be for message he shall haue good newes, in case
Mercurial it is very good because ♀ hath his ioy in the first house.
It is also good for marriage, but it is nought for warre, and
good for peace, this is a figure of ♀ D in ♉ and of the element of
the Water.

When ye finde this figure called *Coniunctio*, in the first house for that he is a figure of ♀ R in ♀ which is his exaltation it is very good in all kinde of Mercerall things, it is also good in eue-ry other thing, so that she be accompanied with good figures, and she is ill if she be founde with the ill figures, she alwayes signifieth, alliance, concord, and coniunction with a friend, or woman great with childe. And this figure is of the Element of the Ayre.

Finding this figure called *Caput draconis*, that is to say, the greater beare, it signifyeth goodnesse in all thinges, except for warre, for it signifyeth combate and battelle, 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 brieve, it is good for all thinges that ye can demaund, and signifyeth health of bodie, pleasant and merry, and to haue the fauour of kinges, Princes, and great Lordes with prosperitie and obteyning of their desire. And for that it is a figure of ♀ and ♀ according to the opinion of some men: but by mine opinion of ♀ and ♀ in the signe of ♀ and of the element of the Earth, and for that cause is good to builde 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 haue spoken befoze: and therefore the sygure ought not to be iudged when it is found in the first house, but must be broken and an other to be made, neuertheless there be some that holde the opinion that the iudgement should not herein be delayde, for what cause soeuer the demaunde was asked & the sygure made: but it signifyeth euilnesse, losse and damage for all thinges that may be asked of: so that it is good for nothing but for ruynes, and burninges of Countreyes by warres and treasons, by reason that it is a figure of ♂ and ♀ in ♀ and of the element of the Fire.

When you finde this sygure called *Carcer* in this first house, it signifyeth ill opinions and thoughts melancholique, heauines, sorowes, enuies, angers, great paine and tranaille: the person to be a Saturnian, mellancholy and dreaming of malice, it is ill in all thinges, but to make rampiers, forts, and other fortifica-tions of Townes, and to defende them well for which it is good

to take a iourney in hande, or for voyages it is ill: for it betokeneth staying, and that the person or his horse shall be hurt by the way on the soote. This is a figure of h D in H and of the element of the Earth, and therefore is an ill figure.

* This figure called *Via*, found in the first house, signifyeth 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 D in her decrease in S and of the element of the Water, and for that I doe not finde it good, I will say no more at this time.

* * This figure named *Populus*, found in this house is alwaies god in all things as well in warre as in peace: signifyng alwayes 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 signifyng swiftnesse, and more by water then by land, and because it is also a figure of D in her full in S and of the element of the Water, it therefore betokeneth raine and that the person which is on the way shall be moyled.

Of the second house, and of her signification vpon all the demaundes which may be put in question vnder her.
Chap. 2.

1 **T**he second house called the succidant of the Angle of the Orient, hath properly and naturally the signification of gaine to come, for the person which demaundeth and propoundeth the question, to knowe if it shall be with the trauaile and sweate of his bodie, or by succession, or by gift.

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

3 Which of the two gamsters hath wonne, or shall winne the siluer.

4 The charges that a person shall make.

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

6 If he shall be well serued and to his profite and commo-
ditie,

little, by eyther man or woman that bee mindeth to take into his service.

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

8 The place where the thing lost was stolen.

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

10 Whether the promise made by any Lord shall come vnto effect and good issue.

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

12 Whether the messenger which is on the way shal bring good newes or how.

13 As touching the members of man it contayneth the demaundes which may be moued ouer the necke eyther before or behinde.

This house is properly the house of gaine and profite, and therefore when ye finde any of this xvi. figures in this seconde house, yee shall iudge according to the signification of ech of them as ye shall see her eafter.

When ye finde this figure called *Aquisitio*, in the second you shall iudge the demaundes and questions before spoken of to be good, as when the question is for gaine or profite, you shal iudge it to be good and great: and that the person shall be lucklye in quantity of Cattel, in prosperitie in traficques and merchandize, and haue good successe in all thinges in the worlde that he taketh in hande. This figure in this house is better then all the others, except *Fortuna maior*, which in this behalfe doth nothing emperish, and signifying more then the other, gaine, profite, and honour with Kings, Princes and great Lordes, and signifieth as much in matter beneficiall, and estates of Presidents and Counsellors.

Finding this figure called *Amisio*, in this second house, it is a token of losse and small gaine or profite in all thinges that you can demaunde, but to obtaine the friendship of a Ladie, as touching the way it doth signifie that the messenger shall be robbed and spoyled by a number of thieues and hedge walkers, so that in all thinges this figure is ill, be it for warre or for peace, and is

good for nothing but for loue.

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This figure called *Fortuna maior*, found in this second house, signifieth goodnesse and prosperitie, with honour, riches, great presents of gold and silver, and she is good in any question that ye can demaund, but in heauy and sad things, wherein she signifieth melancholynesse, in all other things she doth allwayes signifie, ioy and blisse: in demaundes of treasons and robberies, she is good because she signifyeth loyaltie in what house so euer shee be. In the house of friendes and enemies (as ye shall hereafter see) ye shall allwayes finde her to signifye force, accompanied with loyaltie: likewise she signifyeth faire and rich attire.

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Finding this figure called *Fortuna minor* in the second house, signifyeth the honour past, great riches and great substance, she is good for merchandize, honours, warres and substance: it signifyeth a readinesse and quicknesse, as well for the way as for all other things, but she is not so good and loyall as that which went last before.

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When ye finde this figure called *Leticia* in the second house, it signifyeth conquest and getting of goods and riches without sinne or breach of conscience, it doth signifie good companie, merrye, recreatiue and of good will, promising many thinges which will not be perfourmed, for iourney it signifyeth quicknesse, of all the orientall figures she is the best in all things, and in case of robbetrie the thing is taken away in pastime and not in earnest.

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Finding this figure called *Tristitia*, in the second house it signifyeth losse and hindzance where gaine is hoped, neuer to attaine vnto substance, but by extreame labour, enuie, and anger, accompanied with ill lucke and misfortune, to lose goods, to be spoyled, robbed, ouerthrowen, and to goe in theues companie, slowe for iourneys and small profite. This sygure is ill in all things but to fortifie Townes, and make buildings, and signifyeth that the building which ye make shall not be very faire, but it shall last long.

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When ye finde this figure called *Puella*, in this second house, it signifyeth 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 musicke and such like,

figure is commonly good.

When ye finde in the second house this figure called *Caput draconis*, it significth great substance and riches, great goodnes, good company of men of honesty, the thing lost shall be founde, prosperitie and good lucke in merchandise, with great gaine: it significth 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.

Finding this figure called *Cauda draconis* in the second house, it significth all wretchednes and pouerty, and that a person shall be destroyed, wasted, and vndone, to sell goodes and heretages, to spend golde and siluer without profite, things lost shal neuer be recouered, the company is nothing worth, by reason of the robberies and extortions which they vse, and they be craftmen, working by yron, as horse-shoers, locke-smiths, and such like.

When ye finde this figure named *Carcer* in the seconde house, it significth gaine by things hidden in the earth with couetousnes, and things blacke: the person shall happen wyth melancholy and sad company, and of smal purpose: in case of boiage and in all other things, she significth slownesse, but to build houses and fortresses she is good, but the worke shal be homely: 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 significth a quantity of men assembled for trauel and merchandise, and to get substance, it significth also white things, and to spend well, good company, good for boiage, and significth swiftnesse, and likewise for warre, for it is a 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.

Finding this figure named *Via* in the second house, it significth small gaine, and pouertie, the thing lost shall neuer be found againe, the company is poore, and the profite is not great: in case of marriage it is not very good vnlesse the ninth do consent therunto: it is but meetely in all things, but for iourneyng, for the which it is good, sauing that there shall be some slackenesse

helle therein.

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

1 The demaundes which naturally be attributed vnto the third house called the Cadant from the ascendant of the Angle of the orient be of brethren, sisters, nephewes, and other kinsfolkes and alies, wyth the number of them, and the place of the natiuity of the querant.

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

3 Also of the amitie and welfare of a neighbour.

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

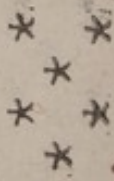
5 If that the ill fortune shall turne to any good issue at anye time.

6 Whether there be anye ill companie in the wate that a man woulde goe.

7 How the man of the Church doth from whome ye woulde 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. Wherefoze when ye fynde any of the sixtene figures, there ye shall iudge the significations, following the rules ye shall see hereafter.

When in the third house ye fynd this figure called *Agnisio*, it signifyeth that the person of whome the question is made, is a man welbeloued, of great riches and dignitie, by occasion of this kindred: for small iourney it signifyeth much profit, good company, good neighbours, and good kinsfolkes: in all the demaundes which belong vnto this house this figure is good, and especially for those which may be made for a Scholer, 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 woulde heare newes.



* * * Finding this Figure called *Amissio* in this thirde house, it
 * * * signifyeth quarrell and debate with kinsfolkes, in shoorte iourney
 * * * it signifyeth speednesse with small gaine, it is ill for the Schol-
 * * * ler, and signifyeth an ill neighbour, and ill company: in all the
 * * * demaundes which may be made in this house this Figure al-
 * * * wayes signifyeth an ill ende.

* * * If ye find in the thirde house this Figure called *Fortuna ma-*
 * * * *ior*, it signifyeth a noble parentage, mighty, and vertuous, it
 * * * signifyeth that the person for whom the question is made, is
 * * * angry with his kinsfolkes, & that he shal haue harme for loue of
 * * * them, sometime it signifyeth a perfit amitie with his kinsfolks,
 * * * so that the tenth and fourth doe agræ thereunto. But neuer-
 * * * thelesse this Figure for that it is good and loyall, signifyeth ra-
 * * * ther good then ill in al things, and especially to make a voyage,
 * * * and for a Scholler, and all other things wherof demaund or
 * * * question may be made in this house, it is good.

* * * Finding this Figure named *Fortuna minor* in this thirde
 * * * house, it signifyeth a contraction of amitie with persons of great
 * * * authority and excellencie, and that the amitie of the kinsfolke is
 * * * faithfull, without any dissimulation, but yet they be somewhat
 * * * cholericke, and that there is a little anger and vniquietnes with
 * * * them, it is also good for the Scholler, and for neighbourhode, in
 * * * case of iourney it signifyeth diligence and swiftenesse, it is good
 * * * in all, but that it sheweth a little cholerickenesse.

* * * When ye fynde this Figure called *Latitia* in this thirde
 * * * house, it signifyeth peace and concord amongst kinsfolkes and
 * * * friendes, in case of voiage it signifyeth speednes without gaine
 * * * or profite, it is ill for a Scholler, for it sheweth that he hath no
 * * * minde or affection to study, and by this meanes both time and
 * * * money is lost that is employed vpon him, it is good to knowe if
 * * * that the neighbours be good and honest, and likewise for friendes,
 * * * and for all other demaundes which doe belong to this house.

* * * Finding this Figure called *Tristitia* in the thirde house, it
 * * * signifyeth strife and debate amongst kinsfolkes, false and dis-
 * * * sembled friendship, and to be chased away by them, the Schol-
 * * * ler shall not profite in study, the way is dangerous, and but smal
 * * * profite, the kinsfolkes be of small nobilitie, ill neighbour, the
 * * * man

man of the Church is ill, and he unto whome hee woulde doe harme. To be brieve, this Figure is ill in all demaunds.

Finding this Figure called *Puella* in the third house, it signifyeth good and perfect friendship amongest kinsfolks, and profite wyth 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 he can not obtaine it: in shozte 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 women in the place where he is resident. In all other things it is good.

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When you finde this Figure called *Puer* in the third house, it sheweth that a person shall haue goodes by his kinsfolkes, and especially wyth those which haunt warres: it signifyeth also coniunction and amitie wyth friendes, gaine in all manner of traffikes and merchandize: for the way it signifyeth swiftenesse with diligence, with good lucke and prosperitie, and that the person shall synd men of warre by the way, but they shall doe him no harme.

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If ye finde this Figure called *Rubem* in the third house, it signifyeth choller, anger, debate, and questions, and ill will amongest kinsfolkes: to let a man bloud it is good, also it signifyeth burnings by reason of questions and wordes of iniury happened amongest kinsfolkes, it is ill for the way, because the person is in danger to be spoiled, and ouerturned in all the demaundes which ye can demaund. In this third house this Figure is ill.

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Finding this Figure called *Albus* in the thirde house, it signifyeth concord and amity betwæene kindred, and that they be men learned and wise, it sheweth also that the letters which come bring 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 signifyeth fighting and lamentation of the kindred: it is also good for neighbourhode, and sheweth that they be learned, the Scholler shall study well, and be a wise man, it is good for shozte way, and to be brieve, it is good in all the demaundes which may be made in this house.

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* * When ye find this Figure called *Coniunctio* in the thirde
 * house, it signifyeth coniunction and amitie amongest kinnsfolkes,
 * it is good for all things that may be demaunded touching a scho-
 * * ler: it signifyeth also that the kinnsfolkes be learned, the neighbors
 * good, the thing lost shall be founde againe, the letters which
 * be brought containe none other thing but fables and tales, it is
 * for tourney good, and that the messenger is prompt and dili-
 * gent: in all things this Figure is very good.

* * Finding this Figure called *Caput draconis* in the thirde
 * house, it signifyeth to get honour with the kinnsfolkes, the friend
 * is come, or shall come shortly, the neighbours be good and
 * * friends, for voyage it is sure, but that there shall be some stay in
 * * the way, the Scholler hath good minde to studie, the man of the
 * Church is honest, in all things which ye may demaund in this
 * house this Figure is good, and signifyeth loue, friendship, and
 * noble parentage.

* * If ye fynde this Figure called *Cauda draconis* in the thirde
 * house, it signifyeth all things contrarie vnto goodnesse, as dis-
 * * corde amongest friendes and kinnsfolkes, with the separation of
 * * one from an other, it signifyeth also treason of kinnsfolkes and
 * * friendes, and that they will speake with the mouth that which
 * they thinke not in heart, putting all their entent to fraude and
 * * deceit, the Scholler will not applie his learning, but set all his
 * * minde on warre, or Nigromancie, or such like: to know of the
 * * state of neighborhoode it is ill, because it is a token, it is worth
 * * nothing: in all things which may be demaunded in this house,
 * this Figure is ill.

* * When you do fynde this Figure called *Carcer* in the thirde
 * house, it signifyeth a firme loue and secrete, amongest friendes
 * * and kinnsfolkes which shall long endure, it is ill for the way, and
 * * signifyeth that the voyage shall scarcely be ended, it dooth also
 * * signify imprisonment by the meanes of kinnsfolkes, and that the
 * Scholler shall be a good Student, but yet he is of a melancholie
 * nature.

* * If ye fynde this Figure called *Populus* in the thirde house, it
 * * signifyeth amity with kinnsfolkes, and that they be many in
 * * number, in case of voyage it signifyeth swiftnesse with prosperi-
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lie and health, it signifyeth also that embassadoers or messengers shall come about the affaires of the people, the Scholler studieth well, and is in a great company of others, the neighbourhoode is great, he that entendeth to take his iourney shall finde much company in the way: this figure is indifferent in all demaundes, 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 shall haue his desire, his kinsfolkes shall put him in fright by the way, the letters which come from neare at hande bring good newes, it is good for shorthe 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 demaundes therevnto belonging. Chap. 4.

1 **T**he fourth house which is the angle septentrionall or the earth, contayneth naturally the questions and demaundes which may be made vpon the Father or Grandfather, and vpon the great Grantfather.

2 Also vpon houses, landes, vines, gardens, medowes, hearbes, trees, and their appertenances.

3 Also vpon a Citie or Towne, and of the people that dwell therein, to know what they be, and of what disposition, and what is done in the Citie or Towne.

4 It contayneth also the question which may be moued vpon a Castle, Pallace, Fort or Tower, and vpon the place where it is thought that treasure is hidden, or other thinges kept.

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

6 Likewise the questions which may be made touching the siluer of the brother or sister of the querant.

7 Whether the Father be dead or shall die quickly.

8 If the childe be right fathered or a bastard.

9 Whether of the father or the sonne shall die first.

10 If it be good to buye landes, possessions, and heritages.

11 Whether a Towne besieged shall be taken or not.

12 Whether the ship on the sea shall come to a good port, and who is in her, and wherewith she is charged.

13 If a man dwelling in an house shall dwell there long time or not.

14 Whether he that is on the way, shall be long in coming or not, these be the questions which be contayned in this house, the signification whereof be it good or be it bad, shall be declared by the discourse of each figure which you shall see hereafter.

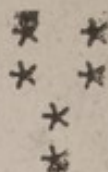
Wherefore when in this fourth house you finde this figure called *Aquisitio*, it signifyeth good to buy heritages, and for the affayres of the father, and that he is not dead, but he shall dye before the sonne, so that the fifth house doth hereunto agree: the sonne is lawfully begotten: there is much treasure hidden in the ground, the ende of the figure is good, the Towne shall not be taken if the people within be good, the shippe shall come to a good Haven, it is good to dwell in a Castle, Towne, Fort, or other houses: he that is on the way shall come shortly, he that dwelleth in the house that the question is of, is to dwell there long enough: and to tell you in two wordes what ye must understand of this house, there is no question can be demaunded, but this house is good thereunto.

Finding this figure called *Amisio*, in the fourth house, it signifyeth losse of heritages by the death of one that is sicke, great damage to the substance of the father, a privation of the sayd good and heritages, quarrelles, and contentions with folkes of ill nature, life, and complection: the father shall die before the sonne, it is not good to buy lands or heritages, there is no treasure hidden in them, the Towne besieged shall be taken, the ship commeth with a good winde, but it is no great profite to the Merchant, the shippe is full of young wenches and women forsaken, and is in daunger to fall into the handes of the enemy, or else Pyrats: it is not good to dwell in the towne or house, and he that is therein shall stay there long. This figure is ill for all the demaunds

demaunds which may be made in this house.

Finding this fygure called *Fortuna maior* in the fourth house, it signifyeth that the father is of good nature and quiet, come of a noble race, both he, his Grandfather, and great Grandfather: the house is faire and handsome, and good to dwell therein, it is good to buye landes and heritages, the Towne or Citie is replenished with men of defence which will defende it to death, and those which be within it be men of sprite and wittie: the Wallace or Castele is faire and costly builded, well furnished with vten- siles, moueable munitions, and there is much golde and siluer therein, it signifyeth that there is no treasure hidden there: there shall be a good end of all the demaundes that ye made, the bro- ther and sister haue aboundance of siluer: the father shall ouer- liue the sonne if the fifth doe thereunto agree, the childe is lawfull begotten, the Towne besieged shall not be taken, but defend it selfe manfully, the shippe on the sea shall come vnto a good port with much riches: the voyage taken in bande shall haue good issue and much profite: the man shall dwell long in the house, there is no demaunde in this house for the which this fygure is not good, except in things melancholy, as to fight and make an assault wherein it signifyeth losse.

When you finde in this fourth house this fygure called *For- tuna minor*, you shall say that it signifyeth great suddennes and quicknesse in all things: the father is come of an indifferent no- ble race, but they be all cholozicke of nature, the house and the apperteynances thereof be faire and good, it is good to buy lands and heritages but they shall be subiect to fire, and that they shall be endamaged by men of warre sometime, and there is no trea- sure hidden in them: the Citie or Towne is well furnished with people, but they be furious and all men of warre, the end of the demaundes which be touching warres, shall haue good successe, and those which be touching peace shall haue ill issue, the father shall die before the sonne, the child is not legitimate, it is daun- gerous to buy landes and possessions, the money which was hidden is found and taken away, the Towne besieged shall be taken through the quarrelles and seditions that is within it: the shippe on the sea shall arrive shortly at a good Haven, but it



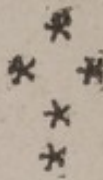
shall be in daunger to be taken by the enemies, the person lodged in the house shall dwell there a long time. This figure signifies haste, and is not euill but for peace.

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 Finding in this fourth house this fygure called *Leticia*, doth signifye good lucke and prosperity in heritages, and that the treasure hid in them, shall be founde and discouered: the father, the Grandfather and great Grandfather be good and of an old, noble and auncient race: the house is pleasant, and the places thereunto belonging recreatiue, and of much pleasure as well in gardens as also by the situation of the place, the tower is high and white, the Pallace or Castle is very pleasant with the garden woorkes and greene thinges which be there: there is no treasure hidden, the end of all demaundes shall be good, the siluer of the brother or sister is very short for the great and extraordinary expences which they doe bestowe in pleasures and delicates, the sonne is legitimate so that the fitt do thereunto consent: the father is not dead, but doth make good cheare, although that hee shall die befoze the sonne: it is good to buy heritages, but the buyers shall not keepe them long, the Towne besieged shall be taken, but not ransackt: the ship shall come to a good port, but yet slowly and with a small winde: yet in ioy and to the contentment of the maister, the man shall not stay long in the house or towne.

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 When in this fourth house ye finde this fygure named *Tristitia*, it signifyeth to be disherited & driuen from the substance & 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 Towne or Citie is strong and auncient and it shall not be taken, the people within be wise, wittie and stout: the Pallace or Castle is old and ancient, and much treasure hidden therein, the end of all things which ye demand is ill: but to buy landes arreable, and to build houses wherunto it is good: the siluer of the brother and sister is hidden, the father shall ouer liue the sonne, and the sonne is legitimate, but the mother behaueth her selfe 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 be long in coming

comming the is so heauie laden , in all the demaundes which yee can demaund this figure is ill, because it is a figure of h R.

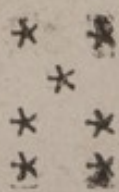
When in this fourth house ye find this figure named *Puella*, it signifyeth but small heritage by the misdeameantour of the kinsfolkes, although the father be of good nature , and the Grandfather also, the house is pleasant and fine, it is good to labour, but therein will be some negligence and slacknesse : the Citie is faire, but in the end it shalbe taken if that it be besieged, for that it is not defensatiue and ill maintayned by men of force : there is no treasure hidden : in all the demaundes of this house I finde not this sygure to be of the best but in some articles, the brother and sister haue but little money , notwithstanding that the brute is that they haue much, the father liueth and shall lue long , if the eighth agree therunto, and then shall he ouer lue the sonne, it is indifferent to buy heritages, the shippe on the sea shall come with a full winde , and arriue to a good port , the person shall dwell long enough in the house , and he that is on the way shall be long in comming,



Finding this sygure in the fourth house named *Puer*, it doth signifye great discozd with the father, sometime good lucke and prosperitie with kinnsfolkes, (so that the angles consent therevnto) the father is of good will and healthfull, and lustie of bodye, the house is in sute and question, it is ill to buy heritages, for thereby shall come strife and contention, the tyllable landes be of no great value or estimation, the Towne besieged shall defende it selfe valiantly, and the people within be men of defence, the house or forte is not of the fairest, there is no treasure hid : the end of all the demaundes shall haue an ill issue, vnlesse it be for warre, or for loue : the brother or sister haue but little money : the father is dead, or shall die shortly : the sonne is not legittimate but a bastard, the shippe on the sea shall arriue in safetie, but not without conflict of the enemies, the person shall dwell long in the house or Towne, this sygure is a sygure of h R.



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



gure is good, because that all the figures of the Fire be good to
 sove the ground, for that (as we haue sayd in the first booke) all
 Sedes be attributed to the Fire: the Towne besieged shall be
 burned and ransackt, and the people therein be thēues & wicked,
 the Pallace or Tower is not faire, there is no treasure hid, the
 brother and sister haue no money, but be poore and needie: the
 father is not dead, but shall die shortly, and the sonne shall sur-
 uiue, the sayde sonne is not legitimate but a bastard: it is not
 good to buy heritages: the shippe on the sea shall be taken and
 burnt: the person shall tarrie but small time in the towne or
 house: all the demaundes which ye can make in this house haue
 an ill issue, by the signification of this figure, vnesse it bee to
 put fire vnto Syneries or Artillerie, in which it doth alwayes
 signifie death or bloud shed.

* * When in this fourth house ye find this figure named *Albu*,
 * * it signifyeth prosperitie and good lucke in all things with profite,
 * * ioy, and winning: the father is good, gentle, amiable, merrie,
 * * and a man which loueth good cheare: and so did his father and
 * * Grandfather, the house is white, faire, pleasant and lightsome,
 * * it is good to buy landes and possessions: the Towne besieged
 * * shall not be taken, and those within it be well appointed, lear-
 * * ned and of courage: the treasure hid is all siluer, and no gold at
 * * all: the father is liuing and shall ouer liue the sonne, if the fift
 * * doe thereunto agrē: the child is legitimate, good to buy heri-
 * * tages and white things, the shippe on the Sea shall come to a
 * * good porte with much riches: the man on the way shall tarrye
 * * long in the house with ioy, solace and pleasure: the ende of all
 * * thinges which ye may aske in this house is good, except for war,
 * * for this figure signifyeth not warre, but peace.

* * Finding in this fourth house the figure called *Carcer*, it is
 * * good to visite the father for he is sicke or dead: and that if he be
 * * not dead hee will cause some thing to be witten, the house is
 * * good, but not beautifull: 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 or yeilded by composition, and yet the people
 * * within be wise and sage: the Pallace, Castle, or Tower be not
 * * faire, but it was all builded by pollicie, the treasure hid shall be
 * * finely

finely founde, the father is dead or shall soone die, and so the sonne shall suruiue, and he is legitimate, so that the first consent thereunto: it is good to buy heritages and to make marriages: the shippe on the sea shall come to a good Hauen with a good winde: the brother and sister haue but little siluer, the parties which dwelleth in the house or towne shall not abide therein long, in all things that ye may make question or demaund, this figure is good, sauing for health and amendment, for it alwayes signifyeth death, when the viij. doth consent, and this figure is called *Ferretrum* that is to say, the Beare on which dead men be borne.

If ye finde in the fourth house the figure *Caput Draconis*, it signifyeth, losse of the heritages and successions of the parents, and to be dispossessed and thowen cleane out by order of lawe: it is good for the father, for hee 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 fayre and pleasant, and if it be besieged it shall not be taken: and those within it be heartie and of good reputation: the treasure hid shall not be founde: the siluer of the brother and sister is much: the father shall suruiue the sonne: the sonne is no bastard: it is good to buye heritages: the shippe which is on the Sea shall quickly arriue in prosperitie: the man shall sojourne long in the towne or house. This figure is good for al things but for warre.

When this figure *Cauda Draconis*, is in the fourth house, it signifyeth good lucke, and prosperitie touching landes, the person shall overcome his lute with great anger, trauaile and enuie: the messenger which commeth by the Countrey will come shortly: the patient shall amende if the sixt consent. This figure is ill in all the demaundes which may be made of the father: that is to say, for heritages & succession: the house is good, it is good to solue the ground: the towne besieged shall be taken by the treason of some that be within it, and it shall be put to fire, bloud and rased, but yet those which escape from the shot of the Crosbowe, shall fight valiantly, and hold by their heads vnto death: there is sedition and muttering in it, so that one mindeth to kill an other: the brother and sister haue no siluer: the father is

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treasure hid shall not be found, unless the eight do consent: the silver of the brother and sister is but small: it is good to buy heritages: the shippe on the Sea shall come quickly with good winde and great gaine: 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 she is ill, sauing to sove the earth yet is she better by water then by lande for voyages: treasure hidden shall not be founde: the Citie is nothing strong, if it bee besieged it shall be taken, the Castle or Tower is not faire, and they stand by the water side: the brother and sister haue not much silver: the father is of long life, and the sonne legitimate: it is good to buy heritages which be nere 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 thinges which ye may demaund in this house, this figure is good, but for loue, for the which it is but ill.

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

1 **T**he fift house called the succedant of the angle of the septentrionall, otherwise called the good fortune, doth containe properly the significations of the demaundes which may be made touching a childe, to knowe whether he shall be small or great of stature, and touching his birth, whether he be legitimate or bastarde, of good nature or ill.

2 The demaundes likewise which may be moued on the maner of his living, that is to say, if it be profitable to a person to eat 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 or 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.

ters.

6 Also the demaundes which may be made vppon 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, coll, sing, daunce, banquet, and play on all instruments of musicke.

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

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

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

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

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

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When in this fift house you fynd this Figure called *Aquisitio*, 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 news: in case to liue, and to haue newe clothes it is good, the promise shall be kepte in all faithfulnessse, the letters speake not but of merry things, and re-creative as of loue, or of matter beneficiall, the amitie of the friends is good, it is also good for the fruites of the earth, and there shall be 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, dance, and to doe al things of mirth and pleasure, the Commons of the towne be good, and liue in al peace and quietnesse, the Castell is not besieged, and if it be, it shall not be taken, by reason of the good accorde amongst them which be within it: there is neither théeues, neither roisters by the way, the sonne is ney-
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ther dead, sicke, or taken prisoner, but maketh good chere, and is at his pleasure, the friend is merry, and the childe legitimate, Bookes doe containe Church matters and merinelle, al things which yee may demaunde in this house this figure dooth signifie good, and also that a woman shall not have manie children.

Finding in this fift house the Figure called *Amissio*, 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 have a sonne, but she shall be in danger of death, it is not good in case of eating and drincking, the promise shall not be performed, the messenger shall come quickly, but he shall bring ill newes, the letters speake of quarrels or else of ribauldrie, the friends be not too good or iocunde, for pleasure and iocundnesse this figure is ill, vnlesse it be for wantonnes and bawdery, 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 bee besegged, it shall be taken, vagabonds lie by the way, and therefore it is dangerous, the son is neither dead, nor taken prisoner, but he is very sicke, the childe is a bastard, to buy and sell newe garments it is ill, the yeare is good, and great aboundaunce of coyne, but it is ill for trees and plants: the booke and writings make mention of ribauldrie, or of questions. For all the things which ye may demaund in this house this figure is ill, and the woman shall have many children, but they shall be ill.

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When ye finde in this fift 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 drincke, the promise shall be kept, the messenger is not stayed, neither shall it be long before he returne and bring good tidings, and the letters which he bringeth speake of the affaires of Kings, Princes, and greate Lordes, and of all things pleasant and recreative, thy friend is good and trusty: it is good and holisome to dwell in the house, it is good to kisse, coll, daunce, and to make all pretie pastimes, the woman shall have a sonne without any danger of death, so that the first agree thereunto: there will be raine if the tenth do

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agreé, the commons of the Towne is good, and there is much nobilitie therein: the Castell is not besieged, there is no baggagiondes in the way, the childe is legitimate, it is good to buy and put on newe clothes: the yeare shall be good, and great abundance of all the fruites on earth: the booke written doe speake of Kings and Princes, and of their victories: in all the things which ye may demaunde in this house the figure is good.

If you finde in this fift house the figure called *Fortuna minor*, it signifyeth, that the childe shall be a man of honour, victorious ouer his enemies and liberall, and he shall haue manie children: it is indifferent good in eating and drincking, the promise shall take place, the messenger shall returne quickly, and the newes which he shall bring shall be of warre or of anger: it is not good for the friend but onely in ribauldry. Touching pleasures, there is small ioy or hearts ease, it is ill to remaine in the house, vnlesse it be for matters venereall: the woman wyth child shall haue a daughter, and escape death very narrowly, the commons of the towne is ill, if the Castell be besieged it shall be taken, there is many theues by the way, and therefore it is not good to goe into the Countrey: the sonne is sicke, but hee shall escape the disease, and come home quickly, so that the tenth doe agreé thereto: the childe is a bastarde, it is ill to buy and put on newe clothes, for they shall endure but a while: the yeare shall be good and plentiful, but ill for trees, the booke treateth of warre or of anger, or of great fury: for all the things which you may demaunde in this house this figure signifyeth good, and also to haue but fewe children.

Finding in this fift house the figure called *Latitia*, it dooth signifye prosperity, good lucke, and the aduancement of honour 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 al the demaundes which ye can demaunde in this house this figure is good, as to buy and put on newe clothes, and for the plentifulnes and fruitfulness of the yeere: and consequently this figure is good in al the demaunds even as it is called *Latitia*. which is called the house of Joy, wherefore at this time I wil say no other thing, but that it signifyeth to haue few children.

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If you finde in the fift house this figure called *Tristitia*, it signifyeth sorrowe, heavines, ynquietnes, pouerty, and ill fortune hereafter to come to the childe, the Letters which come speake of heauy things, as of a towne beseeged, or of other mis-happes and incomueniences, the woman wyth childe shal haue a soune (so that the tenth doe giue consent) and she shall haue a great and long trauel wyth danger of death: to be bryefe, in al the demaundes which you may make in this house this figure signifyeth 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 this fift house ye finde the figure called *Puella*, it signifieth prosperity to the childe, it is also good to eate and to drinke, and for all mirth and pleasure, the promise shal be kept, the messenger shal come something late, but he shall bring good and perfitte newes which shal speake of loue, it is good for the friend, and for all mirth, as to kisse, coll, daunce, sing and play on instruments of musicke, the childe is a bastarde, there is no vagabonds by the way, the Castell is not beseeged: as touching the woman wyth childe some say she shall haue a boy, and some a wench: and for because that in this matter the Doctours in this Arte doe not agrée, to be moze certaine you must haue recourse to the Angles of the figure, by the which you shall iudge as they speake: to buy and put on newe clothes it is good, and signifyeth that they shall be rich, neate, and fine, the yeare shall be good, and great store of all sortes of good things: finally, the Bookes speake of kissing, colling, dauncing, and singing: wherefoze when ye finde this figure in this house, you shall iudge, as is aforesaide, and further say that it signifyeth fewe children, but they shal be faire.

Finding this figure called *Puer* in the fift house, it signifyeth the childe to bee of ill conuersation, and disobedient vnto father and mother: for gouernement of eating and drincking it is ill, the promise shall not be perfozmed, the messenger will not stay long befoze he come and bying letters, which make mention of warre: it is not good for a friend, nor for pastime, but in

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seats of warre, the dwelling in the house is not good: it is worth nothing to kisse, coll, or such like dalliance, but in the venereall actes: the woman with childe shall haue a sonne, the place besieged shall not be taken, but defend it selfe valiantly: there bee many thēues lying in waite by the way, the sonne is not dead, but hurte, the childe is a bastard, ill to buy and put on newe clothes or other things vnlesse it be harnes and armour, for the which it is good: the yeare shall be indifferent good, sauing that there shall be some haile: the Bookes speake of warre, because this is a figure of J which is lozde of warre, it signifieth likewise selwe children, and they shall be all men of warre, and pillers of poze men and labozers of the field.

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In finding in the fift house this figure called *Rubem*, it signifieth peruerse children, and degenerate from vertue: it is ill touching eating and drinke, and especially of redde things, the promise shall not be kept, the messenger shall bring letters which shall make mention of warres and combates. And to be brieve this figure hath no signification in this house but ill (excepte to sowe the ground) for the which it is good: the woman wyth childe shall haue a daughter, because that this figure is a figure of J R: and mozeouer, if that there be any children, they shall not liue but die quickly.

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If you finde this figure called *Albu* in the fift house, it signifieth that the childe 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 wyth good newes, the letters make mention of things mercuriall and white. As often as in making a figure you finde this saide figure in the fift house, be ye assured that you shall receiue letters from one or other within threē dayes: it is good for a friend, and likewise for mirth and ioy, it is good for the dwelling in a house: it is good for to kisse and coll in the waite of honestie, but ill for dishonestie, the woman with childe shall haue a sonne, without any danger of death, or any other inconvenience: the commons of the Citie be good, the Castell is not besieged, but if it be it shall be rendred by composition: there is no harlots or ill folkes by the way, the childe is not dead, the childe

childe is legitimate, it is good to buy and put on newe clothes, and above all other, white clothes: it shall be a good and fruitefull yeare, the booke speakes of great and profound knowledge: and because it is a Figure of ♀ it seemeth to haue manie children.

When ye fynde this Figure called *Coniunctio*, in the fift house, it signifyeth that the childe shall be of an ill nature: and to tel you in two wordes, there is no demaunde that may be made in this house, but that this figure is meane therein: the woman with childe shall haue a sonne: and when soeuer ye do make a Figure for a marriage, and fynde this Figure in the fift house, be ye sure that the marriage shall take effect. At this time I will say no more of this Figure, but that it signifyeth to haue fewe children or none, but if there be any, they can not liue long.

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Finding this figure named *Caput draconis* in the fift house, it signifyeth, that the children shall be of great wisdome, and honour, and gentle to all folkes, it is profitable to a person to eat and drinke well, the promise shall be performed, the messenger will tarry long, but yet he bringeth good newes, the letters speak of loue or of riches: it is good for a friend, and likewise for benereall woorkes and mirth, and to dwell still in a house: the woman with childe shall haue a sonne wythout any danger of death, the commons of the Citie be good, the castel is not beseged, there are no ruffians on the way, the sonne is not dead, but wil come quickly, the sonne is legitimate: it is good to buy and put on newe clothes, the yeare shall be plentiful of all things, the Booke and writings doe speake parte of loue, and part of Church matters, and of importance. This figure is very good in all the demaunds, and sheweth to haue but fewe children, but they shall be wise and good.

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When in the fift house ye fynde this Figure called *Cauda draconis*, it signifyeth that the childe shall be wicked, and in the ende be hanged, or die some euil death, or banished or exiled the Countrey: it is ill to eat and drinke, the messenger shall come quickly, but his newes shall be euill, and the letters speak of warre and of treason: the promise shall be nothing kept, it is ill

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for a friend, and likewise for mirth or ioy, vnlesse it be in wars, in which it is good, it is ill to dwell in that house for it shal be burned or ouerthrowen: the woman with childe shal haue a daughter, and be in great danger of death, the communalitie of the cittie be al theues and wicked, the castell besieged shal bee burned, taken, and ransaked: there is much ill company by the way, the sonne is dead or prisoner, the childe is a bastard: it is ill to buy or put on any newe garments, except it be harnesse, the yeare shal be plenteous in corne, but not in fruites, the writings and Bookes make mention of warres, and of thinges odious and sorrowful: in al the demaundes which may be made in this house this Figure is ill, and signifieth to haue seuerall children, and they shal be euil, and workers wyth fyre.

When in the fift house ye finde this Figure called *Carcer*, it signifieth that the child is of a melancholy nature, saturnian, full of grosse humours, a man of traueil and paine, it is not good to eate and drinke, the promise shal be performed, but it shal bee long first, the messenger shal come safe and sounde, but hee shal tary long, and be in danger to be held prisoner, the letters make mention of imprisonment, or of women with childe, or of some sad and melancholy cause: for al kind of mirth it is ill, it signifieth that the house where the habitation is is darke, smokie, and ill call: it is ill to daunce, sing, kisse or coll: the woman with childe shal haue a daughter, the commons of the towne be most olde folke, the castell besieged shal not be taken for the good resistance which they within doe make: the sonne is not dead or in prison, the childe is legitimate: to buy and put on newe clothes it is good, for they shal last long, especially those which be blacke: the yeare shal be indifferent good, the writings and bookes treat of women wyth childe, of prisonment, or to soeue the earth, or of thinges melancholy. Whensoeuer you make a Figure for any demaund, and finde this Figure in this place, you shal bee sure to receiue some letters befoze it be thre dayes: in al other thinges this Figure is ill, and signifieth to haue manie children.

Finding this Figure called *Populus* in the fift house, it signifieth many children and wittie: it is moze wholesome for the body

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body to drinke then to eate: the promise shal be scarcely perfoꝛmed, the messenger shal come quickly, the woman wyth child shal haue a sonne: foꝛ a friend, and foꝛ merinesse it is good, the Letters which shal come shal speake of sundry kindes of people, as of marriners, and al other things concerning water: the yere shal be good, and there shal be abundance of al things: the sonne is not dead, but shal come quickly: it is euill to buy and put on newe clothes, foꝛ they shall not last long, the bookes and letters do speake of the sea oꝛ of some riuers. And whensoever you do make a Figure foꝛ any demaund, and finde this figure in this house, it dooth signifie to haue some raine shortly: it dooth signifie to haue many children, but they shall not liue verie long.

When in this fift house you finde this figure *Via*, it dooth signifie to haue fewe children, but they shall be of good nature and complexion, and not long of life: it is better to drinke then to eate, the promise shall not be kept, the woman is not with childe, but hath some lumpe in her. In all the demaundes that ye may propound this figure is ill, vnlesse it be foꝛ voyages. And whensoever ye make a figure foꝛ any demaunde, and finde this figure in this place it signifieth that Letters shall come quickly from some place, the which shall speake of thinges of water, oꝛ of voyage: it dooth shewe also that there shal not bee manie children, and if so be that there be any, they shall not liue long.

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Of the sixt house, and of the questions therein containned. Chap. 6.

1 **T**he sixt house called the Cadant from the Angle septentrionall, oꝛ the ill fortune, containeth properly all the demaundes which may be made touching seruaunts and other subjects.

2 Also the demaundes which may be made vpon sicke persons and diseases, whether it shall be long oꝛ short, and of which of the foure humours it commeth, and if the patient shall be quickly hoale, oꝛ lose oꝛ destroy any of his lymmes by that disease,

cases, and if he shall die in what estate shall he die, in good or bad, and in what day and in what houre.

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

4 If it be good to visite a sicke person.

5 This house contayneth also the questions which may be made on the place where the sicke person is, as the Hospitall or chamber where he is.

6 Moreouer the demaundes which may be made vppon small beastes: as sheepe, lambes, goates, swyne 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 thiefe.

8 It comprehendeth likewise the demaundes which may be made vpon men of lowe condition and estate: as Labourers, Masons, Carpenters, Butchers, and other Craft-men and Porters.

9 Also ouer all things stroyed and broken, false witnesses, and halwdes, Sorcerers and Enchaunters.

10 Also ouer feare and fright, Shame, pouertie and lacke, smoke and darkenesse.

11 As touching the members of man, it contayneth the demaundes which may be made vpon all the noble partes of the bodie, the heart excepted: these be the principall demaundes whose significations be contayned in the sixt house, as ye shall finde by each figure which hereafter be placed according to the former order.

* * When ye finde this figure in the sixt house, it signifyeth fidelitie and wisdom in seruants, the man is not sicke, but if he be he shall mende quickly: the crafts 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 phisicke, so that the sixt house be good: the man shall neuer fall into pouertie. To be brieue, in all things which yee may demaunde in this house, this figure is good.

* * Finding this figure called *Amisio* in this house, it signifyeth all issue and disloyaltie for all things which ye may demaund in this

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

When in the sixt house ye 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, hee shall quickly amende, and the disease doth come of too much abundance and corruption of blood : the witnesses be not false : it is good to take medecine, and the Physitian is a good man. And to be short, ye can demaunde no question in this house wherein this figure is ill, but for balwdes, whereunto it is ill because their fact shall be disclosed, and in daunger to haue the bastionado, or else that worse is, to be whipt at their comming.

When in the sixt house ye finde this figure called *Fortuna minor*, it signifieth that the seruants and subiectes be true vnto their maister : but the seruants shall be sicke in their seruice : it is ill to buy beastes, for there will be but small profite by them : the witnesses be not false, but wil by their disposition vse some spitefulnes. For the Physitian, and to take that which he ordeyneth it is good, so that the fift and seventh house doe consent : the beaſt loſt ſhall neuer be found : it is good for whores and bandes, but they shall be in daunger to be destroyed by their suddenesse and feare, that they shall not haue the money which was to the promised. In all other thinges this figure is meane.

If in the sixt house ye finde this figure *Leticia*, it signifieth the seruantes to be good at worke, sure and faithfull : it is good to buy beastes : the patient shall haue none other diseases, but shall quickly amende : sometime the sicknesse commeth by ouer

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much rest or penſueneſſe for ſome thing : in all other thinges which belong vnto this houſe, this figure is good, except for haundes, the wing that they ſhall be falſe, and that their promiſe made ſhall take no place.

Finding this figure *Triftitia* in the ſixt houſe, it doth ſignifie diſobedience and naughtineſſe in ſeruants and ſubiects, and that they ſhall be ſlothfull and ſickly in their ſervice : the ſicke perſon ſhall die ſo that the viij. doe conſent, the witneſſes haue falſely depoſed : it is ill to buy beaſtes : for the Phiſitian, or to take medicine, & in all things which ye may demand in this houſe, this figure is ill, but for haundes, for their matters will goe well.

When in this ſixt 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 ſicke perſon and his diſeaſe come only by phleme and thought taking for women : for all other thinges which ye may demaunde in this houſe, this figure is good, eſpecially for whores and balwdes, for their affaires ſhall proſper: it is alſo profitable to buy beaſtes.

You finding in the ſixt houſe this figure *Puer*, it ſignifieth that the ſeruants and ſubiectes be naught, and will robbe their maſters, it is ill for the ſicke perſon, eſpecially if the firſt houſe conſent, it is likewise ill for ſmall beaſtes, for they ſhall be ſto- len, the ſicke perſon ſhall be worſe and worſe, and fall into wor- ſer ſickneſſe : in all the other queſtions in this houſe this figure is ill, but for whores and balwdes, and to rayſe men to goe to warre it is good : it is likewise good to take medicine, and eſpe- cially by drinke.

Finding in this ſixt houſe this figure *Rubeus*, it ſignifieth no good lucke touching ſeruants, for they ſhall be in daunger to be robbed or deuoured by wolſes : the diſeaſe commeth of too much aboundance & corruption of blond mixed with red cholet: the ſicke perſon ſhall die or be long ſicke, if that the firſt and eight houſes doe agree : in all the demaundes which yee may make in this houſe, this figure is ill, vneſſe it be to lett a per- ſon blond.

When in the ſixt houſe ye finde this figure *Albus*, it ſignifi- eth good lucke, as well for ſeruantes as for cattell : the ſickneſſe ſhall

shall not last long: sometime this figure signifieth good, and sometime ill, according as the Angles do speake: 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 seruautes, the wing that they shall be faithfull.

If in the sixt house ye finde this figure *Coniunctio*, it signifieth that the seruautes be meetely good: the sicke person shall die: it is ill to take phisicke, and likewise ill for the Physitian: it is excellent good for whores and baudes: in all other demaundes this figure is ill, but to buy small cattell, whereunto it is good.

Finding this figure *Caput Draconis* in the sixt house, it signifieth good luke in beastes, the sicknesse shall last long if the viij. consent thereunto: it is good for the Physitian, and also to take medicine: in all other things which ye may aske in this house, this figures good, but for whores and baudes it is ill, for their matter shd not goe well.

When ye finde this figure *Cauda Draconis* in the sixt house, it signifieth that the seruautes be not very good, the beastes shall be stolen or eaten by Wolves: the partie shall haue a great hoat feue and be in daunger of death if the viij. doe consent: it is ill as well for the Physitian, as also to take medicine, and for all other things, sauing for whores and baudes, for the which it is good.

When in the sixt house ye finde this figure *Cancer*, it signifieth dishoaltie and small securitie in seruautes, and small profite to buy lattes: the sicknesse shall be long and the patient in daunger of death: it is not good to take medecine: 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 whores and baudes.

When ye finde this figure *Populus* in the sixt house, it doth signifie fildome and fidelitie in seruautes, good to buy small beastes or sell them: it is meetely good for the sicke person: the disease cometh of a phleme like vnto a rume, but the patient shall amde, if the viij. give consent thereunto: it is good for the

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Physitian and to take medicine. And to be short, in all the demaundes of this house, this figure is good: but it is not very good for whores and baudes for they shall be beaten: this figure is good to rayse vp souldiers and to muster, and sheweth that there shall be a great number.

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When in this house ye finde the figure *Via* it signifyeth that the seruantes will willingly put forth themselves in their masters businesse, and doe it with great diligence: it is ill to buye and sell cattell: the sicke person shall be in daunger of death, if the vij. consent thereunto: it is ill for the Physitian, or to take medicine: the witnesses haue falsely deposed: the bauder doth but mocke and will not doe her endeuour, where she is worthy to haue ten thousand bores with the fist for her hyre.

Of the seuenth house, and of the demaunds therein
contayned. Chap. 7.

The seuenth house, which is the Angle of th' Occident, contayneth properly and naturally the significations of the questions and demaundes which may be mooued on the contrary of the demaund of any person.

2 Also vppon all debates, sutes in lawe, theues and fugitives.

3 The demaundes also which may be made commonly vppon a friend, and vpon any accoord of marriage, to know whether it shall take effect or not.

4 The ill will likewise which is betwene two peions, and which way he goeth that taketh his iourney.

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

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

7 If the mayde be a virgine or not, and whether shee haue any louer, and if shee haue, then howe standeth the nitie betwene them.

8 This house also contayneth the demaundes which may be made touching marriages, whether there shall open any
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Arise oꝛ debates amongst the doers thereof.

9 Whether a woman oꝛ friende lost, shall be reconer'd a-
gaine.

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

11 If the companion appointed to you be a good man oꝛ a
badde.

12 If there shall be warre oꝛ peace, and whether the man
shall goe south, and if the warre shall last long.

13 If the man be of a good esprit and vnderstanding.

14 If the friendship be betwene two persons be good oꝛ ill,
trustie oꝛ vntrustie.

15 Whether the thing stolen be in the house, and whether
it shall be found, and who did the robbery be of that house, oꝛ be
a stranger, and of what sort oꝛ clothing he is, and where he is.

16 If the agreement made betwene two persons shall con-
tinue.

17 As touching the members of man, this house containeth
the demaundes which may be made vpon the buttockes and
arke.

These be the principall demaundes and questions which bee
propounded in this house, the significations wherof shee con-
taineth in such order, as hereafter ye shall finde.

Finding in the seventh house this figure *Aquisitio*, it signi-
fyeth to make accord and amitie betwene enemies, the sute in
lawe shall be on the plaintines part, the thing is not stolen, but
is only scattered away: in the house suspected there are not many
thieves, the fugitive will returne againe, the person is of none
ill will, it is good to marry and to make marriages, for therein
shall be no debate: the wife hath to doe with others then with
her husbande, the mayde is no virgine, the woman lost will be
found againe, the companion will be good to his wife, there will
be no warres but all peace and quietnesse, the person is of a good
esprit and entendement, the husbande is not in the house,
the man shall not goe to warre, the agreement made betwene
two parties shall continue long. For to knowe into what part
the person is gone ye must looke of what qualitie, & vnto which

of the foure partes of the worlde the figure belongeth and is attributed: if it be Orientall, the person is in the East, if it be Meridionall, he is in the South, if it be Septentrienall, he is in the North, if it be Occidentall, he is towarde the West, and thus shall ye iudge of all the other figures.

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 Finding this figure *Amisio* in the seventh house, it signifyeth that the open enemy is ill, but he is of no great power, and each thing that he doth, he doth it with an anger and hastinesse, but his anger is some past, the partie shall lose his sute, the partie suspected is the thiefe and hath stolen the thing: the fugitive will not be taken: the woman married will be a whoore: the man is of an ill will, he shall lose at dice and cardes, the marriage will quickly take force, but to no great profite to the one part or unto the other: for warre it is ill, the wife loueth not her husband well, but hath company of others then hee: the mayden is no virgine: the woman lost will not be founde: the man shall goe to warre, but not profite much thereby: there shall be no great seate of armes doone, but onely assaults and skirmishes, the accord shall not long last, for because the person is not faithfull: the partie hath no witte but to doe harme, the thiefe is not of the house but is runne away, and the thing lost shall not be had againe: there will be none accorde: in all the demaundes which ye may make in this house this figure is ill, but for bawderie.

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 When in this house ye finde *Fortuna maior*, it signifyeth that the enemy is strong, mightie and of good condition, the plaintive shall winne his sute, there is no thiefe in the house, it is good to contract marriage, and for a friend also, the fugitive will returne home againe, the woman is honest and loueth none but her husband, the partie hath no ill minde, the gamester shall winne, there shall be peace and no warre, a woman or friende lost will be recovered againe, the woman is rich, and a great marriage, the companion is good, the person hath good foresight and understanding, the auntie shall endure long. And to be short, this figure is good for each demaund in this house.

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 If in this house ye finde this figure *Fortuna minor*, it signifyeth that the enemy is wicked and of an euill heart and affection.

tion, strong & mightie, and entendeth much harme: the plaintiue shall winne his sute, but not without great paine, trauayle and diligent solliciting: the theefe is subtil and craftie: the fugitiue will not be found, neither returne againe: the woman is cholozicke: the marriage will not be for the small profite that commeth thereof: the man is ill minded: the gamster shall lose or haue but small winning: the warres will be great: the woman hath to doe with moze then her husbände: the mayde is no virgine: the woman or friend lost will not returne againe: the woman is not of the richest: the man shall goe to warre & haue the victorie, he hath good knowledge in warres: the theefe will not be founde, neyther the thing lost: the accoꝝd made betwene two parties will not long continue. In all demaundes which ye may make in this house, this figure is ill, except it be for warre or actes venerall.

Finding this figure *Leticia* in the seuenth house, it signifyeth but small force in the enemy, and besides that he hath none ill minde: the plaintiue shall obtaine his sutes: the man is not robbed: the fugitiue will not returne home againe: it is good for a wife, marriage, and for a friend. If ye make a figure to knowe what your friend doth, and then finde his figure in this place, it signifyeth that he weepeth for the great affection he beareth to his friend which is now absent: the person hath no ill will or minde: the gamster shall not winne much: the marriage is sufficient good, so that the tenth consent thereto: there will be no warre but peace: the mayde is a virgine: the wife or paramour loueth none but her husbände or friend, and them they loue heartely: the woman is not rich: the companion will vse him selfe well and faithfully: the thing stolen will be recouered, and he that keepeth it doth it but in iest and pastime: the agreement newly made will not long last. To be brieve, in all thinges which ye may demaunde in this house, this figure signifyeth a mediocritie.

When ye finde this figure *Tristitia* in this house, it doth signifie the enemy to be strong and mightie, and is ill minded, and will be auenged ouer all his enemies: the sute is in hazard to be lost on the plaintiues part: the theefe or fugitiue will not be



found : the wife and leamon be good and vse themselves loyall : the marriage begunne shall be ended : the partie hath a very e- will affliction : the gamster shall win , but it shall be by cogging : the mayde is no virgine : the wife loueth her husbande, and the leaman her friend : the man shall goe to warre and haue the vi- ctorie, and when he hath taken his enemye, will let him goe a- gaine : the person hath good vnderstanding and is of great en- terprize : the cōpartner shall doe his part well : the theefe is in the house, and the thing is therein hidden. If that ye make a fi- gure to knowe if that two persons do loue together, this figure signifyeth that the friendshippe is but fayned : the accorde made shall last long, so that the tenth consent thereunto, in all other thinges this figure is ill, but it is good to keepe a thing secrets which ye would not haue to be reuealed.

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If by chance ye finde this figure *Puella* in this house, the enemye hath no minde to worke displeasure vnto the other : the sute shall haue good successe, the person is not robbed : the fugi- tive will come home againe, it is good for a woman, a leaman, marriage, and play: there will be no warres, but firme peace : the married woman and the leaman fantasie others then becom- meth them. If that a figure be made to know whether the friend doe loue faithfully, this figure signifyeth that the loue is seruent: the woman or leaman gone away will be found in the end : the person is of a good esprite and hath vnderstanding in musicke and to play on instrumentes, the thing lost will be found againe, the agreement shall be made and last long : in all the demaundes contayned in this house this figure is good but for warre : by this figure it signifieth that the woman that is married is with childe by others then by her husband.

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Finde in this house this figure *Puer*, it signifieth that the enemy is strong and mightie, and mindeth to kill his enemye, the sute will be lost by the negligence and lacke of paines taking of the solliciters, the theefe is crafty and malicious, the fugitive will not come home againe : it is not good for the woman mar- ried for she accompanieth an other man besides her husband : it is ill for marriage, for they will neuer liue without brawling and discord, the man is ill minded : about the game will come strife

Strife and quarrell, the mayde is no virgine, the wife is not loyall to her husband, the man is wise and inuentious, and especially about warres, we shall haue warre, the man that goeth to warre shall haue the victorie: the amitie betwene two persons cannot holde: the man suspected hath stolen the thing and is fled: the thing lost shall not be had againe: there shall be none agrément betwene the parties, but mallice shall encrease 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 *Rubeus*, the enemy is very angry, but he is but of small power, and mindeth to kill his enemy, or else to burne his substance with fire if hee may come by it handsomely. the plaintiue shall lose his sute, there were many thieves at that robbery, the fugitiue will neuer returne: 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 gaming, it is ill for warre, for there will be losse and no profite, and yet the beginning good, and the end ill: the mayde is no virgine, and hath but small substance, the friend loveth not his friend, the companion is not good but doth euill entreate his wife, the man shall goe to warre, but it shall be to his losse, the partie is dull esprited, and hath but small vnderstanding or experience, but in things of the fire: the friendship is fained, it will be none agrément. To be short, in all thinges that may be demanded in this house, this figure is ill, but for thinges of warre and fire.

When this figure *Albus* is in this house, the enemy is of no ill minde, neither seeketh to displease the other, or for his death: the partie shall haue a good end of his sute, there is no theefe in the house, the fugitiue will returne, the marriage shall be with honour, and both parties pleased, the woman shall be good and honest, and the man shall well entreat her, the friende is of good heart, the person hath no ill affection, the woman or friend lost will be found againe, the mayde is a virgine, the woman is rich, there will be no warre, the man is of good esprit and industry, the agrément shall be made. In all thinges that ye

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may demaunde in his house this figure is good, but for warrel; in case of loue, the querant is in loue with a rich woman and of great parentage.

* * Finding this figure *Coniunctio* in this house, the enemy is feeble in his reines, and seeketh daily to come to an agreement, the querant shall obtaine his sute to his profite, so that the tenth do consent: it is good for marriage, and better then al the other, for it always doth signify the accomplishment thereof: the thief that is suspected hath imbezeled the thing lost, and he shall bee taken, and in danger to be hanged, the fugitiue wil not returne, the woman is honest. If the sygure be made to know whether a man shal lie with his lemman, this sygure is good, and signifieth, that he shal enioy his request, the gamster shall winne, the wife setteth little by her husband, or the lemman by her friend, the maide is no virgine, the man is of great vnderstanding, the companion is good and loyall for his parte, the theefe is of the house, and the thing lost will scarcely be found, because it is out of the house, the vnitie shall be made, and long last: for al the things of this house this sygure is mæstly, but for war, for the which it is ill.

* * Finding this figure called *Caput draconis* in the seauenth house, although the enemy be strong, yet will he come to reason without any more to doe: the querant shall winne his sute, there be no theues, the fugitiue 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 haue his company: it is good for the gamster, the person is of no great ill wil, the maide is a virgine, the woman loueth hir husband very well, the woman is rich, the man is of great vnderstanding, the fellove is good and gentle to his wife, and vseth her wel: the thing lost will be found againe: in all the demaundes which ye may demaunde in this house this figure is ill, but for warre, whereunto it is ill, for it signifyeth peace. If that ye make a sygure to knowe if that a woman be with childe, and synde this sygure in this seauenth 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 treason

treason or villanie: the querant shall lose his sute, the theefe hath stolen much, the fugitiue will neuer 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 shorthe, ye can not demaund the thing in this house but this fygure is ill for it, but for warres, and to worke treason, and put fire into mines.

Finding this fygure *Carcer* in the seauenth house, the enemy is strong and boisterous, and is secrete, and dissembleth in his doings, so that ye can knowe nothing of him: the querant shall haue good successe in his sute: the theefe hath stolen much secretly, the fugitiue will neuer come againe: it is ill for marriage, for there will be some lightnes in the woman, the woman is poore, the woman loueth not her husband: the gamster shall lose in the beginning, but winne in the ende: the man shall be taken in battell and haue no victoery: the fellow is ill and loneth not his wife, the maide is a virgine: in all the demaundes which ye can demaunde in this house this fygure is ill, except it be to take a prisoner.

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When in this house ye fynd *Populus*, there is a great number of enemies assembled about mutterings, quarrelles and debates, it is ill for him that sueth by lawe, and also for the theefe, for he hath stolen, the fugitiue will not returne: it is indifferent in marriage, but iudge as ye fynde in the first, it is good for friendship and company, the maide is no virgine. In all other things which ye may demaunde in this house this fygure is meane but for warre, to the which it is maruelous good, and dooth signifie victorie, so that the tenth doe agree therunto.

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If this fygure *Via* be in this house, the enemy is feeble and of small power, the plainetive shall lose his sute: the theefe is craftie, the fugitiue will come no more, for marriage it is ill, for the man will put his wife away, and be separated from her: the gamster shall not winne much, the maide is no virgine. In all the demaundes which ye can put in this house this fygure is ill (except it be for voyages) especially by water.

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Of the eight house and of his demaundes.

Chap. 8.

1 **T**he eight house called the succedant of the Angle of the Occident, other wise called the house of death, containeth naturally the questions and demaundes which may be made and propounded vpon the sickness of death of any man, if he shall liue long or die quickly.

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

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

4 Whether shall die first, the father or brother of the querant.

5 If a man be slaine who killed him.

6 Who shall inherite.

7 This house containeth the demaundes which may be made touching the goods and substance of a friend, and vpon the treatie of the marriage of a woman.

8 Who is the secreete Counsaflour of your enemy, or of your wife, and whether shee doe keepe faithfull companie or not.

9 Also the demaund which may be made vpon fright or feare of harme to come, as by fyre, burning, or sheading of blood.

10 Also how the person doth that is from home.

11 The gaine or profyte to be doone in a straunge Countrey.

12 When he that is from home shall returne, in moneth, day, or yeare, and what profyte he hath doone whilest he was from home.

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

14 Whether the person vnto whome ye haue giuen any thing to keepe will restore it againe or not.

15 Whether he that hath giuen his money to blarke shall gaine thereby.

16 After

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

17 Finally, this house doth containe the questions which may be made vpon the experience of Pigromancie, inuocations of Spirites, Inchaumentes, and other diuellish Artes.

18 As touching the partes of mans body, it containeth the questions which may be made concerning the priuy and secrete members of man and woman, and therefore when ye fynde any of the figures following, ye shall iudge according as yee shall hereafter fynde.

When in this eight house ye fynde this Figure *Agnisio*, it sheweth the death of the patient before it be long, the man shall be the heire of the dead man, he 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: he which counsaileth the enemy is a graue and wise man, so that if he giue counsaile to the wise you neede not to feare any harme or inconuenience: the things shall be neither scotched or burned, there shall no blood be spilt, he that is from home is in health, and shall returne with much siluer: it is ill for all things of Pigromancie and diuellish Artes: in all things this Figure is good, but for the sicke person, for he shall die.

Finding this Figure *Amissio*, it signifyeth the death of the sicke person, if the first and tenth agree vnto this: the sicknesse shall not be very long, the man shall loose the succession and haue no amendes for the trespass: the man is in the daunger to die on the wheele or some other euill death: the father shall die before the brother, if the fourth and tenth consent: the woman or lemman is not very rich, the partie that is suspected hath slaine a man about a womans cause, the woman hath ill company, he which counsaileth thy enemy and thy wife, is an ill man, and giueth no good counsaile, the feare is nothing: for the experiences of Pigromancie it is ill (except it be for loue, and for that it is not very good, for that loue will not continue) the man in the Strange Countrey shall loose all, and shall bring nothing

Inherite, the partie hath slaine no man, the father shall live long: in al things which ye may demaunde in this house this Figure is good, except in Pigromancie.

This Figure *Puer* in this house, the man shall be slaine, it is ill for the sicke person, for it signifyeth death if the others consent thereunto: the sickenes shall not be long, the counsaile of the enemy and of the wife is ill, and counsaileth them to doe ill, the woman is not very rich: in all the demaundes which ye propound in this house this figure is ill, saving for loue, and for Pigromancie, whereunto it is good.

Finding this Figure *Rubens* in this eight house, the man is or shall be slaine wth a sworde or a staffe, the sicke person is in danger to die if the other houses doe consent: the enemy and the wife haue ill counsaile, the sickenes will be thorte, the man is in great feare, the woman is not rich: touching Pigromancie and the Arte Diabolicall, it is neither good neither sure, because the man is too hasty in his doings.

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 rheume or watrignes, 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 live long: in all the demaundes of this house this figure is good, except for Pigromancie and Diabolicall Arte, in the which it is ill, unlesse 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 sute, 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 demaundes of this house this Figure is ill, except for Pigromancie 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

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shal be quite deliuered, but not without great expences & cosse: 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, he that is from home shall profit in his voyage: for all the demaundes which may be propounded in this house this figure is good.

Finding in this house *Cauda draconis* the person shall bee long sicke and in daunger of death, the prisoner is in daunger of his life, the man shall not haue the patrimony that he looketh for, the man is in a maruellous feare: he that is suspected for the murther hath committed the fact, the counsell giuen to the wife is neither good nor honest, the man shal make no great gaine in the voyage: in all demaunds this figure byingeth no great good lucke, but rather to the contrarie, but for *Pigromancie* 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 heretages good, but not without great paine and traualle, it also is a token of fright and feare. The murther was committed by one which laie in waite to doe it, and did it in some out or darke place, and he that is accused did it, hee that counselleth the wife is not of the clearest in the worlde: hee that is in trafficke shall doe his busnesse well enough, but hee is in danger to be robbed by the way: in al the questions which may bee propounded in this house this figure is euill (excepte it bee for *Pigromancie*) for the which it is marvellous good.

Finding this figure *Populus* in this house the sickenes wil be long, and the patient in daunger 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 rheume, or else be drowned in water: the man is much astraide of men of armes, he that is accused of the murther hath done the fact, and vsed to be much in his company: the counsellour of the wife and of the enemie is good, the man from home shall not bring much substance home with him: in all things this figure is meetely good (sawing for *Pigromancie*) for the which it is very ill, vnlesse it be to make a riuer to come into a place.

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This figure *Via* in this house, the sicke person shall die on this disease, 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 traffike shall bring nothing home, the wife and the lemmann be very poore, the man hath slaine no body, and if he be in prison he shall come forth to his praise: in all the questions which ye may propound in this house this figure is euill, but for *Nigromancie*, to cause one to be carried away a farre off.

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

I The ninth house called the *Cadant* from the Angle of the Occident, other wise called the house of God, containeth naturally the questions and demaunds which may be propounded vpon the appertenances of any Temple, Church, Chappel, Monasterie or Hermitage.

2 Also of the doings of priests, religious persons, and hermites vpon diuine seruice, as mattins, priues, and other canonicall seruice, and of the masse and prayer.

3 Also vpon the garments and vestures of a Priest, Preacher, Scholler, 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 bishopricke, abbey, or the other benefices that he pretendeth to haue.

6 What estate shall the Scholler be of when he returneth, whether he shall be Doctour in any facultie, or iudge in any ecclesiasticall Courte, or a President or 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 soyle or wife, and in what Science

of musicke, and of riches, the person is of good reputation, the man which is gone for merchandize 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 quickly, and to liue at ease: it is good for a voyage, for the man therein shall become wealthy, the man which is out of his countrey shall returne quickly with great substance, but he shall be in some feare of danger or inconuenience, the ship on the Sea shall come to a good port with a good winde: in all things which ye may demaund in this house this fygure is good.

Finding this fygure *Amissio* in this house, it signifyeth, that the man shall not haue the benefice which he looketh for to haue, the booke speake of nothing but of roundes, ballets, and of loue, or losses, and the letters do the like: the common brute amongst the people is true, if the man be made Priest, he shall be much giuen vnto lecherie: it is not good for the Scholler, for he will not studie but be a great ruffian, the marchandize shall not be very good, in this voyage the man shall lose all, the ship shall come with great speede, but she shall be in daunger to be taken by the way: and to tell you in two wordes, in all the things which ye may aske in this house this fygure is ill.

When ye fynde this fygure *Fortuna maior* in this ninth house, it signifyeth that the man shall be bishop, abbot, or haue such benefice he gapeth for: the dreame is of kings, princes, and of great lords, and shall come to a good ende, the common brute is not ill, it is good for the Scholler, for he shall be a man of honor, and learned, the booke treat of kings, princes, and great lords, of lawes, customes, and ordinances royall: the shippe shall arriue at a good porte, and come safe with great riches, the man which is out of the Countrey is very farre a way, but hee shall returne with good purchase: to take a iourney in hand, it signifyeth that it will be a long time in doing, for to learne any Arte it is good, and for the seruite of the prince, for thereby hee shall come to riches and credite: in al demaundes this fygure is good, and especially in learning.

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 Finding this fygure *Fortuna minor* in this house, it signifieth that the man is of great wisdom, doctrine, and knowledge: the man shall haue the benefice he pretendes, but it is of no great value, the priest is an honest man, the voyage is long, but the man shall returne home with great profite: the messenger shall quickly returne, the Bookes and Letters make mention of the actes of kinges, princes, and great lordes, the Scholler applieth his learning, and shall come vnto honoz, the dreame is of kinges and emperours: in all things which ye may demaund in this house this fygure is good, but that it declareth a little cholericke-nesse.

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 When in this ninth house ye fynde this fygure *Leticia*, ye shall say, that it is indifferent good for thinges concerning the Church, the man shall not haue the benefice that he pretendeth, it is good for the Scholler, and likewise for a dreame, signifying, that it is of things merry, pleasant and recreatiue, as of some greene arbores, gardeins, or meadowes: for religious persons it is good, and signifyeth that they serue God, it is good for a iorney, and the company therein, for profite and gaine it is moderately, the man from home shall returne quickly, and so shall the shippe on the sea: to be in vocation of any Arte, and to learne to sing musicke, and to play on instruments it is good: in all things which ye can demaund in this house this fygure is good.

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 Finding this fygure *Tristitia* in this house, it signifyeth ill for the Church, the man shall not attaine to the benefice he hoped to haue, vnesse that the fourth and tenth do consent, in cattail there will be profite: for voyage it signifyeth delay and staying, to learne a Science it is good, and likewise for a Scholler, for by his labour he shall attaine vnto great doctrine and knowledge, and especially in things secrete 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 fygure is ill, but for thinges of Magicke, whereunto it is very good.

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 When ye fynde this fygure *Puella* in this house, it doth signify 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 rouse a race, and to be amorous, the Shippe shall
 come to a good haven with much aboundance of marchandize :
 it is good for a traveller, the man hath dreamed that he hath lien
 with a woman, it is indifferent in gaine, and ill for the compa-
 ny, for they be of small trust : in all thinges which in this house
 ye can demaund this figure is meetely, except it be for to learne
 to sing musicke, for the which it is very good.

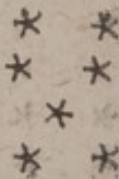
Finding this figure *Puer* in this ninth house, the man shall
 not haue the benefice, but by fine force : in all thinges touching
 the estate of the Church this figure is euill: to take a voyage in
 hand, and for the messenger which bringeth letters, it signifyeth
 they shall be in daunger to be robbed by the way: the Shippe is in
 great danger to be taken, all that is laide and vntited touching
 warre it is true, the man dreamed of warre or of some redde
 thing, the Scholler studieth nothing but his weapon, for gaine
 it is ill, the booke speak 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 *Pigromancie*, for
 the which it is good.



When ye fynde this figure *Rubens* in this house, it is ve-
 ry ill in all demaundes, but such as concerne burnings, robbing,
 rising, spoiling, and such other like to the which it is good, on
 such wise, that if thou make a figure to knowe what shall hap-
 pen to him which doth take a long iourney, it signifyeth, that
 wythout all doubt hee shall be eyther robbed or slaine by the
 way.



If this figure *Albus* be founde in this house, it signifyeth
 great Science, wit, and learning: in all thinges which ye may
 demaund: it signifyeth good for the Church, and that the man
 shall haue the benefice : it is good for a Scholler, the dreame 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 ioy and blisse, it is good to learne
 the *Arte Oratorie*: 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 fygure *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 fygure is meetely good.

Finding this fygure *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 ende: it is very good for the scholler, and for riches, the shippe shall come safe with great riches: the messenger shall come quickly, and so shall be that is in a farre Countrey: in all things which ye can demaund in this house this fygure is very good, it signifyeth also that the man shall winne his sute.

Finding this fygure *Cauda draconis* in this house, it is ill for the Church, and for the benefice: and for all other thinges which ye may demaund in this house this fygure 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 pyrats, or else come home with small gaine.

When in this house ye fynde this fygure *Cancer*, it is ill for the Church, the man shall haue the benefice, but it shall be long first, and that by great paine and trauell: it is good for the scholler, and but meetely for gaine, the dreame is ill, and is of things of fright: the messenger is in great danger to be taken, or slain, or else kept prisoner: the shippe shall be in danger of burning, or taken by pyrats, yet the shippe is in the middle of the Sea: in all other things this fygure is ill (but for the Arte of Pigromancie) for which it is very good.

Finding this fygure *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 assemble of people, the shippe shal come safe to a good porte: in all other things which ye may demaund in this house this fygure is indifferent, except for voyage by land or by water, for the which it is very good.

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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 iourneys, for in them it signifyeth that the man shall goe safely without any danger or inconuenience, but he shall be long by the way. Besides this, whensoever ye make a figure for any demaund, and then fynde this figure in this house, there shal 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 phisitian and his ordinance.

2 Also of any thing lost or stolen.

3 Upon the mother, grandmother, wife or Wenman.

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

5 Upon the King, Quene, Princes, Lordes, Pope, open Officers and Magistrates, and of their secretes, lawes, decrees and ordinances be they Ecclesiasticall or Tempozall, and vpon the secret thoughtes of the mother, grandmother, or woman a friend.

6 Whether a Lorde doe loue you, if ye shall be in his fauour, and if he shall do you good, as much may you iudge of the mother, grandmother, or of the phisitian.

7 Whether a King shall abide long time in his Realme, and a Lorde in his Seignorie.

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

or the Emperour to the Empire, and if they be sicke if they shall amende.

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

11 If it be good for the King or other Lorde 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 hande, if they shall shortly returne, and likewise of all things which ye would demaund of Kinges, Princes and Lordes, of the mother and grandmother, you shall finde the signification in this house.

14 As touching the ayre and the time to knowe if it will rayne or be faire weather, winde or calme, and if it be a raynie 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 Captaine, Ancient-bearer, Guidon or any other Office, the signification of all which demaundes you shall finde by all the figures hereafter set according to their orders.

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When in the tenth house ye finde this figure *Aquisitio*, it is a good time to goe to a Prince, and to obtaine glozy and honoz by him: the Prince or great Lorde will giue him some gift: it is good for the Physitian, and also to take medicine: the thing missing will be found againe, and it is not stolen: the mother is of good disposition, and so is the Uncle and the Aunt: the man shall haue the honoz he pretendeth: the King, Emperour, Pope, Quene, Princes and Lordes make great cheare: it is good to goe to the Court to dwell with them, for by them come much goodnesse and aduantage: it signifieth a cleare and faire time and holsome, and there shall be no rayne: the King, Prince or other Lord shall amende of his disease: the man shall be presented with a horse by his maister: it is good for the office or dignitie which he shall haue. In all the demaundes which yee may aske in this house, this figure is good, and especially to goe vnto a Lorde.

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

honour, glory, or authoritie, for the partie doth giue himselfe to none other thing but to leachery: it is not good to take medicine: the thing missing is stolen, and will not be had agayne, vntlesse that the seventh consent: the mother is cholericke, and if shee fall sicke 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 Lorde, and especially to haue any dignitie by him: there will be no raine, but the ayre shall be faire and bright with a little warme winde: the King or Lord loueth not his seruant, and it is ill for their domesticall affayres. In all the demaundes which ye may demaunde in this house this figure is ill, except to haue the fauour and grace of a Princesse for the which it is good.

When in this house ye find *Fortuna maior*, it is good for him which would goe vnto a Prince or great Lorde, for by him yee shall haue honour and dignitie: it is exceeding good to take medicine: the thing missing is not lost or stolen, but shall be had agayne: it is good for the mother and Grandmother, Uncle and Aunt: and if any of them be sicke they shall amende againe: it is good for the King or Prince that undertaketh a voyage: it shall be a faire time, cleare ayre and wholesome: if the King, Prince or great Lorde be sicke they will be hole againe: it is good for the secret affaires of a Prince or other Lorde. In all thinges which ye demaund in this house this figure is much better then any of the other, because it is a figure of ☉, & a planet of kings and Princes, it is especiall good to goe to dwell with great Princes and Lordes, for in the ende there shall be much good gotten.

This figure *Fortuna minor* in this house the person shall haue great amity and friendship with Princes & great Lordes, and especially in case of warre: the great Lord or King is sicke, but he shall amende againe and not dye: the physitian is good, and the medicine which he ordayneth is good and profitable: the mother and Grandmother is good, so is the King or Lorde, but they be something angry: the King or Lorde loueth him well for whom the question is made: the King shall dwell long in his Realme, and the Lord in his countrey, but they shall haue some

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warre: he that pretendeth to be an Emperour, shall be an Emperour, and the Lord shall be a Lord according to his desire: and he that pretendeth to be Pope, shall be Pope, but there will be some inquietnes first: the man shall not be put from the Court: it is good to take warres in hand, for he shall overcome his enemies: it is good to take possession of grounde or of a lordshippe: the King or Lord shall doe sharpe iustice: if the King or Lorde take any voyage, they shall shortly returne, but not without some displeasure: the time shall be very faire, and the ayre cleare, swete and holesome, and it will not raine: in all things which ye may demaunde in this house, this figure is good, but for peace, signifying that there shall be extreme anger on the one side or on the other.

* * * Finding this figure *Leticia* in this house, the King or Lorde 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, Uncle and Aunt: the King or Lorde loveth well the servant, whereby he shall haue profite: the Lorde shall haue dominion and gouernance ouer the landes that hee pretendeth to haue: the King or Lord is not sicke: the person shall not be driven out of the Court: the King shall not goe to warre, but there shall be peace: the King or Lord shall doe good iustice with loyalty: the King shall make the voyage in great ioy and blisse: it signifyeth faire time, cleare ayre, swete and pleasant, without raine or boysterousnesse. In all thinges which ye can demaunde in this house this figure is good, but signifyeth rather warre then peace.

* * * Finding in this house this figure *Tristitia*, it is an ill time and unlucky to attaine vnto the honoz pretended: the King is in daunger to lose 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 signifyeth that she is discontented: the King or Lorde loue not the person: if the King be sicke he shall die: he that pretendeth shall not be chosen Emperour or King, vnlesse it be by treason or suborning of some folks: the man shall not be driven from the Court, but shall remaine long in perplexitie and disquietnesse: the King shall be betrayed:
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The voyage shall be long and slowe: the ayze shall be tenebrous and darke. And to be bryefe, in any question which ye may propound in this house, this figure is ill, saving to till landes, buy heritages, fortifie and keepe towne, whereunto it is good, and also for treasure hid in the earth.

When ye finde this figure *Puella* in this house, the person shall have honour by the King with great pleasure, and hearts ease: it is good to enter into the love and favour of a woman of a noble race: and likewise to have gaine by merchandice: sometime it signifyeth raine when the first consenteth: it is good for the Physitian and for medicine, and likewise for the mother and Grandmother: the thinges mist will not be found againe: the King will give some of the thinges that be demanded at his handes: the othe is false: the King or Lorde doe love the man and he shall have good by them: the King shall long remaine in his Realme, and the Lord in his Lordshippe, in all peace without any warre: there is neyther thou nor any other sicke, but if they be, they will be soone mended: the person shall not be driven out of the Court, but shall remaine by the King in all quietnes: the Emperour, King, Pope, or Lorde, shall obtaine the dignitie they pretende to have, so that the first and fourth doe consent. In all the demaundes which may be propounded for warre this signifyeth peace: the time shall be faire but sometime raynye: it is good for journey, and especially by water. In all thinges which ye may demaunde in this house this figure is good, but for warre, for it doth alway signifie peace.

Findeing this figure *Puer* in this house, the person shall have honour and gaine by Kings and Princes, and especially by the warres: it is good for the physitian, and to take physicke: 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 shall not be chosen Pope, Emperour, or King, which pretendeth unto any of these dignities: the sicke person shall quickly amende: if the King go to warre he shall have the victozy over his enemyes: it is good to take a towne by an assault: if the King take in hande any voyage he shall come soone againe: finally it shall be a faire time, and the ayze cleare and holesome. In all other demaundes per-

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

This figure *Rubem* in this house, it is not woorth any thing in any questions which yee may propunde in this house, for by signification it is no other thing but bloud, cholour, hurting, strife, quarrell, debate, treason sadnesse, and euill will: but touching warre it signifyeth victorie at the first and losse at the last: it is good for dissolute lone and to buy armour and harnesse, and fire-woorkes, in all other things it is ill.

Finding this figure *Albus* in this tenth house, the man shall enter into friendshippe and fauour of Kinges, Princes and great Lordes, and haue good by them: it is very good for the physitian and to take medicine: also, for the sicknesse will be quickly gone: the oth is true: the King shall dwell long in his Realme in peace and quietnesse: the king is not sicke, or like to be: the person shall not be banished the Court: the person pretending to bee 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 the king to goe visite a Towne: the ayre is holesome, but it is in daunger to raine a little: it is good for the mother, Uncle, Aunt, and Scholler. He can make no demaunde but this figure is good in this house.

This figure *Coniunctio* in this house, for honour and dignitie it holdeth a mediocritie: it is good to dwell with a great Lord, for he shall be his Secretarie and Governour: it is indifferent to take medicine: the king shall die of the diseases that he is now diseased of: the person shall be banished the Court: the oath is good: the partie shall winne his sute: it is ill to goe to warre, for he shall be in danger to be slaine: it is good to enter into a town, to doe iustice, and to take a voyage in hande, for he shall quickly returne: the aire shall not be holesome by reason of the rayne. In all things which ye demaunde in this house, this figure is good, but for warre, whereunto it is ill, and likewise for the sicke person for it signifyeth death, for lone it is very good, for it doth alwayes signifie mirth.

This figure *Caput Draconis* in this tenth house, the person shall haue honour, exaltation, dignitie and preheminance in the Court

Courtes and in Kinges seruices, and of other great Lordes: the thing lost will be founde: the Physitian is a good man: it is good to take medecine: it is good for the mother, and for the Lewan: the oth is iust and good. *Absoeuer* maketh a figure to knowe if a person shall obtaine the benefice, dignitie, lordshippe, prebeminence, the fauour or friendshippe which he pretendeth to obtaine, and then find this figure in this house without any doubt he shall obtaine his desire, if it be of a King, he will 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 holesome, and haue no rayne. In all thinges which ye may demaunde in this house this figure is good, but for warre, for it doth alwayes signifie peace.

Finding this figure *Cauda Draconis* in this house, it signifyeth losse of the Realme, Dominion and Principallitie: for this figure in that matter is very ill. I will say no other thing at this time, but that in all questions and demaunds it signifyeth death, treason and losse of goods: and to tell you at two wordes, this figure is very ill but for warre, for it signifyeth treason, but to make fire or fire-wozke and wozke of Alkamy, it is good.

This figure *Carcer* in this house, the person shall obtaine honour and prayse of the Prince or Lord, by meanes of a woman: sometime it signifyeth detention and imprisonment of a King, and his great discontentment: the house that he is deteyned in is old and broken: it signifyeth losse of goods: it is good for the Physitian, and to take medecine: the thing lost will neuer be found againe: the mother is melancholy: the friend is not true: the king will giue nothing: the oth is false: the sicke person shall die: the king shall liue long, but it shall be in great disquiet: the partie shall not be Pope, Emperour or King, as hee 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 he shall be taken: the king will doe good iustice: it is not good to take a voyage, for the way is ill: the person farre away will not come quickly: the ayre is not good or holesome. In all the other demaundes which ye may

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Of the eleventh house, and of the demaunds contained therein. Chap. 11.

1 **T**he eleventh house which is the succidant of the Angle of the South, other wise called the good Angle, naturally doth containe all the demaundes which may be made vpon a friend, he, or shee, that is to say vpon the thing ye loue, and whereof ye hope to haue consolation, ayde and profite, as well of the friend hard by you, as by him which is farre away.

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

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

4 And vpon the Fortune a man shall haue.

5 And ouer the mother and her treasure, and of all the treasures, rents and reuencwes 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 profites will come thereof.

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

8 Whether the Pope shall be good.

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

10 If the promise be true.

11 Whether the yeare shall be good and plentifulfull, or that there shall be dearth of victuals.

12 If the yeare shall be dry or raine.

13 Whether thou shalt prosper all the yeare.

14 And in what moneth or season of the yeare shall be the dearth or good cheape of things.

15 And touching the members of man, it contayneth the demaundes which may be made vpon the buttockes or legs of man and thyes: These be the things contayned in this eleventh house to knowe the trueth whereof you must search, by all the figures which I will heereafter set after each of their significations.

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Finding this figure *Aquisitio* in this eleventh house, the friend is good and trustie: it is good also for hope and promise, and signifyeth good ayde of a friend, and thy trust put in him is not voyde, but shall take effect: the mother, the king and the counsellor be full of money, and they shall not be robbed thereof: the friend which dwelleth farre hence is well affectionated to you: the fortune of the ayre shall be good: the promise shall be kept. In all things that ye can aske in this house this figure is good, and especially for a friend.

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This figure *Amisio* in this house, there is no faithfulness in the friend, but all is dissimulation, and will not ayde you, but rather doe you harme, and doe more displeasure then an enemy: he that yee put in trust will doe the like: the fortune of the querant shall be ill, and so shall his hope be also: the mother and the king haue no money: the yeare shall be scarce, and the fortune of the yeare ill. In all demaundes which yee may demaunde in this house, this figure is ill, but for the hope and loue of Courtelans.

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Finding this figure *Fortuna maior* in this house, the friend is good & faithfull: the hope is good: the mother & king haue much money which shall not be stolen from them: the thing desired shall come to a good end: thy friend loueth thee well and will doe thee much pleasure and seruice: the yeare shall be plentiful and good and abundance of all good things, and no dearth: the fortune of the yeare shall be good: the person shall haue friendship with kings, Lords or with some great Ladie: it signifyeth also dignitie and preheminance. This figure is very good and profitable for any thing in this house.

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When ye finde this figure *Fortuna minor* in this house, the friend is trustie & willing to do pleasure, but he wanteth power: he shall not haue the fruite of his hope: the friend which is farre hence is good: the mother and king be meetely storied of money, and be in daunger to be robbed: the entrance of the king shall be good: the yeare will abound in good things: the fortune of the aire is good. In all things which ye may demaund in this house this figure is good, especially in things of loue.

Finding this figure *Leticia* in this house, there is encrease of friends, and that men of no small reputation: the fortune of the querant is good: the friend is a good friend & trustie: the friend is a man that will both pleasure & helpe: the partie shall not be deceiued of his hope: the companion is good, honest and secrete: the mother & king haue not much money, and most part thereof is siluer: the promise is good & true: the entrance of the king shall be like the fortune of the yeare: the yeare will be plentiful of all fruites and good things, and yet there will be nothing very cheape. In all the demaundes in this house this figure is good.

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This figure *Tristitia* in this house is ill fortune to the querant: the friend is ill, a quareller, and a man of an ill minde toward his friend, the promise shall take none effect, the hope shall be in vaine: the companion is no wise man: the yeare will be barren, and victuals deare, the fortune of the yeare ill. This figure is ill in all the demaundes of this house, but for inuocation of wicked spirites and things of *Magromancie*.

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Finding this figure *Pucella* in this house it signifyeth the enjoying of a Lady, and good fortune to the querant: the friend is of a good will to helpe him in that hee requesteth to his power: the thing ye hope to haue will take effecte, the friend which is farre 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 yeare shall be good, the yeare shall be fruitfull, and abounde in all good things, at an indifferent price: in all thinges which yee may demand in this house this figure is good, especially for the loue of Ladies, and to be in their fauour.

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Finding this figure *Puer* in this house, the friend is good, and ready to doe pleasure, and especially vnto the Souldier: the promise will not be kept: it is good to apply to anie Arte or vocation: the fortune of the querant is meane: the yeare shall be scarce, and especially of wine. In all the demaundes which yee may propound in this house this figure is meane, but for the loue of a Lady, for the which it is very good.

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

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come strife, so that blood will be spilt on the one side or on the other: the hope shall take none 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 stolen. In all things which ye may demaunde in this house this fygure is ill, but to let one bléede that is sicke, for which it is good.

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 Finding this fygure *Albus* in this house, it is good fortune for the querant: the friend is good and trustie, and will aide you to his power, and so will the companion: the entraince of the king shall be very good: the mother and king haue store of money, and shall not be robbed: the promise shall be kepte: there shall be no dearth, the fortune of the yeare shall be very good. In all the questions which you may make in this house this figure is good, and especially for a friend, and to send children to goe to schoule, and to hyre seruants.

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 This figure *Coniunctio* in this eleuenth house, it is but a meane fortune to the querant: it is very good in things mercuriall: the friend is no dissembler, but sure and trustie: the hope is good, the things lost shall be found in the ende: the companion is good, faithfull, and sure: the entrance of the king shall be good, the king and mother are meetely 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: god to sende children to studie, meetely to hyre seruants. In all the things which ye may demaund in this house this figure is good.

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 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 labor: the friend and companion be good and loyall: the entrance of the king shall be good, the mother and the king haue much money, and shall not be robbed thereof: the fortune of the yeare shall be good, and victualles shall not be deare. In all things which ye may demaund in this house this figure is good, especially in thinges of the Church.

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 This figure *Cauda draconis* in this house signifyeth 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 secrete: the entrance of the King shall not be good, the kings and mothers money shall be stolen: the fortune of the yeare shall be ill, a deare yeare. There is nothing contained in this house but this figure is ill for it, sauing for the loue of Ladies, and fire wozkes, for the which it is very good.

This figure *Carcer* in this eleventh house signifyeth the fortune of the querant to be meane, and also a slownes in al things: the friend and companion is faithfull and secrete, 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 Saceriiall it is ill. In all the demaunders which ye may make in this house this figure doeth betoken verie much traualle.

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

When ye finde this figure *Via* in this house, it signifyeth toy among friendes, and that the fortune of the querant shall be good: the thing desired shall take effect, the promise shal 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 toyfull. This figure is good in all things which ye can demand in this house.

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

This twelfth house called the Cadant from the angle of the South, other wise called the euill Spirit, com-

prehendeth naturally the signification of the Questions and demaundes which may be propounded vpon a prison, and of the darkenesse thereof, and also of the prisoner therein detained.

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

3 Also vpon an incurable sicknesse, as the leprosse, the gowte, the paulsie, the dropsie, and grieke of the eyes, and such like.

4 Vpon the questions and demaundes which may be made vpon a traitour, ill seruantes, and thæse of an house, and vpon time, and the place where it was committed and done.

5 Also vpon a priuie enemy rather then vpon an open.

6 And vpon great beasts, as oxen, cammels, Dromodaries, elephants, lions, beares, wolues, leopards, harts, dragons, serpents, horses, mules, asses, and all other beastes that beare and be ridden vpon.

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

8 Whether he shall be racked, if he say trueth.

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

10 If it be good to buy great beasts, as ore, or horse, and the like.

11 Whether the horse shall be good and quicke vpon the hurre.

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

13 Whether he shall be proze hereafter.

14 And if there be any traitours in the house, of what condition and estate they be.

15 Whether a person shall be banished from his Country, or other wise.

16 Whether a man may boldely goe befoze his enemy to vntylose him without any daunger, and whether a man shall be afraide 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 trueth: the

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desolation in strange Countries, with fewe enemies, the person shall haue much paine and small profite in all his doings. This figure prognosticateth an ill issue of all the demaundes of this house.

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This figure *Albus* in this house signifieth shorthe deliuerance out of prison: it is not good to meddle with the ennemie: 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 heretages, and to hyre a seruant: the horse which ye would buy shall be good and swift, the horse or other thing lost will not retarne againe: the man can not pay his debtes: it is good to goe to banquish and ouercome the enemy: the man shall be rich and shall not be toymented. In all the things which yee may demaunde in this house this figure is good.

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Finding this figure *Coniunctio* in this house, the companies be ill: the thing lost will be founde againe: to buy beastes it is meane, and so is it to buy landes and heretages, and to labour the earth. This figure is meane in all the demaundes of this house, but for melancholineffe, because of companies.

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Finding this figure *Caput draconis* in this house, signifieth deliuerance of the prisoner, and good time to goe to deface the enemy: the person ye thinke for shall not goe to prison: it is good to till the earth, buy heretages and cattell, for therof 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, he shall bee rich without any trouble: the enemy shall haue no aide. In all the things which you can demaunde in this house this figure is good, except for fire workes, for the which it is nothing good.

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

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* * his limmes; the thing lost will not be found againe; the man
 * * hath no minde to pay his debtes, he is in daunger to be poore,
 * * and to haue much adoe in his life time, the enemy shall be
 * * succoured. For all the demaundes which ye may make in this
 * * house this figure is ill.

* * Finding this figure *Career* in this house, it is but meetely
 * * fortune for the prisoner, or to him which would assault his ene-
 * * my to overcome him: the person shall be taken prisoner, but he
 * * shall not bide long therein: touching buying of beasts, and til-
 * * ling of earth, and in all other demaundes in this house this fi-
 * * gure 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, for he will either slay or
 * * take you prisoner: it is good to buy great beasts and horses: the
 * * man can not pay his debtes: he is in danger to receiue displea-
 * * sure of his creditours by his imprisonment. For all other que-
 * * stions and demaundes which ye may make in this house this
 * * figure is ill, and signifieth alwayes assemblies of people, to doe
 * * some harme or veration.

* * Finding this figure *Via* in this house, it signifieth deliue-
 * * rance out of prison, without incurring ill or displeasure: it is
 * * good to goe to assault the enemy: it is good to buy cattell and
 * * heretages. 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 ye haue the figures with their significations by
 the twelue houses, the which if ye doe well and diligently
 beholde and examine: you may also iudge well all the questi-
 ons and demaundes of this Arte of Geomancie. Whereunto,
 that ye may the easier attaine and come vnto, I haue strained
 my selfe as much as I can, and moze ampler then any doctour,
 be he Hebrew, Chaldean, Greeke, Arabian, Latine, or Egyptian,

tion, to write out the most true, certaine, and approued significations. I will declare them vnto you hereafter in the thirde Booke, the which if ye doe vnderstand, you shall likewise vnderstand the first and the second.

The Prologue of the third Booke.

I Am affrayde to be accused of great presumption and rashnesse, for that I haue ioyned Geomancie with Astrologie (a thing which fewe men before me haue doone or enterprised, for the difficultie and high vnderstanding which is in the sayde Astrologie) were it not for the assurance which I repose of the good esprites vnto whome this my Booke may come, who (as I suppose) shall not finde this coniunction of these two Sciences, strange vnto him which will giue his studie thereunto, as well for the vicinitie 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 bounde and conioyned the sayd two Sciences in each of these three books, that he which doth not well vnderstande the first, shall not easely attaine vnto the vnderstanding of the seconde and 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 vnderstande the two first Bookes for the easier opening of the third Booke which shall treat simply of the manner to iudge the figures with many of the questions alreadie iudged.



The third Booke.

A briefe deduction of the accord and signification which the sixteene figures haue by the twelue houses.

CHAP. I.

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If this figure named *Aquisiio*, do in mounting growe from the first house into the seconde, that is to say, that he be in the second or be like vnto the first where *Aquisiio* is, it signifyeth to gaine golunes, and clothing apparell, to get honour, and to make gaine and profit in all acts of honour and vertue, and with the like people.

1. 3 If that from the first she goe into the third, it signifyeth to haue honour, ioy, and profite of the kinsfolks and friends.

1. 4 If that shee goe from the first to the fourth, it signifyeth profite by the father, and a good and ioyfull end of his affaires.

1. 5 If that shee goe from the first to the fift, it signifyeth ioy of children, that is to say, they shall be good, and of honour, and to haue ioy and pleasure, to eat and drinke, and to bee well clothed.

1. 6 If that she goe from the first to the sixt, it signifyeth profite and good lucke for seruaunts, and to buy small cattell.

1. 7 If she goe into the seuenth, it signifyeth to make a contract of enemies, to make marriages, and to get honour and the loue of persons, and for all demaundes it is good.

1. 8 If she goe from the first into the eight, it signifyeth death for the thing demaunded, or for the demaunder and great profite in success.

Succession and heritages: it is also good for things of maner
picke.

If she goe from the first to the ninth, it signifyeth to haue
profite and gaine by voyages, and in things of the Church, as
in benefices or offices: it is also good for the profite of the chil-
dren that pee would put to schole, for they shall haue promoti-
ons Ecclesiasticall, and they shall be men of knowledge.

If she passe from the first to the tenth house, it signifyeth a-
mitie, familiaritie, acquaintaunce and profite with kings, prin-
ces, and great lordes: likewise to receiue honour and dignitie by
the mother: and also profite in succession and heritages. And to
be brieve, it is good in all things.

If she goe from the first to the eleventh, it signifyeth to haue
honour and profite by his friendes, and a good hope of the questi-
on demaunded.

If she passe from the first to the twelfth, it signifyeth impri-
sonment, losse of beastes, and to be ouercome by the enemy: and
to be brieve, it is ill in all things.

If you fynde this figure *Amisso* in the first house, and from
thence be found in the seconde house, which we call the going
from one house vnto an other, it signifyeth losse of goods, and
to fall into debates, quarrelles and contentions and sute for
goods.

If she passe into the third house, it signifyeth anger and con-
tentions betwene kinfolks and allyes, it is also ill for small and
short iourneys.

If she goe into the fourth house, it signifyeth anger betwene
the children and the father, and betwene the father and the chil-
dren, and by that meanes losse of heritages, and the beginning
and sute in lawe the one against the other: and this copulation
and assembly of the figure is very ill but for lecherie.

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

If she passe into the sixt it signifyeth anger against seruants,
and losse of them and of small cattell.

If she passe thence into the seuenth, it signifyeth strifes, quar-
rels

rels and debates with friendes : it is also ill for marriages, and signifyeth to haue displeasure with his wife, and to lose the lute.

- I. 8 If she goe into the eight, it signifyeth mortallitie by hoat fevers, and alteration of the vnderstanding, losse of goods of the women, and of the enemy: and in all the demaundes it is ill.
- I. 9 If she passe into the ninth, it signifyeth losse of substance, and to be robbed by the way: it is ill for substance of the Church, and for men learned.
- I. 10 If she goe into the tenth, it signifyeth anger and discontentment of kings, princes and lordes, and of the sea, and it is ill in all the demaundes of the tenth house.
- I. 11 If shee passe into the eleuenth, it signifyeth anger against his friend, and to haue an ill issue of the thing pretended or hoped to haue.
- I. 12 If she goe into the twelfth, it signifyeth losse of cattell, and imprisonment. And to be short, it is ill in all things.
- I. 2 If this figure *Fortuna maior* be in the first house, and thence
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* * * leape into the second, it signifyeth a great gaine in goods, moueables, as gold, siluer, and rich vtensilles.
- I. 3 If she passe into the third house, it signifyeth to haue much substance by the meanes of the kindred: it is also good for small and short voyages.
- I. 4 If it passe into the fourth, it signifyeth the father to be of good and godly disposition: it is also good to buy heritages and possessions, and a good issue in all things.
- I. 5 If shee goe into the fifth, it signifyeth ioy, 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.
- I. 6 If it passe into the sixth, it signifyeth fidelitie in seruantes, and that the sicke person shall amende: it is also good for small beastes.
- I. 7 If shee passe into the seventh it is good for marriage, and signifyeth that the enemy will make peace: for the acquaintance of a Ladie it is not good, because their secretes shall be disclosed.
- I. 8 If it goe into the eighth, it signifyeth death: it is ill in all things

things but to haue the goods of a woman.

If she passe into the ninth, it signifyeth to contract an amitie with Church men, and men learned, to make a voyage it is good. I. 9

If it goe into the tenth, it signifyeth to haue dignitie with kings and princes, and with the mother, and to haue victorie ouer his enemies. I. 10

If she passe into the eleueth it signifyeth a good issue vpon a god hope, good friendes and succorable. I. 11

If it goe into the twelfth it signifyeth imprisonment of the Prince, and that his enemies shall ouer passe him in might and power. I. 12

If this figure *Fortuna minor*, be in the first house, & thence goe into the second, which we call going from one house to an other, it signifyeth a meane in gaine, and he which medleth with red things shall quickly lose thereby. I. 2
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If she passe into the third, it signifyeth ioy of the kinsfolkes, it is also good for a short voyage, and signifyeth that it shall bee quickly ended, it is also good for friendes. I. 3
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If it passe into the fourth, it signifyeth that the father is angry or sicke, it also signifyeth the losse of the sute. I. 4

If she come into the fift, it signifyeth to haue many children which shall be red of colour, also great ioy and pleasure, to eate and drinke, and to be costly and well apparelled. I. 5

And if she go into the sixt, it signifyeth good to buy small cattel, it is indifferent for seruants, and signifyeth that they shall be wittie and wise. I. 6

If it passe into the seventh, it signifyeth marriage, and that it shall be with strife and contention, the enemy is strong and mightie, the woman is wise, it is ill in case of loue, for it shall be discovered. I. 7

If she goe into the eight, it signifyeth death, and also is ill in all things of esprite, as Magicke and inuocations. I. 8

If it passe into the ninth, it signifyeth long voyages with all prosperitie and good lucke, and the amitie of men of the Church. I. 9

If she goe into the tenth, it is good and prosperous going to the service of a king, Prince or great Lord, the Shippe on the I. 10

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

r. 11 If it passe into the eleventh, it signifieth good and trustie friendes, and a good end of the thing wherein hope is put.

I. 12 If shee goe into the twelfth, it is ill in all things but to buy horses.

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If you finde *Rubens* in the first house, I will say no other thing but that which befoze I haue tolde you, that is to say, that following the opinion of all the Doctors in this science, be they Caldeans, Indians, Hebrewes, Arabyes, Egyptians or Persians, when this figure is founde in this place, it ought not to be iudged, the which thing I haue alwayes founde true by long experience, wherefoze at this time I will say no other thing: but that she is ill in all the houses but in the first.

I. 2 If you finde this sygure *Albus* in the fyrst house, and be * * * * * found againe in the second house, it signifyeth gaine and profite in white things, writings or letters, or bookes.

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I. 3 If she passe into the third, it signifyeth good time for friendes and kinsfolkes, and that letters shall come from neare at hand.

I. 4 If it goe into the fourth, it signifyeth to winne his sute, it is also good in the demaundes which may be made vpon the father, signifying as well in them as in all others a good issue and ende.

I. 5 If she passe into the fift, it signifyeth to haue many children, and to delight in white clothes, to eate and drinke, and to company often times with learned men.

I. 6 If it passe into the sixt the seruants be good and trustie.

I. 7 If she goe into the seventh the marriage lately begunne shall take effect to the great contentment and profite of the parties, and the enemies shall demaund peace.

I. 8 And if it passe into the eight, it signifyeth death by a boat disease of runnes and cathers, it is also good for magicke.

I. 9 If she goe into the ninth, it signifyeth that the long iourney shalbe good and profitable, and that the letters which come from a farre off bring good newes, it is also good for Doctors & churchmen, and to make amitie and acquaintance with them.

I. 10 If it passe into the tenth it is good to goe to kings, Princes and

and Lordes, and to goe to visite his mother.

If shee goe into the eleventh it bringeth good lacke, and also
for letters which shall come on their part. I. 11

If it passe into the twelfth, it is good to buye frames, also in
this place it is a token to be held prisoner. I. 12

If this fygure *Caput draconis* be in the first house, & thence
ascende into the seconde, it signifyeth gayne and profite in all
things. I. 2
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If it passe into the third, it signifyeth the kinnsfolkes to be of
good amitie, it is also good for short voyages, but that there shall
be some slownesse therein. I. 3

If she goe into the fourth it signifyeth good for the father, and
to succede in his heritage. I. 4

If it passe into the fift it signifyeth many children which shal
be wise and wittie, it sheweth also a heartinesse to eate and
drinke. I. 5

If she goe into the sixt it signifyeth gaine and profite in buy-
ing of cattell, and that the seruants be good and loyall. I. 6

If it passe into the seuenth it is a good time for marriage and
for reconciliation of enemyes, and that the person is of great
amitie. I. 7

If shee goe into the eight it signifyeth death without reme-
die, and sometime in this place it signifyeth to winne inheri-
taunces. I. 8

If it passe into the ninth, it signifyeth gaine and profite by a
long voyage by men of the Church. I. 9

If shee goe into the tenth it is good to goe to Kings, Prin-
ces and to the mother. I. 10

If it passe into the eleventh it signifyeth to haue good friends,
and that the hope shall not be in vaine: and also the thing that
is demaunded shall come to a good effect. I. 11

If she goe into the twelfth, it signifyeth to be made prisoner,
and therein to haue much vexation and toyment, and in all the
demaundes she is ill, but for to buy hoyses. I. 12

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

He goe into any of the other ye may there iudge it, sauing in the fourth, where there is no certaine iudgement to be giuen, for the malice of the sayde fygure and therefore at this tyme I will say no more.

2. 2 * * * Finding this fygure *Leticia* in the first house, and thence go into the seconde, it signifyeth a mediocritie of gaine by white things, and in thinges of the Church.

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

1. 4 If he goe into the fourth, the end of all thinges shall be ioyfull, but the promise false.

1. 5 If it passe into the fift, it is good for children, and to eate and drinke, and to sing musicke, and signifyeth a great light-somnesse of heart.

1. 6 If he goe into the sixt, it is good for seruauntes, signifying that they shall be profitable to their masters: in all the other houses this fygure is good, but in the eight and twelfth, for in the eight he signifyeth death, and in the twelfth losse of cattell. And for because that according to the signification of ech house I haue herebefore sufficiently written: you may by the same easely iudge ech question that is demaunded, I will not hold you long in the other fygures which followe in touching their mutations and concordances, but onely passe ouer them generally:

* * * This fygure *Tristitia* scind in the first, and thence goe into the second, it signifyeth small profite but in things of the earth, as vines, medowes, woodes and lands earrable, in all the other houses this figure is ill, but in the fourth and eight where both in the one and the other, it is good to buy heritages, & because I haue largely declared here before, I will now say nothing more at this tyme.

* * * If this fygure *Pueca* goe from the first house to the second, it signifyeth gaine by women, and by white things, in all the other houses where this figure passeth thee is good, especially in the house where he signifyeth ioyfulness: but in the eight he signifyeth death, and in the twelfth imprisonment.

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

signifyeth small game but in things of warre, in all other houses this figure is meane, but in the eight and twelfth, she is ill.

This figure *Comunctio* going from the first to the second, it signifyeth gaine by bookes 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 schollers to studie, and in the eight it is ill, for it alwayes signifyeth death, and in the twelfth it is neither good nor badde.

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This figure *Carcer* passing from the first into the second it is gainefull to buy landes earrable, 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 significacion of the house, where shee is, and therefore at this time I will speake no more thereof.

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This figure *Populus* passing from the first house to the second, it signifyeth 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 signifyeth death in the eight and in the ninth, and in the twelfth to be taken prisoner. In all the other houses iudge according to their significacions.

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This figure *Via* going from the first to the second, it signifyeth small game, 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 eight shee signifyeth death, and prisonment in the twelfth.

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When so ever ye finde the first houses to passe one into another, you shall iudge according to the significacion of the house where they passe, as I haue in the beginning tolde you at large, and now in the end more briefly, the which things to the ende ye may the better vnderstande them, I will set you an example of a figure which my Lord of Tays commaunded me to make, to knowe whether the French king Francis the first of that name, and the Emperour Charles of Austriche, the fift of that name, should speake together: which figure being made, and by fortune *Aquisitio* being in the first house, went straight into the seventh, which is the house of kings and Emperours which was the cause that I straight way iudged that the Emperour should speake with the king, and so likewise shall ye iudge of

the second if it passe into the third, to knowe (as by way of example) if the demaund be made for substance it signifyeth that the substance shall come into the handes of the kinnsfolkes of him which made the question according to the content of the demaund, and the signification of the house where the sayde figure is: if the second passe into the third, fift or sixt, or into any of the others 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 of the other, vnto the twelfth, so shall ye doe by the fourth if she passe into the fift, or into any of the other houses following: and so al the others iudging as is aforesaide, according to the significations of the houses where they goe, and according to the good or ill of the sayde figures. And ye must note that they neuer passe but one time to stay the iudgement, although that a figure formed haue many of one sorte, and all a like, whereof I will speake moze at large hereafter in declaring the example that I will set.

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

The good houses, to be bryefe, are the first, fift, tenth and eleuenth: the meane houses be the second, third, fourth and ninth: the euill houses be the sixt, seventh, eight and twelfth houses.

The houses wherein the figures be found to be good.

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

Amisio is good for losse of substance, and therefore is good in the eight 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 fift, sixt, ninth and eleuenth houses.

Fortuna minor is good in any affaire, wherein a person would

Voluntas goe quickly, and is therefore very good in the second house, and ill in the eight house.

Latitia is good for joy, as well present as to come, and for that cause is founde good almost in all the houses, and specially in the fift, and ill in the sixt, eight and twelfth houses.

Tristitia is a very ill figure in all the houses, but in the eight 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 gainne or profite in any thing, and also to haue entrie into any place, and in this respect is found good in the first and fourth houses.

Rubens is ill in all good things, and good in all ill things, and many times signifyeth death, she is neuer found in the first house to make a iudgement as is tolde you before, she is ill in the second, fourth, seauenth 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 fift houses.

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

Cancer is a fygure likewise ill in all the houses, and especially in the sixt, eight, seuenth and twelfth houses, and signifyeth alwayes to be stayed.

Coniunctio is good with good, and ill with ill, and signifyeth alwayes a recouerment and restitution of thinges scattered or lost, and she is found good in the seuenth, ninth and tenth houses, and ill in the eight, and signifyeth death, & in the twelfth signifyeth to be kept in prison.

Caput draconis is good with good, and ill with ill, and is good in the seuenth and second houses, and she weth to haue a good issue in the things where a man hopeth to haue gainne.

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, sixt, ninth and twelfth houses, and ill in the second: ye must note that in the ninth she

is good to learne Science, and ill to iourney, signifying spoiling and robbing, she is also ill in this place for all other things.

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

Via is a figure which breaketh and spoileth al the goodnes of the others, sauing in demaundes of iourneys and voyages, and to goe from place to place to the which she is very good, she is good in the third, fift and seuenth houses, because she signifyeth that letters shall come which shall bring good newes: in the twelfth house she is common.

Of the two witnesses. Chap. 3.

After that we haue sufficiently treated of the 12. houses and of the figures and of their translation and concord, and which be good and which be bad. Now resteth it to speake of the two witnesses and of the Judge, now must you know that the two witnesses be two figures drawn of the twelue figures of the Zodiacke, whereof the one must be placed in the figure formed on the right side, which is the thirteenth figure, and is called the right witnes, the other must be placed on the left side of the figure, and is the fourteenth figure named the left witnes: the right witnes is put for the querant, 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, third, fourth, ninth and tenth) is discerned, which is the motive of the question before propounded. The left witnes containeth all that which the figures doe signifie which be on his side, that is to say, the fift, sixt, seuenth, eight, eleventh and twelfth, on such wise that the right witnes signifyeth the querant, and the left witnes the thing demaunded, propounded and enquired. Besides this, the right witnes signifyeth toy and happines of the thing lately passed to the person which propounded the question, and the left witnes signifyeth heavinesse, inquietnesse and mishap of the thing to come, and put in question: you must further note, that these two witnesses be no houses, neither naturall figures, but be onely

onely accidentalles, taken from the other to giue a iudgement certaine on the question propounded.

Of the Iudge. Chap. 4.

The Iudge or the fiftenth figure is procreated of the two witnesses to iudge the ende of all the signification of the demaund, to know if it be good or bad. The which iudge ought alwayes 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 demaund shall come to a good ende, and if he be ill, it shall come to an ill ende. 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 the thing demaunded. And if he agree wyth those of the left hand which be called the daughters, it signifyeth to the querant an ill issue of the thing demaunded. And so must ye say and esteeme of the accorde which he hath with the right or left witnessse, as ye shall see by the example following, according to the doctors in this Arte, as well Hebrewes as Chaldeans, and other which haue treated thereof.

This Table following shall serue you to knowe the Witnessses and the Iudge as wel euen as vneuen, and the signification which they haue, and also for the better playing: the iudgement of each figure and demaunde propounded.

Y

Pogulus

<i>Populus</i>	* *	* *	* * * *	* *	* *	* *	* *	* *
<i>Euen witnesses</i>	* *	* *	* * * *	* *	* *	* *	* *	* *
<i>Judge</i>		* *	* *			* *		* *

life	meane	good	good	meane
goods	meane	good	good	ill
worship	meane	good	good	meane
possession	meane	good	good	ill
a wife	good	good	ill	good
woman with child	after the 5	ill	daughter	sonne
sicknesse	after the 1	health	some health	health
pynon	come out	come out	some come out	out for nothing
ioyney	good by water	flowe	meane	good by water
thing lost	found	found	parte found	not found

<i>Populus</i>	* *	* *	* * * *	* *	* *	* *	* *	* *
<i>Euen witnesses</i>	* *	* *	* * * *	* *	* *	* *	* *	* *
<i>Judge</i>		* *	* *			* *		* *

life	meane	ill	good	meane
substance	meane	ill	meane	good
worship	good	meane	meane	ill
possession	good	ill	meane	good
a wife	good	ill	good	ill
woman with child	daughter	daughter	after the 5	daughter
sicknesse	perillous	health	health	after the 1
pynon	long	come out	die therein	die therein
ioyney	ill	meane	meane	ill
thing lost	found	lost	found	parte found

Latitia	* * *	* * *	* * *	* * *
Unquen witnesses	* * *	* * *	* * *	* * *
Judge		*	*	*

Life	god & long	meane	meane	ill
Substance	encrease	ill	meane	meane
Worship	god dignite	meane	meane	good
Possession	god	meane	meane	god
Wife	god	meane	meane	ill
Woman with child	sonne	daughter	daughter	according to 5
Sickness	health	after the 1	after the 1	dangerous
Prison	late out	come out	come out	come out
Journey	god in end	hurful	ill	ill
Thing lost	found	found	partre found	partre found

Latitia	* *	* *	* *	* *
Unquen witnesses	* * *	* * *	* * *	* * *
Judge		*	*	*

Life	meane	meane	meane	good
Substance	god	ill	meane	meane
Worship	god	ill	meane	meane
Possession	god	ill	meane	good
Wife	god	ill	meane	ill
Woman with child	a sonne	after the 5	a sonne	after the 5
Sickness	health	health	health	after the 6
Prison	gone out	run away	flowe	come out
Journey	god	ill	returne	good by water
Thing lost	part found	part yeilded	found	partre found

<i>Via</i>	*	* * *	*	*	*	* * *	*
	*	* * *	*	*	*	* * *	*
Euen witnesses	*	* * *	*	*	*	* * *	*
	4	* * *	*	*	*	* * *	*
		*	*	*	*	*	*
Judge		*	*	*	*	*	*
		*	*	*	*	*	*
		*	*	*	*	*	*
		*	*	*	*	*	*
life	meane		ill		meane	meane	
substance	ill		ill		meane	meane	
worship	meane		good		meane	meane	
possession	ill		good		meane	meane	
a wife	good		good		meane	ill	
woman with child	lonne		daughter		after the 5	after the 5	
sicknes	health		dangerous		health	death	
prison	out for nothing		ill		come out	not out	
journey	good by water		good by water		larke	returne	
thing lost	not found		not found		part velded	found	
<i>Via</i>	*	* * *	*	*	*	* * *	*
	*	* * *	*	*	*	* * *	*
Euen witnesses	*	* * *	*	*	*	* * *	*
	*	* * *	*	*	*	* * *	*
		*	*	*	*	*	*
Judge		*	*	*	*	*	*
		*	*	*	*	*	*
		*	*	*	*	*	*
		*	*	*	*	*	*
life	meane		ill		meane	meane	
substance	meane		meane		meane	meane	
worship	ill		ill		meane	meane	
possession	meane		good		meane	meane	
a wife	ill		ill		meane	meane	
woman with child	after the 5		after the 5		a sonne	after the 5	
sicknes	death		death		health	health	
prison	not out		not out		come out	soyne out	
journey	returne		late		late	good	
thing lost	found		part found		little found	not found	

<i>Fortuna maior</i>	* *	* *	* * * *	* *	*	* * * *
<i>Even witnesses</i>	* *	* *	* * *	* *	* *	* * *
<i>Judge</i>	*	*	*	*	*	*
life	god	god	ill	meane		
substance	god	god	ill	meane		
worship	possibiliti	god	god	ill	god	
possession	god by water	god	ill	meane		
wife	god	god	ill	god		
woman with child	after the 5	sonne	sonne	after the 5		
sickness	health	god	health	after the 1		
prison	come out	come out	late	die therein		
journey	god w th speede	difficult	ill	meane		
thing lost	found	found	not found	found		
<i>Fortuna maior</i>	* *	*	* * *	* * * *	* * *	
<i>Even witnesses</i>	* *	* *	* * *	* * * *	* * *	
<i>Judge</i>	*	*	*	*	*	
life	meane	meane	god	meane		
substance	meane	meane	god	meane		
worship	god	meane	god	god		
possession	meane	meane	god	euill		
a wife	god	euill	god	euill		
woman with child	sonne	daughter	after the 5	after the 5		
sickness	health	perillous	health	health		
prison	come out	with harme	come out	come out		
journey	some returns	late	god	very god		
thing lost	parte found	not found	found	not found		

<i>Albus</i>	* * * *	* * * *	* * * *	* * * *
	* * * *	* * * *	* * * *	* * * *
<i>Unenen witnesses</i>	* * * *	* * * *	* * * *	* * * *
	* * *	* * *	* * *	* * *
<i>Judge</i>	* * *	* * *	* * *	* * *
life	ill	god	ill	sufficient
substance	ill	god	meane	god
worship	ill	god	ill	god
possession	ill	god	ill	god
a wife	ill	ill	meane	god
woman with child	daughter die	after the 5	daughter	after the 5
sicknes	death	health	death	health
prison	perillous	late	not out	come out
journey	meane	god	ill	god
thing lost	not found	not found	not found	parte found
<i>Albus</i>	* * * *	* * * *	* * * *	* * * *
	* * * *	* * * *	* * * *	* * * *
<i>Unen witnesses</i>	* * * *	* * * *	* * * *	* * * *
	* * *	* * *	* * *	* * *
<i>Judge</i>	* * *	* * *	* * *	* * *
life	ill	god	ill	meane
substance	meane	god	ill	meane
worship	ill	god	ill	meane
possession	meane	god	ill	meane
a wife	ill	god	ill	meane
woman with child	daughter	after the 5	daughter	daughter
sicknes	death	health	health	after the 1
prison	ope in prison	run a way	come out	come out
journey	difficult	flowe	meane	depp good by water
thing lost	parte found	found	not found	parte found

<i>Rubeus</i>	* * *	* ** *	* ** *	* ** *
	* * *	* * *	* * *	* * *
<i>Unween witnesses</i>	* ** *	* ** *	* ** *	* ** *
	* ** *	* ** *	* ** *	* ** *
	* * *	* * *	* * *	* * *
<i>Judge</i>	* * *	* * *	* * *	* * *
	* * *	* * *	* * *	* * *
<i>Life</i>	god	meane	meane	god
<i>Substance</i>	god	meane	meane	god
<i>Worshipp</i>	god	meane	meane	meane
<i>possessor</i>	god	meane	meane	god
<i>a wife</i>	very god	ill	god	meane
<i>woman with child</i>	a sonne	daughter	daughter	a sonne
<i>sicknesse</i>	health	health	death	health
<i>prison</i>	come out	difficult	ill	ill
<i>ourney</i>	difficult	ill	ill	ill
<i>thing lost</i>	part found	part perded	not found	found
<i>Rubeus</i>	* * *	* * *	* * *	* ** *
	* * *	* * *	* * *	* * *
<i>Unween witnesses</i>	* ** *	* ** *	* ** *	* ** *
	* ** *	* ** *	* ** *	* ** *
	* * *	* * *	* * *	* * *
<i>Judge</i>	* * *	* * *	* * *	* * *
	* * *	* * *	* * *	* * *
<i>Life</i>	ill	meane	ill	very ill
<i>Substance</i>	ill	god	ill	very ill
<i>Worshipp</i>	ill	god	ill	very ill
<i>possession</i>	ill	meane	ill	very ill
<i>a wife</i>	ill	god	ill	a whore
<i>woman with child</i>	daughter	after the 5	after the 5	after the 5
<i>sicknesse</i>	health	long tike	in daunger	perilous
<i>prison</i>	come out	soone out	doubtfull	death
<i>ourney</i>	ill	slowe	ill	robbed
<i>thing lost</i>	not found	found	not found	not found

<i>Tristitia</i>	* * * *	* * * *	* * * *	* * * *
<i>Aneuen witnesses</i>	* * * *	* * * *	* * * *	* * * *
<i>Judge</i>	* * *	* * *	* * *	* * *
life	ill	sufficient	ill	meane
substance	meane	sufficient	ill	meane
worship	ill	sufficient	ill	ill
possession	god	sufficient	ill	ill
a wife	ill	sufficient	ill	ill
woman with child	after the 5.	daughter	sonne	daughter
sickenesse	death	death	ill	ill
prison	death	death	ill	ill
journey	ill	ill	ill	ill
thing lost	not found	found	not found	not found
<i>Tristitia</i>	* * *	* * *	* * *	* * *
<i>Aneuen witnesses</i>	* * *	* * *	* * *	* * *
<i>Judge</i>	* * *	* * *	* * *	* * *
life	ill	meane	god	ill
substance	ill	meane	god	very ill
worshippe	ill	god	god	ill
possession	ill	ill	god	very ill
a wife	ill	ill	god	ill
woman with child	after the 5.	after the 5.	daughter	after the 5
sickenesse	ill	health	health	perilous
prison	ill	come out	long	hard
journey	ill	very late	late	meane
thing lost	not found	not found	found	not found

<i>Puella</i>	* * *	* * *	* * *	* * *
Uneuen witnesses	* * *	* * *	* * *	* * *
Judge	* *	* *	* *	* *
life	meane	meane	god	god
substance	meane	god	good	god
worship	ill	god	very god	god
possession	ill	god	meane	god
a wife	meane	good	good	good
woman with child	daughter	a sonne	after the 5.	after the 5
sickenesse	after the 1	health	daungerous	after the 1
prison	out by ill	come out	come out	good end
iourney	perilous	good	good by water	good
thing lost	part found	found	part found	found
<i>Puella</i>	* * *	* * *	* * *	* * *
Uneuen witnesses	* * *	* * *	* * *	* * *
Judge	* *	* *	* *	* *
life	after the 5.	after the 5.	daughter	after the 5
substance	health	health	long	health
worshippe	come out	come out	long	come out
possession	perilous	slowe	good	meane
a wife	not found	not found	found	part found
woman with child	ill	meane	god	ill
sickenesse	meane	meane	god	ill
prison	ill end	god	god	ill
iourney	meane	meane	god	ill
thing lost	ill end	meane	god	meane

<i>Puer</i>	* * *	* * *	* *	* * *
	* * *	* * *	* *	* * *
Uneuen 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
sicknes	health	soone die	after the 1	death
priſon	well out	soone out	dangerous	die
journey	returne	meane	spoyled	ill
thing loſt	found	part found	not found	not found

<i>Puer</i>	* * *	* *	* *	* * *
	* *	* *	* *	* * *
Uneuen witnesses	* * *	* * *	* * *	* * *
	* *	* * *	* * *	* *
	* *	* *	* *	* *
Judge	* *	* *	* *	* *

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

of Geomancie.

Caput drac.	* * *	* * *	* * *	* * *
Three witnesses	* * *	* * *	* * *	* * *
Judge	* * *	* * *	* * *	* * *

life	ill	good	very good	ill
substance	ill	good	very good	sufficient
worship	ill	good	very good	ill
possession	ill	good	very good	meane
a wife	ill	meane	good	ill
woman with child	daughter	after the 5	after the 5	daughter
sicknes	after the 1	healthy	after the 1	healthy
prison	long	perilous	come out	hard
journey	ill	meane	good by water	ill
thing lost	not found	found	found	found

Caput draconis	* * *	* * *	* * *	* * *
Three witnesses	* * *	* * *	* * *	* * *
Judge	* * *	* * *	* * *	* * *

life	ill	good	ill	good
substance	meane	very good	ill	very good
worshippe	good	good	ill	good
possession	sufficient	good	ill	good
a wife	meane	meane	ill	good
woman with child	a sonne	a sonne	daughter	a sonne
sicknes	good end	healthy	healthy	healthy
prison	after the 6	soone out	come out	out late
journey	ill	good	ill	very good
thing lost	part found	found	not found	found

<i>Cauda dr ac.</i>	* * *	* *	* *	* *
	* *	* *	* *	* * *
Uneuen witnesses	* * *	* * *	* * *	* * *
	* *	* *	* *	* *
Judge	* *	* *	* *	* *
	* *	* *	* *	* *
life	meane	ill	very ill	tollerable
substance	god	ill	very ill	god
worshippe	meane	ill	very ill	meane
possession	god	ill	very ill	meane
a wife	meane	ill	very ill	meane
woman with child	a sonne	after the 5	after the 5	after the 5
sicknesse	health	perilous	death	death
prison	god end	out w paine	death	come out
journey	ill	ill	very ill	meane
thing lost	found	not found	not found	found
<i>Cauda dr ac.</i>	* * *	* * *	* *	* * *
	* *	* * *	* * *	* * *
Uneuen witnesses	* * *	* * *	* * *	* * *
	* *	* *	* *	* *
Judge	* *	* *	* *	* *
	* *	* *	* *	* *
life	ill	meane	god	ill
substance	meane	sufficient	good	ill
worshippe	ill	sufficient	god	ill
possession	ill	sufficient	god	meane
a wife	ill	ill	meane	very ill
woman with child	after the 5	after the 5	a linn one time	after the 5
sicknesse	death	perilous	health	after the 1
prison	come out punished	come out	soone out	dangerous
journey	ill	ill	god	very ill
thing lost	not found	part found	round	not found

<i>Aquisitio</i>	* * * * *	* * * * *	* * * * *	* * * * *
<i>Even witnesses</i>	* * * * *	* * * * *	* * * * *	* * * * *
<i>Judge</i>	* * * * *	* * * * *	* * * * *	* * * * *

life	god	ill	very good	meane
substance	meane	ill	very good	ill
worship	meane	meane	very good	ill
possession	meane	ill	very good	ill
wife	god	ill	god	ill
woman with child	after the 5	sonne	after the 5	after the 5
sicknes	health	health	health	health
pilson	death	come out	come out	come out
iourney	meane	god	god	meane
thing lost	found	not found	found	not found

<i>Aquisitio</i>	* * * * *	* * * * *	* * * * *	* * * * *
<i>Even witnesses</i>	* * * * *	* * * * *	* * * * *	* * * * *
<i>Judge</i>	* * * * *	* * * * *	* * * * *	* * * * *

life	god	meane	meane	god
substance	god	meane	meane	god
worship	god	meane	meane	god
possession	god	meane	meane	god
a wife	god	meane	meane	god
woman with child	a sonne	daughter	after the 5	a sonne
sicknes	health	health	after the 1	in danger
pilson	long	come out	late out	not out
iourney	soon returne	meane	ill	flowe
thing lost	found	found	found	found

<i>Amissio</i>	* * *	* * *	* * *	* * *	* * *
<i>Euen witnesses</i>	* * *	* * *	* * *	* * *	* * *
<i>Judge</i>	* * *	* * *	* * *	* * *	* * *

life	god	meane	ill	meane
substance	god	meane	ill	meane
worship	meane	meane	ill	god
possession	meane	meane	ill	meane
a wife	meane	meane	euill	meane
woman with child	after the 5	a sonne	after the 5	after the 5
sickness	y end health	health	perilous	health
prison	long	god end	hard	some out
journey	god	meane	ill	god
thing lost	not found	found	not found	not found

<i>Amissio</i>	* * *	* * *	* * *	* * *
<i>Euen witness</i>	* * *	* * *	* * *	* * *
<i>Judge</i>	* * *	* * *	* * *	* * *

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 5	after the 5
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	parte found	part found

Coniunctio	* * * *	* * * *	* * * *	* * * *
Even witnesses	* * *	* * *	* * *	* * *
Judge	* *	* *	* *	* *

life	good	meane	meane	good
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 5	after the 5	daughter
sickenesse	long pining	death	death	after the :
prison	long time	out wth fear	perillous	long
iozney	flowe	meane	good by water	good
thing lost	found	found	not found	found

Coniunctio	* * *	* * *	* * *	* * *
Even witnesses	* *	* *	* *	* *
Judge	* *	* *	* *	* *

life	ill	good	meane	meane
substance	ill	good	meane	meane
worship	ill	good	meane	harde
possession	ill	good	meane	meane
a wife	ill	good	good	meane
woman with child	after the 5	sonne	daughter	daughter
sickenesse	after the 1	health	perillous	harde
prison	good	come out	come out	long
iozney	meane	ill	flowe	harde
thing lost	not found	found	not found	found

<i>Carcer</i>	* * *	* * *	* * *	* * *	* * *
<i>Euen witnesses</i>	* * *	* * *	* * *	* * *	* * *
<i>Judge</i>	* * *	* * *	* * *	* * *	* * *
life	god	meane	god	god	
substance	god	ill	god	meane	
worship	ill	meane	good	god	
possession	meane	ill	god	god	
a wife	ill	meane	god	god	
woman with child	daughter	after the 5	sonne	daughter	
sickenes	health	health	health	health	
pilson	god end	some out	late out	come out	
iourney	slowe	god	slowe	slowe	
thing lost	found	little found	found	part found	
<i>Carcer</i>	* * *	* * *	* * *	* * *	
<i>Euen witnesses</i>	* * *	* * *	* * *	* * *	
<i>Judge</i>	* * *	* * *	* * *	* * *	
life	meane	insufficient	ill	meane	
substance	meane	insufficient	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	
sickenes	health	health	perillous	dangerous	
pilson	come out	come out	ill	late out	
iourney	slowe	slowe	difficult	ill	
thing lost	part found	not found	not found	be found	

<i>FORTUNA MINOR</i>	* * *	* * *	* * *	* * *
Even witnesses	* * *	* * *	* * *	* * *
Judge	* * *	* * *	* * *	* * *

life	god	meane	meane	god
substance	god	meane	meane	god
worship	god	meane	meane	god
possession	god	meane	meane	god
wife	god	meane	meane	god
woman with child	after the 5	after the 5	after the 5	a soime
sicknes	health	death	health	health
prison	come out	come out	hard prison	long prison
journey	god	meane	god	late god
thing lost	found	found	part found	found

<i>FORTUNA MINOR</i>	* * *	* * *	* * *	* * *
Even witnesses	* * *	* * *	* * *	* * *
Judge	* * *	* * *	* * *	* * *

life	euill	meane	god	meane
substance	euill	euill	god	meane
gouernement	euill	meane	god	euill
lands	euill	meane	euill	meane
a wife	euill	meane	euill	meane
woman with child	a maide	a soime	a maide	a maide
sicknes	according to 1	health	health quickly	perillous
prison	come forth	some out	come out	be
way	good	meane	meane	euill
thing lost	not be found	not found	not found	found

An aduertisement 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, and of the witnesses euen and vneuen, to the ende you may the easelie give a certaine iudgement of the Figures as they shall fall, hauing sometimes like signification and importance for sundry demaundes, and sometime vnlke, as to knowe if that a person shall be of long life or shorte, if he shall haue the goodes and succession 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 with childe 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 quickly 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 owne selfe without any further declaration knowe 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 accorde, that when she is found in this place, that then the figure formed is not to be made, or question propounded, is not to be iudged by him, but that question must be iudged by the foure angles and other rules, which wee will hereafter 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 vnfortunate. Chap. 6.

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

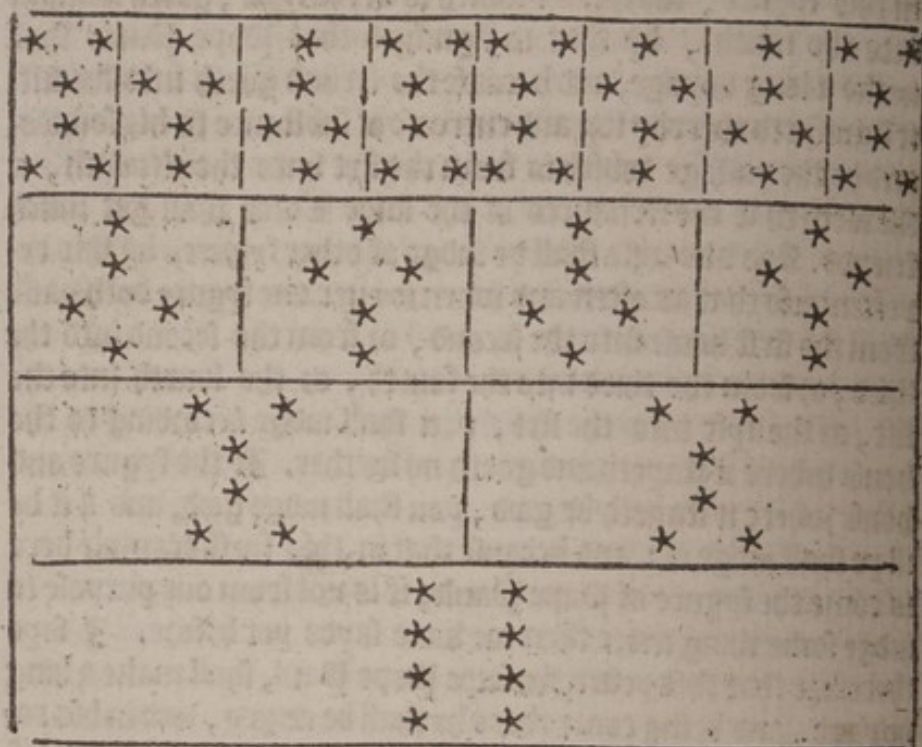
Second is, when the Figure is made of figures which haue more euen points then odde. The third is, when it is of more then ninetie six points, or of so many at the least.

You must further vnderstand, that a fygure is saide to bee good or vnforsunate eight manner of wayes. First, by the nature and condition of the figure. Secondly, by the propertie thereof. Thirdly, by the place wherein it is. Fourthly, because of the aspect. Fifthly, by the company. Sixtly, for the variation and changing of the figures. Seauenthly, because of their mouing. Eightly, by the lawfull creation of the same fygure. She is said to be good or ill by nature, first when two figures doe agree in nature and condition, as when they be both of one Element, or both alike: the second is by the propertie of the figure, that is to say, when the figure in the question formed is founde properly in the place of the thing demaunded, and when it doth agree with the said thing demaunded: the third is, because of the place, which is, when it is founde in a good or ill place. The fourth, because of the aspect, which is good when a good figure in the question formed is founde in a place of good aspect, as by example, if the first figure be *Aquisiio*, which is a good fygure, and then in the eleuenth house the same fygure bee found, or else *Fortuna maior* or an other like which is a good figure, or that the figure which doth beholde the other be of the same Element, then the saide question or figure made is said to be forttunate, or if it be to the contrarie, it is saide to be ill. The fifth is, because of the company, that is, when the fygure is associated of an other good fygure by the good happe, or of an other ill by an ill forttune. The sixt, because of variation, that is, when one figure is good, and another ill, the one direct, the other retrograde, as when the first is good, the second ill, or contrarie, or when the first is good, and his aspect ill, and so consequently. The seuenth is for the mouing, as when the first figure moueth once, twice or thrice or more times by the houses, or the second, third or fourth. The eight is by creation, that is to say, when one figure is made by his nature and custome to be made, which is by sirtene lines or pointes, which by nature is called legitimate, or that it is made by Arte, as the daughters, ne-

This present fygure here placed, is to shewe that when the fyfth house passeth into the any of the other, yet she passeth not thence although that in some of the other there be fygures like unto that (as befoze we haue sayd) signifying good or ill to come to the querant, according to the importance and accordant signification of the house whereunto she is gone. And so for that in this fygure, the fygure which is in the fyfth, goeth straight into the ninth, by that is signified that Pope Paule shall make a long voyage, and because the second goeth into the fift, it signifyeth thereby ioy and encrease of substance to his sonnes, and be the passage which is from the sixt unto the eleuenth, it sheweth that the seruantes of the saide Lorde shall get much friends. And like wise shall ye iudge of other fygures by this experience: so that as often and when so euer one fygure doth passe from the first house into the second, or from the second into the third, or from the third into the fourth, or the fourth into the fift, or the fyfth into the sixt, yeu shall iudge according to the house where it stayeth and goeth no further. If the fygure and house where it stayeth be good, you shall iudge good, and if it be ill ye shall iudge ill: and because that in this fyfth example here is come the fygure of Pope Paule, it is not from our purpose to iudge some thing more then we haue sayde yet befoze. I saye therefore that this yeare the saide Pope Paul, shall make a long voyage, and being come there he shall be angry, and in his returne shall fall sicke of a cather or rume, which is a common disease of this yeare: it shall be in the moneth of October that hee shall be sicke, God preserue and keepe him from death: the end of the yere shall be to him ill and daungerous: his enemies will be glad of the enterpryse of this voyage, and laugh him to scozne. In all this yeare it will be rather iudged that he shall die, then liue. Beholde what I can iudge of his fygure. Now will I put downe an other example to shewe the signification of the fygures when they doe passe into many places, which thing when it happeneth into one fygure, search aide from the house whence any fygure is pass, as by way of example. When the first doth goe into the third, search aide of brothers and kinnsfolkes: and if it passe into the fourth, search aide of the father: if it passe into

the first, search aide of the sonne: if it passe into the first, search aide of his seruants. And thus of all the others according to the signification of the house, whether the figure is gone as ye may see by example.

A Figure for my Lord of Ferte.



My Lord of Ferte being in loue with my Ladie Bye, praied mee on a time to make him a fygure to knowe whether hee should obtain his desire, vnto whose request I consenting, made vnto him this present figure here before: and because the fyfth house doth naturally signify the querant, and the seuenth, the thing demaunded which is the woman, were both good fygures and signified loue, and because the fyfth went into good houses, that is to say, the fourth and fift, which be houses of ioy, and into the eight, which is the companie of the woman, and to the two witnesses, and the seuenth in the ninth and eleuenth, by all this I iudged that my saide Lorde of Ferte should haue the said Ladie of Bye, and take her to his wife, and that she loued him well,

well, and because the house of the querant went into the companie of the house of the thing demaunded, I iudged that this loue should augment & daily encrease more and more. For as much as in this fygure there is mutation and translation of good fygures in good houses, I iudged that my saide Lorde of Ferte, hauing married the saide Ladie, might haue her out of her fathers house vnto her sisters house, or vnto his owne 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 fygures, fyrst by the fyrst fygure, to know 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 fygure chaungeth many houses, whereby it is signified that they shalbe much the stronger by the counsaile and aide of others, for if she went not out of her first place, without remouing from one to an other, that doth signifye that it doth remaine firme in his opinion and sentence, and needeth not the ayde & succour of the others her companions, and especially when she goeth not into good houses or Angles. And so a fygure is more stronger in the Angle then in any of the other houses, and when a fygure is in a good and a happie house, it signifyeth much good to the querant, and contrariwise when she is in an ill house, it signifyeth much ill, whereof I haue thought good at this present to make this small aduertisement, to the end ye may the better iudge a fygure formed according to the mutations of the figures here put.

Of the company of the house.

Chap. 7.

When you finde a good fygure in a good house, it is double good, because the house is good and the fygure also, and signifyeth that without any doubt the querant shal obtaine his demaunde. By the like reason if yee finde an ill fygure in an ill house, it is very ill for the querant, but if ye finde a good fygure in an ill house, it signifyeth good to the querant, but it will

B. b. 4.

not

the one of the signes of γ , and the other of the signe of δ .

The company compound is that which is of diuers fygures made one contrarie to an other, as if *Aquisitio* be in the first house, and *Amissio* in the second house, of the which two cometh and is engendred the fygure *Via*, which is a figure of the element of the water, signifying a coniunction of \odot and \sphericalangle , which is a triple and compound companie, euill and of great discorde, by reason that *Aquisitio* is a fygure of the element of the aire, and of the Planet μ in the signe of γ *Amissio* a fygure of the element of the fire, and of the Planet ρ in the signe of m . Which maketh and engendreth the difference of them, and the diuersitie and discorde which they haue together, out of the which two, as I haue saide before, is engendred this fygure *Via*, which is a figure of the element of the water, and of the Planet ν in the signe of δ , and is thus contrarie to both the others. Nowe see how the companie is ill, and that is the cause that when it cometh it can not be iudged. And thus of all the others according to the importance of their signification, be it good or be it euill.



There is moreover an other companie of figures which be taken by the pointes on hie of the laide figures, as by example if that *Aquisitio* be in the first house, and *Albus* in the second, the which because they be both good fygures, and be equall of points in the vpper part, and that out of them is taken an other which is *Caput draconis* likewise equall in the vpper part, it is thereby signified that both they be of great force in things good and hoat, and that by the occasion that the fire is the first next vnto the Planets, and principall element of all the other, vnto whom the first points of the figures be attributed. And for that cause I haue set in the first booke the Chapters as well of the fire, as of the other Elements, to the ende you may knowe their vertues and properties. As much and for the same reason, I haue made a Chapter, in the which I haue shewed the forme and manner to set the figures by lines, attributing the first to the Fire, as to the first and superiour and principall Element of all the other, the second to the Ayre, the third to the Water, the fourth to the Earth.



hath two pointes in the vpper part, it is a fygure which doeth much participate of the Fire, rather alone then the two together as touching the companie. Because also that it is a figure of Ψ in the signe of Υ , and the exaltation of \odot , it sheweth that the loue shall be opened, whereby the mother and kinnsfolkes will be very ill contented: and because *Rubens* is in the fift house I iudged that the sonne of the woman by indignation, and in an anger would goe about to kill the sayd Gentleman: and because the companie of the fift called *Leticia*, which is the sixt, is good: I sayde that the saide Gentleman should dispend much money in the sute of this woman: and because the eleuenth is a fygure of \odot and a companion of an ill fygure, I iudged that his friends should promise helpe and succour vnto him, but they would not doe it vntill it were too late, so that finally he should lose all his hope of tarrying for the attayning of his hearts desire. But for that the seuenth is a good fygure, and attributed vnto Ψ as the first is, I sayde that it should be a signe that the woman should loue him well, and by that meanes should in the ende marry with him in spite of her children and kindred. Which thing after ward came euen so to passe, so that I ryding post with my Lorde of Thays, going to Rome, was aduertised thereof and founde my fygure true, and that the Gentleman had married the sayde Ladie: which fygure shall serue you for an exاملة to knowe howe to iudge the Companie of figures.

C 2

A

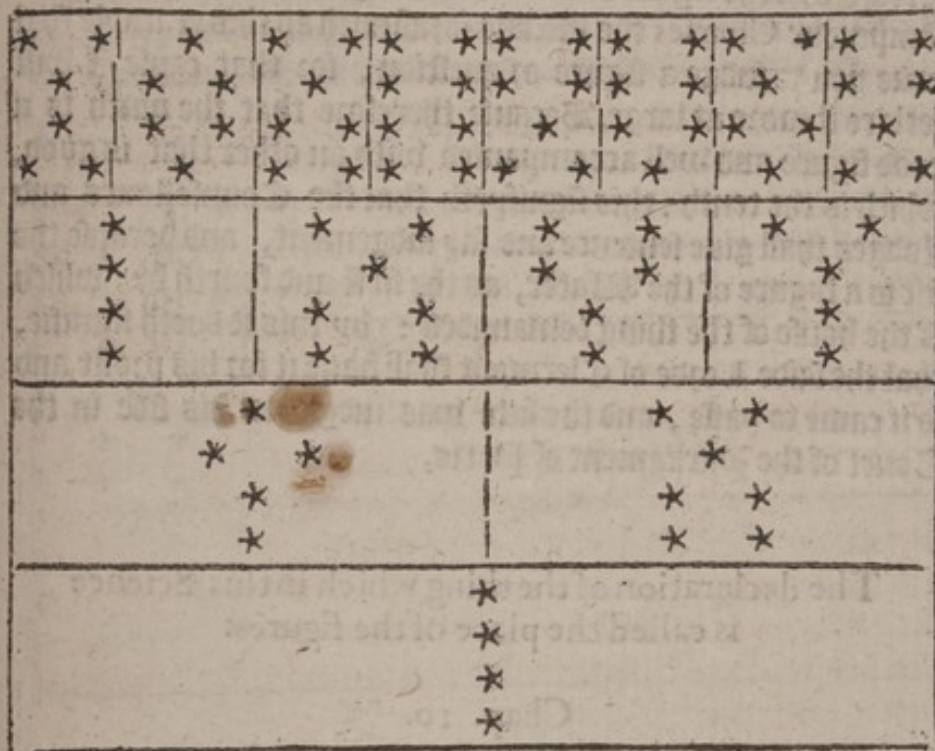
The Lord of Lymoges being gone to Scotland, as well to accompany the Quene, as to serue the Embassadour of Fraunce, a seruant of his a musitian being in an anger departed from his seruire, desired me to make him a fygure, to knowe whether he shoulde retorne againe at any tyme into the seruire of the saide Worde: and thereupon because we had bene of familiaritie together, I did not refuse to make that which he desired me, and taking my penne in my hand, I made him this fygure: and because that the first house thereof is *Fortuna maior*, which is a fygure of great goodnes, and fixed, and that she went into the first, which is Coniunction and Company of the thing demaunded, which is the first, vnder the which be comprised the demaundes and questions which may be propounded touching seruants, I iudged that the said seruant should retorne vnto his said Maister: and because the first goeth into the tenth, which is the house of Lordes, and in coniunction of the first, the which is found in the ninth, which made me further to iudge that his Maister would doe him more good then he expected: because also that the first is found so many times in the saide Figure, it seemed that he shoulde be welcome, and with fauor entertained into the seruire of his saide Maister, and that he would do him good, and because that the Figure of the seruant is the Figure of the Element of the water, I iudged that the saide seruant should passe ouer the sea, before that he should retorne vnto his said Maister. And thus following this example, it shall be easie for you to iudge a Figure by the company of Coniunction when it hapneth.

Of the occupation. Chap. 9.

The occupation is when the Figure of the querant goeth straight into the house of the things demaunded as hereafter ye shall see by example, on such wise, that if the first Figure which is the house of the querant be good, and that it passe into the house of the thing demaunded, that is the best signe that may be. But if the figure be ill, it is an ill signe, as by example, if they be two figures of the Fire, and that the Question be made

made to know which of the two which haue sutes or other quarrels shall come to an end, it signifyeth that the accord shall be 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 Lorde of Clermont of Lodeues.



The lord of Clermont of Lodeues on a time did require me to make him a fygure to knowe whether he should obtaine his fathers inheritance, which diuers with-helde from him by force, and (as he saide) against reason and equitie, whome hee then had in sute for that cause. To whose request I consented, and made him this fygure following, in the which, for that the first figure is *Albus* which is a good figure, and more stronger, and of more goodnes and importance then the vii: and that the second which is in company of the first is a better figure then the eight, which is in company of the seventh, and because that the

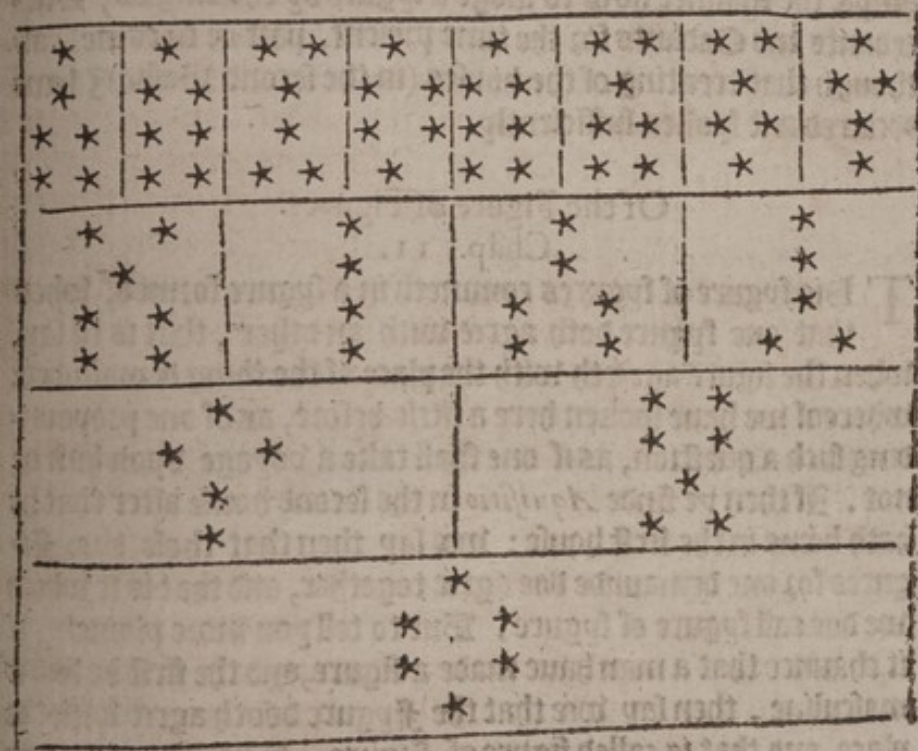
first figure is found and made occupation of the fourth, which is the house of the thing demaunded, that is, of the fathers heritage. By all these reasons I did iudge, that all this did signifie that the saide Lozde of Clermont should winne his sute, and that especially, for that the occupation was good, 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 likewise speake hereafter in the figure of Frauncis the French king, and the Emperour Charles the fift: and forasmuch as this example shall serue you to iudge a figure or question, for that cause I will declare it more at large. Because therefore that the ninth is a good figure and well accompanied with an other that is good, which is the tenth: this signifyeth that the Counsellours and Judges shall giue sentence and say iudgement, and because the fift is a figure of the Water, as the first and fourth be, which is the house of the thing demaunded: by this it doeth signifie, that the saide Lozde 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 not 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 fearming of the one and 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 Astrologie in the end of the first Booke: the angles be the first, fourth, seauenth and tenth, which be the strongest places or houses of al the other, sauing that when they moue out of their
places

Places, they lose parte of their force, and seeke ayde of others. The other four called house Succedants be meane, the other four Cadants be weake and feeble. The four Angles signify the things which be or shall be done presently, and be done with great industrie, paine and trauell. The Succedants signify things which be to come by coniecture: the Cadants signify things past, or those which shall come very late. Moreover, the Angles signify things manifest and publike. The Cadants, things private and secret. The Succedants, the things partely manifest and partely secret. The places finally signify the time, as the Angles time present, the Succedants to come, the Cadants past, as we will hereafter shew by example.



A figure for a Gentleman of the Courte, which serveth for an example to knowe the place of Figures.

A Gentleman of the French Kings Courte being absent a certaine time, and minding to returne and to doe his dutie unto the king, desired me on a time to make him a figure to know whether

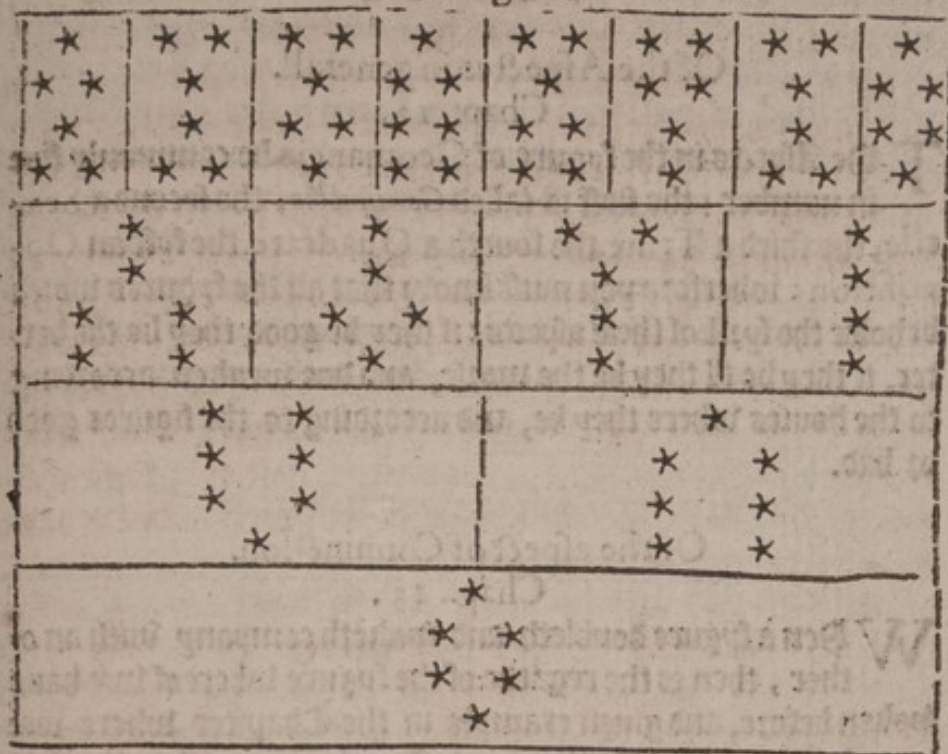
whether it were good for him to goe presently, or else to stay a time. To which demaund, I willing to doe him pleasure, I did consent, and made vnto him this fygure, and because the foure Angles thereof which are the first, fourth, seauenth and tenth be good fygures for the querant, and amongst the others the tenth which is the house of the Lord, I iudged that it were good for him to goe to the king: and because the Succedants for the most parte be good fygures, I iudged that he shoulde shortly haue goodnes and profite by the saide Lord, and because the Cadants be all ill fygures, I aduertized him not to stae long in the Court, but returne home againe with such spæde as he might haue no displeasure and harme. You haue by this example the manner how to iudge a fygure by the Angles, Succedants and Cadants for the time present, past or to come, although that treating of the houses (in the second Booke) I haue declared and spoken sufficiently.

Of the Figure of Figures.

Chap. 11.

This fygure of fygures commeth in a fygure formed, when that one fygure doth agrée with an other, that is to say, when the figure agræth with the place of the thing demaunded: whereof we haue spoken here a little before, as of one propounding such a question, as if one shall take a voyage vpon him or not. If then ye finde *Aquisitio* in the second house after that he hath beene in the first house: wee say then that those two figures for one demaunde doe agrée together, and that is it which we doe call fygure of fygure. But to tell you more plainely, if it chaunce that a man haue made a figure, and the first be found masculine, then say wee that the Fygure dooth agrée with the place, and that is called figure of Figure. The like may you iudge of a fygure made for a woman, in the which, if the first be found feminine, we doe say that it is figure of figure. And if the question be for way, and that in the third house come that fygure which is called *via*, that is also fygure of fygure, and so consequently of all the others as hereafter by example we will shew you more at large.

A figure and an example to knowe the figure of Figure.



A Gentlewoman on a time willed me to make a fygure, to knowe whereof a certaine person spake which dined with her, and I gaue my consent thereunto with good will, and made that which you here see. In the which, for asmuch as the first was a feminine fygure, and that the place did correspond vnto the person which demaunded the question, which was a Gentlewoman, which thing is called fygure of fygure. And for as much also as the fift is a figure of ioy called *Latitia*, and is in the house of eating and drinking, which is the house of the thing demaunded, that is fygure of fygure likewise: for this cause I iudged that the person spake with a woman clothed in white, tall of stature, and a small head, and spake of mirth, & of things of the Church. And indeede, (as I vnderstoode afterward) the person for whome the Gentlewoman caused me to make the Figure was a man of the Church, whereof their talke then was: a thing which was found true. This is an example

When one figure is found in the house and place of the thing demanded which is called Figure of Figure.

Of the Aspects in generall.

Chap. 12.

The Aspects in the figure of Geomancie be commonly five in number: the first is called *Coniunctio*, the second a *Sextile*, the third a *Trine*, the fourth a *Quadrate*, the fift an *Opposition*: wherefore you must know that all the figures which beholde the fyft of these aspects: if they be good they be the better, if they be ill they be the worse, and doe weaken according to the houses where they be, and according to the figures good or bad.

Of the aspect of Coniunction.

Chap. 13.

When a figure doubleth and maketh company with another, then is the regarde of the figure whereof we haue spoken before, and given example in the Chapter where we haue spoken of Coniunctions and Companies. But for that there is an other whereof I haue not yet spoken, I will nowe in passing ouer speake a worde or twaine thereof as bryefely as I can. You must vnderstand that there be certayne figures which doe signifie a coniunction of the Planets: as *via*, which when she chaunceth in any figure formed, it signifyeth a coniunction of \odot and \sphericalangle , and this coniunction is ill, because they be two contraries, for \odot is of nature hote, and \sphericalangle is of nature cold, and therefore this coniunction of *via* is euill when these two Planets be both together for their contrarietie, except the question be made for the way, for then it is good. At this time I will speake no more of this Coniunction, but will now speake of the *Sextile* aspect.

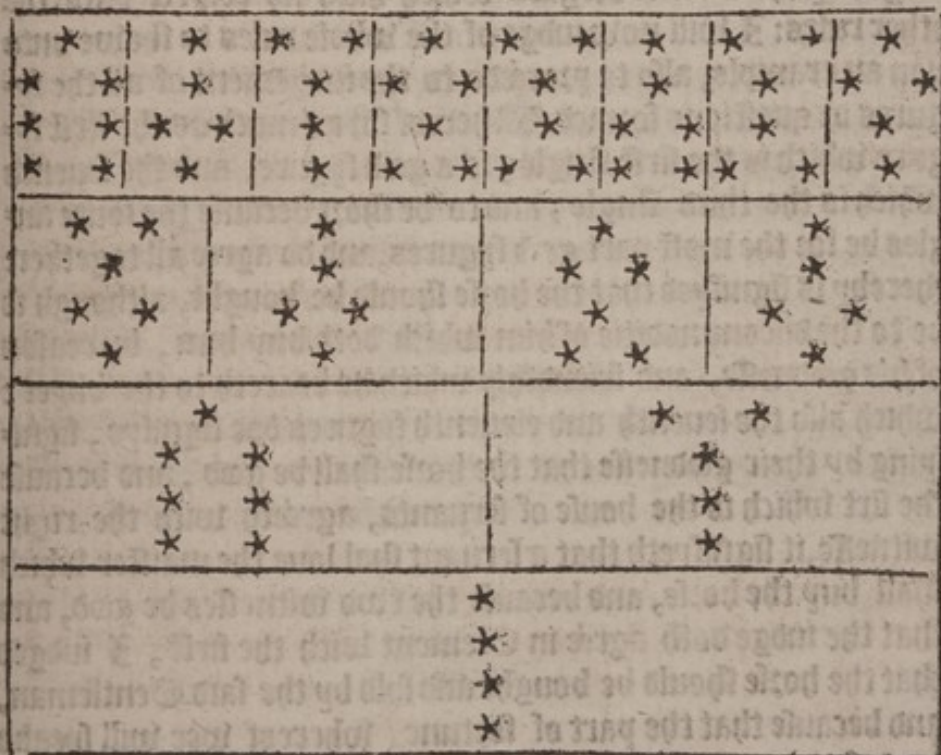
Of the Sextile aspect.

Chap. 14.

In the question or figure made the *Sextile* aspect is, when the first figure beheldeth the third, and the third the sixt, and

So consequently from three houses to three: and also, when the first beholds that the 11. is a respect which signifies means and unperfite amitie. Wherefore when in the regarde Sextile ye do finde a good fygure which agreeth with the first, and be of the same Element and of one planet, or that they be both alike, you shall have good fortune and good issue of the question demanded: but contrariwise if ye finde an ill fygure in the said respect which beholdeth the first, and be of the contrarie Planet and Element, as well unto her as unto the other aspects, you shall iudge ill of the question made, and of enmitie: whereof I will give you this example of a Gentleman which woulde buye an horse.

A Figure and example of the Sextile aspect.



A Gentleman minding on a time to buy an horse, prayde me to make him a fygure to knowe whether the horse should be good or not, and also whether it were good to buy him, whereupon I made this fygure, in the which, for because the first is

a fygure of ♀ direct, and of the element of the Water, and that the third, which is his Sextill regard, is a fygure of ☉, and of the Element of the Fire, the which two Planets & Elements be contraries, and loue not together, I iudged that some of his friendes would aduise him to buy the saide horse, and because the eleuenth is a fygure of the Element of the Ayre, and the first fygure of the Element of the Water, which be two Elements contraries, or at the least doe not agré very well together: I iudged that the horse should be scarcely bought, yet because the first is a fygure of ♀, and the eleuenth a fygure of ♂ which be Planets which doe loue well together, I say that there should be talke of the buying of the sayd horse, and one of his friends should be the cause thereof. Thus may you iudge a fygure by the Sextill Regard, and because it is not enough to haue thus iudged by the Sextill Regard which hath no respect vnto the other rules: I will now iudge of the whole rules to shewe vnto you an example, also to procéde to the iudgement of all the fygures or questions formed. Whereof for as much as the first fygure which is the first Angle, is a good fygure, and the seventh which is the third Angle, and to be short because the soure angles be for the most part good fygures, and do agré all together: thereby is signified that the horse should be bought, although it be to the discommoditie of him which doth buy him, by reason of his goodnesse, and friendship which he beareth to the buyer: which also the seventh and eleuenth fygures doe signifie, signifying by their goodnesse that the horse shall be good, and because the first which is the house of seruants, agréeth with the right witnesse, it signifyeth that a seruant shall loue the maister which shall buy the horse, and because the two witneses be good, and that the iudge doth agré in Element with the first, I iudged that the horse should be bought and sold by the said Gentleman, and because that the part of fortune (whereof wee will speake hereafter) goeth into the eighth house, which is a meane fygure: I say that the seruant would so vse the matter that his maister would buy the horse. And for that the way of point doth go into the fifth, which is a fygure of the Element of the Fire, it is thereby signified that the Gentleman will quickly buy the said horse.

This

This fygure iudgeth entirely that the horse shall be bought, although the rest of the fygures doe not agree with the Sextill aspect, although that the Sextill aspect be a great part of the iudgement of the Figure.

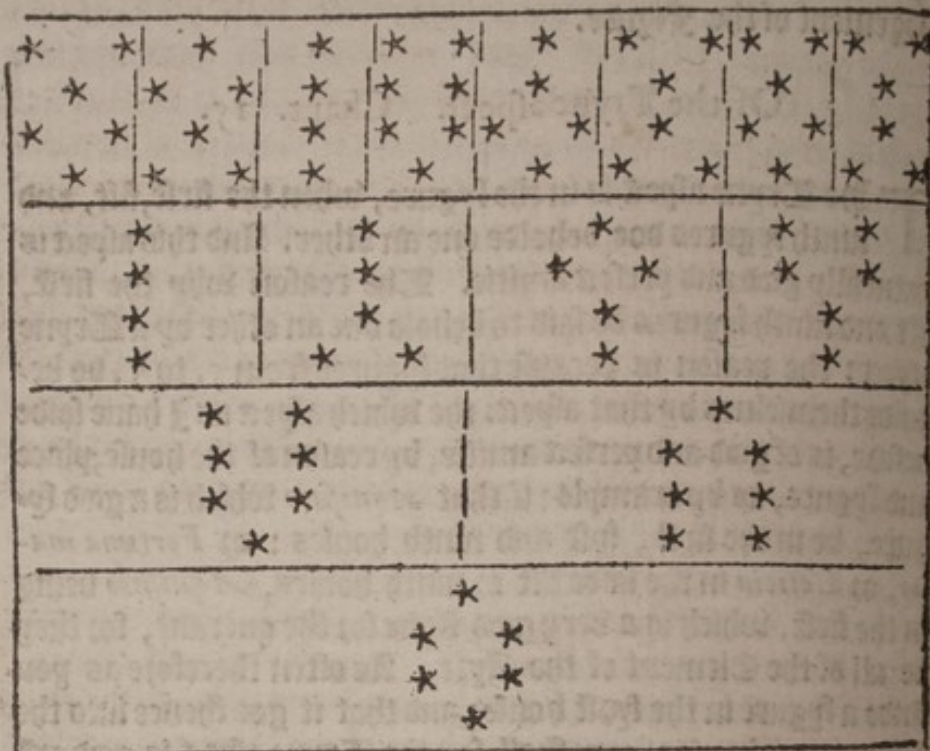
Of the Tryne aspect. Chapt. 15.

The Tryne aspect is in the fygure, when the first, fift, and ninth fygures doe beholde one an other. And this aspect is naturally good and perfect amittie. The reason why the first, fift and ninth fygures be said to behold one an other by a Tryne aspect: the reason is because that fygures from 5. to 5. do beholde themselves by that aspect: the which aspect as I have saide before, is of good and perfect amittie, by reason of the house, place and fygure, as by example: if that *Aquisitio* which is a good fygure, be in the first, fift and ninth houses: or *Fortuna maior*, or *Leticia* in the saide fift or ninth houses, *Aquisitio* being in the first, which is a very good signe for the querant, for they be all of the Element of the Ayre. As often therefore as you finde a fygure in the fift house, and that it goe thence into the fift or ninth houses, you shall say the Tryne aspect is good and perfect, and signifyeth good happe to the querant, and good issue of his demaund, and if the fygures be all of one Element, it is the better. If yee finde a fygure entring and good in the fift or ninth houses which passeth from one house to an other, although the fift be not like unto it, yet shall the significat ion be of good fortune to the querant, for the practise of which things, I will give you the example following.

D. d. 4.

A

A figure of the Tryne Aspect to know if the French King
should make peace with the Emperour.



The Cardinall Trivulſie, being come Legate into France
to entreate of peace betwene the King and the Emperour,
I was deſired by a Gentleman my friend, to make a figure to
know whether the peace ſhould be or not, and I made unto him
this figure here above: and in the ſame becauſe that the firſt figure
is *Coniunctio*, which goeth into the third houſe, it ſignifieth
thereby that they ſhould treat of this peace, but becauſe the
firſt is beheld with an ill Aspect from the ſixth which is a figure of
h retrograde, called *Triftitia*, it ſignified that there ſhould be
no peace made at this time. But for as much as the ninth is a
good figure, which is the houſe of Churchmen, it is a ſigne that
the ſayde Cardinall would doe what he were able to conclude
this peace, but becauſe the ſeventh is an ill figure, I iudged
thereby that the Emperour ſhould haue no peace. Alſo for that
the regard Sextile, of the eleventh figure is ill. And becauſe
the ſixth, which is the Tryne Aspect, is a figure of h, and that
the

The witnesses and Judge be all of 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 saide that the king should lose much of his substance. But because the Trine Aspect of the eight to the twelfth is of an ill figure, it signifyeth that the Emperour should not long keepe the substance which he should winne, and so it came to passe afterward, according to the iudgement which I made of this same figure. And whilest I made the figure, the king and the Cardinall were at Lyons: and shortly after the Emperour tooke Prouaunce vntill Ayre, 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 Trine Aspect, which is a very 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 vnto foure figures. If the first be in the fourth or tenth, it is good for the querant: and as we haue spoken of the other rules and aspectes, so will we speake of this, that is to say, that if 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 querant shall haue a good issue and end of his demand. If in the first and twelfth there be *Aquisitio* the quadrature is good: if *Letitia* be in any of those quadratures, then it shall be meane, because *Letitia* is retrograde although she be of the same Element and Planet that *Aquisitio* is. And if ye finde in the saide aspect a good figure so that it be not of the same Element and Planet, as the first is, or the figure where that quadrature doth 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 she behold him, ye shall iudge as well as if *Aquisitio* were in the first house, and *Puella* in the fourth or tenth, as ye shall plainly see by the example following.

in that place should be much to his hinderance, and that should be the cause of his losse and destruction: and because the first is a figure of ♄ which is a Planet slowe fixed, miserable and auericious: I say that the abode which hee there made, was for none other cause, but least he and his Campe should want victuals, because the first signifyeth the countrey or land whereunto a person would goe: which thing was true, for his staying there was for none other cause, but to stay for Andreas Dore, which brought him bysket for his souldiers. And because the ninth which is a Trine aspect, and the eleuenth which is a Sextill, 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 sawe: and because the twitneses and the indge be fired figures, I iudged thereby that he should stay there five or sixe daies: and because the first which is the figure of the Emperour went into the 14. which is the house of sadnesse, I iudged that in the end of his voyage (for so much as he could not attaine vnto his purpose) he would be sad and angry with himselfe, and so it came to passe, for hee made a short returne with dishonour, losse, and discomfyture of his men.

Of the Aspect of opposition. Chap. 17.

The regard of opposition in the figure formed, is, when the first doth beholde the 7. and this is an ill Aspect as well for the distance of the place as for the contrarietie: because that the first is of the Orient, and the seventh of the Occident. And the like it is from the 4. to the tenth, because the fourth signifyeth midnight, and the tenth high noone. If yee finde a good figure in the first house, and an other in the seventh & that they be both of one Element, qualitie, nature and Planet, then shall yee iudge a good issue of y^e demand to the querant, for that amongst them there is no contrarietie or opposition: but contrariwise singular allyance and friendshippe, as by example, if yee fynde *Fortuna maior* in the first house, and finde him againe in the seventh, or *Puella* in the fourth and the tenth, or contrariwise,

disease: but because the figures of the Trine aspect which be the first and ninth, and those likewise of the Sextill be good, I iudged that without any doubt he should liue a space after that hee 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 signifyeth death, as *Aquisitio* in the eight, & *Coniunctio* for the Judge, I iudged that he should die. Which thing I found true, for he dyed being hurt on the belly, as your my Lord of Thays doe knowe, and are witnesse of the iudgement which I gave: which was found as true as that iudgement which I made of the figure which he commaunded me to make at Lyons of Marke Antony Cuzanne, finding by my figure that he was hurt on the necke and on the head, whereof hee dyed: all which happened afterwarde as I found it by my figure.

The generall rule of regardes and aspectes is such, that the aspect of coniunction is first by two figures or thre agreeing in Element and Planet, or of one Planet onely, and of one Element onely, so that the figure be good. For if it be good, it is a good signe, and a good coniunction: as if *Puella* which is a good figure, be in the first house, second, and third, or in the seconde, third, fourth and fifth, and so of others, as I haue tolde you before in the Chapter of Companie, and of the Coniunction by thre figures which some call a *Triplicitie*.

The aspect Sextill is from the first to the third, or from the first to the eleuenth, or from thre to thre as is before declared vnto you more ampler.

The quadrate Aspect is from foure to foure, the Trine from siue to siue, the Opposition from seuen to seuen. Wherefore when yee fynde a good figure in any of these Aspectes, you shall iudge well and goodnesse: and if yee fynde an ill Planet there yee shall iudge ill.

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

This is a thing of no small difficultie and consequence howe
to tell for what purpose a fygure hath beene made, for it
may happen sometimes that a person may finde a fygure, and
knoweth not for what intent and ende it hath beene made, nei-
ther 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 that ye doe well vnderstand and practise
the same. I will not here recite the opinion of all the Doctours
in this Arte, for that woulde be an infinite worke, but I will
shewe it vnto you as briezly as I can. The first rule howe 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 where she goeth. An other rule is to take all the vneuen
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 o-
thers, vntill that all the points be bestowed, and then if the
last point remaine on the first house, it signifyeth thereby that
the person hath desired to haue that figure to be made vpon some
of the demaundes which be of the first house: if it rest vpon the
second, it signifyeth that the question or demaunde is of moue-
able goodes, or other things contained in the second house: and
so shal 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 demaunded, or in the fift, ye must iudge ac-
cording to the signification that the Iudge doth shew vnto you:
and when ye will iudge by the same Iudge, you must also take
the vneuen points of the witnesses and the iudge, 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.

Upon

Here followe the Rules.

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* * *	* * *	* * *	* * *
the demaunde was for siluer	the demaunde was for mony, or boiage, or a thing lost, or touching cosins	of a thing he did loue, or of a friend, or of a boyage hee would take	of nurth, or of a woman with childe, or of ma- riage, or of loz- ny
* * *	* * *	* * *	* * *
* * *	* * *	* * *	* * *
* * *	* * *	* * *	* * *
of a woman, death, or of mo- ney	of a red thing, or of blood	of merchandise, changing of lod- ging, or of an union	of warres, or of thinges of malice
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* * *	* * *	* * *	* * *
* * *	* * *	* * *	* * *
of feare, death, or of gaine	of changing from one place to another	of marriage or of an assemble	of the losse of money, and of the way
* * *	* * *	* * *	* * *
* * *	* * *	* * *	* * *
* * *	* * *	* * *	* * *
of some person which is wyth some Lozde	of a thing bought, lost, or stolen, of sicke- nes & inuocati- on of spirites	of prisonment, sickenesse, or a thing hidden	of some suspi- tion

You must vnderstand that these Rules be not here placed as necessarie vnto Geomancie, but onely put for pleasure, and to shewe that Geomancie is a wittie Arte.

To knowe what an other 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 for none other purpose inuented (as I haue many times protested and said) but for the pastime and pleasure of the wittie heads and inuentiue. If therfore yee would know 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.

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it is of women, money, or of beasts	of some thing lost, strife, or debate, or of the way	of sicknes, in- prisonment, or of things lost	of a great rob- bery, of com- pany, of pri- sonment, or of way
* *	* *	* *	* *
* *	* *	* *	* *
* *	* *	* *	* *
* *	* *	* *	* *
of leare, for tune, or gaine by a woman	of chaunging of lodging	of the way, or of things sad and melancholy	of some thing that hee is in doubt of, of voi- age, or of lesse of money

* * * * *	* * * * *	* * * * * * *	* * * * * * *
of gaine to be had by traffike or moving frō place to place, or of childbirth	of some iourny to be made, or of some losse	of blond head or of a red thing or of some fright	of a woman, money, or of loue
* * * * * * * *	* * * * * * * *	* * * * * *	* * * * * * *
of some good and merrie thing	of feare, or of the displeasure of friends	of women, or of money, or of cattaille	of some body that he loueth, or of the way, or of melanco- lines by reason of sickenes

Of the way of point. Chap. 20.

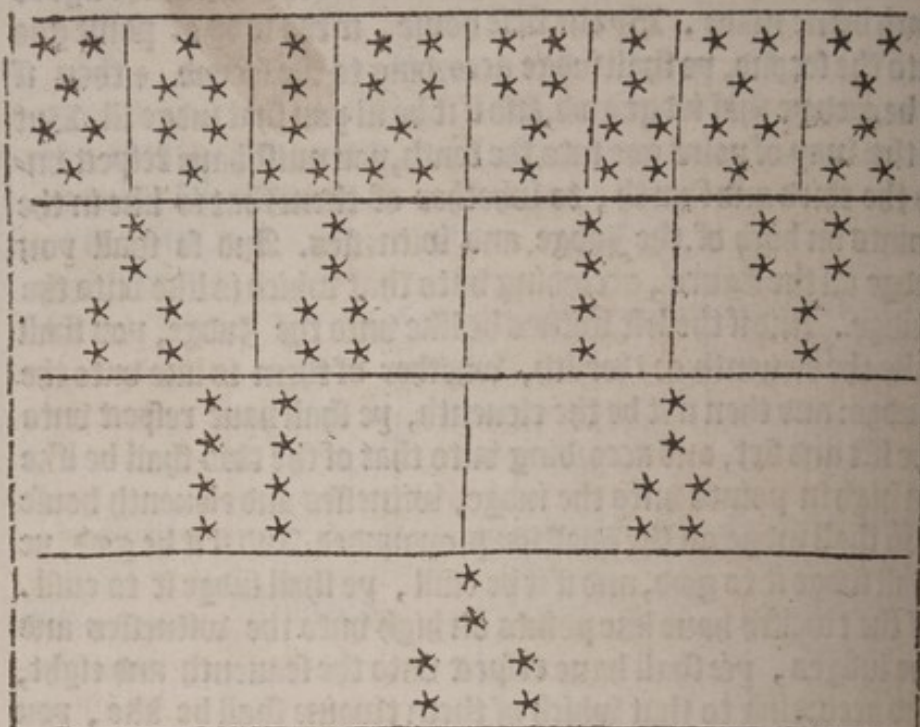
The Geomānciens haue many Rules to iudge their figures aright, and amongst others, that which they doe call the way of point, as a thing much necessarie and profitable in this Arte. After therefore that the figure is made with the witnesses and the Judge, you shall take the first point of that Judge, be it euen or odde: and after wardes the points of the right witness, if it be like vnto the said Judge, if not, then take the points of the left Judge, if it be like vnto the Judge. But if the two witnesses haue not points aboue like to the said Judge, then is there no way of point in y^e figure: but if it happen that one of the witnesses be like to the Judge, and that in the vpper parte the points be euen or vneuen, as the said iudge is, y^ee shall take the 9. or 10. figure, whether of those two be like to the Judge. And

if it be the 9. you shall also have regard to the first & second : if the point on high be like vnto that of the Judge, witnesses and ninth, you shall determine the question for the which the figure hath beene made . By the first house , if the way of point goe into the second, ye shall iudge according to the second, & 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 must haue respect vnto the third and fourth , to whether of them that is like in the points on high of the Judge and witnesses. And so shall you iudge all the figure , according vnto that which is like vnto the Judge . And if the left witness be like vnto the Judge, you shall take the eleuenth or twelfth, whether of them is like vnto the Judge: and then if it be the eleuenth, ye shall haue respect vnto the first and sixt, and according vnto that of the two shall be like on high in points vnto the iudge, witnesses and eleuenth house you shall iudge all the question propounded. And if it be good, ye shall iudge it to good, and if it be euill , ye shall iudge it to euill . If the twelfth haue like points on high vnto the witnesses and the iudges , ye shall haue respect vnto the seauenthy and eight, and according to that which of them twaine shall be like , you shall iudge (as before is saide) that is, to good if it be good , and vnto ill if it be ill. For ye must vnderstand that the way of point intendeth properly vnto one point , for when they be two it is not so perfite as when they be found in one : and behold this example.

Ff 2

A

A figure and an example of the way of point.



A Friends of mine desired me to make a figure for to knowe, whether that a seruant of his had robbed him or not: and by chance I made him this figure which ye here see. And because that therein the first house is not very good, and because that in the house wherein the demands of seruants be made, which is the first, I found an ill figure called *Cauda draconis*, the which doth signifie robbery, I iudged that the seruant was a theefe. And because the seventh which is an ill figure signifies the same: and because the second which signifieth the substance of the master doth goe into that which containeth the demands which be upon substance: I iudged that it was a signe that the Master had bene robbed by the seruant before his saide Master did knowe thereof, and had stolen much more then was missed. And because that the regard Tripe and Sextile be figures of ♄ and ☉, I say that the seruant should be taken in doing the facte, which thing the fourth doth also signifie the same. And because the

The way of point goeth into one of the figures of \odot , by that it is manifest that the saide seruant shall be discovered by means of the goodes which he hath giuen vnto his kinsfolkes. This is the way to iudge a figure by the way of point.

Howe to knowe the parte of fortune.

The question being made, after that we haue iudged by the houses, figures, angles, companies, aspectes, the way of point, and by all other sortes and manners before saide, now we resteth it to iudge by the parte of fortune, the which fashion of iudgement is very necessarie and profitable. The part of fortune is taken on this wise, by accompting the points of the 12. figures, which after wards ye must diuide into twelue partes, and that which remaineth giue vnto the figures. As if there rest two ye must giue it vnto the second figure, if there do remaine foure to the fourth figure, if it be sixe to the sixt figure, if it be eight to the eight, if it be ten to the tenth figure, if it be twelue to the twelfth figure. As by example, if the figure be of 72. points, or 84. or 96. or of 108. points, then the parte of fortune shall goe into the twelfth. But if the saide points of figure made, being diuided by twelue, there doe remaine but two, as if there remaine seauentie and foure where there remaineth but two, then (as before we haue saide) ye must giue that vnto the second house, and there shall be the parte of fortune. The which if the figure and house be good (for both the one and the other must be looked vppen) 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, or contrary, the house good and the figure ill, you shall iudge the saide parte of fortune to be meane. And, to the end ye may the more easie knowe the place where the figure falleth, which is called the parte of fortune, ye shall marke it with this marke \odot , and thereafter ye shall iudge all the question for the which the saide figure was made, as ye shall see by the example that followeth.

An example and figure made in the fauour of my
Lorde of Tays to knowe the parte
of fortune.

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the part	*		*		* *		*
of For	* *		*		* *		*
tune	*		*	*	* *		*
☀	* *		*	*	*		* *
second	* *					*	first
73	*					*	24
16	*					*	24
88	* *					*	24
				*			
			*	*			
			*	*			
				*			

Upon a day my Lorde of Tays minding to buy a horse, commaunded me to make a fygure, to knowe if that the horse that he should buy were good or bad: and I minding to pleasure him, as vnto my lorde and maister, made for him this present figure, and because that therein the first figure and his companion be good figures, and likewise the fourth and seauenth, and the Angles for the better parte were good, I iudged indifferent well, but bicause the aspects were ill, and the opposition meane, and that the way of point went into an ill fygure: and also because the parte of fortune happened on an ill fygure and house, I iudged it to be ill. And because the twelfth house is the house wherein be contained the questions and demaundes 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 feete and legges, and for because that in that place I founde
an

The triplicitie of the element, of the Aire Orientall masculine.

Triplicitie of Fire, masculine meridionall.					
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*	*	*	*	*	*
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*	*	*	*	*	*
*	*	*	*	*	*

Triplicitie of Water, Feminine Septentrionall.

Triplicitie of Earth, Feminine Occidentall.					
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*	*	*	*	*	*
*	*	*	*	*	*
*	*	*	*	*	*

There is an other manner of Triplicitie, which is more certaine then this which I haue spoken of, and that is, y^e must denide all the figures into foure partes as y^e see here aboue, and of ech part take thre figures, all of one Element, and all of one qualitie, which thre, make the Triplicitie that we speake of. Unto the which Triplicitie one Planet gouerneth by day, and an other by night: as if *Fortuna maior* be found in the first house, *Cauda draconis* in the second, and *Albus* in the third: that is a triplicitie: vpon which ♀ gouerneth by day, and ♂ by night: and so of the other Planets. And note that to iudge a figure well, aboue all thinges you must haue a regarde vnto the triplicitie, for because it is verie necessarie for a iudgement. And that because if that the thre parties of the figures be of the ayre, you shall iudge according to the signification of the figures of the Aire,

Aire, which be in triplicitie. So that if threë partes of the figure be of one Element, and of one qualitie, you shall iudge the figure according to the condition of the triplicitie. And if the figure be halfe of one triplicitie, and halfe of an other, 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 Governours of that Triplicitie: and here is an example.

Figures of the Triplicitie of the Aire, ouer whom
 ☉ doth governe by day, and ♃ by night.

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

Figures of the triplicitie of the Fire, ouer whom ♁
 doth governe by day, and ♃ by night.

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Figures of the triplicitie of the Water, ouer whom ♀
 doth governe by day, and ♃ by night.

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

Figures of the triplicitie of the Earth, ouer whom ♁
 doth governe by day, and ♃ by night.

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

The Exaltation ioy and fall of the Figures.
 Chap. 23.

♄	♅	♆	♇
* * * *		* *	* * *
* * * *		* *	* * *
* * *		* *	* * *
* *		* *	* *
♄	♅	♆	♇
* *		* *	* *
* *		* *	* *
* *		* *	* *
* *		* *	* *
♄	♅	♆	♇
* *		* *	* *
* *		* *	* *
* *		* *	* *
* *		* *	* *
♄	♅	♆	♇
* *		* *	* *
* *		* *	* *
* *		* *	* *
* *		* *	* *
♄	♅	♆	♇
* *		* *	* *
* *		* *	* *
* *		* *	* *
* *		* *	* *
♄	♅	♆	♇
* *		* *	* *
* *		* *	* *
* *		* *	* *
* *		* *	* *
♄	♅	♆	♇
* *		* *	* *
* *		* *	* *
* *		* *	* *
* *		* *	* *

An other way more bziere. The tenth figure signifyeth the first syllable, the seventh the second, the fourth and fift signifyeth the last syllable, as yce 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 r	* * i	* * x	* * a	* o	* * r	* * i
*	* * *	* * *	* * *	* * *	* * *	* * *	* * *
*	* * *	* * *	* * *	* * *	* * *	* * *	* * *
g	* * a	* * c	* * v	* * b	* * b	* * a	* * d
e	* * a	* * r	* * *	* * *	* * *	* * *	* * o
*	* * *	* * *	* * *	* * *	* * *	* * *	* * *
*	* * *	* * *	* * *	* * *	* * *	* * *	* * *
c	* * q	* * v	* * *	* * *	* * *	* * *	* * s

The third rule.

a	* d	* z	* * x	* * i	* * b	* * a	* * c	* a	* d	* c	* * q	* * h	* * x
*	* * *	* * *	* * *	* * *	* * *	* * *	* * *	* * *	* * *	* * *	* * *	* * *	* * *
*	* * *	* * *	* * *	* * *	* * *	* * *	* * *	* * *	* * *	* * *	* * *	* * *	* * *
b	* * r	* * c	* * i	* * x	* * z	* * d	* * o	* * e	* * f	* * f	* * s	* * r	* * t
c	* * k	* * a	* * e	* * t	* * i	* * l	* * r	* * m	* * o	* * i	* * d	* * h	* * r
d	* * i	* * *	* * *	* * *	* * *	* * *	* * *	* * *	* * *	* * *	* * *	* * *	* * *
*	* * *	* * *	* * *	* * *	* * *	* * *	* * *	* * *	* * *	* * *	* * *	* * *	* * *
e	* * v	* * c	* * i	* * l	* * z	* * s	* * n	* * z	* * p	* * p	* * v	* * p	* * i

The

The rule of the number of Figures.

6 * * 16	6 * 16	6 * * 20	50 * 6	2 * 14	7 * * 21	4 * * 14
8 * 31	* *	12 * *	*	* *	**	7 * * 1
12 * *	*	*	3 * *	3 * * 21	**	*
* 400	8 * *	60 * 500	5 * * 7	8 * * 100	12 * 54	10 * * 6
7 * * 23	1 * 50	1 * 16	2 * *	1 * 14	4 * 10	2 * * 10
*	5 * * 60	5 * 100	25 *	5 * 24	6 * 24	3 * * 50
14 * * 60	6 *	* *	14 *	12 *	8 * 40	8 * *
91 * * 70	12 * 90	6 * 1500	4 *	2 * * 50	0 * 90	9 * * 69
		0 * * 41	2 * 24			
		25 * 21	6 * *			
		29 *	* * 64			
		9 * * 72	10 * 9000			

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

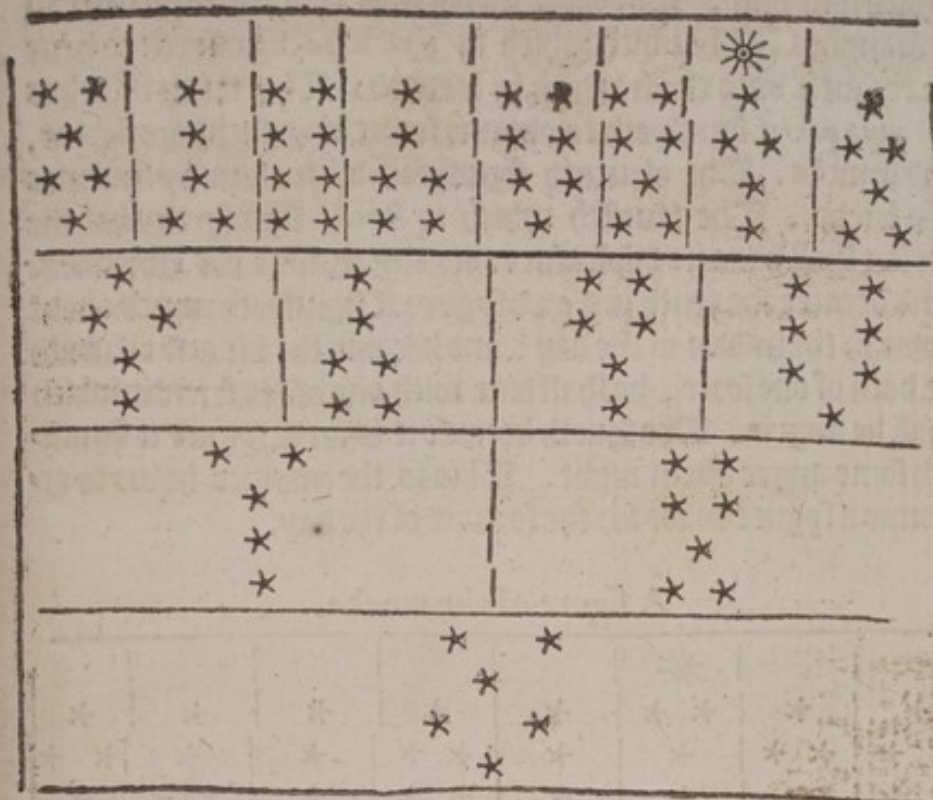
Having made a figure, if you woulde knowe whether it bee well made or not, you must looke to the 4. Angles, and if in any of them ye finde a figure of that planet which did governe in that houre that that figure was made, then the figure is well made, and may be iudged, but otherwise the figure is not well made, neither may you iudge it, but breake it, and make an other. And you must note, that if ye be desired to make a figure, and at that very time have not convenient time to doe it, you must keepe in your remembrance the houre that you were requested to have made it, and then make it at convenient time according to the Arts of this Science, and the Rules which we have propounded in the first house. And being thus made if you finde a figure in any of the Angles which is of the Planet that governed in the same houre that the question was demaunded, then the figure is well made, and if ye fynde 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,

net, you shall finde your Planet and his houre. And note that the first houre as touching this Arte and Science, is from the very point of the day.

Of the planets, or seauen dayes of the weeke, with the figures vnto them attributed.

♄				♃			
*	*	*	*	*	*	*	*
*	*	*	*	*	*	*	*
*	*	*	*	*	*	*	*
*		*	*	*		*	*
♂				♁			
	*	*	*	*	*	*	*
	*	*	*	*	*	*	*
*	*	*	*	*	*	*	*
*		*	*	*		*	*
♀				♁			
*	*	*	*	*	*	*	*
*	*	*	*	*	*	*	*
*	*	*	*	*	*	*	*
*		*	*	*		*	*
♁				♁			
	*	*	*				
	*	*	*				
	*	*	*				
	*	*	*				

3

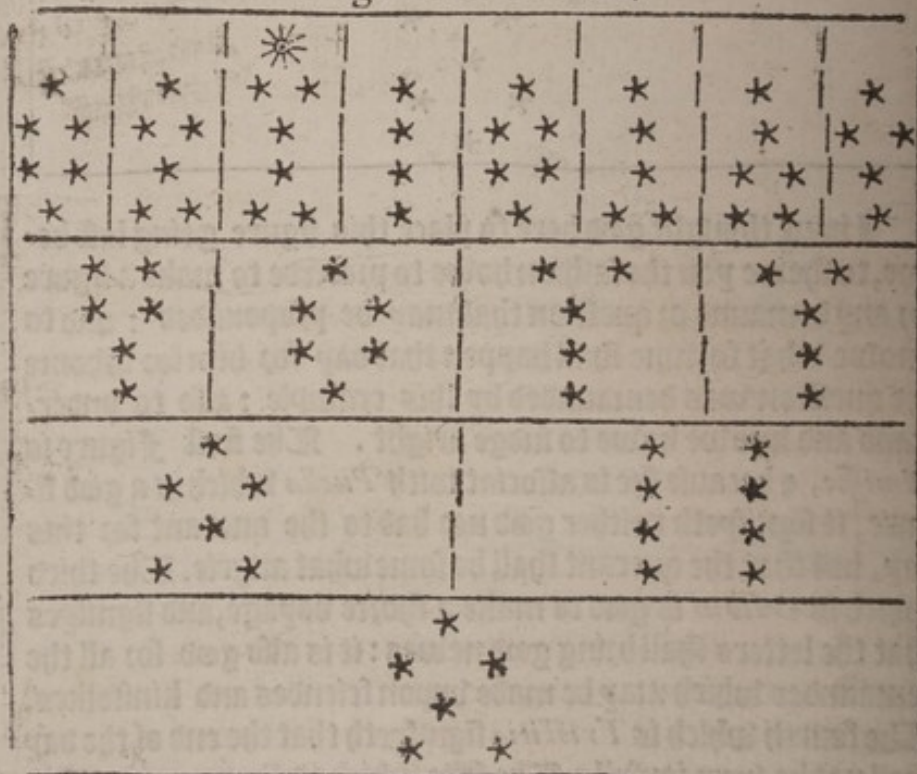


I haue thought good here to place this figure going last before, to shewe you the fashion howe to procede to make a figure for any demaund or question that may be propounded : and to knowe what fortune shall happen that day for him for whom the question was demaunded by this example : also to understand and knowe howe to iudge aright. The first figure is *Amisio*, & because she is associat with *Puella* which is a good figure, it signifyeth 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 shorthe voyage, and signifies that the letters shall bring good newes : it is also good for all the demaundes which may be made vpon friends and kinsfolkes. The fourth which is *Tristitia* signifyeth that the end of the day shall not be very ioyfull. The fiste which is *Fortuna minor* signifyeth loue without great pleasure. The sixte which is *Populus* signifyeth staying of the message. The seauenth which is *Cauda draconis* signifyeth to haue his purpose with women the

G. 4. which

which loue him . The eight which is *Aquisicio* is good for all demaundes . The ninth which is *Tristitia* signifyeth to haue no recourse vnto them which be learned . The tenth which is *Fortuna maior* signifyeth to obtaine something by kings, lordes, and princes . The eleuenth signifyeth displeasure by meanes of a friend . The twelfth which is *Puella* signifyeth that the person shall haue no displeasure this day against his enemies . And because the tenth is a good fygure it signifyeth myzth about noone or the middle of the day : and because the fift and eleuenth be both of one sozte , he shall dine with one of his friends which shall be angrie . The fourth because it is an ill fygure it signifyeth some anger about night . This is the manner howe to examine a fygure made for the fortune of the day .

A figure of the weeke.



Even as the fygure here before is for an example to make a fygure to knowe the fortune of the day in any question propounded , so shall this be for example of those Questions propounded

pounded to knowe what shall happen that weeke. And because that in the first house ye haue *Puebla*, it signifyeth that the weeke shall haue a good beginning: the second which is *Fortuna minor* signifyeth that there will be but small profite: the 3. which is *Cauda draconis* sheweth that one of the kinfolk of the querant is discontented: the fourth which is *Carcer* which goeth into the eight and eleuenth signifies discontentment or death of friends: the fift is *Via*, and signifyeth that letters will be brought shortly with good newes: the sixte which is *Coniunctio* sheweth good and loyall seruants: the seauenth which is *Amissio* signifyeth anger with women, or else to haue toy by them: the eight the which is *Carcer* sheweth of the death of a friend, or else of something of spirite: the ninth which is *Caput draconis* signifyeth an hope to receiue money, and yet not receiue it: the tenth which is also *Caput draconis* doth signifye to haue good chere of the king: the eleauenth which is *Carcer* signifyeth as befoze: the twelfth signifyeth good time to buy hozles, and that enemies shall become friends. But you must vnderstand that by the vnderstanding of this Figure, that the first signifyeth the first houre, and so of all the others vnto the twelfth: the first and second together doe signify the fyrst day of the weeke, the third and fourth the second day, and so of all the others in proceeding from two vnto two.

H h

A

This present fygure sheweth that my Lorde of Lymoges shall be fortunate in this yeare by reason of Aries in the first house, a figure of 4 D. And because the saide fygure is good and passeth into the seauenth, it doth signifye that the said Lord shall come to a point with his enemies, or else obtaine his sute by lawe: the second, because it is a good fygure, it signifyeth that he shall lay by moze money in scoze then he hath done other yeares before, and shall gaine much: the third, because it doth agree with the leste Witnesse, it doth signifye that he shall take an heauinesse for some of his kinsfolkes: the fourth being an ill fygure signifyeth that hee shall bee angry about some heretages, landes, woods, and other like things: and because the saide fourth goeth into the tenth which is the house of the king, it doth signify that this anger ceanneth because the king would take his inheritance or some other thing from him: the fift is an ill fygure, and signifyeth that he is angry against one of his kinsfolkes: as touching the seauenth, I haue tolde her signification: the eight signifyeth that he shall not be in any danger of death this yeare: the ninth signifyeth that he shall be discontented with a man learned, or a man of the Church: the tenth signifyeth that seruantes shall be indifferent good this yeare: the elcuenth, he shall be displeased by reason of one of his friendes: the twelst signifyeth that horses shall be diseased this yeare, and especially in their legges and seete. The Witnesse and Judge because they be good fygures they signify a good ende, and the fyft doth signifye as much, because that it is in good Companie.

Howe 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 bee heretofore in this present Booke placed in this fygure last going

The first, which is *Fortuna maior*, is a good fygure, and signifyeth good for the patient, and that he shall haue none other harme. The second which is *Carcer*, in this place signifyeth rather harme then good. The third which is *Aquisitio*, signifyeth a good issue to the patient. The fourth which is *Populus*, sayth that the sicknesse shall be long, this fygure is also doubtful. The fift which is *Rubens*, signifyeth that whatsoeuer the patient taketh, it standeth against his 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 seuenth which is *Letitia*, and a fygure of the Element of the Aire, accompanied with *Cauda draconis*, which is a fygure of the Element of the Fire, and in the house where he contained the demaundes which may be made vpon death, signifye this disease to be mortall. The ninth which is *Amisio*, signifyeth that Priestes shall haue no profite by him. The tenth which is *Aquisitio*, with the third which is like vnto him, giueth hope of life, and that he shall not die. The eleuenth which is *Coniunctio* signifyeth that the disease is so grieuous, that his friendes haue lost all their hope of life in him. The twelfth which is also *Coniunctio*, signifyeth that his enemies doe loke rather for his death then for his life, or that hee is in perill to lose his wits. On this wise must ye iudge a fygure made for a sick person, and to place ouer euerie fygure the signe of heauen whereunto the fygure is attributed. But in this behalfe ye must note, that whensoever the first fygure is good, & go thence into the 10. house, the sicke person shall amend. Which thing I haue many times approued.

The qualities and properties of all the figures

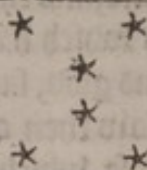
Chap. 27.

Orderly following I haue set for you, all the qualities and properties of the 16. fygures, to the end that whosoever would (by way of recreation) learne this science, that hee bee ignorant of nothing which concerneth the perfect knowledge hereof.

hereof. So that if y^e 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 pointes on high then belowe, be entring in and good, sauing *Tristitia*. And those which haue more pointes below then on hie, be going out and euill, sauing *Latitia*. And those which haue as many aboue as beneath be means, sauing *Carcer*: and these be their significations, qualities and natures.

Good Figures for the yeare.									
*	*	*	*	*	*	*	*	*	*
*	*	*	*	*	*	*	*	*	*
*	*	*	*	*	*	*	*	*	*
*	*	*	*	*	*	*	*	*	*
Figures signifying the monethy.									
*	*	*	*	*	*	*	*	*	*
*	*	*	*	*	*	*	*	*	*
*	*	*	*	*	*	*	*	*	*
*	*	*	*	*	*	*	*	*	*
Figures signifying weekes, houres, and dayes.									
*	*	*	*	*	*	*	*	*	*
*	*	*	*	*	*	*	*	*	*
*	*	*	*	*	*	*	*	*	*
*	*	*	*	*	*	*	*	*	*
Good figures signifying loyaltie.									
*	*	*	*	*	*	*	*	*	*
*	*	*	*	*	*	*	*	*	*
*	*	*	*	*	*	*	*	*	*
*	*	*	*	*	*	*	*	*	*
Euill Figures signifying euill.									
*	*	*	*	*	*	*	*	*	*
*	*	*	*	*	*	*	*	*	*
*	*	*	*	*	*	*	*	*	*
*	*	*	*	*	*	*	*	*	*

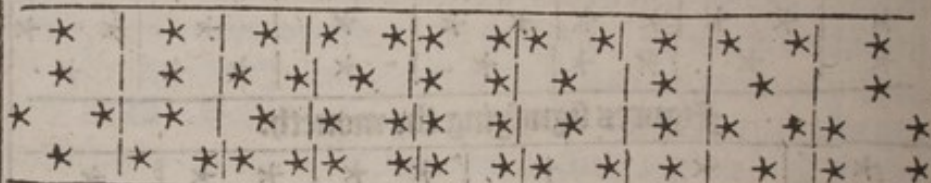
Meane figure according to the company where she is.



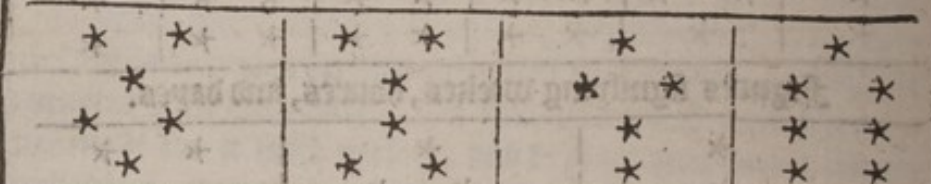
Figures signifying chastitie and virginitie.



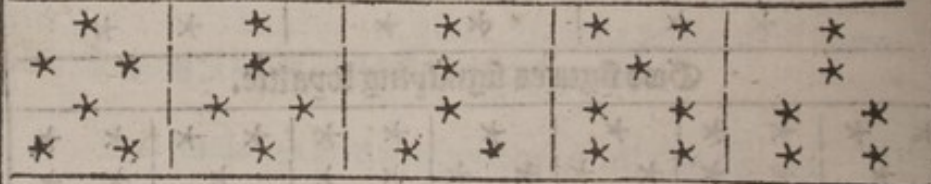
Figures signifying incontinencie and lecherie.



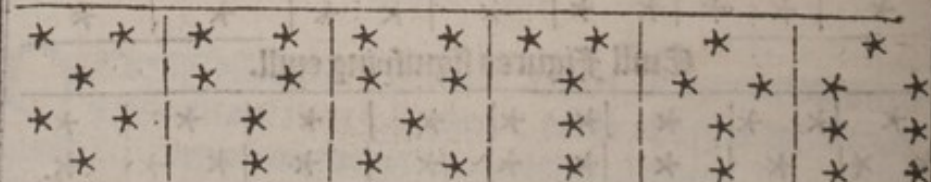
Figures signifying good loue and faithfull.



Figures signifying false loue.



Figures signifying that there is no theefe.



All others signiſſe theft.

Figures

Figures signifying warre.

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

Figures of peace.

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

Figures of Nobilitie

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

Figures of ignobilitie.

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

Figures of gains.

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

Figures of losse.

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

Figures of life.

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

Figures of death according as the eight agreeth.

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

Figures of liberalitie.

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

Figures of couetousnesse and auarice.

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

Of Justice	Prudence	Force	Temperance
------------	----------	-------	------------

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

God figures to buy cattle

losse to buy cattle

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

Amenda

Amendment of sicknesse

death

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

All figures for sicknesse, and good for bloudie-fire

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

Amendment of sicknesse, but the sicknesse will be long.

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

Good for loue of women

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

All for womens loue, for they will not loue againe

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

Good figures for dread and feare.

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

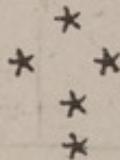
All for feare

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

Good for boyage and quicke

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

Slowe for boyage, but profitable



Good by land.

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

All for the way

robbing by the way

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

good for honer and dignitie.

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

ill for honour

*	*	*	*	*	*	for fruitfulness of the yeare, the
*	*	*	*	*	*	figures entring into y 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.

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

ill to come out of prison.

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

meane to come out of prison.

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

good for the body.

better then the other.

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

euill for the body.

meane for the body.

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

good for a woman with childe.

*	*	*	*	*	*
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ill figure, for the child shall die.

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meane for child-birth.

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good for marriage.

best of all.

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ill in marriage, and haste without profit.

meane.

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good to recover a thing stolen.

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ill for a thing stolen.

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meane for a thing stolen.

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good

good figures to take shipping.

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ill shipping, for he shall be drowned.

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meane.

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good figures for changing from one country to another.

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euill.

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meane.

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good figures in the suspicion of warre.

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Al. 4.

euill.

euill.

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good figures for victorie in combate.

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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.

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To knowe the natiuitie of a person, or of what nature and complexion he is or shall be, you must first forme a fygure, in the which if the fyfth and fyfth be both of one Planet, by that is signified that the person shall be of the complexion and state that the saide planet signifyeth, as by example, if that a fygure of ♃ be in the fyfth and fyfth houses, the partie shall be a man learned, or a Seruener: and so it is of al the other planets. You must furthermore marke into which house the fyfth house passeth, for if that house be good it doth signify good, and if it be ill it signifyeth ill. Thirdly, you must looke what company the fyfth hath: if that a fygure of ♃ and an other of ♁ be in company, it is signified thereby, that the person shall be a man of warre, by the which he shall get honour and reputation. If that a fygure of ♃ be in the company of *Populus*, or of *Via*, or of *Albus*, it signifyeth that he shall be a theefe and a Pirate on the sea. If a fygure of ♃ be in the fyfth and second house, it signifyeth that he shall be a labourer of the earth, or of some occupation or Arte of small estimation. If in the second ye finde *Carcer*, it signifyeth that he shall be a gayler or a porter of a prison. If ♃ be with *Puella* he shall be an armourer: if it be a fygure of ♃ he shall be sage, wise honourable with all the worlde: if it be *Amissio* he shall be a tapster, a ruffian, a spie, or an interpreter betwene men: if it be *Caput draconis* he shall be rich and fortunat in all his interpytes: if it be *Cauda draconis* he shall be a solitary man, louing woods, & abstaining from company. And thus iudge of all the other fygures according vnto the condition and nature of the planets and signe, signifying eche of the saide figures, vnto whose estate the person shall apply himselfe during his life: If that *Albus* be in company of an ill fygure, it doth signify that the man shall be a weauer: if the be sounde with *Fortuna maior* or *Carcer* he shall be a tapisser or spinner of cloth of golde: if the be in company of *Puella* and of *Laitia* hee shall be a capper or a batter, and hee shall neuer finde againe that thing that he loseth, and likewise iudge of all the other fygures according to their qualities and natures. And after that you knowe the thing that the person is giuen vnto, then resteth it to knowe the disposition, and death, or life of that person, and

all other things according as the houses doe signifye : if therefoze a fygure of fyve points be founde in the fyfth house, it signifyeth that a man shall live fyve houres, fyve dayes, fyve moneths, fyve yeares, or 72. which are either houres, dayes, moneths, or yeares, according as the fygures be good or badde, and according to those which signifye houres, dayes, moneths, and yeers. If the fygure be of 5. points, you shall iudge that hee shall live fyve houres, fyve dayes, fyve months, or fyve yeares, or (in proceeding by twelue) thzee score yeares, and likewise of other figures according to the number of the points which they have. Whererein you must note that you must likewise have respect vnto the Companies, the Angles, the Aspects, the way of point, the parte of fortune, the signification of the signes which be over the Fygures, with the consentment of Wittneses, and the Judge : all which things well viewed and considered, you shall iudge according to the fyfth fygure and others, which if it be good, it is thereby signified that he shall live long, and if the fygures be ill, he shall live a third parte or lesser : if they be meane, he shall live halfe the time which I have spoken of here befoze. But not that I doe intend or woulde that any person shoulde giue credite vnto all this, but onely that folkes of pleasure might take recreation and pastime thereby.

An Alphabet to knowe which of the two that fight
or goe to lawe one against an other
shal haue the victory.

A	B	C	D	E	F	G	H
1	3	22	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 vnderstand and practise this Alphabet aright, you must first knowe the proper names of them which would befit

or goe to laue the one against the other, and wyite the same names in Latine in the nominatiue case singular, obseruing the true Orthographie. And according to the Alphabet ioine vnto eche letter of the saide names the number vnto him appertaining, folowing the pourtraiture here aboue wyitten, and summe the saide numbers together, that is to say, eche man by himselfe, and when ye haue put them all together diuide them by 9. and that which remaineth on the one part and on the other, the diuision being made, you shall note it as you find 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 fort me that in diuiding the whole by 9. there remaine nothing, you must take the last number of 9. soz that it must then serue in this purpose, as ye shall hereafter knowe moze at large by experience. But I doe giue you to vnderstande, that if in this Rule there be any thing which at any time be not found to bee true, that the rest of this Science of Geomancie is not always so thoroowe out: as if it chance (which doth not once in a thousand times) that two persons which doe goe fight together, or doe sue in the laue the one against the other, shoulde be of one Nature of body, one age, and one very name, then shall you iudge according to the true Arte of this Science. Then looke to knowe their very names, and take diligent respect that they be not corrupted, soz that this Rule will doe you much seruice, to knowe the issue whereunto you doe aspire and pretend. And to the end that you may the better vnderstande this Rule, put the case that Peter and Paule shoulde fight the one against the other: if ye doe then examine that which we haue said, you shall knowe the thing that shall most times happen, yet must you knowe that God is the governour and distributor of al things, and can change and alter them at his pleasure: but wee speake according vnto the influence and course of the Starres, whereof this Science is compounded. And here is the pactice:

<table style="border-collapse: collapse; margin: 0 auto;"> <tr><td style="border-right: 1px solid black; padding: 2px;">P</td><td style="padding: 2px;">13</td><td rowspan="5" style="font-size: 3em; vertical-align: middle; padding: 0 10px;">}</td><td rowspan="5" style="vertical-align: middle;">makes 7</td></tr> <tr><td style="border-right: 1px solid black; padding: 2px;">E</td><td style="padding: 2px;">22</td></tr> <tr><td style="border-right: 1px solid black; padding: 2px;">T</td><td style="padding: 2px;">8</td></tr> <tr><td style="border-right: 1px solid black; padding: 2px;">R</td><td style="padding: 2px;">13</td></tr> <tr><td style="border-right: 1px solid black; padding: 2px;">V</td><td style="padding: 2px;">2</td></tr> <tr><td style="border-right: 1px solid black; padding: 2px;">S</td><td style="padding: 2px;">9</td></tr> <tr><td colspan="2" style="border-top: 1px solid black; padding-top: 5px;">summe</td><td style="padding-top: 5px;">67</td><td></td></tr> </table>	P	13	}	makes 7	E	22	T	8	R	13	V	2	S	9	summe		67		67	<table style="border-collapse: collapse; margin: 0 auto;"> <tr><td style="border-right: 1px solid black; padding: 2px;">P</td><td style="padding: 2px;">13</td><td rowspan="5" style="font-size: 3em; vertical-align: middle; padding: 0 10px;">}</td><td rowspan="5" style="vertical-align: middle;">makes 4</td></tr> <tr><td style="border-right: 1px solid black; padding: 2px;">A</td><td style="padding: 2px;">1</td></tr> <tr><td style="border-right: 1px solid black; padding: 2px;">V</td><td style="padding: 2px;">2</td></tr> <tr><td style="border-right: 1px solid black; padding: 2px;">L</td><td style="padding: 2px;">10</td></tr> <tr><td style="border-right: 1px solid black; padding: 2px;">V</td><td style="padding: 2px;">2</td></tr> <tr><td style="border-right: 1px solid black; padding: 2px;">S</td><td style="padding: 2px;">9</td></tr> <tr><td colspan="2" style="border-top: 1px solid black; padding-top: 5px;">summe</td><td style="padding-top: 5px;">37</td><td></td></tr> </table>	P	13	}	makes 4	A	1	V	2	L	10	V	2	S	9	summe		37		37
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And so by this example is shewed vnto you the names, characts, numbers and summes of them, with their diuisions by 9. So that they being diuided and summed, there resteth 4. to Peter, and 1. to Paule: then looke to the twelst place, where you shall finde these signes ♀ and ☉, ♀ against 4. and shall by these meanes knowe what shall happen in such affaires, bee it for fighting or proceſſe: in like manner may you iudge of others.

♂ | ☉
1. to 1.

In combate he that is of the lesser stature shall vanquish the other: some say the younger shall vanquish the elder, but I obserue not that rule: the greater shall be hurt on the head, and the lesser shall haue the choice of weapon, and overcome the other. In matter of lawe the lesser shall likewise winne, but not without great contradictions, defending and prosecuting 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 ☉ being in his exaltation, shall be the cause, that not onely the lesser shall haue the victorie, but shall haue also short expedition and dispatch.

♀ | ☽
2. to 2.

The greater shall haue the choice of weapon, and shall haue the victorie with long weapon, the lesser shall be hurt in the face, and on the arme. As touching the lawe, the bigger shall obtaine his sute without any great debate, and this sute came or shall come because of women, whose Attorneys thinke to prolong the matter as long as they may: but in the end the greater shall obtaine the same.

The

The lesser shall haue the choise of weapon, and overcome with short weapons, and the greater shall be hurt on the stomacke. As touching sute in lawe, the lesser (being a man diligent and of a vigilant esprit) shall haue the vpper hande, and the sute thereof shall not be long, and by the reason which hee hath, he shall haue his things deliuered at his owne hearts desire. And he which holdeth the sute shall be a partiall man, fine, subtil and craftie, which in the end shall doe him no seruice.

II | ♂ ♀
3. to 3.

The greater shall haue the choise of weapons, and shall haue the victorie with long weapon: for sute the greater shall winne, although that it will be long first, which thing in this behalfe sheweth, & his aduersarie will wooke treason against him, minding nothing else but fallhoode and circumuention by reason of the instabilitie and incontinencie of ♃, and of the moouable signe. True it is, that in the end he shall not winne with all his treason and subtiltie. This sute is about the succession of the father, or of the mother.

♁ | ♃ ♃
4. to 4.

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 haue very much aide & succour because of ♀, and of the house of ☉ which sheweth vnto him many friendes, which will by their traualle so vse the matter, that their sute shall be short.

♁ | ♀ ☉
5. to 5.

The higher of stature shall vanquish: but the lesser shall haue the choise 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 realie money, or merchandice: but the sute shall be some thing long.

♁ | ♀ ♀
6. to 6.

The lesser shall vanquish with short weapon, whereof hee shall haue the choise: and the greater shall be hurt on the stomacke, armes and head. In sute the lesser shall also winne, and the sute is for golunes or money of some woman: and it shall be very long, and it shall be by Saturnyous, melancholy and vitious men.

♁ | ♀ ♄
7. to 7.

The greater shall overcome with long weapon, and the lesser shall haue the choise of weapon, and be hurt in the belly,

♁ | ♂ ♀
8. to 8.

side and knée. The greater shall also winne in lawe: and there is like to be murther, or at the least blowes giuen with moze losse to him that shall winne the sute, then it is worth.

7 | 4 ○
9. to 9. The lesser shall haue the choise of weapon, and ouercome with short weapons: and the greater shall be hurt on the knée, and on the side. And in sute the lesser shall winne without force or debate, and the parties shall become to be friendes, and the sute is (because of 4) for heritages or womans apparell found. The lesser shall be content to take part rather then goe to lawe.

8 | 2 D
1. to 2. The 2. shall haue the choise of weapon, and ouercome 1. with short weapons, and he shall be hurt in the head, and dye thereof. In sute 1. shall winne and haue moze fauour in his demaunde then he looked for, and this sute is for goyones, garments, or womens money, and this sute shall be metely long. But true it is that at the middle of the sute there shall be some craft vled, but notwithstanding in the ende it shall not preuaile.

II | 3 ♀
1. to 3. 1. shall chuse the weapon, which shall be long, and shall vanquish, and 3. shall be hurt on the arme, and on the stomacke. In the lawe 1. shall winne, and the sute shall be debts, and the aduersarie shall be angry, vntoward, vnciuile, without reason, and craftie, by meanes whereof he shall by all meanes he can, attempt to prolong the sute, but in the ende hee shall not gaine thereby.

9 | 2 ○
1. to 4. 4. shall haue the choise of weapon, and ouercome with long weapon, and 1. shall be hurt at the heart. In the lawe 4. shall winne though he haue no great right thereunto, but shall be giulde his kindred by craft and cauillations, against whom hee shall bring his sute about some succession or inheritance, and yet he shall not be long in sute.

10 | 3 ♂
1. to 5. 1. shall chuse the weapon, which shall be short, and ouercome 5. which shall be hurt on the head and on the arme. In sute 1. shall winne, but not without great ill will and quarrell, and the sute is for some gift, or for some thing gotten of Lordes or Gentlemen.

6. shall

6. Shall haue the choise of weapon which shall be long & shall hurt 1. in the belly and on the head: and shall also cause him to be imprisoned. In sute 6. shall winne, and the sute is for money, for merchandice or bargaines, and it shall be long, yet shall 6. be well satisfied of the principall charges, and after ward they shall remaine friendes in the end. ny | ♀ ♀
1. to 6.

1. Shall winne with short weapon, and 7. shall be hurt on the side, although he had the choise of weapon. In sute 1. shall win, and the sute is for marriage goods, or at the least about womē, and because that the malice of ♀ shall be mixed in this debate, the sute shall be long, and there shall be underminings and cauations of the aduocates Proctors and Notaries, and all manner of such bzabgements shall be done in the fauour of the contrarie partie, and to none other end but to make him to lose his right, with lesse dishonour and profite vnto them. △ | ♀ ♀
1. to 7.

8. Shall haue the choise of long weapon, and shall overcome 1. which shall be hurt on the side and in the genitozies. In the lawe 8. shall winne by good reason, and the sute is for vniuersable goods. But this sute will not be without quarrelling and fighting, because of ♂, yet by the godnesse of ♀, by meanes of good friendes, there shall be a peace. The sute shall not last long. ny | ♂ ♀
1. to 8.

1. Shall haue the choise of weapon, and overcome 9. and hurt him on the side. In sute 1. shall winne, but not without long debate, and after ward shall be friendes, and 1. is a person well made of bodie, and hath a merry and sayre countenance. The sute is about some preheminance, and it shall be short. x | ♀ ⊙
1. to 9.

3. Shall overcome with short weapon, and 2. shall be hurt on the arme, although he had the choise of weapon. In the lawe 3. shall gaine with short time, and the sute is amongst kinsfolkes about some heritages, and shall be a fauourer of men of the Church. II | ♂ ♀
2. to 3.

2. Shall haue the choise of weapon, and hurt 4. on the stomacke, and on the arme, and banquish him. In sute 2. shall winne with the subtiltie that he shall vse to this Proctor and Aduocate, as well by money as by threating, and 4. shall be poore and fearefull. 69 | ♀ D
2. to 4.

△ | ♀
2. to 5.

5. Shall haue choyse of weapon, which shall be short, and overcome 2. who shall be hurt in the flank and on the stomack. In sute 5. shall winne, and the sute is about women, or for womens clothes, and by the slothfulnesse of ♀ 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.

m | ♀
2. to 6.

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 afterwardes vnitie shall be made betwene them and good accord, and this sute is about merchandice or money lent.

II | ♀
2. to 7.

7. shall overcome with short weapon, and hurt 2. on the arme and side, although 2. shall haue the choyse of weapon, yet shall he be overcome. In sute 7. shall gaine by delayes, yet shall 2. keepe company with martiall men or with litle men, hauing their eyes farre in their heads, and a small beard readie to doe a mischief, wherefoze 7. shall content himselfe onely to haue the vpper hand.

♁ | ♀
2. to 8.

2. shall haue the choyse of weapon, and overcome 8. and hurt him on the stones and bottome of his belly. In the law 2. shall winne in procelle of time, being ayded 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 lose, and this sute is for vnmoueable goods, as houses, possession and inheritances.

♂ | ♀
2. to 9.

9. shall haue the choyse 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 giftes or goods of the dead, which although 9. haue no good right vnto them, yet hee shall quickly obtaine them.

γ | ○
3. to 4.

4. shall haue the choyse 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 kinnesfolkes will doe what they can to beguile him, but yet the sute shall not be long.

II | ♀
3. to 5.

3. shall haue the choice 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 controuersies befoze it be ended, with daunger of murther or hurtes on the one side or the other, yet ♀ in his house shall so worke, that after the sute is ended, their mallice shall cease, and they shall be as good friends as they were befoze the sute beganne.

6. shall chuse long weapon, and ouercome, 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 merchandice or money lent, and it shall be long with a good issue for 6. nx | ♀ ♀
3. to 6.

3. shall ouercome 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 hee hath, but by subtiltie and craft, and they be people Saturnious and Mercurious which shall obtaine him the victorie, and the sute shall be long. ≈ | ♀ ♀
3. to 7.

8. shall ouercome with long weapon, and 3. shall be hurt on the bodie and entrals, and haue the choise of weapon and yet lose. In sute 8. shall winne as reason is, and the sute shall be about apparell, or dowrye, or thinges belonging vnto women, but befoze the sute be ended there will be some blowes dealt in the fieldes: but in the ende they shall agree and become friendes. nx | ♀ ♀
3. to 8.

3. shall chuse short weapons, and ouercome 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 ayde 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. γ | ♂ ☉
3. to 9.

5. shall haue the choise of short weapon, and ouercome 4. which shall be hurt in the heart and dye 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 seruice, ☉ shall be the cause that there shall be an agreement more by friendshippe then by lawe. ♁ | ♀ ☉
4. to 5.

4. shall chuse long weapons, and ouercome 6. and hurt him in the bodie. In the lawe 4. shall winne, although it will be long first, ech of the parties shall thinke he hath good right, but nx | ♀ ♀
4. to 6.

4. hath the better : the sute is for money layde in bankie, or for merchandise.

♁|♁ ♂
4. to 7. 7. shall overcome 4. with short weapon, and hurt him on the knee and on the face, although that he had the choice of weapon. In sute 7. shall winne, although all his goods shall be sealed vpon by order of lawe, yet shall there a Prince or some martiall man cause him to be restozed againe by fauour.

♁|♁ ☉
4. to 8. 4. shall chuse short weapon and overcome 8. and hurt him on the side. In the lawe 4. shall winne, but there shall be a thousand craftis found to deceine him, but in the end they shall agree, and shall obtaine the sute: this sute is for some succession or inheritance.

♁|♁ ♂
4. to 9. 9. shall haue the choice of short weapons, and overcome 4. and hurt him on the breast and arme. In sute 9. shall winne by subtiltie and craft, and shall haue against him mercuriall peopel, and for his counsaile vitious Aduocates and Doctors, so that in the end 4. shall winne.

♁|☉ ♂
5. to 6. 6. shall overcome with long weapon, and 5. shall bee hurt on the head and face, although hee had the election of the weapon. In the lawe 6. shall winne with good reason and cause: the sute is for money lent, but it shall be quickly payde.

♁|♀ ☉
5. to 7. 5. shall overcome with short weapon, and seven shall be hurt in the flankes and on the heart whereof he shall die, notwithstanding that he had the choyce of weapon. In sute 5. shall win by meanes of some great mens letters, the sute shall be quickly ended to the profite of 5. and it is for the succession of the father or of the mother.

♁|♁ ☉
5. to 8. 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 therunto, on such wise that his procelle without any syde of fraud or deceipt, shall come shortly to a good issue: the sute shall be about garments of kinfolkes and with cosens, but in the end they shall be friends.

♁|♀ ♂
5. to 9. 5. shall haue the choyce of weapon, and yet be overcome, and 9. shall hurt him on the shoulder. In the lawe 5. shall win, but not without great difficultie and long time: 9. shall be of small bodie

hodie, and of a complexion mercuriall, and searcheth all means to assault 5. and to take him at aduantage, by reason whereof he ought to trust to his gardes although hee shall winne the pro- cesse with good iustice, right and equitie.

7. Shall haue the choise of weapon, and ouercome and hurt 6. on the head and visage. In the lawe 7. shall winne not with- out great quarrels and losse of men on both sides, but in the end they shall be friendes: this sute is for merchandize.

γ | ♂ ☉
6. to 7.

8. Shall haue the choise of weapon, and yet be hurt on the head, and ouercome by 6. For the lawe 6. shall winne with- out any difficultie, and both parties be of good conscience, so that ech of them shall thinke to haue a right, and by their good- nesse after the sute is ended, they shall remaine friends.

π | ♀ ♀
6. to 8.

6. shall haue the choise of weapon, and yet be ouercome 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 costes and expences on both sides, and this sute is for debtes or debtors.

II | ♀ ♂
6. to 9.

8. shall chuse long weapon with the which he shall ouercome and hurt 7. on the heart and breast. In sute 8. shall quickly winne as well by fauour as his reasons alleadged and brought out: the sute is for garments or moucables, least by the death of some of their kinnsfolkes.

α | ☉ ♀
7. to 8.

7. shall vanquish with short weapon and hurt 9. in the face and backe, although that he had the choise of weapon. In the lawe 7. shall winne, but not without great quarrelles, debates and fighting, but shortly after they shall be friendes: the sute is for something lent, the aduersarie is a martiall man, and yet in them there shall be an end not altogether to the minde of 9.

γ | ☉ ♂
7. to 9.

8. shall haue the choise of weapon, and yet be ouercome and hurt in the bodie by 9. In the lawe 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 vniuocable goods, and shall not long last vnended.

π | ♀ ♀
8. to 9.

A rule abridged to know incontinently which of the two persons 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		1		3	5	7	8
	3	5	7	9		2		1	4	6	8
	I	4	6	8		3		2	5	7	9
	2	5	7	9	are conque-	4	the con-	1	3	6	8
	1	3	6	8	rours of	5	queroz	2	4	7	9
	2	4	7	9		6	is of	1	3	5	8
	I	3	5	8		7		2	4	6	9
	2	4	6	9		8		1	3	5	7
I	3	5	7		9		2	4	6	8	

Here followeth the whēle of fortune approued 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 Lorde.
 - 2 Whether your Maister shall at any time be Pope, Cardinall, or great Prelate of the Church or Lorde.
 - 3 If ye shall haue the fauour of the Prince according vnto your desire.
 - 4 If the Prince 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 facte of Armes done in the campe or not.
- If there shall be peace betwēne two Princes.

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 the sickenes shall be long or shorthe.

14 If the suite in the Lawe shall bee iudged to your profit.

15 If ye shall haue your hearts desire or not.

16 If you shall haue a childe by your wife or lemman.

17 If a woman with childe shall haue a sonne or a daughter.

18 If a childe shall bee fortunade or vnfortunade in this worlde.

19 If a thing stolen Will be recovered 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 fortunade in his house.

26 If a person shall be alwayes rich or poore.

And thus may ye doe of all other demaundes whereof ye would be resolued.

And to the end you may the better vnderstand this wheele of Pythagoras, and the resolution of the demaundes which yee would propounde, you must first of all choose a number, what you list at your discretion, as 10. 15. or 12. or anie other more or lesse, this done take the number of the day, as you shall hereafter finde, al set in order, and then take the number which ye finde in the wheele vpon the fyrst 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 things you shall finde all put in an order in the wheele, and gather al those numbers into one summe, which ye shall diuide by 30. reseruing the rest, as by example, if all your totall number doe amounte vnto 134. diuide that by 30. and there will fourtene remaine,

of Geomancie.

The number of the Planets, and their
Chara^cts.

55	78	39	34	45	114	45
Saturnus	Iupiter	Mars	Sol	Venus	Mercurius	Luna
♄	♃	♂	☉	♀	☿	☾

The numbers of the dayes of the weeke.

sonday	munday	tuesday	wednesday	thursday	friday	satterday
106	52	52	102	31	68	45

There be euill and vnfortunate daies, so called by the ancient philosophers, in the which, if any fall sicke he shall be in danger of death, or else to be long sicke, or if any person take vpon him a iourney, and set forward in any of these daies, he shall haue ill lucke in his doing, neither is it good to plar^t, to make bargaines, or banquets in any of them.

January hath five ill dayes, that is, the third, fourth, fifth, ninth and eleuenth: February hath thre^e, that is, the thirtenth, sevententh and nintenth: March hath 3. that is, the thirtenth, fiftenth and sixtenth: Apri^l hath two, that is, the fift & fourtenth: Maie hath two, that is, the eight and fourtenth: June hath one, that is, the first: Iuly hath two, that is, the sixtenth and ninetenth: August hath two, that is, the eight and sixtenth: September hath thre^e, that is, the first, fiftenth and sixtenth: October hath one, that is, the sixtenth: Nouember hath two, that is, the fiftenth and sixtenth: December hath thre^e, that is, the first, seventh and eleuenth.

Here follow the signes which shew the dayes, and houres
good and euill about any affaire that ye
haue to doe.

Aries	Taurus	Gemini	Cancer	Leo	Virgo
♈	♉	♊	♋	♌	♍
Libra	Scorpio	Sagitarius	Capricornus	Aquarius	Pisces
♎	♏	♐	♑	♒	♓
			114		Pe

Ye must note that ☉ stayeth in eche of these Signes thirtie dayes, and ☽ but onely two dayes and an halfe, which is the cause of the changing and mutation of the time. You must further note, that foure of these, that is to say, ♄, ♃, ♀, ♁ be called masculine, and other foure, that is to say, ♅, ♆, ♇, ♈ be called feminine: and other foure, that is to say, ♃, ♄, ♅, ♆ be common: these thre ♃, ♄, ♅ be of the Fire, and be hote and drie: these thre ♁, ♃, ♆ be of the Ayre, and be hote and moist: these thre ♅, ♀, ♆ be of the Earth, and be colde and drie: these thre ♆, ♄, ♈ be of the Water, and be colde and moist. Whoresuer, of these Signes these foure be fixed, that is to saye, ♅, ♇, ♄, ♆, these be very ill for a man to take any thing in hande when that ☽ is in any of them, saving to labour, sowe, bulde, make bridges and other things firme and stable, unto the which it is very good: but to buy, or sell, or make bargains or other things moueable and inconstant it is very ill. There are other foure meane, that is to say, ♁, ♀, ♄, ♈, of the which, ♄ and ♁ be ill, ♄ and ♈ be good to beginne thinges moueable and vnsstable, except it be to buy and sell: in the Signe of ♁, a man may doe what he will, for it shall come vnto his profite. In ♅ and ♃ if a man woulde goe into any place, he may goe safely, signifying that he shall fynde that which he doth seeke for. Any enterpryse taken in hand in the Signe of ♈ shall haue a good issue.

Nowe must I shewe vnto you which houres of the daie be masculine, and which be feminine, and marke, that if you woulde desire any thing of a Lozde or of a Lady, he must demaunde it of a Lozde in a Signe masculine, and of a Lady in a Signe feminine, for in such elections of the times hee shall haue the greater force to obtaine his request: the first houre of the day is the first houre after midnight, and all the euen houres be feminine, and the vneuen be masculine, as well by day as by night.

To knowe whether a person doe tell the
trueth or not.

You must write his or her name that you would proue this
practise by in Latine, and likewise the name of the day that
he tolde you the tale, and adde vnto eche of all those letters the
number thereunto belonging, as you shall see by this Alphabet
following, and put al those numbers into one totall summe, and
adde thereunto 26. and then diuide the whole totall summe by
7, and then if the remainder be euen, the person hath not tolde
you the trueth, but if it be vneuen he hath tolde you the trueth.

A	B	C	D	E	F	G	H
10	2	22	4	14	6	16	7
I	K	L	M	N	O	P	Q
18	10	11	12	4	14	6	16
R	S	T	V	X	Y	Z	
8	18	10	2	12	4	14	

To knowe whether the husband or wife
shall first die.

To knowe and vnderstand the resolution of this question,
you must write the proper names both of the man and of the
woman in Latine, and put vnto eche letter in them the num-
ber to it belonging, as ye finde it in this Alphabet befoze, and
putting all these numbers into one totall summe, diuide them
by 7. and then if the remainder be euen, the woman shall dye
first, and if it be vneuen, the man shall die first.

If a woman with childe shall haue a boy
or a wench.

Write the proper names of the father and of the mother,
and of the moneth that shee conceived with childe, and adding
like wise

likewise all the numbers of those letters together, diuide them by 7. and then if the remainder be euen, it shall be a daughter, and if it be vneuen it shall be a sonne.

To knowe if a childe newe borne shall
liue or die.

Write the proper names of the father and of the mother, and of the day that the childe was borne, and put to eche letter his number, as ye did befoze, and vnto the totall summe, being collected together, put 15. and then diuide the totall by 7. and then if the remainder be euen the childe shall die by and by, and if it be vneuen it shall liue.

To knowe if a wife be honest or vnhonest.

Write the name of the wife and of her mother, and put the numbers vnto eche letter, as is afozesaide, and vnto the totall summe put 15. and diuide it by 9. and then if the remainder be vneuen, she is an honest woman, but if it be euen, shee is dishonest.

You must note that alwayes you must write the proper names in Latine according to the true Ortographie.

Thus endeth the third Booke of Geomancie,
translated by Francis Sparry.

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