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].

Contributors

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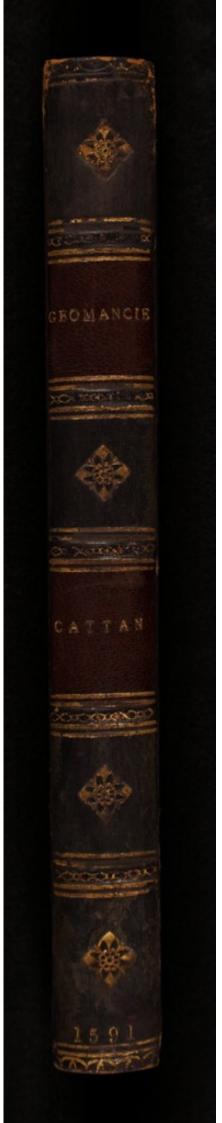
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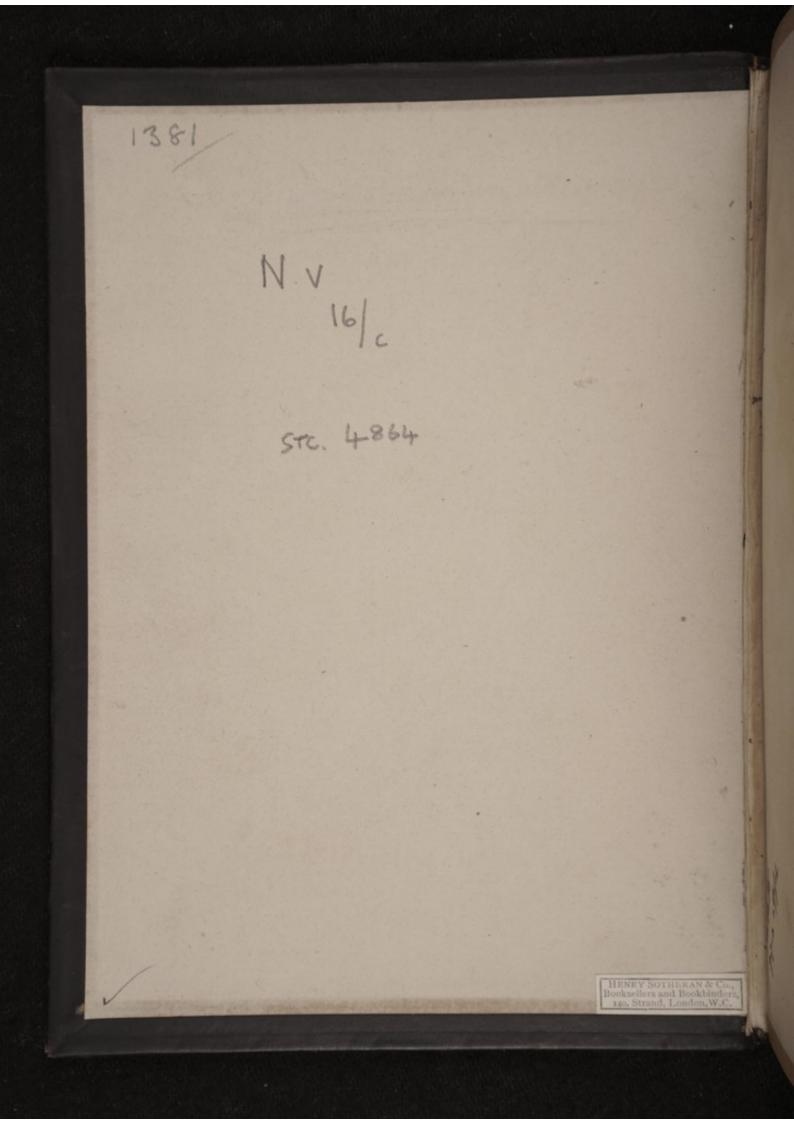


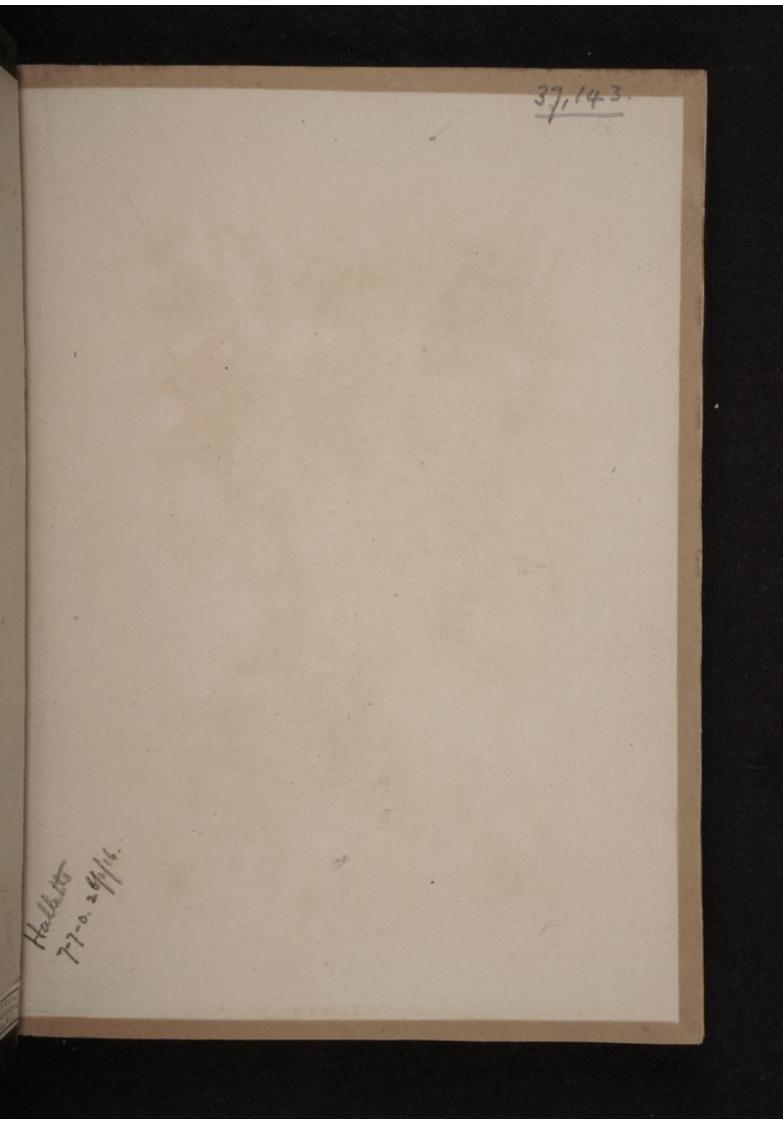


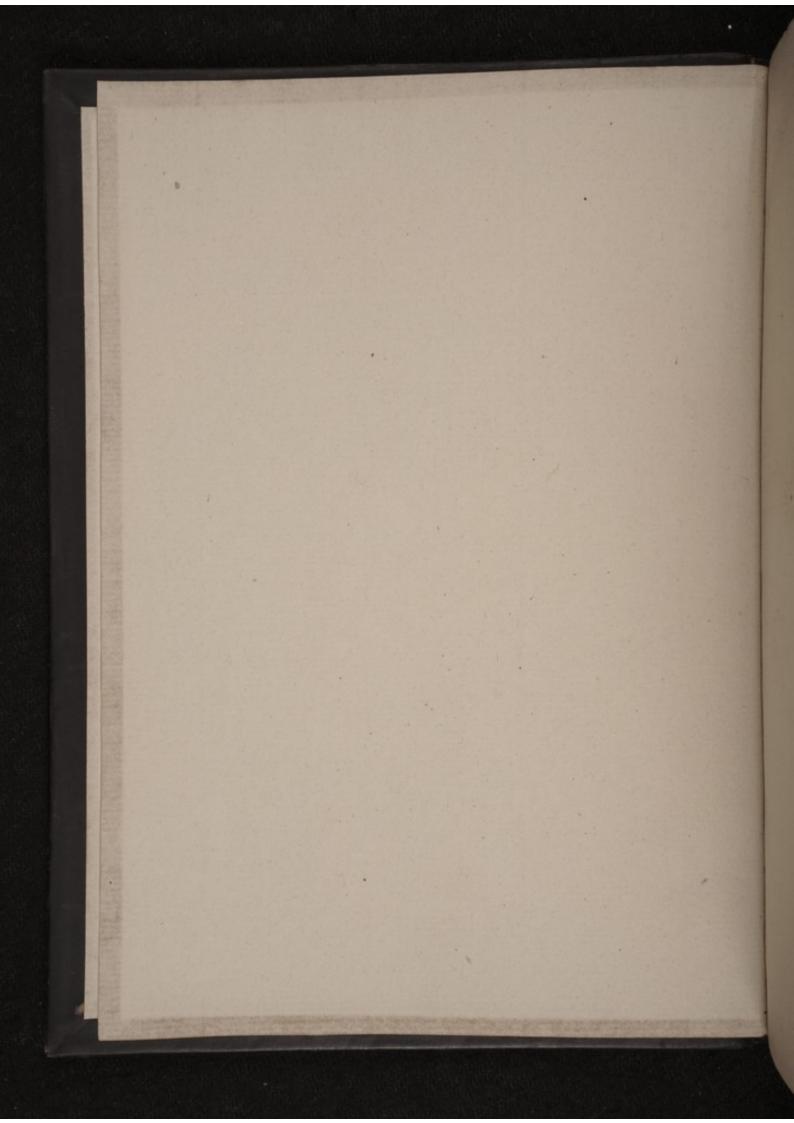


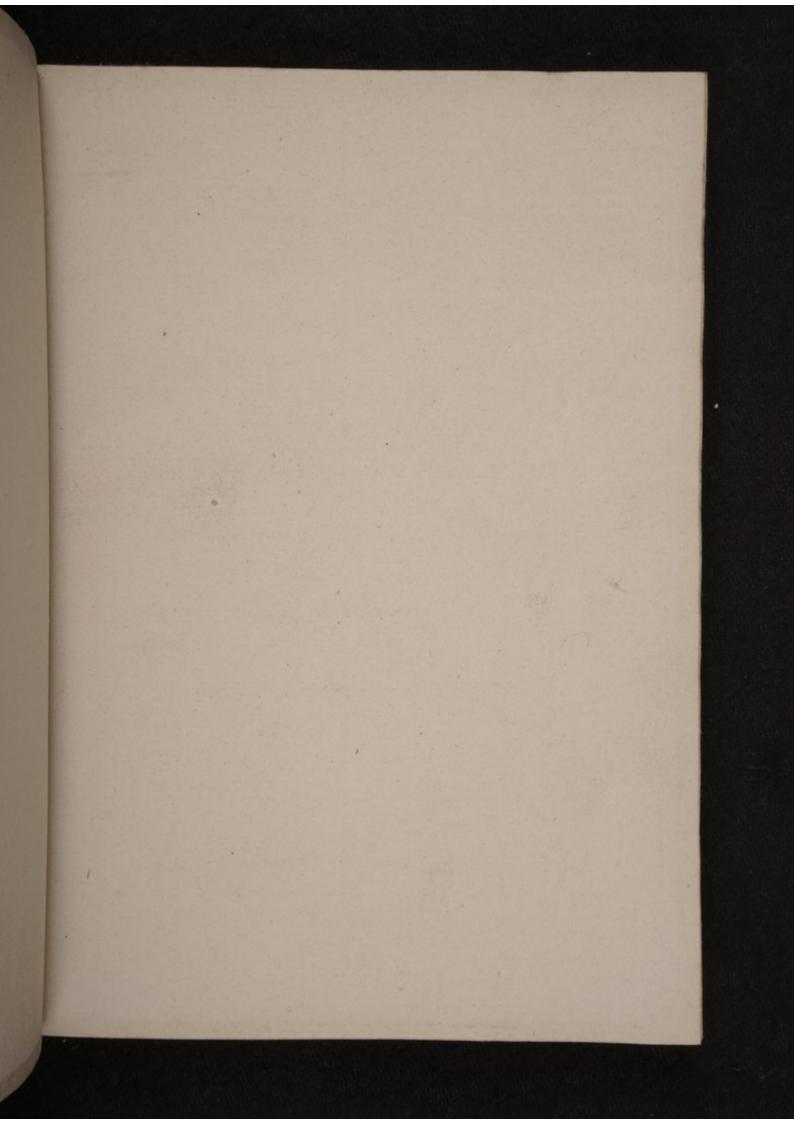


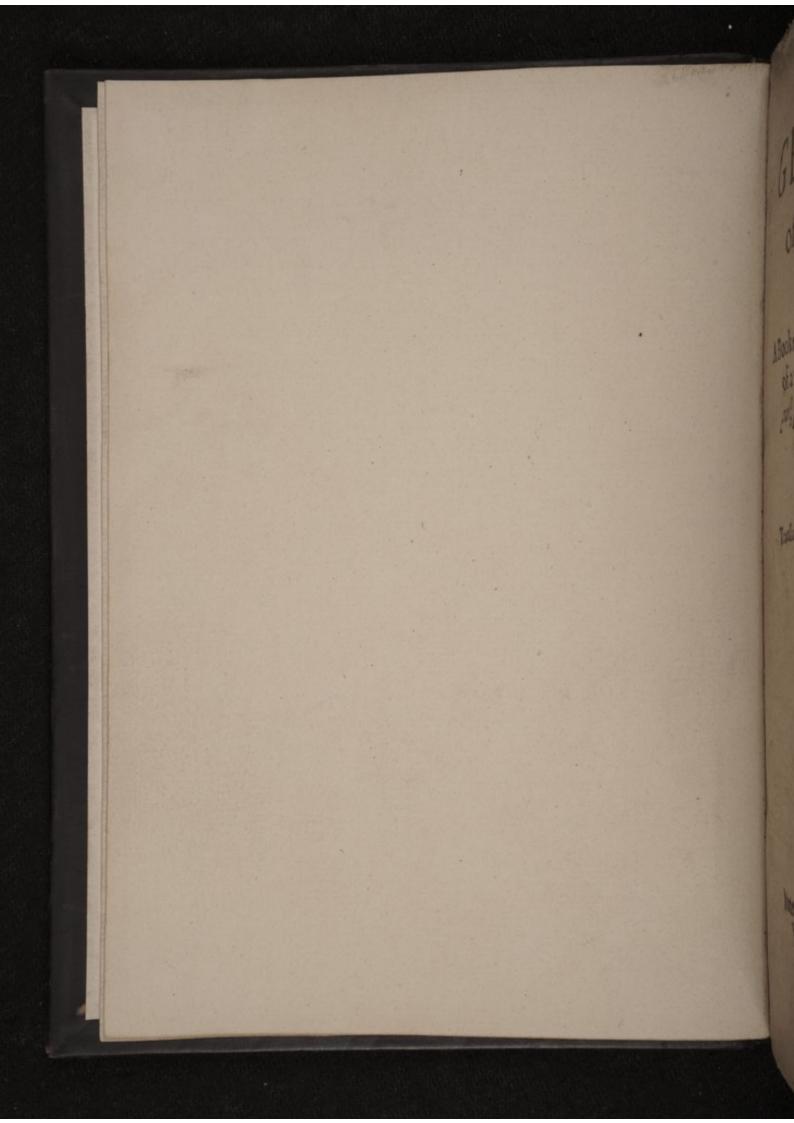












THE GEOMANCIE of Maister Christopher Cattan Gentleman.

A Booke, no lesse pleasant and recreative, then of a wittie invention, to knowe all thinges, past, present, and to come.

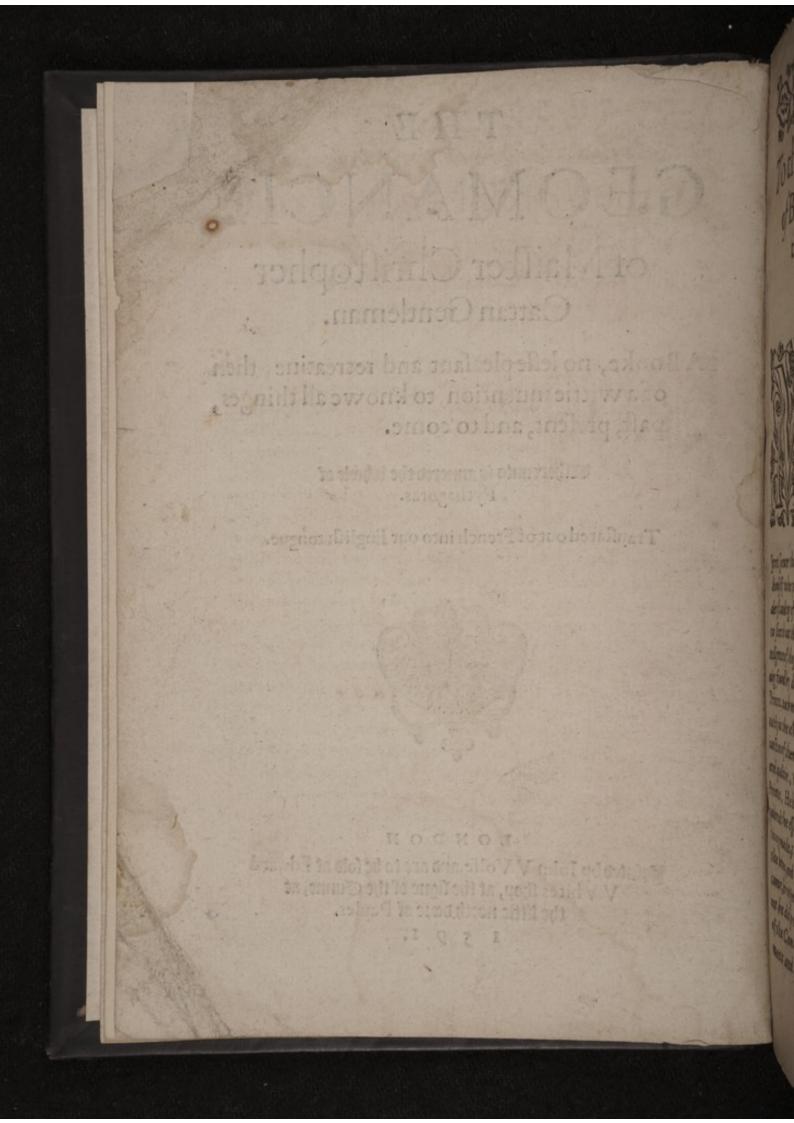
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Translated out of French into our English tongue.



LONDON Printed by John VVolfe, and are to be fold at Edward VV hites thop, at the figne of the Gunne, at the little north dorre of Paules.

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To the Lorde Nicot, Lorde of Bosnay, and of Chesney, one of the Kings Counsaile, and Master of the requests of the housshold.



T good Lord (after the creation of things of this world, & the stablishment of the in their courses and places) God baning made man like vnto his owne semblance, and also making him the beholder of this great worke, by and by he left write him so ferment a will, and desire continually to search out the things that he coulde neuer be put from that desire, by any difficulty or wearine se, howe hard or

fecret soener the things that he sought for, were : and then perceiving bimfelf to be prouided of a spirit, which made him capable of the vnderstanding of the workmanship of his God, hath indewored himselfe to fearch out the things supernatural, and above him, and also the inrelligence of those things which be under their powers. Wherfore haming found by discourse that there be foure Elements and someraigne Princes, each one of them having a Severall qualitie, and being prinately in the other things proper and domestike : and that by the coniunction of them al things do proceede, yet every one in his own affect and qualitie, whereby they be governed under one or other of these Princes . He hath at the beginning entred fo farre, that he hath difconcred the effence, constitution, and mixture of the most parte of things made, the proportions, conneiances and differences of them, and she being and progresse of the faculties thereof, to what effects they de come, bringing forth the causes and reasons so manifest, that they can not be disproued. From this degree he is mounted up to the knowlege of the Combination and number of the Celestiall Orbes, the mouements and refolutions thereof, the powers and influences of the Pla-A 2 nets

The Epistle Dedicatorie.

nets and Starres, and the particular domination which each of them bath by it selfe oner some of these things inferiors : and finally, by the distine capacitie & comprehension which is in him, presenting himself in his fpirit even 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 uninerfal harmony and beauty of this great engine, he hath comprehended the dignities established amongest things, and the dominations and fernitudes, which God by his maruelous wisedome hath ordained from their very creation, and hath brought together and placed in their State, the causes and combination thereof so farre, that by wisedome and naturall magicke he hath comprehended thems . Nowe beeing for provident and curious of his life (as it is daily seene) he applieth al his indenour to these commodities and vlages . Sometime discoursing upon the pure and simple working of the Stars, sometime applying them. to the Science which may be under each of these foure Elements, as, Piromancie, Aeromancie, Hidromancie, and Geomancie. Sometime with Aftrologie it felfe, comming fo neare unte himfelfe as may be by the philosophying upon the compilation, lines, and proportion of the handes, or of the body and visage. From whence proceedeth Chiromancie, Metoltopie, and Philnomic, and vfive in althefethereasons most evident and profound of nature, uppon the true princes or principles that he may poffible, & some may rea-Sonably lay (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 dinine puissance, dispensing those prosperous causes to bring effeets which be attributed unto them natural and proper, the profession ons of the Phitonifles, Sorcerers, Soothfaiers, Wiffardes, Diuiners by the bowels of beastes, Witches, Prophets, Innocations, falle Prophets, and others of that rabble, of whome the Writers as well divine as prophane, do often times make mention in many and fundry waies, neither the profession of that old woman of Bolognia in Italie, of whome your Honour bath many times heard foken of which game answere of things past, and of things to come, by the fundry mooning of foure paire of tongs . For all these bee so vaine and falle, that their great abuse is quite contrarie unto our Christian Religion, and for that caufe not onely banifhed, but alfo abbominable

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ble, with great curffes and paines . But as for the other afore poken of, they confist either in things fo general, that there is nothing creased, but it bath fome thing of them, and they do practife in fome thing they do prefent as the foure first be or els in particulars or parts dinided, and go no further then to the part which the cafe requireth, as ye Jee by the two last, and therefore they do never passe farre from the sontemplatio of the nature of the things created, such as it hath pleafed God the maker to give unto them : which thing bath bin fo wel receined and estemed by many old and yong excellent perfonages that shey have thought good to imploy their time. and take the paines to leane unto us in writing those things which they have found scattred here and there, and that which they have mended by their ftudie, as touching Geomancie which lay long time obscure and unperfite, by the ignorance and rashnes of those, which, having no experience of Aftrologic, enterprised by their ftoutnesse 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 wife, and practized in the Sciences which belong thereunte, bath brought and put it into hir perfection : At least wife, he hath come fo meare to the touchstone therof, that as yet all his doings prosper: which bath given me occasion to desire the same by a Book theref given unto me, by a friend of mine, to ouer-looke from the one ende unto the osher, and to publish the same, and to put it into mens hands, and by this meanes, in matters of earnest to give occasion of honest pastimes, pleasure, and recreation. And f had done this long time ere now, had st not bin through the ignorance in this Arte which was in him that tooke the Coppy 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 innented and disposed the worke it selfe. But neuerthelesse, I have done what I can to the utmost of my power, to take away the faults, and to restore it to the former estate, and have also added thereanto many figures as touching Altrologie, ferning much to the matter, and have brought it into a language more easie to be understood, then the first Coppy 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 pake Italian, and but little A 3

The Epistle Dedicatorie.

Ettle practized in our French.

But now my Lord, the worke being fuch, that it dedicateth it felfe so you, to be the man which do alwaies, & haue foundly & well taken the end, vlage, profit, & commoditie of the Sciences & knowledges, & of those whereof this worke reciteth; and that you being in Italic and Spaine have had a particular affection to the haunt and company of fundry learned and excellent perfons which professed the same, I thought it good to put it under your name, and to doe the like which the Authour himselfe would have done, if he had beene alive, and knowne you, that is, to present it to you, and put it under your tuition, being assured, that it shal be well received of you, and that you wil accompt it amongest the number of those which have obtained the reputation of good and excellent Authors in those things they bake written of. And thus I ende, praying GOD so keepe you, and give you his grace : and unto me your server.

The Epistle to the Reader.



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Entle R eader, It is not needefull to give vnto you any more expressly the vnderstanding of the wittie, ingenious, and suttletie 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 lightfome can not be defired but of gentle courages, which giueth me occafion greately to commende Fortune which hath bene fo fauourable vnto.me, to take mee, presented vnto hir by a friend of mine, as a worthie fubiect to haue the meane how to put in cuidence, the inclination which I doe fo much beare vnto things worthie, and of valour to doe pleasure and service to all persons of good spirites, and defirous of the things vnto them correspondent. And although that I be one of the least of those, whom a studious man might give report of, for fuch a good thing as this work doth present me for. I am fure of hart and wil of cache man of good spirite, which is the cause to incourage 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 fo good and affectionated to all fuch perfons, that it is not possible to be more, the which I hope to make you fo perfitely vnderstand by the labor and trauell which I have taken in this worke : befides the invention of the Author, that none (as I thinke) after the vnderstanding and reading therof will be miscontent to confesse that I have geuen him occasion to be bound perpetually vnto me for this. my labour.

The maner how to practife Geomancie.

NOw as to those things which doe touch the practife of Geomancie (for the speculation therof is perfitly trea-A 4 ted.

ted of in the first Booke of this worke, is very cafie, know ing, that in the fecond Book be contained the twelue houfes of the Zodiake, the declaration whereof is declared at large in the eight and thirtie Chapter of the first Booke, euerie one whereof containeth the questions and demaunds which may be ordinarily inquired, and may be propounded in all thinges doubtfull and vncertaine. If therefore after that the figure hath bene made according to thy demaund, thou would eft 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 queftion standeth and is contained. Then keeping the two numbers in your minde, the one of the houfe, and the other of the demaundes, have recourfe vnto the figure formed of twelue figures, two witneffes, and a ludge: and taking the furst according to the order and course which shall be tolde you in the first Booke, you shall examine according as yee thall finde in the first house the things making to your demaund, be they good or ill : and fo thal ye doe of all the other figures, eache 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 practife which you may have of Astrologie, and thy owne good wit, thou mayelt iudge the faide figure, and to shall you knowe this Science.

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dia;

An abridgement of the signification of the twelue houses of the Zodiacke.

But forafmuch as the difcourse of these houses, contained in the second house is very long. For the easier keeping of them in memory, I thoght it good here to abridge them to you, after the manner of Astronomers, and the Mathematicall Professions of the Indiciall Horoscope and Astrologie. The first house.

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

beginnings of life, and of all workes.

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The fecond house. The fecond house is the fuccedant of the Angle of the Orient, and fignifieth fubstance,traffikes,riches, and other things necellarie for the life.

The third houle.

The third, which is the Cadant from the Angle of the Orient fignifieth, brothers, fifters, cofins, kinflolkes, and affociats, ludges, and Prelates.

The fourth house.

The fourth called the Angle of the earth, or the feptentrionall, hath fignifications of fathers and mothers, pollefsions, heretages, houses, treasures hid, and things secret.

The fift house.

The fift which is the fuccedant of the Angle of the feptentrionall, otherwife called, the good Fortune, fignifieth, infants daughters, nephews, and their inclination, meffages, embaflages, and profite of heretages.

The fixt house.

The fixt, which is the Cadant from the Angle of the feptentrional, called, the ill Fortune, fignifics, banifhments, bondages, fickeneffes, falfe accufations, and witneffes.

The seventh house.

The feuenth called, the Angle of the Occident, fignifieth marriages, weddings, women, quarrelles, warres, and things loft.

The eight house.

The eight, which is the fuccedant from the Angle of the Occident, otherwife called, the house of death, fignifieth, heavines, fadnes, enemies, long torments, imprisonment, and the qualitie of death.

The ninth house.

The ninth, which is the Cadant from the Angle of the Occident, otherwife called the houfe of God, fignifieth, voyages, nauigations, 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, fignifieth, honors, dignitics, and gouernments of kings, and of great lords.

The elementh house.

The eleventh, which is the fuccedant of the Angle meridionall, otherwife called, the good Angell, fignineth, amitie, company, good adventures, favour, aide, and fuccour. The twelfth house.

The twelfth, which is the Cadant of the fuccedant of the Meridionall Angle, otherwife called, the euill Spirite, fignifieth, fecret enemies, prifons, captines, vengeances, treafons, deceits, horfes to be folde, and the end of a perfon.

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An Aduertisement.

These be the fignifications and properties, which the swelue houses of Heauen haue; which I thought good here to thew vnto you briefly, to the end that you may the more cafily comprehend them, and keepe them in your minde, and that you may quickely knowe, in which of the houfes. the queffion that is propounded to you is contained, to the end to have a prefent refolution : not that I would thereby that you fhoulde fay, and inferre, or affirme, to flay vppon this as a thing certaine, and vndoubted. For, to beleeue fo, and to give too much confidence therein, or, if the things come to paffe, as the figure doth fhew (for it cannot be, but in fo many demaundes, some of them will come to effecte) to make it as it were a confequent, it were an errour, and directly against the first commandement of god; by whom al superstitious and vndescreet observations be forbidden, and to him appertaineth al honor and glorie, who can, when it pleafeth 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 protefted in many places, that in making this Worke, his intent was to none other purpose, but things wittie and well sprited to give pleasure and recreation to the fludious and lovers of this

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this Arte and Science. And amongst other (Monsieur de Thais departed) his Lord and Mailter, very defirous, and expert in this Arte, with a large argument to open & fharpen a good fpirite, and exercise the Science of Astrologie, & other Sciences thereunto belonging: and by these means to know the fecret forces, properties, effectes, and vertues of things of nature, to be fo variable and diuers, as they be fubiect to diuers and variable Starres and Images celeftiall. And how, by the divers natures and influences which the Planets and Starres have with their lights (meaning the celeftiall moouing) do caufe in these inferiour things, which be particularly vnder their dominion, particular vertues, fome one more then another, be they humane, terreine, aquatical, or airie. But fome of them do abound with fecret vertues and properties, by the influence of fundry ftarres, which be of more greater effect and itrength, when that the elementall qualities of these things be not repugnant or contrary against them.

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

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

By the influence of the Planet Inpiter, the lacinct flone hath property to defend against thundering : wherefore lacince those which have heretofore written do say, that it is good 4 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 Inpiter and Venus. Inputer giveth also vertue to Sage, to with-Sage. Itand the Palfey.

Some write, that the Eagle is fubicet to the Sunne, and Eagle. Some fay to Iupiter : and from Iupiter he hath this proper- @ *

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ty, that he is never hurt by thunder, but by the influence of the Sunne ine hath a marueilous property, which is, to be Lady of all other birdes, and to be feared of them, and to have more clearer fight then any other bird, yea, the feathers of the Eagle doe eate and confume the feathers of other birdes, if they be mixed togither . The Incinet, by the influence of the Sunne, ynto whome the is particularly fubieft, and to Inputer likewife, hath this propertie, that if a. man beare it about him, and that it do neuer fo litle touch the fleih, it preferueth against all venome, and against all cuill vapours and corruptions of the ayre, and dooth alfo comforte the heart and the fpirit: and further, maketh perfons very amiable, and wel willing. The properties of Mirabolan be infinite, they conferue and preferue the life of al those which do offerimes eate therof, they prolong youth, and ftrengthen the spirits and fenfes of man, and give good memory, comfort the flomacke, and lighten the heart : all these vertues and properties come by the influence of Ing piter and Mercury, as many wife and learned men haue written . The vertue of Celidone and Mastike by the nature. which they have of Iupiter and Mars, purge the humour melancholike, or elfe by the Starre called, the Lions heart, or Starre Royall. The Topas and the Truffle, have power. of Chastity, and to fubdue the flesh, & to make them lightsome which beare them; and this vertue they have 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 Sarafina, have force to make faire colour, and quick en the fpirit of them which beare them, and they alfo drive away wicked fpirites : and this their vertue commeth of the nature of Iupiter and Mars, or of the ftar, 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 fay, that these properties come by the influence of the Sun , vnto whome it is fubicet, from whom fhe is ay ded, by his Subtill nature bright and fweete fmelling. The Mirre, Ensence.

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cence, Balme, Aloes, and Spikenard be fubiect unto the Sun. It is further faid, that Golde, by the nature which hee hath of the Sunne, hath a vertue to comforte and lightfome the heart, and is alfo fhining : alfo the Sunne geneth vertue to. the Carbuncle to iline by night, and to be a remedy against venome. Whofocuer touch the hearbe called Piony, that Piony. which is the male, hee shall be defended from the failing. fickenelle, which commeth by the influence of the Sunne, vnto whome this hearb is fubie &, by the vertue which the Sunne hath in Ginger, if it be eaten in meate, it is good a- Ginger. gainst the weaknetse of the stomacke and vomiting. Those bealts which be fubiect to the Sunne, and take virtue ordinarily from him, be commonly villainous, and angrie, defiring lordinip, and to have dominion over others, amongeft whom the Lyon is more then the others, the Cockedril, and the Bull- And as one Starre hath more influence then an other vpon any beaft or other thing, fo hath that thing, receuing that influence, more excellencie then the other things or bealts subject vnto that Planet.

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And marke, how commeth it that the Lyon feareth, and flieth from a Cocke, and yet both fubiect vnto the Sunne? There is alfo a kind of a lacinet called the Crifolite, and is Crifolits like vnto a greenifh colour, and hath his vertue, partlie of the Sunne: wherefore it is good against frensie, and the melancholie humour, and against all fantafies and wicked fights. The flone which is in the Eagles neaft, amongst the The flone in the Egles other virtues it is maruelous good for the trauel of women, neaft. if that in their trauell they be touched therewith , which commeth by the vertue of Venus and Luna. Rafis faith, that ç he produed it, and Plinie, and al other Writers fay, that the Stone Agatte by the dominion which fhe hath of Mercury, ğ helpeth the fight of them which beare it, & maketh them speake wel & deliberatly, & it is also good against poison.

And Mercury for the influence which hee giveth vnto fome beafts which be vnder his dominion, as, Dogs, Apes, Foxes, and fuch other beafts, they be maruclous fubril and wily. The Moone giueth fuch vertue to the flone, which 13

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is found in Arabia called the Selenite, of the which, both Plinie and Solon do fpeak, that within the body of this ftone the Mone sheweth hir felfe, and increaseth and decreaseth according to the course of the heauen. The Cats also have this property by the fubie ction that the Moone hath ouer them, that their cie-brows do increase or decrease ech day Taoi F according to the course of the Moone & her aspects, which thing is daily feen to him that lifteth to fee the experience therof. The Moone hath like dominion ouer many things, and espetially things white and greene, and of mettalles, ouer filuer : and for this caufe the trees, in the encreafe and decrease of the Moone, to shead out, and also restrain their force or humor : alfo all Birds which line in rivers and watrie places be fubiect vnto the Moone. And likewife the Camelion, whofe 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 Circles of Heauen, do giue and dispose wnto 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 have taken thefe, Pliny, Aristorle, Albert the Great, Soline, Mela, Strabon, Elian, and others, as well antient, as for our time, which have written as well of the nature of things, as of Regions, and of the scituations of The flone places) but that I feare wee floulde flay too long ouer this matter. Alfo the auntient Philosophers and Altrologiens confidering the divers and contrary effects of these influences, which the Planets and Starres doe caufe in things of nature by the mouciment and courfe, have given vnto them diuers qualities, & likewife enemity and friendship amongelt themselues on fuch wife, that & and & be enemies to h:22 and g be friends : O and D likewife, al the other Planets be friends vnto 4: 8 onely excepted, which is enemy wato all, but onely to 2: 4 and 2 be friends with O: and his enemics are &, \$, and D: \$, is friend vnto al fauing to Tathis is the ennity and friendthip which is amongst the Planets, 25 20d

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& that is the caufe why there is difcord or accord in the figures of Geomancy, which obtaine and have fignification, as is largely thewed by al this Booke:which thing being thus, we mult of necessity conclude & fay, that those things that be under the order and gouernement of these Stars or Planets must by naturall inclination be friendes or foes vnto those that be vnder subjection of another Planet or Signe, or Conffellation, according to the conformitic or enmitte which is between the Starres gouerning those things . And this enmity is greater & more itronger when betweene the natures and qualities of the Planets to whom they be fubiect, there is a great repugnancie. And contrariwile, the amitie is the better, when the conformity is great amongelt the Planets, all which thing extendeth afwell vnto man as bealt. I rue it is, that men being of a francke and liberall wil, although they feele in them felues this repugnance and inclination, they may by grace with fland it . But bealtes which be deprined & exempted out of this prinilege, they yceld themielues to be gouerned by the naturall inclination, and put the fame 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 fay, yea Ttolomy their Prince, that those men, which in the time of their nativitie have one very figne for their afcendant, shall willingly louc together. And likewife those which have Q and D in one figne will loue together. They further fay, that those which have one very figne for governour in their natuntic, that ingendreth between them a naturall loue, and conformitic of nature. And although that this be one verie Planet; it is allo luthcient if there were two, lo that they were friends, & not foes, or els be in one good alpect, which thing you may knowe, in making the figure of the nativitic 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 D shalbein the nativity of the one, be in good afpect to the other : for according as they have more or lelle of these con-

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ditions,

ditions, fo that the natural loue be more or leffe that thatbe betwene them, which is the caufe that 2. men having to do. in one very matter, the one wil beare great loue & affection to the other, & contrariwife the other wil hate him, and yet no caufe why between them: which thing may come, for that in their nativities their fignes afcendants were contrary in quality, & of contrary triplicity, and the planets lords of their nativities contraries and enemies as @ and D in ? & divers figns, & that they of the one nativitie behold the other by an ill aspect: for these things & others which wee can declare, are the caufe that one man feing another in ple fure or hie displeasure (as it appears in feing 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 flanding by, wil be more affectionated to the one then to the other. Here behold, gentle Reader, what I have faid 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 praifed, and confequently her daughter which is Geomaucy (if it be well taken and vnderftood, and practifed to the very purpose and end that it was inuented in old time: and by this means how be those to be rejected which efteem not this affinitie & influence which the superior lights caft to the inferior things in themselues, not confidering the law of nature which they feele, & continually do prooue worthy by this means, to be vtterly deprived of al light, forfomuch as all this doth but admonish vs of God, and of the immortality of foules. For it can not be, but that the vnderstanding of man must thinke, that there is fome prouidence which gouernes al things when it hathrespect 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 cafually, or by any other force then by the diuine pro uidence. To conclude, I defire you to hold me excufed if I have flayed too long, for the thing it felfe doth fo require, for the more ample declaration of this Science.

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The Preface of the Authour vnto the Reader.



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W. Com His present Booke of Geomancie is, to knowe So understand (by way of direction & pastime) all things uncertaine, present, past, and to come: and upon them to give counsaile and take coun-(aile in the examining of the figure well and diligently which bath beene made upon each de-

maunde that bath bene made, following the rules which we will put hereafter. We will therefore now divide 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 inmented in the olde time, and unto 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 twelve houses of heamen, and what signification the figures have in them, with other discourses appertaining to the faid houses.

In the third shall be shewed the maner how to indge the figures. following the demannds and questions for the which they were made. And we wil put some figures for the example and manner how to practife this Arte, which have beene made and indged by us for the time that we were defired and praied to make them, by some of our maisters and friends.

And fo, he that will in way of pastime and recreation give bimfelfe to the knowledge of this Science, may thereby more eafer comprehend the same, then if they were treated of in a booke.

But if there be any perfon of fo per werfe and corrupt indgement which wil fay that this Science is ill, and for that caufe ought to be prohibited, forbidden, and rejected from amongest men as a thing pernicious and damnable, and treating of Divination, I desire him not to indge so lightly of Sciences (which I call not foolishly and rashly) before that he have first read over this worke, and then (as I thinke) he shall know his fault : for this Science is no Arte of inchauntry, as some may suppose it to be, or of divinasion, which is made by Diabolike Innocation, but it is a part of naturall

naturall Magicke, called of many worthy men, the daughter of Astrologie, and the abbreviation thereof. And Saint Thomas of Aquine himselfe, a Doctour of the church of no small estimation, faith in his Quolibet, that it may be admitted, because is doth participate with Astrologie, and is called her daughter. And I, at the prayer and request of my Lord Thais, a great fanourer of this Science, being his souldier and servant, 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 unto it as unto an undoubted certainty, but to giue unto good fpirites an argument to pastime and recreation in matter of earnest : and it can not be practized but with diligence of fpirite, and no small inuention, for the Science of Allrologie, and others which are treated of in the same, and those which will meddle with this Arte, must have some fight in them. To conclude, I hope (by the help of God) that shortly after that this worke is ended, I will fet out two other, the one of Phifiogno-· my, and the other of Chiromancy, always to give fome occasion to the wisty spirits to be exercised in something curteous and gentle.

But as touching Geomancie, amongest all those which have written thereof, as the Indians, Chaldcans. Hebrews, Arabians, Greekes, Egyptians, and Latines, I finde none which be of importance but three, which be amongest men at this day: one made by the Indians beginning thus, Effimauerunt Indi, the other by the Hebrews beginning thus, ha veenesser, 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 frankely speake it) is alittle too high for my capacitie, being but luttle practized in good Sciences, due and requisit wat o him whick would treat of this Arte: but hold me excussed, if it so please you, and thus farewell (gentle Reader) and God have you in

keeping.

The

The Geomancie of Maister Christopher Cattan, Gentleman.

The first Booke.

What Geomancie is, and wherefore it is fo called.

Chap. 1.



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Eomancie is a Science and Art which confifteth of points, prickes, and lines, made in fteade of the foure Clementes, and of the Starres and Planets of Heaven called, the Science of the earth, because in times pass it was made on it, as we will hereafter declare. And thus every pricke fignifieth a Starre, and every line an Clement, and e-

Of

nery figure the foure quarters of the worlde, that is to fay, the Eaft, Weft, South, and North. Wherfore it is eafle to knowe that Geomancie is none other thing but Aftrologie, and a third meane, that is to fay, participating of two, which is Alquemy. Geomancie is called of Gy a greeke worde, which fignifieth earth and Mancie, which is to fay knowledge. Dr defining it more properly, it is derived of Gyos & Magos, which fignifieth knowledge of earthly things, by the power of the fuperior bodies, of the foure Clements, the feauen Planets, and of the tweine Signes of Peauen. And this Arte may be made byon the Carth, or in white Paper, or oppon any other thing, whercon it may commodically be done, to that the prickes and lines may be knowen.

C 2

The first Booke

Of the being, ell'ence, and nature of this Arte, and end thereot. Chap. 2.

"He nature of this Arte and his effence, is none other thing, but the cogitation of the heart of the perfort, and the will to knowe the thing uncertaine : 02 to tell moze truer, it is the p20= per and naturall moving of the bodies superial and celestial. As to the end and intention therof, it is to take counfell and aduife, alivel of things publike as private, and the profite which commeth thereof, is to know, and to have understanding of things doubtfull and uncertaine. For of things certaine there needeth not any doubt , queftion , og demaund . This Arte is alfo (as we have already touched) put and numberd amongelt the parts of Philosophie : for Philosophie is none other thing but a know. ledge and loue of Science, and therfore it is not to be defuiled or rejected, as fome ignozant bul-headed and rafh men wil fay and fandinit. Foz, as Aristotle faith, Omnibus fcientia eft de genere bonorum, that is, all knowledge is of the number of god things : and this was invented to know byon a fodaine, all things palt, prefent, and to come, becaule that by Altrologic thinges can not be knowen and understode, but with great paine, difficulty, and long space of time, as well for the inftruments which be requilite thereunto, as the Aftrolobe, the Quadran, or Diall, and a great number of boks, which by the want and lacke of the funne many times darkned, and not caffing his beames upon the earth, by reason of the eralations and bapors thereof which hinder his light, belides the difficultie and labour to reckon the houres, minutes, and points. But as for this Science it needs not fo much paine, not to fearch fo many things on fuch wife, that at what time of houre a man will be may prace tife this Arte, wherefore it is called, the daughter of Aftrologie. The beginning and originall of this Art came from the Indians, which found it before the world was prowned, as pe may perceive by a boke alleaged here before which beginneth thus, Eftimauerunt Indij. This Arte may be pradifed whenfocuer that a man will, according to the demaunde that is made, be it night og dap, faire weather og folvle, raine og wind: and pe mult note, that for the queffion or demaund that you worke this Art, the

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the figure must be made but one time : but tearing the figure, and forgetting the indgement which was first made (if any fault be found in the demaunde, of in the faid figure) then make an other in another fort and manner, and indge the fecond time aco colding as ve thall finde your figure.

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

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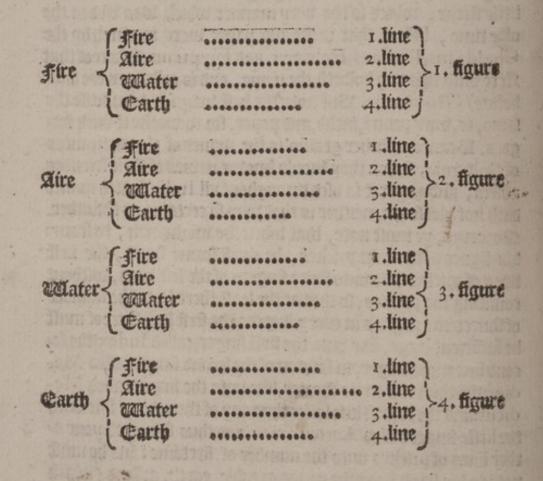
The infirument of this Arte is a penne, incke, and paper, of a borde wel thauen, and a litle bookin, or punchin, or elfe bpon. the around in buff. or land well purged and made cleane with a little flicke, which is the very manner which was vied in the olde time, before that inche and paper were invented by the Chaldeans, Perfians, Hebrews, and Egyptians, whereof that Arte unto this day holdeth the name, and is called (as we faide before) Geomancie. But now the best way for to pradile the fame, is, with penne, incke, and paper, for to worke it with fine gers. Beanes or other grains is the maner of the curtizances of Bolognia, when they would know news of their friendes ablent, and as yet it is bled throughout all Italie, which maner both not please me, neither is that way to certaine as the other. Dozeouer, ye mult note, that when the workeman, to frame his figure dath make prickes, he must forme foure, the first lines of prickes like unto foure fingers of the left hand, without counting the prickes, to that at the leaft there be to the number of fouretiene prickes in every finger : the first line thereof must be fufficient large, like buto the first finger, called Index: the fe= cond line more larger, in fallyion of the fecond finger called Medius: the third line more Morter, like unto the finger called Medicus: and the fourth line leffer then any of the other, like unto the little finger called Auricularis : and thus frame all your os ther lines of prickes but o the number of firetiene : and he mult not lay his hand byon the paper, og table, earth, og fand (which of these source it please him to worke by) till that he hath made the listene lines, alwayes pondering in his heart, mouning his band, the queftion wherfose he maketh the figure. De mult furs ther

The first Booke

ther brownitand, that the first line is attributed but the Fire, the fecond to the Aire, the third to the Water, and the fourth to the Earth. And allo, that all these prickes fignifie one Starre of the firmament, and all these lines one Clement : and the foure first lines the first Clement, which is the Fire, the second foure the fecond Clement, which is the Aire, the third foure lines the third Clement, which is the Water, and the foure lines the third Clement, which is the Earth. And furthermore, the faid lines be attributed the one to the Drient, another to the South, another to the Porth, and another to the Wleft, in maner and forme as followeth:

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

Fire <	fire Aire Water Earth	***********	1.line 2.line 3.line 4.line
Aire {	fire Aire Mater Carth	••••••	1.line 2.line 3.line 4.line
Mater	Fire Aire Mater Carth	••••••	1.line 2.line 3.line 4.line
Carth {	Fire Aire Waater Carth	••••••	1.line 2.line 3.line 4.line

Matter

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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.

A ffter that the 16 lines of pricks have bin made, you multtake the prickes from two onto two, iopning them together with a firshe of your penne. And when you come to the end of the line, if the laft prickes be even, fo let them there remaine, and if there be but one, let it fo frand one alone, without anie firshe of your penne betweene the two laft in anie line, if they fo remaine even, or elfe to the one that is fortuned to frand as lone at the ende of any line, as appeareth by this example follos wing.

C. 4

Fire

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		6	T	he first Booke	
		al.	Fire	South	The first figure
		(****	****	******	
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			() (21 M	XXXXXXX	
		(xxxx	fire * * * * *	South	The third figure
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		a standard a	Carth	Colett	
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			Fire	South	The fourth figure
		****	* * * * * Aire	* * * * * * * * * Dzient	******
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The Indians, Chaldeans, Hebrewes, Arabians, Egyptians, with a parte of the Greekes, and Latines, do creat their figures in maner here about the web, becaule that thole Pations do reade contrary buto bs, although that on the contrary wife they may creat and affemble the faide prickes, as ye may fie by the crample following, which is a new invented manner to worke this Arte, and many at this day ble it as the better and eaffer way, but yet the other is good, wherefore each man may make the figure as he lifteth, either on the right hand or on the left hand, for all commeth buto one purpole, without any bifficultie either of the one or of the other . Here followeth an erample.

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1***	****	****	****	***	**	+
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(***	****	****	****	× Gener di	and let	

The manner to frame this Arte, and give to eache place his name. Chap. 5.

A ffter that you have let your prickes into lines, and thereof brainen out, and formed the figures as we have the wed onto you : you mult take and let the foure first lines of the first figure, and let them alide, and this is called the first figure : then mult you take the lecond of the other lecond foure lines, and let them by the first, and to have ye then two figures, companions, and fifters : and then thall ye draine the third figure of the other foure lines confequently following, and put that apart, and that is called the third figure : and finally, you thall take of the other foure last lines, the fourth figure which thall be called the fourth mother, and let that by the other three, and to figure the fourth fourth be companions and fifters, as ye thall hereafter fee, but abone al things take good respect to place the first wel, to make the

shut yan-	Carth	Mater	Aire	fire	a son a sol
the left hand	4 * * * * * *	3 * * * * * *	2 * * * * * * * * * * * *	* * * * * * South	the right hand

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

These foure figures be called the mothers, whereof the first is attributed to the Fire, the fecond to the Aire, the third to the Water, the fourth to the Carth . Df thefe foure mothers be ingendzed foure daughters, in taking the first pricke of the first line of the first figure, be it even og obde, and if it be even fet it e. uen, and if it be odde fet it odde . And after you muft take the first pricke of the first line of the third figure, be it enen or orde. and let it under the tivo first. And like wife take the first wicks of the fourth figure, be it even or odde, and fet it under the other thee . And thus have you formed one figure, which is a daughe ter ingended of the foure mothers, and thall be called the fift fis gure, as ye thall here under fe by example. And in this manner and fathion pe thall doe of the other lines, taking of the fecond line of the first figure the second pricke, and to following, from the first lecond, third, and fourth figures, you make the fire fis gure, and from the third line of the faide foure figures, you thall make the fewenth figure, and from the fourth line the eight fis gure. And to of the foure mothers, of foure the first figures vou have made foure daughters, as pe fhall fie by this example : on the right hand whereof be the foure mothers, and on the lefte band foure daughters, as hereafter followeth.

ie companions and filters, as ye thall heredilly fit. I fijings take god refect to place the first tool, to r

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the left hand.	****	7***	6****	****	4***	3***	2 * * * *	***	the right hand.
rinda D	Carth	Water Porth			Carth Meft	Wlater Porth	Aire East	Fire South	

Of the fignification of the Mothers and of the Daughters, and how Nephews be ingendred of them.

Chap. 6.

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"De figures, as well the Dothers as the Daughters, have fuch fignification as we have already written: but vet when they be let in the twelue boules (as it shall be declared in the fecond Boke) they have other lignifications then we have ver fooken of, but hereafter thall be treated thereof, on fuch wife, that the figure which is let for the South, or that which is let for the Gaff, thall have another importance according but o the rule which I will place hereafter. And notive therefore that I have thewed you how to forme the Pothers and Daughters. and their qualities, nowe refleth it to declare the making of the Rephews with their qualities. Therefore to forme them, you must first take the first pricks of the first and fecond figures, and right buser them, if their pricks be even, make two pricks, and if it be odde, make but one, and to confequently from the fecond line of the two figures, and of the third and fourth, you thall do as much of the third and fourth figures, to forme the tenth fis gure, as ye did of the first and fecond to forme the minth figure: and the like thall be doe of the other lines and figures, to frame the eleventh and twelfth figures : and to the Mothers, Daughters, and pephews will make such a figure, as you shall se bere by crample.

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the left hand.	Ca	2 * * * k left	**	1 * * * * * * *	* *	• * * * ve zient		* * * *	the right hand:

How to frame the witneffes and the ludge.

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sand 15 whe) they have other forminations then the bank yet T Dele fwelue figures formed and made (as we have bere thewed to you) nowe comes the queftion how to make the tivo witneffes, the Judge out of them, to have a certaine refolution, fentence, and fay byon the queftion propounded, and of the difference thereof. Df the which two witneffes that on the right hand is engendered of the minth 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 per pheins were : and if the laft prickes be cucn, you must put them enen, and if they be odde, you mult put them odde . If thefe tivo Withches by the fame maner is made an other figure, the which is called the Judge, whto whome appertaineth the indgement and difcullion of all the whole figure, on fuch wife, that if he be good, the bemaunde will be founde god, and if it be cuill os naught, the demaund thall like wife be found ill, as appeareth by this crample.

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Of the names of the figures. Chap. 8.

fter we have diligently thewed buto you the way to make the pricks, lines, and figures forme the mothers, and create the daughters, and ingender the nephewes, and to attribute them to the foure elements, and to the foure parts of the weald,... and the order which they ought to keepe in their dignities and preeminences, and have the wed howe to frame the Witneffes and the Ludge : nowe reflecth to declare buto you the names they doe beare, and the number of them : wherefore you mult bnderfland, that with all the paine and travell that I could take. to learch, knowe, and finde, and furne the plickes and lines ech. way, I could never finde of invent but firtene in all : and here. follow their names :

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

F Draimuch as of thele firtiene figures fome be given and ap propriated to the Fire, others to the Aire, others to the Earth, and others to the Water. In speaking as briedy as I can possible, of the nature and propertie of the faid 4. Clements, I will divide these figures, and put them in order, to the ende, to beforme and know to which of the foure Clements eche of them

is aftributed. The world is divided into two parts, the one Ces leffiall, the other Elementary : in the parte Elementary be all those things comprehended which be buder the parte Celefiall, as the foure Clements, and the finule bodies remaining contimually from acheration and corruption, that is to fay, the Fire, Aire, Water, and Carth, with infinite bodies, as well perfect as unverted, which be called the bodies mired, ingendeed of the material bertue and naturall committion of the faid Glements, the which Clements be foure in number, having as much of the first qualities, which obtaine and have under those Clementes, the concrement and dominion, that is to fay, bote, molif, cold, and drie, and have belides these qualities such a combination with the faid Clements, that bote and date be appropriated onto the fire, bote and mont to the Aire, cold and moift to the URas ter, colde and drie to the Garth. Although that beate dee erscope in the Clement of the Fire, and molifines in the Aire, colds nes in the Water, and drives in the Garth, which be called the qualities palline, because they be contrary one to an other, and cannot confift in one very Clement. And that is the caufe that the fire, Wlater, Aire, and Carth, be Clements one contrarie buto an other. The fire, as amongelt all the other Clements most rare and light, both obtains amongest them the highest place, ennironing the other three on all parts : buder the which, the Aire more heaup then he, but lighter then the other, is placed immediately environing with a round Blobe comming of the Water and the Earth. Within the which Aire the Water bath his place, forfomuch as the Water is more heavier then the Fire and Aire, but not fo beauie as the Garth, the which for his beauties refleth in one lumpe in the middelt of all the others, and is compassed about on all fides with Water, which Waa ter both spead spon it in many places, and limiteth of his terms and coalts appointed by the proutfion of God, many partes of the Earth being discourred and open for the healthfull habitatis on of those which live by on the same. The fire is an Clement which geneth light oner all the worlde, being a thing buknown and fecrete. Withen be is alone, and feparated from other fubtance, on fuch wile, that it is inuifible, and without measure, taking

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taking and holding on enery thing which commeth neare onte it of what nature of qualitie sever it be. De is renuing of nat ture and goeth fubtilly, and groweth fecretely and alwayes in moving both catch on all things, and can not be taken being onpalpable and rich in all and by all on fuch wife (as Plinie faith) that he is alone, & goeth by al. De isin Deauen in brightnes and clearenes, in hell for paines and Darkenes, and in the middle he both take parte of both . De is one in himfelfe , and many be in his communication and division, to that in many thinges there be divers fires. He is allo found in all the other three Eles ments. first in Carth, for nourithing therein, and eating bepe bolunward: we fielmoke comming out from it, as in knocking two Kones and limes together with an your, thereof commeth Fire. He is allo in Water, which appeareth by the pits and fountaines, which be allo found warme . The Seas allo being troubled with windes, doth become warme . He is also in the Aire, for we boe many times lie and fiele it warme : be is likes wile in things having life, begetine og fentitive . The fire is the superior , for he reacheth onto the first Beauen which is D. The property whereof is to be faire, clere, thining, and to give life buto all things . He that will reade more at large of this Clement, let him reade the Rules of Ariftotle, and here be the figures which doe holde the complection, qualitie, and nature of him, without the knowledge whereof, and like wife the others, it is not pellible to judge a figure formed and perfectly placed as right.

The foure figures of the Fire.

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

"De Aire is a thing light and lubtfil, which geneth life but to all things in the world, and therefore is called the spirite Mitall, alwayes comming and going, binding and filling all things in this inferiour worlde : and that is the caule that the Bebjewe Doctors doe not call it an Glement, but doe terme it Elug, because it ioyneth, assembleth, and complehendeth all the Celefiall influences, and both communicate them with all the other Clements, and all other things, as well naturall as artificall. And the Aire is in the speach of man, and filleth all things, and therefore Ariftotle faith, that there is nothing boide in nature. The Aire is dinided into thee partes, that is, the superioz, inferioz, and the meane : the superiour is continu. ally hote, because it is neare unto the fire, the which is also the moze hoter, the nearer that it is to the mouing and couris of all the Beauen. The inferiour is halfe bote, by the renerberation and reflection of the beames of O bypon the earth, and thereby all vapours and motifiares which doe rife be warme . The meane parte, because it is taken from the Sphere of the Fire, and that the reflections of the beames of o come not bue to it, is colde. The knowledge of all which things ferueth not for this place, but onely for the better understanding 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 thall be touched.

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The foure figures of the Aire.

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

The Water is of no leffe efficacy and power then the other the Elementes we have spoken of, on such wile, that her nature ceaseth not to worke maruelles in her, and most ches tially, because that no creature can live without Water. Wilhers fore his power is to give moitines whto all things living, and to bearbes, tries, and plantes, accouting onto the fentence of Mofes, which spake in Genefis, that the Earth and Water brought out al lining things : pet is the Water of greater force then the Carth, for that the both not onely bring forth and ine gender the fiftes which live in her, but also all huing things fips ing in the aire, and all those which do goe and crape upon the earth . Many worthy perfons, and amongett others, Hefiodus, and Thales Milefius fay, that the Water is the prine eipall thing of all the worlde, and the most ercellent and auntientelt of all the other, and most frongelt of all them ; for the both commaunde all the other, and is as their Mittelle, on fuch tule, that, as Plinic layth, the devoureth the earth, quencheth the flames of fire, the mounteth into the aire, and by her bas pours and erhallations, which rife from the earth, the mounteth buto the cloudes, and after wardes both difill and fall boon the earth, and maketh hearbes and plants to growe. And thefe be the figures.

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The foure figures of the Water.

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

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ment of all the other : in such wife, that the Sphere of the Fire is a thouland times greater then that of the Earth, which is the foundation of all other Clements, fubied to beuoure and receive all the influences of the Deauen, and is called the mother of all the worlde. And of the fame was man made, and all o. ther things which be contayned in the roundes thereof. Pou mult further buderftande, that, belides all that we have pet fpoken of the foure Clementes, doe accorde in fuch order, that the Fire is greatly hote, and metely moili, and taketh his moilineffe from the Aire. The Aire is very moiff, and metely hote, and taketh his beate from the fire . The Water is much colde, and meetely moift, and taketh her moistnesse of the Aire. The Carth finally, is very day of it felfe, and fomething colde, and taketh her coldenelle from the Wlater (as I have faide) the is the least of all the Elementes, and like a little fpot og paicke in the comparison of the Beauen, being but like a little Starre buto it, and leffer then any Starre therein.

Pou 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 Clements . The mettalles be of the Ellater, and take moze of her flimp nature then of all the others . Plants; hearbes, and all lining things take more parte of the Aire then of the other Clements . peuerthelette, all these things take part of fire, and that is the caule that amonget fome fones (as the great Kockes) they be more nearer to the nature of the Earth then to the other Elementes : others, moze of the Water then of the Earth, as the Criffall, Birrell, and Pearles : other pars ticipate more of the Aire, as these be which goe and fwimme oppon the Wlater, and never funches to the bottome . Dthers doe holde of the nature of the fire, as the Lime Kones, and the Thunder fromes. And the like is amongeft mettalles, where of tome be and take more parte of the Earth then of the other C. lements, as Lead, and Silver : other, more of Water, as Quicke-filmer : others, more of the Aire, as Copper : others participate moze of Fire, as Pron and Golde . The like map wa

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we fay of Pearbs and Plants : the rotes, by their thickenetie take more part of the Earth : the leaves by their moifines more of the Mater : the blotfoms for their lightnes more of the Aire: their fedes, by realon of their love and confideration of the gei nerative spirite in them, take more of the Fire. A hus much have we spoken of the foure Clements, and of their qualitie and mature.

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The figures aboue placed be of the Water.

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

A fter that we have appropriate the ftones, mettalles, and plants to the foure Clements : it thall not be from the purpole like wile to appropriate beaters buto them . And ye mult understand, that some of them take more participation of the Earth then of the other thie, and dwell within the Carth, as wormes, inakes, moles, and many other, which be of the nas ture of Carth. Others be of Wlater, and without it can not live, as filhes. Dthers inhabite the Aire, and without that can not live, as the Camelion . Dthers inhabite the fire, and can not live without it, as the Salamander. And fome others, which, as the Whilesophers doe say, doe holde of the fire by their olune nature : for the great heate which is in them, more then of the other Clementes, as Lions, Pigeons, and Diffred. ges. There is like wife fome partes of them which participate more of the Carth, as the bones . Others more of the Aire, as the field . Othersmoze of the fire, as the wirite bitall, and others more of the Wlater, as the humours.

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How the fenses of man be attributed vnto the foure Elements.

Chap. 14.

De lenles of man be likewife attributed buto the foure Clementes. The Enderstanding is attributed buto the Fire : the Realon, buto the Aire : the imagination, buto the Water : and the fæling, buto the Carth. And the like is fpoken of the fine outivard fentes : the fight is attributed whto the Fire, for there is no light can be without fire : the Bearing is attributed to the Aire, becaule the reuerberation of the Aire is the canfe thereof : the Smell and fauour is attributed with the Water, foralinuch as without water and moinnesse there can be no finell of favour : the Touching is attributed whto the Earth . The actes like wile and operations of many be attributed buto the foure Clementes, for the mouing foftely and fowe is given to the Carth : feare and forrow buto the Was ter : Joy, grace, and maintenance unto the Aire : anger , furie. and buquietneffe buto the fire . So here pou haue briefelp how these things be attributed to the foure Clements, which be the bodies from whome all the other come and be compounded. and all things of this world be and doe confift. Which thinges well confidered, underftode, and fearched out, will give a manifest instruction with the Geomancien, to indge a figure as right, according to the foure Clements. pow will we speake of the Celetiall Region, which is the other parte of the worlde we have touched here befoge.

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

> > Chap. 15 ..

N C have faide here befoze, howe that the worlde is duit ded into two partes, the one Clementary, whereof we C. 3 have

bane spoken, and the other Celestiall, whereof we will now treate, to the end, that being instructed, not onely in things nas turall, as the foure Clementes, and of those things which bes pend thereof, but also in the Celefiall : as in the order and mos uing of the Heaucus, the Planets and Signes, with the nature, qualitie, and condition of them, we may after wartes the moze eafier give indgement of a figure of this Science . And ale though that it be not requilite, that the Geomancien unders Kand and verfitely knows the Aftrologe, but onely that he bie infructed, and have some fight therein, vet it is trueth, that a good Attrologian wil indge much better of a figure of this Art. then a Geomancien can which hath no knowlege of Aftrology. by the reason that this Science is, as we have faide, a parte of Aftrologie, oz as I may rather fay, the baughter of Aftrologie, innented for brenities lake . Wilherefore it thall be nothing Erange from the purpole, to let here a generall figure of the fait parts of the world for the more eafler understanding and know koge thereof.

> A generall figure of the two partes of the world, that is to fay, Elementaric and Celestiall:

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Of the fuft Heauen.

Chap. 16.

T De firit Deanen is called, the Beauen Emperial, the great tellippoadelt, largelt, more cleare & bright then al the other; for that it is the very place and refidence of the divine effence, af ter the opinion of all the Doctours, as well Bebreins, Baps nims, as Chriftians, eftablifed in this behalfe bppon a place of the holy Scripture, where Acritic it felfe doeth fape: F4 Calum

Calum mihi sedes est, & terra subsellium pedum meorum, which is as much so to say, as, Peauen is my seate, and the earth is ingsweetwole. And as we doe say in the prayer which he himselfe taught ws: Dur sather which art in the Peauens, hallow wed be thy name, sc. But so that this Peauen appertayneth not to our purpose: we do onely holde and beliene as the chris Mian Doctors do say, without any longer staying thereabout at this time.

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

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The Beauen which is after the Emperiall, is called the first moueable for that by his fluiftnes he causeth al the other to moue, whereby those which be neare but o him, do move more gentler, and the others more liviter. As touching the Crifta. line Deauen, fome fay there is one, and fome fay contrary, that there is none, as Arittotle and many others. But forformuch as it appertayneth no more buto our purpole then the other doe which we have last recited, we will speake no further thereof at this time, but will leave it to be discussed by the Divines and Aftrologiens, and we will onely speake of the Famament, which is the Beauen of the Starres, and of the Beauens of the Planets, eache one in his begree and order . And for the better buderfianding of their course and mousing, you must knowe, that the worlde, that is to fay, the whole engine and worke manihip of the worlde, as well of the Beauens as of the Cles mentes is alive : and that in all things which have life, there is one mouing of the whole, and an other of the partes thereof. Wherefore the whole Celeffiall worke, by his owne proper and continuall mouing, moueth by the South from the Caft into the Wieaft, round about all the earth, as about his common centure orderlie, and wythout any ceaffing, accome plifting her whole resolution in the space of eight and twentie houres equall and common . The which moving, is commonlye called, the daylye of the common mooning, which

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which is the measure of one naturall day, or worldlie mousing. for it is the mouing of the whole worlde, having his polis called the polis of the world: for ve mult knowe, that by this mouing, none of the faide beauens 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 toges ther with the Fire, and the superiour parte of the Aire. Dev. ther doth the Wlater feeme to be exempted from this mouing. which is perceived, in that that the followeth the daily course. by her going and comming, although the can not fully accomplift, and finity wholie the faide revolution, and to the Earth onelie amongelt the three other Clements, because of her heavie nelle and imainelle in respect of the other Beauens and Cles ments, flayeth, and refleth in the middle of the whole buiner, fall, the reft whereof is alwayes necessarie for the mound of the Deauen, and feructh, and keepeth that the whole univerfall be not confounded, and the beautie thereof. The fecond mouing is of the faid Spheres, eache one by himfelfe, which be the parts of all the Beauen for ech one of them particularly (as we may for and comprehend by the Starres themfelues) by their owne proper and naturall mound, doe goe and march contrarie to the mouing of the first Sphere by the South, from the Caft into the Wieft, carried bypon other poles, and of an o. ther placing, and in others, and divers spaces of times, then thole of the world accomplifying their courses and revolutions: for the Starrie Beauen and Firmament maketh his course in 3600. Egyptian peaces, eache of which peaces (after the computation of Prolomie, containeth 265, dapes naturall. h maketh his course in 30. peares, 4 in 12. peares, & in 2. yeares, Oin 365. dayes naturall, and almost 6. houres, 9 and g like unto O, finally, D in 28. dayes, and almost eight houres. It feemeth, that this fecond and particular mousing of the celeftiall Spheres, is of necellitie contrarie to that moning of the first and universall, which is, to the ende, that contrary. ing the fodame and violent incuing of the univerfall. Accoeding to the fluiftnesse of eche Sphere, the contrarie violence and foldainenelie of generation, and of life, is temperated. 晋 Thus

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iali, is called far tomicth alter of to time, be more touching the Co me lay contran. ers. But fain sole then the obr ake no forther in to by the Dian te of the fitnes of the Branes r. Andfertis , you muite e engine are te attens as of th hich bane bit, of the partes th by his olani, be South th carth, as at ny craffing, i

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Thus much have I written as touching the courfe and mouting of the heavens or the Planets, of whole qualities we will treat hereafter particularly, after that we have the web what government the inperior bodies have over the inferior boties : al which is to the intent to indge a figure of Geomancie the more eas filie.

How the inferior things are fubic &, and gouerned by the fuperiors. Chap. 18.

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T his thing is certaine and out of all doubt, that all the infer riour thinges be subject unto the superiour and Deauculis thinges, on fuch order, that the beate of the Fire, is attribus ted onto O, the face of the Earth is given to J, Q, and D : all the other grolenelle and mallivenelle thereof, is attributed into b. The place from whence the moinneffe of the Ayre pro cedeth, is attributed buto 4. The place of the Water is at tributed buto D . The beautie of the subfraunces whereof all things are made, is given to 4. But that of the fubftance one lp, is attributed buto 9. All halfineffe and fivilineffe is appoint teb into 8 and 9. The continuance of things to b. And if the faving of the Philosopher be true, which faith in the first Boke of his Rules, that the inferiour bodies be ruled and governed by the superiall bodies, as we have faide before, nowe will we fap (following the opinion of the Bypfitions and Aftrologis ans) that o governeth the heart and head of man, and & hath a certaine dominion in the head, and once the genitories. The caule why O hath dominion over the heart, is, becaule that a is the houle of O, and that r is his craitation, and fo, as we doe fe by experience when that a man is dounchen, his head and heart doc ake, and then in chafing his genitories in bines ger og colde water, he will be fober by and by, and by dap. ly madifes we le many other remedies for fundrie tileafes be fices thefe. What for briefeneffe fake we will notve speake no more thereof, but will now come to the names of the Blanets, and

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and their differences, which is a thing more appertaining onto the Art of Geomancie then the other. Carl Ct and a lite and

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Of the names and differences of the feanen Planets.

Chap. 19.

T D let you buderftand 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 neceffas rie to this Arte.

They called h the father of the gods, and temperatour of Saturnes times, faping that he was high, and a great Lozde, fage, prus dent, wife, forefeing, and wittie, antient, and of great profounds neffe in knowledge and wnderfanding, knowing the thoughts of men, and boldening them in high enterpailes and actes balis ant, the keeper of things fecret and hid, and a great Lozde ouer life and death.

¥ Is called, a Father helping, named in the olde time, the Iupices Ring of Beauen, inuincible, bolde, bleffed, pleafaunt, amiable, mercifull, and of good will, honelt, honourable, lage, and furpals fing all others in goomes.

& Is called Mauors, which is as much to fap, as, mightie Man. in warre, blody, of high courage, and not to be subdued, valiant in Armes, Arong, furious, inuincible, fuhome none can res fift that woulde doe bin harme, he putteth downe the mightie, and taketh hings, Emperours, and Potestates out of their plas ces : he is Lozde of heate, and gouernour of Fire, a Wanet of blood, and encourageth and maketh hardie people in fight.

O Was called in the olde time, Phoebus, Apollo, the sol Light, mooner of time, and caule of rayne, halle, and froft, King immortall, King over all Starres, a king fiming, and golden, gentie, boneft, courteous, bappy, fage, and prudent, bynight called, Dionyfius, and Apollo by day, as putting away all cuill : be is allo called, Vulcane, because of the biolence

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Thefift Booke

biolence, and catching of fire, the Chaldeans called him Adad, that is to fay, Alone.

Yoaus

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Is called a folly Lady, white and faire, the lady of Lone and Beautie, lady of men, of foy, of amitie, of pleafantneffe, of all grace and gentleneffe, lady of pittie and mercie, which ccafeth not to doe well, and pleafe all things, the is called Hermaphrodita, that is to fay, Partaker of both kintes, Mafculine and Keminine, because the is in the hearts both of men and women, the is also called when O doth rife, Diana, or rather, Hefperus, that is to fay, the that beareth the cleareneffe and light of the world. Withen O goeth downe, the is called Phothporus, that is to fay, the guide, and gouernour, and leater of all things to god.

Mercury.

Luna.

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Is called the forme of Joy, and of god tidings, ambaliaboy, and interpreter of the gods, and of things beauenly, he is also called, Serpentarius, tolly, cleare, whie, reafonable, frong in god and in ill, fecretarie or notarie of \odot , a man with men, and a woman with women. 1

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D Is called by night Lucina, and Proferpina, as well for that the goeth and giveth light by night, and by reason of her. ting homes, as allo for that all the Starres be correspondent to her, and all the times and Elementes do ferue her, and do obey her, having allo commaundement over all hearbs and feces, as touching their growing, and the is called the wife and fifter of O. These be the names which the olde Whilosophers aine buto the Planets, which I have thought goo to place here, to the ente, that the Geomancien erre not in the names of bifferens ces of them, and alfo, for that it is necellarie unto this Science, for him that would be perfite therein . Wele will no we talke of the nature and propertie which eche of these faibe Wanets and Signes, or partes of the fecond principall Circle of Beauen called the Zodiacke , or the Circle Celiptique , and after thatwee will weake at large of the Zodiacke , and of his partes.

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Of the Sunne. Chap. 20.

TAThen the Doctors and Aftrologicus will make befoription of the Planets, they doe commonly beginne from h, bes cause he is the highest and first of the heavens . But in this behalfe I am contrarte buto them, and will beginne with O. for I thinke him to be higher lord and governor over all the others. Wherefore first pe must confider, that O (if he be deferibed aright, according to his nature and propertie) is the light and candle of all the worlde, and giver of times. For by the O be all the Planets made, alwell Decidentall as Dientall, as mell apparant as hidden. 130 o be all augmentations, increases ments, and rivenelie of fruites, bealts, and other things bypon the earth : the o is the most clearest and brightest Planet of all the others, fo much, as he is called the light of the worlde, more hotter then the other, yea then the Clement of Fire : not with Handing, that in some scalons of the yeare. 3 is more hotter then O, he is called the father of the Planets, and maketh his relidence in the fourth heaven, as in the middelt of them, to go uerne as well the superiors as inferiors. He iopneth with D in manner and fallyion as a man joineth with a woman, fo that when he departeth from her, he gueth her of his light, and the goeth thence alwayes, increasing little and little, until the be all round as a creature in the bodie of a woman, and tournethin femblance of his father : as touching the featon of the yeare, he is correspondent to the Summer. The nature of O is better then the natures of all the other Planets, and gouerneth the head and flomacke of man, and worketh in those things, and none both worke therein but he, his houle is allo more noble and his craltation higher then the craltation of any others : his house is a, his craltation r, and his fall a. But as touching his face and triplicitie I will fap nothing at this time, the place of his habitation and relidence is (as we have laid) in the fourth. beauen, being in the middelt of al other Planets like a good king to rule and gouerne, and to fee all things in good order. De bath made & Conttable and gouernour of all his armie, and because that the place of the relidence of \mathcal{J} is above the relidence of $\mathcal{O}_{\mathcal{J}}$ 手? that

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that is the caule luby the nature and heate of & both agree with the heate and nature of O, and of the Clement of the Fire ; he hath given write 4 the invitoiction of his Realme, for his honeft. goo, and temperate complection, having no ill qualitie in him. whereby be might offend og vie himfelfe ill in his eftate:he hath. made 5 his bicerop, and that is the caufe tubp all the other plas nets do give their lights and alpeds onto H. De bath appointer I to be his receiver, and Mailter of his houtholde, with power and authority, to receive, buy and fell, by reason that the theas uen of g is more nearer buto o then any other. De hath made I his Decretary, and that is the caule that the office of I is as one of the Secretaries of the commandements royal: and when the king goeth he goeth like wife with hun, and when he fap. eth, he frageth like wife woth the king . And finally, be bath made D his fore-warde and ftanderd-bearer, becaule the is fur. ther from him then any other of the Planets.

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

Chap. 21.

TTThen that o is in the figne of r, he is mightie, frong, and or cruell, he deposeth great Lords , and abateth their effates and dignities, and maketh them finall : he is then good for ware fare, and to obtaine bidozy ouer ememies. When he is in s OY he is allo good for warre, victory, and to make allaults and fairs milbes, becaule of &, which is the houle of 2. When he is in II, OI be is of fmall force, fuffering himfelfe to be ordered by others, and both the things which doe abate his Maielty and greatnes: he is also in this Signe good to finde treasures. When he is in 0 69 the figne of 5, he delighteth in pattimes, longs, ballets, fables, and the playing of muficall inftruments, and will be fine, merry, and well clothed, and remaine in priny company . Withen he is in A, he hath pleakure to be well armied, and to have faire 02 hoples, and let his battell aray in god order to fight, his neight bours being kings. Withen be is in my, be delighteth to take Om pleasure in longs muficall, and to fay, and to fay nothing, and tg

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to understand and heare of others, supthout giving any worde, and loueth well to eate and drincke, and to reiopce in fivete imelles, as Mulke, and other perfumes, taking pleasure and des light in all Pageants, recreations, and pleasure of the body. Wahen he is in a, hat is chaled out of his kingdome, and his people difcomfited, and put to flight, and loffe of his enkancs. and faue himfelfe by a guide which will leade him from mile to mile alwayes in daunger to be taken, flaine, or lose his life. Withen be is in m, he is great, high, and mighty, and of great beauty and stature, fine and neate, well apparelled, and cofflie, belighting in his apparell, and loued of eache body. Then he is in x, he is of great power to doe cuill, applying himfelfe bus to nothing, but to murther and flaughter of men, and to robbe his owne fubicats, and to fpople and ertost from eche body without reason or equity, to ransacke Townes and Unlages, and to pill and poll all the woolde . When he is in 3, he is cherifoed, and loued of women, and in great elimation and reputation of eche man, becaule of his wiledome, and inft in the punifhement of malefactors, keeping, and defending the good, and preferring his people. When he is in 2, he is a King, much commannting, and but little obeyed, and of fmall power and authority, and fetteth more by himfelfe then he deferueth. Withen he is in H, he loueth to play at Dice and Cardes, he is flouthfull, and belighteth much in eating and drinking, and loueth all thinges which be against bim.

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

Chap. 22.

D I S the leaft of all the Planets ercept 9, which is faide to be leffer then the . D Scemeth buto bs to be great, because the is nerte unto us. Shie is (as we have laide before) Enligne-bearer of the Kings armie, of his fore-warbe, which is O, buto whome he geneth power, more then buto anie other : for by the lightnelle and darkenelle which the receineth of him, the Starres have their beautis and thining, their Darkes

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darkeneffe and obfcuritie D is of her nature colde and moiff, and maketh the bodies over whome the bath dominion, to be fat and moiff, and full of ill humours, and to be of white pale colour, and the is of the Clement of the Water : and of the leafons of the yeare, the is of the Winter, the both goucrne and rule the 0.00 night, having allo dominion over the Seas, making them to ebbe and to flowe. D is one of the thick Planets which cauleth raine : when the is in r, the is a mightie Ducene of great re-2 x notome, and reputation, faire, lightfome, pleafant, great bodied. im O and well made, and will be quickely angrie. When the is in 8. DX the is Ducene of a great and mightie realme, and of good humas nitie, keeping hir realme in good peace and tranquilitie, and doth 2 0 good iuffice, and is of al men welbeloued, and loueth reft and ior. and is fomething given but o the pleasure of the fleth. When the is in II, the is pose and milerable, having loft fome of her mem-DI bers, doing her bufineffe and affaires bery ill and unprofitablie. 20 She is of ill nature and condition, ill clad, and of ill convertation and life, and will neither eate of drinke. When the is in 5, the 1 69 is a queene of great power and of a great realme, taking from, and giving buto whome the pleafeth, and is of an abfolute poins er and authoritie, a lady of wifedome, beautic, and prudence, and is welbeloued, authorifed, and obeyed in her realme. When the is in a, the is a Durene crowned, but pet without authoritie to 2.2 Do 02 commande, but is in contempt and befuiled of all them of her realme, eache one living at pleasure, as he lifteth. Withen the is in my, the is bery melancholie, and pentice, and fumbring, ill D ny apparelled and clothed, louing picke-thanks, and boing nothing that and is. When the is in -, the is a Ducene crowned, and 20 both none other thing but eate and drinke to much, and nos thing at all minding her bufineffe, the is carleffe and rechleffe, taking no pleasure but in mirth, as in dancings, ribaldap, longs, ballets, rounds, companie of women, and of other things of pleas fure. When the is in m, the is a woman of great and cull thoughts, being the caule of much cuilles, which come to ber and unto others, and all by hir ignozance. When the is in p. the is a noble and might plady, faire, handfome, well made, well clo thed, and of good name and fame. When the is in m, the is a lady loung

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louing hunting and great purinte of them which anothe afore ber : the never Rayeth in one place, the alwayes goeth and commeth without reft, and taketh things in hand, which ferue to no vie, as well in her diet, as in her affaires. When the is in H. the 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 walketh her substance, and the careth not much for her bufinette. The houle of D is 9, her eraltation is 8, and hor fall m.

Of the qualities and powers which hath in the twelue Signes of the Zodiacke. Chap.2 3.

T Sa Planet reprefented by an olde aged man of great fras Ъ I well, holding downe his head melancholie and fickely, he is of nature colde and drie, and therefore he is figured like a mes lancholie man, envious, long angrie, fluggard, of fewe wordes, keeping little company, thinking on high things, a man of a prompt and fubtill memorie, alwayes thinking on fome ancient things which be of an eafle intendment, a man fearefull, fad, gisen to come to worke wonders in things of fligromancie, after the opinion of the Altrologians, which fay, that a man being a Saturnian, is much more apte and prompt buto things of magicke, then be that is borne buder an other planet . Wilhen b is iopned with a good Planet, be is good, and if he be with all al, he is ill. The Saturnian goeth alwayes foftly, and delighteth in buildings, to let by houles, lowe the earth, and to be as lone, and hath a tharpe light, and loueth not to lie with women, and hath never but few children, and that thing which he doth, commeth offner to his loffe then to his profite. Such a man is borne of the coloneffe of the water and of darkeneffe. for as h hath no light but fuch as other Planets doe give buto him, as we have laide here before . for o giveth him the heat and light which he bath, being yet alwayes his mostall enemy . And as touching the Clementes, he is of the Carth : and for the fealon of the yeare, be is of the Harneft. He is bright in I, 5, o.: his brightnelle minilheth in 2, my, m:he is barke and obscure, 2, 3, a:his

32 z: his obscuritie minifieth in H, r, v, he is friend buto &, to ba ill, and enemy to 4 becaule of his goomeffe. Withen h is in r, he braggeth and vaunteth of his great actes and valiant, es to r baus flaine men, wonne battels, and of things more bad then goo, for he cauleth warres, burning of Countries, to make brawles betweene men, to becap plants and fordes. Wihen be is in S, he is more feminine then malculine, and delighteth in 8 to much beaftly leacherie, and the more rather, if that in a figure he be found in company of Fostune the leffe, which is the figure of S, but if the be found with Letitia, which is allo a fie gue of s, it is a figne that he for whom the figure was made. is olde, fickely, and weake of his limbs, and fo bered with grief. that he ceaseth not to weepe and greane with the paine that he luffereth. Withen he is in II, he is of ill life, and pernerle nas II ture, neclancholy, fad, languithing, painefull, whereby his buffe nelle proueth ill. When he is in 6, he is fo ill-fauoured and 69 diffigured of bilage, that ech man forfaketh and bateth his come pany. When he is in a, in the beginning he theweth himfelfe 2 to be very vertuous and firong, but in the end he is weake and faint. Withen be is in my, at the beginning, he formeth weaks 717 of members, pentiue, melancholy, taking in hand high things. and hard to be done, which in the end will come to his platte, lo as in the ende he shall be forced to begge his bread . When he is in a, he is a crowned king, of great power, authoritie, and 2 nobility, having pleasure in murthers, to make warre, to have bictorie, to lubbue enemics, to raile 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 poze, milerable, difcomfited, and crie for mercy . Will ben he is in m, be m delighteth to thote in harquebuse, long-bow, and creffe-bow, and in a mallice, to make an invation, to burne and kill, and doe all abhominable things. When he is in , he is of great flature, croke backed, and counterfeit. Wilhen he is in 3, be is fad, bery penfine, punifying his body by an extreame melan cholmelle, and heavinefie, a man which loueth to pigge the earth, and to make pittes, and to learch treasure in the earth. Willien he is in 22, he loueth to kill men, and take away their godes

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nodes by force. Wahen he is in H, he delighteth in nothing but to doe cuill, and commit murther, and other wickednesse : but in the ende he thall remember himfelfe, and become pitifull, mercifull, and to have compation on the pose and neby . His hous fes be p, and m, bis eraltation a, bis toy m, and his fall and diffent r.

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Of the powers of 4 in eche of the twelue Signes of the Zodiacke. Chap. 24.

Vpiter is a Planet amiable, gentle, gratious, buder inhome, what man focuer be bosne, is commonly of a good braine and understanding, chaste, loyall, and doing woong to no man: this Planet is mostall ennemy onto h, from whome he bath taken one parte of his mallice by his temperance . for 4 is a Planet of god temper, bote and molf. De is of the Aire as touching the Elements, and of the Spring as concerning the leafon of the peare. Wholoever is borne buder this Planet, is most come monly a man of god apparance and countenance, louing to be well and honeffly clothed . And he is (as I have before faide) as miable, loyall, and pittifull, and one that will willingly redrette matters, and those which be wicked, but he loueth not them which continue in wickednes, a man true in his dedes, of god confcience and amitie, of god difpositions and confcience, and willing to doe pleasure, wholsome of body, and limbe, a louer of lawes and indgements, a man which loucth godnelle and god men, and maintaineth them daily in godnes, and of things that be wicked, he minifyeth the illneffe. There is nothing done by the means of 4 which is not god, and commeth buto a god ende, he is the caufe of the clearnelle and purenelle of the Aire. and of the pleafantnelle of the Windes, and to bying raine in due featon by his god nature and qualitie, he mittigateth the beate of the Summer, and the colde in the Minter, he taketh away al ill aires and difeafes, be is cleare in r, v, I, and lofeth bis clearcnes in V, O, m, he is all darke in _, m, *, his darke. nes minicheth in D, =, H. Withen 4 is in r, be is of god qua. litie and amitie, and delightery to be well clothed, to eate and 0 2

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drinke well, and to belive things pleafant and agreeable buto the body . Withen he is in &, he is a man of god iudgement, wife. Difcrete, and of great knowledge, and loneth well those which be pose and impotent of their members , and deformed of body, When he is in 11, he the weth himfelfe a man of great hone fie. conntenarnee, pleasure, gentle, and of good bocation, learned in humane and Philolophicall Science, but pet a great defirer of women, alwell good as bad. Withen he is in S, he is an bich and mightie Prince, having pleasure in armes, louing warres. and to gather people together to that intent, a man talkatine, acceing with no man, contrarying every man, and fometime belighting in hunting. When he is in A, he is a man that with all his beart loneth bunting, and to thote in Croffe-bolue, and hand gunne, and defireth warres, and to affault ennemies. Withen be is in my, he is a great roiffer, defending himfelfe with all kinde of weapons, ambitions, and conetons of money, a los ner of Bhilosophie, and of all god Sciences, cholericke, and fometime in an anger, walting and defreying all thinges that come in his way, or is before him, fometime flouthfull, and bard to be plealed . Withen he is in -, he hath great pleasure in bunting and hawking, and fometime to keepe company with pore folkes, and fometime with rich. Withen be is in m. he leucth to bunt with the Croffe-bow, and to be a Captaine in warre, and loucth well to gather together godes, tewelles, and much mos np, he is allo much subject whito his owne pleasure and opinion, belieuing none but his owne brayne, wythout thame or feare of any other, little minbing any buincife but hunting, or elfe hie is bery happy. When he is in x, he loueth to ride hostes, and to be well hogico and furnifyed, and to be well clothed, and well furnified and appointed, and loueth as well to have his hople trapping to be well made as his olone clothes, he loueth infing and tourney, and to pleade, and goe to lawe. Withen he is in D, he is pose, fickely, miferable, and can not helpe himfelfe with his elune members . Wahen be is in a, he is a great bunter, well made, faire of body, well clothed, trimme and fine, and los neth to make good cheare. Withen he is in H, be is a great dos ctor in all Sciences, applying his Audie in high and profounde things,

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things, and delighteth much in Mulicke, and is of his owne complection merry and recreative, but it lignifieth, that he shall be in damager to be benoured and flaine by beaftes. The houfes sf 4 be 2, H, his craltation 6, his top is 2, his fall 3.

Of the fignifications and qualities that 3 hath in the twelue parts of the Zodiacke. Chap. 25.

M Ars is a planet, hote, daie, and feminine. De og the which is bome under this Planet, is of complection commonly furious, cruell, defiring war, battell, and combats, and to coms mit murthers, and flaughters, and loueth firife, debate, and dife corbe, and to make inuations, fairmilles, robberies, and death of people . 3 Concerning the Elements is of the Fire: and tous ching the featon of the peare, he is of the Summer, when he is birect his anger continueth but a finall time, but it both much barme, when he beginneth to do harme, he cealeth not with he have done and accomplified his eraltation, and then will be vermade himselfe by little and little to more quietnes. He doth nore with h in wickeones, bicaule they be both ill, and pet have warre the one against the other, on such wile, that h relifieth 3 by his areat colde and darkenes, but in all other kind of male lice they do agree wel together. 3 Taketh the part of O, because that o both defend him, and allo becaule that o is evalued in his house, which is r, wherefore r is the house of &, whose nature and complections is very neare but o the nature and complection of O (as we have faite before.) De which holdeth of the nature of 3, is commonly oblinious, 4 of fmall perfeverance and buders Randing, and little confidereth the ende and illue of things. This Planet is mostall enemy onto D, and is of final force in moth foignes, but he is firong in those which hold of the fire, and of the Aire : his brightnes is great in 2, H, r, e diminisheth in 8, II, 69, he is darke in a, m, -. and deminisheth his darkenesse in m, 2, 3 . Withen he is in r, he fignifictio clamors, feditions, rebellions, deceits, Arife and debate, and is Captaine of an ill. company, and inventeth the forces to over-run, t kil folks with fivords and other weapons, and by that meanes is feared of all

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the worke. Withen he is in & , he is ill, a glutton, a leacherer irkefome, a murtherer, a foscerer, a rauilher of women, be is homely of bilage by the firake of a fwozde byon his face, he los neth to play at dice and cardes, to fing wanton fongs, and to commit all the vices of the worlde . When & is in II, he is a pare fouldior, having nothing but his fronte, and hath loft and feattered the things which he fearcheth for, and purfueth them which fly away, and hath beene burt in the arme, and is fernant buto them which have likewife beene burte and have loft fome of their members. When he is in 5, be is a fouire of the Rable. a riter of hostes, thating well in Gunne and Croffe-bowe, and medleth with the feate of warre, and is feared and boubted, his face is illfauoured, and milformed, to that a man will laugh to loke upon it, be is a great taker of Servents and Snakes, by inchaunting of them, and femeth to cure and helpe tileales by words and inchauntments. When he is in a, he is very from and mighty, well made to thote in gume and croffe-bolue, bees ing of a cholericke nature, and like buto a man desparate will teare and plucke his stone beard, and knocke his head againit the walles in his rage. When he is in my, he is ill faced, or burt and blemithed in his face, a man which will be long angrie, and one that leketh to take things difficult, as forts, callels, towns, and to doe the things which palle the power of man, one of his eies is put out, one of his members is cut away, and he is olde oppope. Tehen hels in a, he is very well featured, fine and neate, louing weapons and armour which is fine and bright, be is well appointed in his apparell, and plactifeth to thote in and and croffe-bowe, and leueth to fing, take cafe, and to make god chere, he is also defirous of womens company, and fometime defileth himfelfe by his olone nature. Withen he is in 2, he is merry, and elipoled to fposte, plealant, fcomefall, a babler, and feeble, like unto a woman, and keepeth himfelfe finely neate, and trimme, making men affonied with his wordes. Wahen be is in D, he is a rich and mighty King, bidoxions, and taketh no. thing in hand but it turneth to his praife. Withen he is in 23, be is milcheuous dombe, patting firife betweene falkes be thep on possebacke of on forte, and maketh them to fight one with an other.

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to fight and

other, one of his cies is out, and her is hurte on one of his legs, whereby he is lame og els he hath an hurte in one of his mem. bers. Wahen he is in H, he delighteth in the Arte of diminatis on and incharatery, and loueth to play with women, and is much fubied buto his owne pleakares, pet is he bidoxicus ourr all his eremics, and fometime killeth men without caufe og reafon. Dis houles be r, m, his craltation 3, his top m, his difcent 9.

Of the qualitie which 9 hath by the twelue Signes of the Zodiacke. Chap. 26.

T Enus is a planet cold and molif, making thele perfons that be fubied buto ber, happy, faire, merry, fine in their apparel, afwell bodied as may be, and of finall effecte. This Idlanet is friend to 8, for the correspondance of the natures of them both. and cauleth pleasure and cleanlines, but by the ercelline heate and drines of &, they be contraries. When 9 is iopned with &, the taketh away much of his malice, the doth also agree with because of a, which is the house of 2, and the eraltation of b. 2 Maketh men to be of godwill, liberall, and well spoken apt to Muficke, and to make rounds, ballets, and to play well on mus ficall inftruments . When the is towned with \$, the maketh perfons apte and meete to write well, paint well, pourtray, and brain an image, the maketh them peaceable, not hameus, neps ther lovers of debates of Arifes, fuch people take much beauines and griefe for fmall things, as women doe . 9 Is temperate and moilt : and as concerning the Clements , the is of the Water. but not fo much as D: and touching the featons of the peare, the is of the Winter, but fomeluhat leffe then D, and is more flenge matike then the, like to a woman. When g is in r, the is fad, forrowfull, pore, much fuffering, melancholie, and pentine. Withen the is in 8, the is noble, high, mighty, and of great res notume and reputation, a lover of kings and of their children, and of all Princes and Pobles, remaining daily with them. Withen the is in II, the is pittifull and mercifull, having compation over the pore and queth much almes. Withen the is in 5, the loust's to be well apparelied, to eate and drincke well, to Dance.

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daunce, to leape, to play at ball with men, to have chaines, our ches, diamones, rubies, and other faire and colly broches. When the is in a. the is ficke, luftleffe , and can not helpe her felfe with her owne members. When the is in my, the is in perpleritie, forro wfull, angrie, enuious and ill contented, baning one of her members cut away and loft, a feruant of pose folkes. which have allo loft fome of their members . Withen the is in . the is a great lady and millreffe, angrie, chiding, and fight. ing, and leketh nothing but firife and quarrels, and fauouring men of warre for her befence, and to be maintained in her quas rels. When the is in m, the delighteth in firife and contention. and to opprefie other, and to take their goods alway by force and vislence. When the is in 2, the taketh pleasure to that in croffe boine, and to beare the pike, and halberd, and to toilt in tourny. When the is in 3, the delighteth to heare finging, and to eate and drincke well, and to be drunken fundry times, and because that the is faire, pleasant, and of faire fature, the also loveth faire things, and to haunt the like company. When the is in x, the loueth to hunt and to hawke, and loueth Halvkes of all kindes. When the is in H, the is queene of a great realme, rich. mighty, and of great wiledome and knowledge, and creentety all things which the both by knowledge, and both governe her realme, and doth maintaine it in peace by her great knowledge, and loueth ber fubieds well, because they take great pleasure to learne science, lawes, and customes. The houses of 2 be 8,2, ber eraltation H, her iop 8, her fall my.

Of the qualities and powers of \$\vee in the Signes of the Zodiacke. Chap. 27.

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M Ercurie is a planet of a god spirit, and of great knowlege, his nature is to be god with god, and bad with bad, he is hote and date, on such wile, that he is a Planet malculine with the malculine, and feminine with the feminine. His force doth diminish and weaken in the house of Q, and he is friend to 4 in science and doctrine, in his toy and sodaine moving, he doth participate with J. He which holdeth of him is likewise hallie and

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P. 27.

and fedante in all his coings, and will not bo any thing but that which taketh bim in the head, he is very apt to learne, and of a fubtill intendment, but of a small courage, and is sometimes a great beceiner, and a traitour : he is one of the three Planets which cauleth raine. When g is in r, he beateth and killeth folks, he maketh firifes, debates, contentions, and murmurings. Wahen he is in &, he is ercefline in eating and drinking, and playing, he will be pleafant, and love to fing and dance, and to ble the like company, he is bntemperate in his diet, and flouths full in all his doings. Withen he is in II, he delighteth to have debates, and appointeth himfelfe to go to lap waite to kill men, and to prevent others, bauing no delight but to flap and ranfack. others. When he is in 6, he is cuill, malicious, a diffembler, traiterous, difobedient, ready to do wickednes, and melanchos ly. When he is in a, he is given to warre, caring not to kill a man, and loueth nothing but contention, firite, and debate. Withen he is in my, he belighteth to flote in hand-gunne and croffe-bowe, and loueth boxies, harneffe, and men of warre, as well the leffer as the greater, and to be well clothed, decked, and appointed'. When he is in 2, he is wife, well feene in al kind sknowledge, and a great Hilforiographer or writer of hilfos ries. When he is in m, he is of a good making and fature, of a good countenance and apparance, and loueth to be well housed. and gorgeoully apparelled. When he is in 2, he is quarellous. making are at provision in his boule to allault his enemies, to over-runne and kill them . When he is in 3, he is poze, ill clothed, lickely, alking for Gods fake, and lame of one of his members. When he is in m, he is a great Altrologien, Dinine, Geomantien, and an interpreter of breames . When he is in H, he is great, rich, and mighty, and in good order, fumptuoully clothed, and full of all good bertues and manners. Wis house is my, and II, his chaltation my, his defcent H. And thus by the Discourse of the Chapters there is manifelly beclared into you, the conditions, powers, and natures of the Planets, to the end you may come to indge eche figure. And you thall indge accore bing to the nature and condition of the Planet, from whom the boldeth and commeth out (as we have laide of the Clementes)

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as the figure Aquificio is attributed buts γ , Letitia onto γ , Puer to Δ , and to confequently of the others, as the tramples thall their hereafter. Now must be speake of the Zodiacke, following our former promile, the most plainest and manifest that we can, although that it doe not much touch the matter of Geomancie.

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Of the Sphere and Circles of Heauen.

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Chap. 28.

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The Sphere and all the compatie of Beauch is divided into ten Circles, whereof foure be leffer, that is to fay, the Ar-· tique, and the Antartique, the tropicke of 5, and the tropike of 3, the other five be greater, that is to fay, the Equator, and the Zodiacke, the two Pillers, the Meridionall, and that of the Orizon : of the which Circles, the greateft is the Equinortiall, because it dividetly and parteth the woolde into two : the nert greateft is the Zodiacke, because he parteth the Equinocs tiall by the middle. And bicaule we have no great note of thele, as touching this our Arte, we will now reafe talking of other things, and speake only of this & of the Signs. The Zodiacke, or other wife called the Circle of life is that, which appointing the way of o is fet ouerthwart and oblique amongst the other poles of the world, of the which Zodiacke the one moitie becks neth from the Equator to the pole Artique, a the other moitie defcendeth buto the Antartique, and that is the caufe that it is many times called, the Circle obligue, because that the feitualis on and oblique fetting of him in the respect of the Equator, and of the place of the first mouting were expedient and necessary, because that by the course and recourse, or revolution of the plas nets, and electially of O, eche parte and quarter of the Carth be alternately mouch for the bringing forth and growth of things. Furthermore, the Circle is called Eclipticall, because the C. cliple neuer commeth buto O and buto D, but when thele two planets be in one Zodiacke, and to the Circle Zodiacke diuls dethall the Sybere of the worlde, and the Equator into two parts,

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partes, of the which two Circles the common spaces betweene them be called Equinoctiall, that is to fay, when that o is in either of them, the night and day be equall, but the points which be in the middelt betweene the faide divisions and spaces be called the Tropickes and points of the Solffices, that is to lap, the convertions, fations, and flages of O. The principall pointes of these Equinorials and Solffices, to divide the Zodiacke into foure partes of quarters, responding to the foure parts and fealons of the yeare : that of the Dime fealon beginneth from the levaration of the Zodiacke, and of the Equator, when o beginneth to decline to our beighth og top. That of the Summer doth beginne from the nert Solffice. That of the Barneft from the Counoctiall following . That of the Winter from the other Solffice : and because that every naturall thing hath a beginning, middle, and ende, for this caufe every quarter of the Zodiacke is divided into three equall partes, and by this meanes all the circuit of the faide Zodiacke is divided into 12. partes, that is to lay, foralimuch as the Akronomers ble to note the markes, to place in the Zodiacke the alpectes of the planets, for the parts quoted or noted of the 12. number be fach, 1.2.3.4.6. whereof the first fignifieth the continuation, the fecond, the alped Sertile, the third, the afpect Quadrature, the fourth, the alped Trine: the firt, the Dppolition, as in the third, Boke of this our worke thall be thewed in certaine figures. which maketh that eche quarter of the peare is correspondents ly divided into twelue moneths, or measures of times, and confequently all the peare into twelve. Powe these twelve partes of the Zodiacke be properly called Signes, because they fieme to befine and termine to be the molt noble and notable muta. tions of the Aire, and of all things chauncing all the yeares, af ter the discourse of O, by all the Zodiacke, and therefore of mas ny it is called the Buidon og Enligne-bearer of the times.

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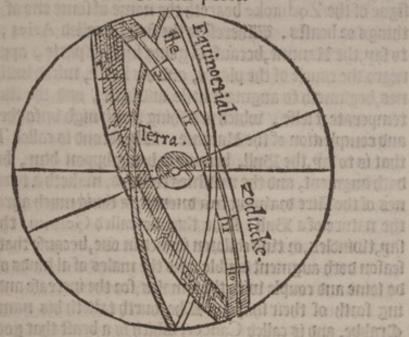


of Geomancie.

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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 diulions, degrees, and qualities. Chap. 29.

be name of a Lion. for the Lion to from Now mult you know, that the twelne fignes of the Zodiacke take their beginning and originall fpring of the binifion of the Equinoctiall of the Prime or Spring time, that is to fap, at that time that o begunneth to decline towards our regio on, and the dayes doe win upon the nights, and be in their ozber detributed to the contrary of the first mouement, according. to the fucceffion of the first monement, as well of the planets, as of the flars fired, which is from the Decident by the South. toward the Dzient. And because that O, according to his divers influence, that is to fay, more rather right or firaight then oblique of croked catting of his beames, and according to the deuers preparation of the substance of the inferior things and differ rence of the tyme going by eache Signe, doth mone and alfo channgeth in like manner the inferiour thinges buto the like Dilpolition, digenetta: 3

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dipolition, which is the nature of these things, and of beaties? and that it femeth to caufe funday effects, and for this caufe ethe figue of the Zodiacke beareth the name of fome one of the fain things or bealts . Telberefore the firft is called Aries , that is to fay, the Ramme, becaule o going by that parte, approcheth neare the course of the places, and his heate, mixed with moin. nes, beginneth to augment little and little, and the Aire Doeth temperate it felfe, which is a thing much nigh whto the nature and completion of the Ramme . The fecond is called Taurus, that is to fay, the 15ull, because o being uppon him, his beate both augment, and the moifines refolued, maketh a temperate. nes of the Aire drawing to a drienes, a thing much agreeing to the nature of a Bull . The third is called Gemini, that is to fay, twindles, or two children iopned in one, because that in this feafon both augment double, and the males of al kinds of beafts Do foine and couple with the females, for the increase and brings ing forth of their thase . The fourth taketh his name of the Crabbe, and is called Cancer, which is a bealt that goth back. ward, by reason that o returneth toward the Equator, whence be first came, in observing the discents and declinations of a contrary order buto that which he had in Gemini. The fifth. becaule of the extreame beate which is then accompanyed with a dynes, taketh the name of a Lion, for the Lion is frongelt of all the beafts, and of a complection hote and day . The firto is attributed buto the Virgine, which is a thing barren', and bery weake, for then the beate diminifheth, and the dignetie which he byingeth in, bath dominion, by meanes whereof all things doe ceale to growe and to increase, and become barren, ercept (it map be) the extreame concoltion of fome . The fear uenth Affer is not onely called Libra , og the Ballaunee, becaule that the dayes and nights be then equall, but allo becaule it maketh able waight and measure of the qualities between the heate which then fainteth, and the colde which both then begime to come in . The eight is called the Scorpion, as the parte benemous and mostiferous of the yeare, for by the ory nes which then doth ercell, and is in his force, and the colones brought in, which be two qualities exemies onto nature, there 3101210010 commeth

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commeth corruptions of the Aire, and by that meanes peltilen. ces or other dangerous difeates. The minth is called the Archer, and is called Sagittarius, for when o commeth upon this figne. his heate being vanquilhed, the colde bath dominion, and thers of commeth fogs, milts, moines, frofts, and other fach permits tions alterations, burting on all parts the beafts, and al things having the vegetive life, as if they were darts and arrowes benomed. The tenth beareth the name of the Bucke, and is cals led Capricornus, which is a beatt of colde nature, buy, and mes lancholp : for o being then gone farthelt alway of al the yeare. be goeth from our climate and region, and by that caufe the Aire becommeth diffempered, by the occasion of the great and extreance colde that is then accompanyed with dypnes. The elementh is called Aquarius, that is to fav, a caffer of Wlater. because that drones fayling, moltines commeth in againe for then O returneth towards the Equator, and by reason of coldes nes, which then is Lady, there commeth much how and raine. Finally, the twelfth and laft figne hath not wythout areat oc and the Equator's calion taken the name of Filhes, becaule they be beaftes of the water, for then the coldenes of the tyme beginneth by little and little to ende : and by the comming of O into the toppes of our regions, the mollines frozen and congealed both diffolue, and for the Lion is to thereof commeth a temperatenes of the Aire, much water and rainy. Anothus appeareth the reafon why the figues of the hote and are . D Zodiacke beare the names they have, and thereof commethallo, that the fired farres compuled about the way of O. and ineth, main under these twelve Signes be brought in the figures of the faide beaties afore named, or of other things : to the ende, for to knowe eache conffellation autwereth buto eache quality of the faid Signes, and the properties of the Signes answere not to the images and natures of the Starres. Pou mult note, that of these twelke Signes there be fire Arrique, or Septentrionall, that is to fay, thefe, r, 8, II, 6, a., ny, and the other fire Antertique, Beridionall, or Southerne, that is to fay, a.m. 7, 7, 5, H. There is also three which be of the nature of the Fire, that is to fap, II, S, n, other three which be of the nature of the Water, 2, 3, =, other thic be of the fire, H, r, 8, and three

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the other which be of the Earth $m_1, 2, m$. The Signes has culine be those which be of the Five and of the Aire : the feminine be those which be of the Mater and of the Earth : the Derientall be those which be of the Aire : the Decidentall be those of the Earth : the Peridionall be those of the Fire : the Septentrionall be those of the Water. Some be figured in forme of man, which be $\pi, 2, m$, and \approx : some in forme of bealts, as, $\infty, 8, 5, 2$, and α : others in forme of other living things, as, 5, m, and H.

Eche one of these Signes is biuided into twelue equal parts: and by the like confequent, all the Zodiacke into 360, bearies. and eche dequée is divided into 60. minutes, wher of at this time I will speake no more, because it maketh not much buto the Science which we treate of, which is Geomancie . The one parte of these bianes be faide to alcend directly, and the other oblique og backeward. They which doe alcend directly beginne at the fiane of 6, and ence at 2, they which defeend obligue of chivarte beginne from 3, and ende at II : those which doe goe thwarte, obey buto them which goe direct, as by way of crample, I obeveth G, & to a, r to my, H to a, and to m, and to to x. The first fianc is r, and he accerth in way with K, V with z, I with B, S with A, o with m, m with a. The Circle of the Zodiacke is divided into two partes, whereas the greater is called the moity of O, and beginneth at the figue of a, and endeth in D. The other is leffe, and is called the mov tie of D, and beginneth at 59, and endeth at 2. The moity of the beginning of r endeth in the ende of ny, and is called the mois tie bate, the other which beginneth at and endeth at H, is called the maitie colde. The fourth parte of this Circle which is at the beginning of r, but o the end of II, is called the Prime time hote and motif, fignifying yong age, which is hote and fanquine. The other fourth parte which beginneth at 6, and enbeth in my, is called Summer, bote and drie, and doeth fignifie pouth from twentie wato five and thirtie yeares, which come monly is hote and cholericke. The other which is from the beginning of a, buto the ende of 2, is called barneff. coloe and wie, fignifying age, which is commonly colde and melancholy. The

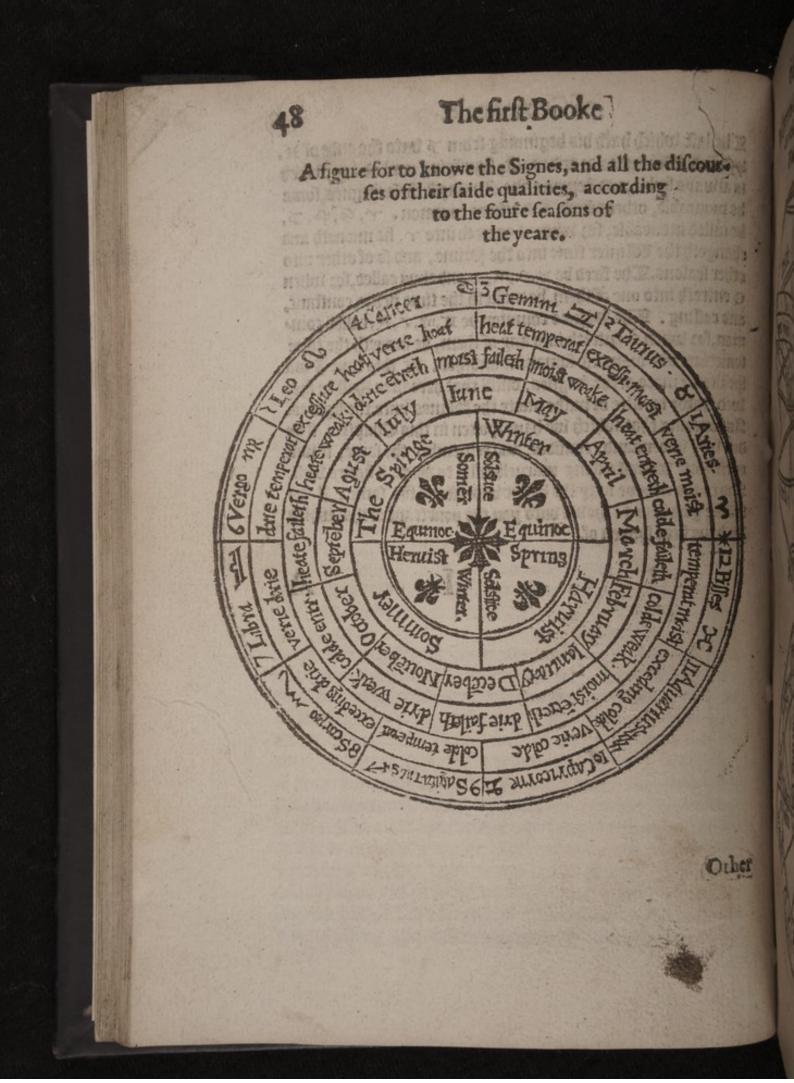
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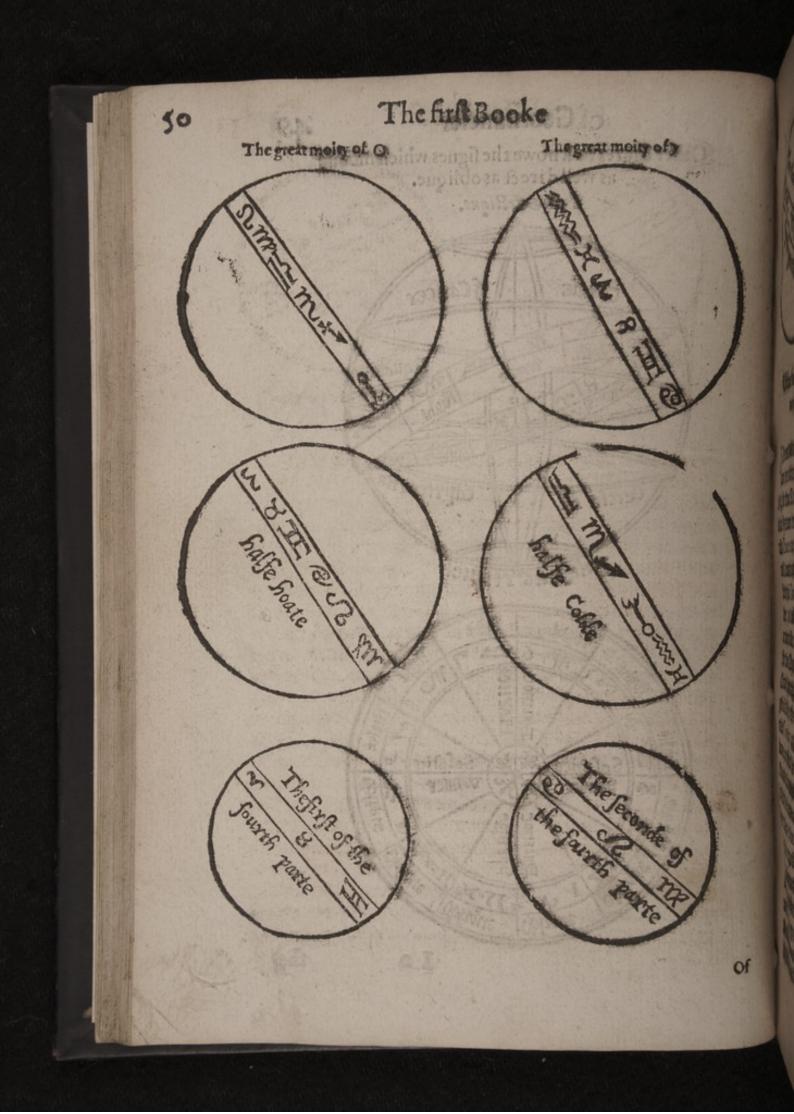
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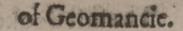
a principe into there equip be Zediacke into 360.bo the it maketh not make phich is Geomancie . Th to alcent tirrely, antiwhich the afcend directo in ", they which before the ende at II : ftofe triting h got bired, as by bay di tom, Xto-, zona to be agreth in inty mit た, の加助加, 可加助斗. ided into two partes, in of O, and beginneth at in ber is leffe, and is called in to mbeth at ... The max nit of my , and is called to acts at and criteria with parte of this Cint. the end of IL, is called the Porty apr, which is bain re lashich beginneth at 6.1 hote and tote, and both and thereis praces, wh The other which is it of c. to called Barnafia contraction color and this

The laft which hath his beginning from 5 onto the ende of H. * calles Whinter calas and mail, fignifying crocked age, which is always fiele, and fleugmatike. Amongit thele mignes, fome be moueable, others fired, and offices common. r, 6, 2, 3, be called moneable, for when a entreth into r, he mometh and changeth the Wainter time into the Baime, and to of other into other lealons. The fired be an, m, m, m, and thus called, for loben o entreth into one of them, be maketh the time firme, conffant, and refting. The bignes common be II, my, 2, H, called common, for when o entreth into any of them, he moneth the time fometime one way, and fometime another . At this time 3 wil io. ministes, where any Tpeake no more of the Signes, butill that hereafter fall be the inco bolive to fitte of make miete the Signes unto the figures. As touching that which we have poken in this Chapter, if ye Doe well understand, confider, and remember the fame, it will open pour buber landing maruelloully to indge a figure well. And to the ende ve may the better unberfrand the fame, I did muke good here to theme but you the sourtraid of that which e have here woken of









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

Y Du must note mozeouer, that the lefter Circles which we have here before onely touched, in passing by them, that is to fay, the two Tropickes, and two poles, farmeth to divide the whole Beauen into fine principall parts of regions, commonly called Zones of Wirdles, bino the inhich bee as many climates. and Countries authore proportioned in this terrettriall glob?. And thele Zones of Birdles by farre differing one from an as ther, as well in figure, greatnes, and largenes, as in nature accidentallos temperance. for the first is feitnate betweens the two Tropickes doubly, and dinided into two partes, be the Circle Contator, and therfore it is all of one forme, and the bige geft of all the other , which may well be called a Zone , and is salled Torrida, oz Burning, for that it femeth continuallie to burne, becaute of the continuall revolution of S bypon it . The two outmost compaties proce the poles of the worlde, be inclose fed with the bouters of the Artique, and Antartique, which bo fime rather to beare the forme of a Circle then of a Zone. And they be like equall; and of one forme, and leffer then the others: be . Betweensthele two Regions, and that of the middle there be other two places, and be like equal one to an other, pet ke mited with a greater, larger, and ampler Circuit rounde about the Tropickes then the other of the poles be, inhereof the dos inhabite that which is contained betweene the Weopicke of S,

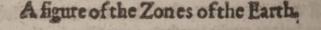
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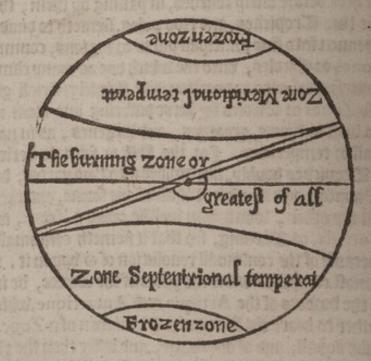
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and the Circle Artique: the other is betweene the Crepicke of 36 and the Circle Antartique both of them wel, temperate, and inhabited, as touching that which is called the Torrida, it is one of the most moderate and pleasant habitation about the Equator, but betweene the poles, it is for the great betweent heate difference on hard to be inhabited, the two bitermost which be directly over the poles, be likewise very ill to inhabite to; the ertreme 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 fome holde of the Garth, others of the Aire, fome of the Clater, and fome of the Fire, as is before beclared unto you.





Of the figures and Characts of the Planeta

Chap. 31. A fiter that the faculties, powers, and qualities of the plat mets of the Signes of the Zodiacke, have been vectores. Rolu

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powrelieth it to figure out the Chareds, and to thewe howe pie must appropriate them to the figures of Geomancie, to the ende, that when you find them to be accompanyed with the law Planets, you map the better know their fignification, and that the indgement which thall be given of the figure boon the que-Rion made, may be more certaine and fure. Poly behold, beres after followeth the pourtraiture, and the names which all the Aftrologians and Scomantians doe ble.

Saturne To	Inpiter ¥	Mars	Sol	Venus P	Mercurie I	Luna D
And the owner of the owner of the	All and a state of the state of	and a second state of the				and a lot of the

Of the houfes of the Planets.

Chap. 32.

V Du must understand, that foralmuch as eche of the planets hath two houles, O and D ercepted, which have but eache of them one. The houles of h be 3 and 2, the houles of 4 be 2 and H, the houles of 8 be ~ and m, the houle of O is onely a. the houles of 2 be & and 2, the boules of 2 be II and my, the house of D is onely 59 : beholde here is the pourtraiture.

1 17	*	3	0	2	ţ.	D'
32	**	m	s	8÷	II my	69
8	2 marine	9	all read	Samuel	marial	10000

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

A so for to know and understand buto which of the planets the figures of Deomancie mult be attributed, and to bue derstand which be the direct, and which be the retrograde. I have thought good here in this place to defcribe out a figure, and by two letters to give you the lignifications thereof. Whereof the letter D thall fignifie bired; and the letter R retrograde, as se fhall here fe by erample ..

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H My D R * * * * * * * * * * * *	YD & R * * * * * * * * *	D R * * * * * * * * *			
D R * * * * * * * *	*****	D R * * * * * * * * * * * * * * * * * *			
	MD RA ******				
2 * *		5.5*** 5.5****			

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

A firer that we have figured the Planets according onto the Characts which the Attrologians have bled to attribute into them, and them boin they aught to be appropriated to the figures of Geoment's. Poin reflets it to doe as much by the Signes of the Zou cke, to the end, that the Geomencian have using fully and perfectly the knowledge of his Arte, and be ignor rant in nothing which belongeth to indge a figure perfectly. Scholde, here is an example.

Arics

of Geomancie:			
r Aries theramute	2 Taurus the bull 8	3 Gemini twinnes II	Cancer the crabbe
S Leo lyon N	6 Libra ballance ≏	7 Virgo birgin my	Scorpio fco:pion m
9 Sagittarius archer	Lo Capricornus goate	II Aquarius water ≈	I2 Pisces fishes

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

NT Div mult we their howe the Signes be attributed to the figures, and the figures to the Signes : which argument is (as we have faide before) how to know to indge a figure perfeatly after the Arte of Altrologie. Wherefore the first (as per may eafily fie by the crample which followeth) which is, aquifitio is attributed to r: the fecond wich is latitia is attributed unto 8: the third called puer is given to 2: the fourth which is coniunctio is attributed unto my : the fift inhich is fortuna minor is fubied buto 8 : the first which is rubeus is attributed into II: the fewenth which is clauda draconis is attributed buto a the right which is amisio is attributed unto -: the ninth which is populus is genen to D: the tenth which is via is put to a : the elementh which is albus is given to 5 : the twelfth which is puella is attributed to -: the thirteenth which is tristitia is given to m : the fouretienth which is carcer is given to H : the fife teenth which is caput draconis is attributed buto my : the fires tenth which is fortuna minor is attributed buto 2. And thus have you an advertisement buto which of the twelve Signes cche figure is attributed, the which , that you may knows the more enidently, I have bere let this figure following.

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Taurus	Gemini	Sagittarius	Libra
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Of the domination which the Signes have over the parts of mans body, trees, feedes, and Regions. Chap. 36.

A Dreouer, the Signes have fundry dominion and gouerne. ment over the members and partes of the body of man, or uer bearbs, fiedes, plants, and regions, as I will here declare buto you . And first ~ bath dominion over the head, and face of man, and of regions, he gouerneth Babilon, Arabia, Derfia, and Paleftina. & Gouerneth the necke and throat of man, and the artificiall trees, and is superiour over regions. II Is a gene tle Signe, and as touching the members of man, he gouerneth the armes and thoulders, and as touching regions be governeth Armenia and the greatest part of Egipt. 5 As touching the members of man gouerneth the heart, lincr, lights, fromacke, and break, and all little tres, and the regions of Armenia, and a parte of the Dzient. A Gouerneth the heart, ftomacke, and fplene of the backe, and all great trees, and the region of India the leffer, and the Mozes, and it is a figne bote and malitious. my Kuleth the belly, guts, and inwardes, and as touching herbs, and plants he doth gouerne graines and leedes, and as touching regions, he gouerneth all those which lie about the river of Cu. phrates, and the Iland of Canaria neare to Spaine. - Hath dominion over the hanches, buttockes, nauill, and ftones, and of regions be gouerneth the lande of the Romaines, and of the Greekes buttill Affrica, and the laft part of Ethiopia. m Bath of the body of man under her gouernement the genitozies, blad. der, the arle and privitie, high tres, and the region of Arabia. & Gouerneth the thighes, and the Countrey of Othiopia butill India. I Is a Signe cholerike and melancholie, and of the members of man he generneth the knees, and as concerning re= gions be gouerneth all the countrey of Ethiopia which is on the fea coaft. = Hath dominion over the legs, ancles, and heles of man, and over the most parte of Egipt towardes the Meast. H Gouerneth the fiete, and the porth partes whith the land of the Romaines, with one parte of Egipt that is called the terris torie of Alerandria.

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The first Booke

58

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

T he planets have likewife their dominion and gouernment oner the members of man by all the Signes in forme and manner as I will declare. And first of all hin ~ bath the Go. macke, 4 the belly, 3 the head, O the hippes, 9 the fate, 9 the buttockes, b the kness. If in & gouerneth the belly, 4 the chine bone, & the necke, o the knees, 9 the head, 9 the farte, D the Lut. tockes. h In II gonerneth the belly, 4 the fones, 8 the fto. macke, o the leas, ancles, and beles, 9 the arfe, 9 the bead, D the buttocks. I in G gouerneth the genitozies, 4 the buttocks. 3 the fomacke, Othe fate, 9 the armes and foulders, 9 the eies and throate, D the head . To In a gouerneth the flones, 2 the buttockes and knees, & the belly, @ the head, & the heart, & the thoulders and throate, D the arte. To Juny gouerneth the fiete, 4 the knies and legs, & the belly, O the arte, 2 the byper parte of the belly, & the heart, D the Goulders . 5 In - acuer. neth the knies and legs, 4 the eyes and bilage, & the genitories, o the houlders, I the head, I the belly, D the ftomache. b In m governeth the ancles and heles, 4 the feete and bands, 8 the head, armes, and buttockes, O the heart, 2 the genitories, 4 the moulders and chine bone, D the belly . I In & governeth the fete, 4 the legs and ancles, & the fete and handes, O the belly, 9 the buttocks and armes, & the genitories and hart, D the chine bone. h In 3 gouerneth the head and feet, 4 the etes and knes, & the legs and founders, O the chine bone, 2 the beart and but. tocks, I the fromes, D the buckle bones . To In = gouerneth the head and necke, 4 the founders, fromake, and fiete, 8 the heles and heart, O the genitories, 9 the lines and legs, 9 the heart and hucklebones, D the fones . I In H gouerneth the foure humours, 4 the armes and the necke, 3 the heart and head, O the belly and the ancles, 2 the hippes, 2 the necke and chine bone, D the frones and the hippes . Beholde here what power b bath in eche Signe, the like have you of all the other Planets, which I here leave at this time to speake of, as well for breuitie lake,

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take, as also for that many Altrologians have treated of this matter, and amongft others, Prolomie and Ihon de Indaigne beato; in Afrologie, and Ihon de Montroy in his Chiromanfia, and Phyfonomia, and many others, as well antient Waris ters as late Wiriters, which ye may reade if that ye have to boe therewith. Also what fignifications the faide Planets have in the Signes, and in their houles, touching the Realmes and Drouinces which at this time I also omit, and will now speake of the erection or edification of the houles of Beauen, according to the Aftrologicall indiciall.

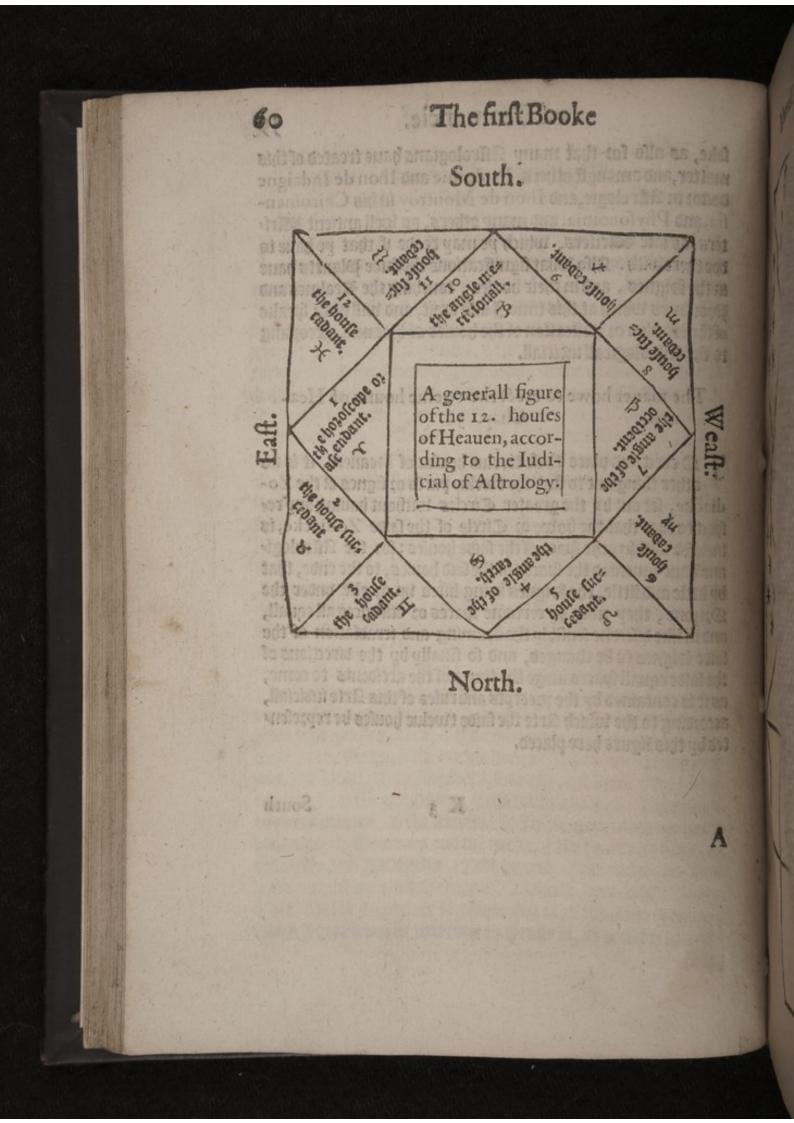
The maner howe to crect the twelue houses of Hea-Chap. 38. HCH.

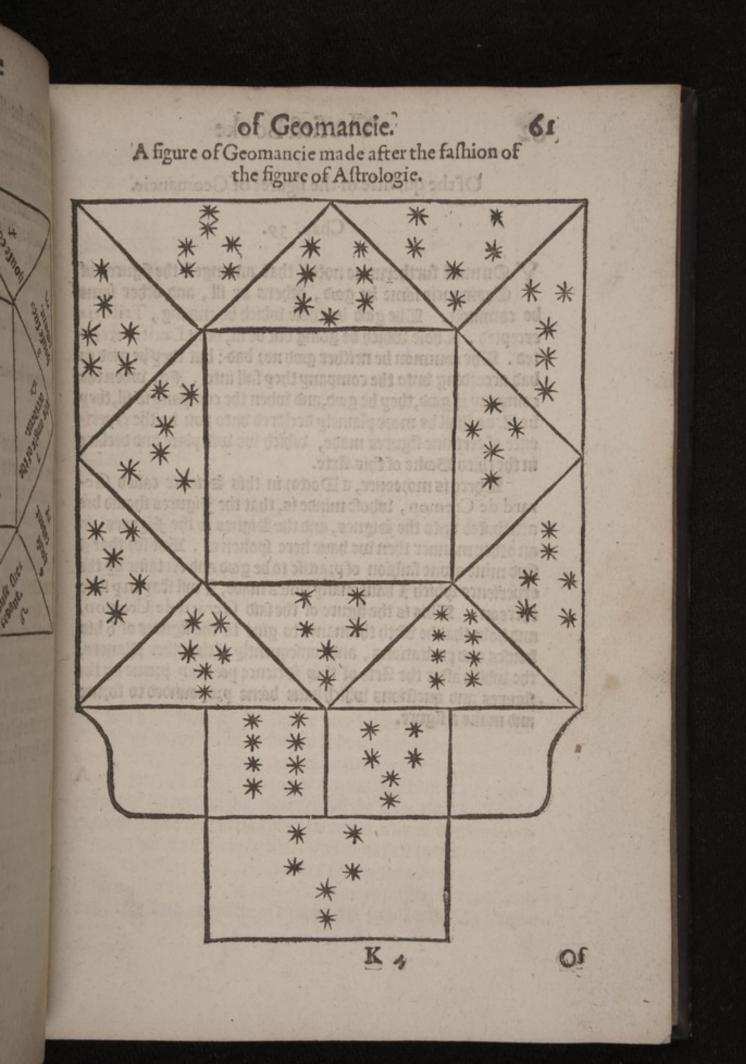
T Derect and place these twelve houses of Beauen, it is no other thing but to find the twelue parts or lignes of the Zodiacke, let out by the greater Circles without having any reweat to that that the volve of Circle of the faide Zodiacke, is inclosed within eche space of the laide houses : for the Altrologie ans have invented the spaces of the faid houses, to the ende, that by little and little, the Signes being lifted by oz elle under the Dzisone, they may by certaine spaces of distances all equall, and in like differne fensibly the beaming and irradiation of the faice Signes to be changed, and fo finally by the directions of the faide equall spaces sudge the times of the accidents to come, as it is contained by the precepts and rules of this Arte indiciall, according to the which Arte the faide twelve boules be reprefere ted by this figure here placed.

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The first Booke

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Of the qualitie of the figures of Geomancie.

Chap. 39.

Y Du mult furthermoze note, that amongest the figures of Beomancie some be good, others be ill, and other some be common. The good be those which be entring, Trislicia ercepted. Those which be going out be ill, only Laritia ercepted. The common be neither good noz bad: but they be good on bad according onto 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 plainely declared onto you by the experience of certaine figures made, which we will place and declare in the third Boke of this Arte.

There is moreouer, a Doctor in this Science called Gerard de Cremon, whole minde is, that the figures thould be attributed but 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 fathion of practile to be good and certaine by the experience which I have many times made, I will stay in y felfe thereon. This is the figure of the faid Gerard de Cremon, and how that he bleth the maner to give to the figures of 5 his boules and eraltations, and consequently of the other Planets, the which after the Arte of this Science ye may prove by the figures and questions which have being propounded to forms and make a figure.

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nie may press Alapsanista i The declaration of the twelue houses of Heauen placed here. Chap. 40.

Y Du have liene in the figure here befoze, the manner and forme how the twelve houles of heaven mult be made, and which be the foure Angles thereof, with their fuccedants and car bants, and forbecaule that many can not without a better declaration thereof totally comprehend the faile figure, I have thought it god here in this place to make a more ampler opening, and beclare it more fentibly. Pou mult first understand, that the Circle of the Zodiacke befides the divisions which we have poken of here before, is divided and parted into foure equal and inff parts, each one of them dividing the fail Circle Zodiacke

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B.

The first Booke

64

of the hemilphere, the which parts be called houles : whereof the first is called the Angle of the Drient with the 12. and 11. buto the South, which make the hemilphere Dientall, and is called the quarter and parte opientall malculine, fignifying the Spring time, and the infancie of man, which of his nature is fanguine. The other parte which is the Angle of the South. reaching one to the Decident, comprehending the 10. 9. and 8. boules bus to the 7, is called the hemilphere meridional and feminine, fiemis fying the youth of man, which then beginneth to be cholericke, and heating . The third parts which is the Angle occidentall, reaching with the Septentrionall, containing the 7. 6. and 5. boules to the fourth is called the hemilphere Decident majour line, fignifying Barneft and age of man, which is then most commonly melancholy . The fourth quarter which is the Ane als Septentrionall reaching buto the orientall, comprehending the 4. 3. and 2. houles buto the first is called, the hemisphere feptentrionall feminine, fignifying Winter, and the croked age of man which then doth beginne to be fleugmaticke, olde, and faint. Those two partes which be from the Angle meridionall buto the angle septentrionall be called, the moities ascendant. The other two partes which be from the Septentrionall onto the meridionall be called the moities descendant . The fours angles be the 1.4. 7. and 10. houles. 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. of in their houses succedants you finde a fioure of Geomancie, you shall lay, that it is good and profitable for the question propounded. And contrarivile when it come meth in the cadants, ye may indge it to be ill for the demandant. as I will both fap and beclare buto you moze at large in in terpreting the figures, which pe thall finde in the thirde Boke, which is for that, that in as much as the Angles Doe alwayes fignifie force, courage of body, valiantneffe, ftoutneffe, god and prosperous fortune, with friendes affociated with a better hope, as concerning the fuccedants. That which is next to the afcenbant which is the fecond, fignifieth halfe fortune by the occasion of godes. That which is nerte the Angle of the earth, which

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is the fift, fignifieth halfe fortune, comming by giftes, or by the actting of conception of forme of daughter, that is to fap, of hos nois or isy. That which followeth the Angle of the Decident, that is the 8. fignifies halfe fort unc, becaule of death, or of things bioden. That that fucceeds the angle meridional, which is the ... fignifies halfe fortune comming by the mother, or of the prince, or by the yeare. The cadants doe fignific weakenede of heart, feebleneffe, and faintneffe of body. And dammage (the third er, cepted and the ninth) which fignifie a relitution of a common wealth, likewife honour and reverence. The firt and eleventh do fignific cowardnes with a wickednes, as well of perfons as of things . Finally, ye must knowe that the boules (to under. Rand them aright) have their feuerall colours as followeth. First, as touching the alcendants the first and seventh must be white, the fourth and tenth greene. Douching the fuccedants the fecond and fift must be of the colour of Saffron. The eight and eleventh of colour red. As concerning the cadants the third and firt mult be of the colour of hoump. The ninth and twelft blacke. The Planets have like wile their iop in the houles that I will here declare . I First taketh his iop in the first boule, D in the third, g in the fift, d in the firt, o in the ninth, 4 in the eleventh, and h in the twelfth.

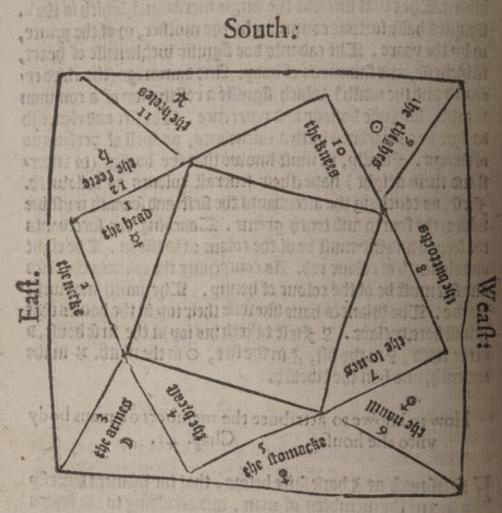
How to knowe to attribute the members of mans body vnto the houfes. Chap. 41.

F Drahmuch as I have laide before, that the Planets divertip gouerne the members of man, and according to the figues wherein they were by all the partes of the Zodiacke, for that caule I have thought god here to represent buto you the same more livelier by a figure, to the intent you may more eafelier buderstand the fame, and what fignes they be which have pecus liar lignification and gouernance byon each of them by the hous fes of the faid fignes, and to attribute the fame into the faide members of man according to the figure of Afrologicall indges ment placed here before. Wilhere of the first house signifieth the bead, the second the necke, the third the armes, the fourth the 12 break.

The first B ooke

break, the fift the komacke, the firt the nauill, the feuenth the loines, the eight the buttockes, the ninth the hippes, the tenth the knies, the eleventh the legs, the twelfth the fiete, as ye that the by the figure which here followeth.

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Here endeth the first Booke of Geomancie.

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The second Booke of Geomancie.

The Prologue.

A Fter that it is fufficiently treated, what thing Geomancie is, and the manner how to practife the fame, and what profite and commoditie commeth therof by the fubtiltie of the Science, and the receation which is taken therein, together with the knowledge & experience which the Geomancian ought to have in Aftrologie : now refteth it to open and difcouer the qualitie of this Art by the xij. houfes of heaven, and their fignifications which be as followeth.

Of all the fignifications being of the first house, vpon the questions and demaundes which may be propounded and made in the fame. Chap. L



comincit

De first house which is, Thozoscope of Alcendant and Angle of the Drient, contayneth the fignification of the demaundes which may be moved byon the qualitic, complexion, and the length of the life of man, that is to lay:

tent of his will, and the place of his abiding of divelling.

2 The beginning of things which prefently be will take in band and execute, and the longnesse of thostnesse of his life, and the qualitie of his heart.

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The fecond Booke

3 Any thing that he beareth hidden uppen him, and the alter cation of his hearts defire.

4 The making, Philinomy and proportion of his bedie, to knowe if he be or thall be well made or ill, and whether he big faire or hard or ill fanoured.

5 The nativitie of the perfon, whether be thall be healthy, of fickly : firing, of weake.

6 The beginning of all enterpaties.

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7 The ioy and fadnelle of the perfon.

8 As touching the members of man, ¢ other living things, this houle contayneth the queffions which may be propounded and made of the head, and of enery things therein contayned: as the braine, memorie, understanding, reason, intelligence, eyes, eye-browes, nose, teth, mouth, eares, and visage: where so then ye finde a figure in the first boule, whatsoener it be you thall indge after the maner and fourme that we will them bereaster, and give alwayes the first boule both note to, that is to so any, the motive of the querant.

When ye finde this figure in the first house (called A quifitio) ye thall fay that it fignifieth godnesse, happinesse, and quiet life, with the accomplithment of the perfons owne harts defire. If the demaund be of 0, for boyage, it fignifieth god fuccells thereof, but he that taketh it in hand, thall not depart fo fone as he thinketh : but yet thall he returne home in all gladnesse, with the accomplithment of his defire. And if the question be made for lone and in way of marriage, it is god, and for any thing that a louer both demaunde in that behalfe : for A quificio is a figure of the Ayre and of 4 D in the figure of γ and the evaluation of \odot a figure firme entring in god for all thinges but for warre : but in Church causes and boyages the is meruellous god.

When ye finde in this first house the figure called Amissio, you shall say that it signifieth, loss of inheritages and of posses fions, an ill life, an ill beginning and ill issue of any enterpair, ill for fickenes, voyages, and quicke dispatching: to be back, this figure is ill in all demaundes that can be propounded, evcept

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cept for prisoners, in which it fignifieth beliverance and elcape out of pillon : in all demaundes of women, it fignifieth whoses, and ill wcomen, for this figure is a figure of 9 h in the figne of m and of the element of the fire.

If in the first house you chaunce open this figure called Forsuna major, it fignifieth good will, good heart, loyaltie, profper ritie in all things, iopfulnefie and riches, in caufe of a woman it betokeneth topfulnede, amitie of Kings, great Princes and Lordes : this figure is good in all things (ercept to keepe a thing fecret, in which thing it is a token of fmall fuertie. This is a figure of O D in the figue of = a figure of the Carth fired entring in.

In finding this figure called Fortuna minor, at the begins ning it betokeneth cholar, haltinelle, and fiviftnelle in al things, it is god for the affayres of warre, and fignifieth force a bolds nelle of heart, with victorie ouer enemies, it is good allo for voyages, in other things it is not fo god : as touching thinges of love it fignifieth a contentment of the thing pretended, but the matter thall be difclosed. This figure Fortuna minor, is a figure of O h in the figue of & and of the element of the fire.

Finding in the layd house this figure named leticia, it doth fignifie a peaceable and quict life, conjunction and amitie of merry and pleasant persons, honeft, of good heart and will in all things. This figure is god ercept in matters of warre. In cale of love it fignifieth fome lying and diffembling, that is the perfon will promife much and perfourme but litle : this is allo a figure of 4 h in the figue of 8 and of the element of the Avze.

If that by channe this figure called Triftitia, bein the first house, it is a figne of an ill beginning of the enterpaise. The man is of ill will, and penfine, a trayto; and disobedient. This figure is ill in all things, but to ferch treasure in the earth, the is allo god in matters of fortifications and buildings: this is a figure of h R in the figue of m and of the Element of the Carth.

When ye finde this prefent figure named Puella, it both fignifie ioy, to linge & daunce, to play, to be well clothed and wat,

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The first Booke

to be in love, a man of god will, young and a lover of gardens: the is god in cale of love, and in all things, but in warre, this is a figure of 2 D in the figne of 2 and of the Clement of Water.

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Finding in this houle this present figure called Puer, it is a token of ioy, and to make feastes and bankets with Ladies it also betokeneth theft, robberie, decette and gaine in play: in matter of lowe it is god, and likewise in warre. For voyage it betokeneth a méetely swiftness, for marriage it is god ynough signifying alwayes great deceipts and frandes. It is indifferent in all thinges, but better for warre than for any other thing. This is a figure of 3 in the signe of γ and of the element of the Ayre, wherefore it is deceptine, subtill and wittie.

All those (almost) which in olde time wrote of Geomancie. as the Indians, Caldians, and Hebrewes, would that this fis * guve called Rubens, when that it is founde in the first house, * thould be indged like buto the other without rejecting it, and lay that it doth betoken, craft, fraud, inbtiltie, treason, warre, bebate, bilcozde, battell, spilling and shedding of bloud. And to be briefe, it both betoken all the wickebnelle in the world. 13ut the Egyptians and a great part of the Latines, fay that in fras ming a figure, this figure fortune to be in the first house, that it fould not be indged. But that figure mult be broken and make an other, becaule that in this place this figure is nothing worth, which thing the Author of this boke bath often times feene and knowen by experience, and that is the caufe that 3 am of the oppinion with the Egyptians and Latines, to breake the figure when that it is found in the first house. And fo at this time I will weake no moze thereof.

If in the first house ye finde this figure called Albus, it doth fignifie to have gaine by travell in white things, and that a perfon is found, pleasant, fine, merry, and happy in all things. If the demaunde be for sute of lawe, it is a figure that the man thall winne. If it be for meffage he thall have good newes, in cale Opercurial it is very good because g bath his toy 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 g D in S and of the element of the Talater.

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Wahen ve finde this figure called Coninnetio, in the first house for that he is a figure of § R in m which is his craltation it is bery god in all kinde of Mercariall things, it is allo god in cues ry other thing, to that the be accompanyed with good figures, and the is ill if the be founde with the ill figures, the alwayes fignifieth, alliance, concord, and contunction with a friend, or woman great with childe. And this figure is of the Element of the Apre.

Finding this figure called Caput draconis, that is to fay, the areater beare, it fignifyeth goodnesse in all thinges, ercept for warre, for it fignifyeth combate and battelle, and for peace it is perfectly god. It is allo god for marriage, but it will be long in boing, it is god in matter of gaine : to be briefe, it is god for all thinges that ve can demaund, and fignifyeth health of bodie. pleasant and merry, and to have the favour of kinges, Brinces, and creat Lozdes with prosperitie and obterning of their defire. And for that it is a figure of 4 and 2 according to the opinion of fome men: but by mine opinion of 4 and 9 in the figne of my and of the element of the Earth, and for that caule is good to builde boules and to labour the earth.

This figure called Canda Draconis, of the leffer beare, found in the first house, it is like but o the figure Rubem, whereof we have spoken before : and therefore the fygure ought not to be indged when it is found in the first house, but must be broken and an other to be made, neuertheleffe there be fome that holde the opinion that the indgement fould not herein be delayde, for what caule locuer the demaunde was alked & the fpaure made: but it fignifyeth evilnesse, loss and damage for all thinges that may be alked of : to that it is god for nothing but for rupnes. and burninges of Countryes by warres and treafons, by reafon that it is a figure of 3 and h in 2 and of the element of the Fire.

Withen you finde this fygure called Carcer in this fyzit boule. it fignifyeth ill opinions and thoughts melancholique, heatines, forrowes, ennies, angers, great paine and tranaile : the perfor to be a Saturnian, mellancholv and dreaming of malice, it is ill in all thinges, but to make rampiers, forts, and other fortificas tions of Townes, and to defende them well for which it is god

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The first Booke

to take a fourney in hande, or for boyages it is ill: for it betokes neth flaying, and that the perfon or his horfe thall be burt by the way on the forte. This is a figure of 5 D in H and of the element of the Carth, and therefore is an ill figure.

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This figure called Via, found in the first house, fignifyeth a staying in the way, and small health in the sourcey: it is ill in all thinges ercept it be to goe out of pytlon, for the which it is good, and because it is a figure of D in her decrease in A 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 houle is alwaies
 god in all things as well in warre as in peace: fignifying alwayes a company of people gathered together for one thing or
 other, in case of marriage it is perfectly god, and likewise to take a journey in hand fignifying fixiftness, and more by water then by land, and because it is also a figure of D in her full in 3 and of the element of the Water, it therefore betokeneth raine and that the perfon which is on the way shall be moyled.

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

The scient, bath properly and naturally the fignifiration of gaine to come, for the perfor which demaundeth and propoundeth the question, to knowe if it shall be with the tranaile and sweate of his bodie, or by succession, or by guist.

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

3 Which of the two gamifers bath wonne, 02 thall winne the filuer.

4 The charges that a perfon thall make.

5 Withether the friend put in truft , be ferret oz not.

6 If he that be well ferned and to his profite and commo-

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7 Walbether he mall have great gaine in the place where he Divelleth, or of the thing that he loueth, and that he procureth.

8 The place where the thing loft was folen.

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

10 Wilhether the promile made by any Lozo fall come bre to effect and good illue.

II If it be good in going white one house to patte to another.

12 Whether the mellenger which is on the way hal bing and neives or how.

13 As touching the members of man it contapneth the des mautoes which may be mousd over the necks eyther before oz behinde.

This houle is properly the houle of gaine and profite, and therefore when ve finde any of this rvi. figures in this seconds house, yee thall indge according to the fignification of ech of them as ve thall fe hereafter.

When ye finde this figure called Aquistio, in the second you thall judge the demanndes and queffions before spoken of to be god, as when the queftion is for gaine or profite, you that indae it to be good and great : and that the perion thall be lucklye in quantity of Cattel, in prosperitie in traficques and merchandize, and have good fucceffe in all thinges in the worlde that he taketh in hande. This figure in this houle is better then all the others, ercept Fortuna major, which in this behalfe both nothing empea rily, and fignifying more then the other, gaine, profite, and hos nour with Kings, Princes and great Lordes, and fignifieth as much in matter benchiciall, and citates of Presidents and Couns fellers.

Finding this figure called Amisio, in this lecond houle, it is a token of loffe and finall gaine or profite in all thinges that you can demaunde, but to obtaine the friendly ip of a Ladie, as tou= ching the way it both fignifie that the mellenger thall be robbed and woyled by a number of theenes and hedge walkers, to that in all things this figure is ill, be it for warre or for yeace, and is

The fecond Booke

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This figure called Fortuna maior, found in this fecond house. * fignifieth goomelle and prosperitie, with honour, riches, great prefents of gold and filner, and the is god in any queftion that pe can demaund, but in heavy and fad things, wherein the fignis fieth melancholinnesse, in all other things the both alwayes fine nifie, iop and bliffe : in demaundes of treafons and robberies, the is good because the fignifyeth loyaltie in what house to ever the be. In the house of friendes and enemies (as ve fhall bereafter tie) ye thall alwayes finde her to fignifye force, accompanyes with loyaltie : likewife the fignifyeth faire and rich attire.

Finding this figure called Fortuna minor in the fecond house. fignifyeth the honour paft, great rickes and great fubitance, the * is good for merchandize, honors, warres and fubitance: it figue * fyeth a readinelle and quicknelle, as well for the way as for all other things, but the is not to good and loyall as that which went last before.

Withen ve finde this figure called Lexicia in the fecond houle, it fignifyeth conquest and getting of gads and riches without × finne or breach of confcience, it both fignifie good companie, mer-× ry, recreative and of good will, promiting many thinges which × will not be perfourmed, for iourney it fignifyeth quicknelle, of all the opicutall figures the is the beft in all things, and in cafe of robberie the thing is taken alwap in paltime and not in earnes.

Finding this figure called Triftitia, in the fecond house it fig-× nifveth lotie and hindzance where gaine is hoped, never to at × taine buto substance, but by ertreame labour, enuie, and ans × ger, accompanyed with ill lucke and milfortune, to lose gods to be fpopled, robbed, ouerthrowen, and to goe in theres compas nie, flowe for fourneyes and fmall profite. This fraure is ill in all things but to fortifie Townes, and make buildings, and fignifveth that the building which ye make thall not be very faire, but it mall laft long.

Withen pe finde this figure called Puella, in this fecond houle, it fignifyeth good gaine, prosperitie and good lucke, and in cale of women loyaltie, and birginitie, good and fare company by the way, gaine in things of pleasure and mirth : as mulicke and fuch like.

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ec compu a setu ficker the, it is god in all thinges and especially in matters of filtuer and white things, it is allo good for the way, but that there will be some ftay of hinderance by the way : the fignifyeth no warrs but rather peace and concord.

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Finding this figure called Puer in the fecond houle, it lignifys eth profite in merchandice by occasion of a woman, and lights fueth like wife that the gaine thall be god in the warre, and that therein thall be gotten honour and profite, for companie in the way they thall be men of warre, valiant and hardy : in cale of meffages it fignifyeth spædinelle with small profite, buleffe it be touching warre, in thinges concerning honour it is very and. touching a thing folen it shall be had againe, but not without beration and anger.

Withen in the fecond house ve find this Figure called Rubeus which is a figure of 3 and cuill, it alwaves both fignifye small gaine and profite, and fignifyeth that the perfon fall be robbed and spoyled, be it by warre or other wife, it also fignifyeth much bebate and contention about the thing loft and folen, and as touching company by the way, it the weth that they be men of warre, rufuns and ryoters, to be briefe, this figure is ill in all things.

If ye finde in the fecond house this figure called Albus, it famifieth great gaine and profite with honour, fpirite and diligence, specially in whit things : it is good in all things, for that the fignifieth a good spirite and buder fanding, good company, and truffic, and men of honour : the is also god in cale of boyage, pet will there be fome ftaying and hinderance therein . I can fay to you none other thing of this figure, but that it is good in al the demaundes.

Finding in the fecond house this figure called Coniunctio, pe thall fay it fignificth gaine, in things of god industry and fpis rite, and fignifieth, that the thing loft that be recoursed againe. but not without great paine and trauel, and long space of time, the company is good and of good spirit, fometime it fignifieth bas stards, and the obtaining of Bokes and Sciences witten by hand, as touching mellages, it fignifieth quicke arrivall, and allo getting of godes and beretages of folkes lately dead. This

The fecond Booke

figure is commonly god.

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When ye finde in the fecond houle this figure called Caput draconis, it fignificth great fubftance and riches, great godnes, god company of men of honefty, the thing loft thall be founde, prosperitie and god lucke in merchandile, with great gaine : it fignifieth also, that the profite which a perfon thall have thall be with peace and tranquilitie, without warre or debate. Also it is a god figure.

Finding this figure called Canda draconis in the fecom houle, it fignifyeth all wretchedness and powerty, and that a perfon thall be defiroged, walked, and undone, to fell godes and heretages, to fpend golde and filuer without profite, things loff thal neuer be recoursed, the company is nothing worth, by reafon of the robberies and erfortions which they ble, and they be traftimen, working by gron, as horfe-thwers, locke-finiths, and fuch like.

When ye finde this figure named Carcer in the feconde houle, it fignifyeth gaine by things bidden in the earth with couetoulnes, and things blacke: the perfon thall happen with melancholy and fad company, and of final purpole: in cafe of boiage and in all other things, the fignifyeth flowneffe, but to build houles and fostreffes the is good, but the worke thal 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 fecond houle, it fignifyeth a quantity of men alfembled for travel and merchandife, and to get substance, it fignifyeth allo white things, and to spend well, good company, good for bosage, and fignifyeth swiftnesse, and likewife for warre, for it is a token of a great multitude of people alfembled ready to fight, it is good for mare riage, but colde in matter of love, it is allo good to gaine and profite by the water.

Finding this figure named Via in the fecond house, it fignifyse eth finall gaine, and powertie, the thing loft thall never be found againe, the company is poze, and the profite is not great : in case of marriage it is not very god vuleate the minth do content thereunto : it is but meetely in all things, but for iourneying, for the which it is god, faving that there thall be fome flacker wells

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but for its all be feet Of the third house and of the demaundes which belong thereunto. Chap, 3.

I The demanndes which naturally be attributed who the third house called the Cadant from the alcendant of the Angle of the opient be of brethren, litters, nephewes, and other kinsfolkes and alies, with the number of them, and the place of the nativity of the querant.

2 This houle containeth allo the questions which may be propounded of a Scholler Audying in the Universitie, or in as nie other place.

3 Allo of the amitie and welfare of a neighbour.

4 Of embalfages, letters, and melfages which come not from any farre Countrey.

5 If that the ill fortune thall turne to any good iffue at anie time.

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

7 Pow the man of the Thurch doth from whome ye would beare newcs.

8 As touching the members of mans body, the demaundes which may be made touching the armes, thoulders and legs, be appropriated onto the third houle. Wherefore when ye fynde any of the firetiene fygures, there ye thall indge the fignifications, following the rules ye thall fie bereafter.

Eathen in the third houle ye fynd this Figure called Aquificio, it fignifyeth that the perfon of whome the queffion is made, is a man welbeloued, of great riches and digmer, by occation of this kinzed: for fmall iourney it fignifyeth much profit, god company, god neighbours, and god kinffolkes : in all the bemaundes which belong who this houle this figure is god, and especially for those which may be made for a Scholer, fignifying that he thall learne well, and be of knowledge : it is likewife god to knowe the effate and disposition of a man of the Church of whome ye woulde heare news.

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The fecond Booke

Finding this figure called Amission in this third house, a fignifyeth quarrell and debate with kinssolkes, in thoste iourny it signifyeth speedinesse with small gaine, it is ill for the Scholler, and signifyeth an ill neighbour, and ill company : in all the bemaundes which may be made in this boule this figure alwayes signifyeth an ill ende.

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If ye find in the third houle this figure called Fortuna maior, it fignifyeth a noble parentage, mighty, and bertuous, it fignifyeth that the perfor for whome the queffion is made, is angry with his kinffolkes, \pm that he fhal have harme for love of them, fometime it fignifyeth a perfit amitie with his kinffolks, fo that the tenth and four th doe agrie thereunto. But nevertheleffe this figure for that it is god and loyall. fignifyeth rather god then ill in al things, and especially to make a boyage, and for a Scholler, and all other things in hereof demaund or queffion may be made in this houle, it is god.

Finding this figure named Fortuna minor in this thirds houle, it fignifyeth a contraction of amitie with perfons of great authouity and ercellencie, and that the amitie of the kinlfolke is faithfull, without any diffimulation, but yet they be fomewhat cholericke, and that there is a little anger and inquietnes with them, it is also god for the Scholler, and for neighbourhode, in cafe of iourney it fignifyeth diligence and finifteneffe, it is god in all, but that it theweth a little cholerickeneffe.

Withen ye fynde this figure called Latitia in this thirde houle, it fignifyeth peace and concord amongest kinsfolkes and friendes, in calc of bolage it fignifyeth spectrues without gaine or profite, it is ill for a Scholler, for it theweth that he bath no minde or affection to fludy, and by this meanes both time and money is lost that is employed by on him, it is god to knowe if that the neighbours be god and honess, and like wife for friends, and for all other bemaundes which doe belong to this house.

Finding this Figure called Tristinia in the third house, it fignifyeth Arife and debate amongest kinstolkes, falle and difsembled friendship, and to be chased away by them, the Scholler thall not profite in study, the way is dangerous, and but smal profite, the kinstolkes be of small nobilitie, ill neighbour, the man

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man of the Church is ill, and he buto whome bee woulde doe barme . To be briefe, this figure is ill in all demannos.

Finding this figure called Puella in the third house, it figs nifpeth good and perfect friendlyip amongeft kinffolks, and p200 fite with them, and the weth allo, that they be of good difpolitie on and health, the late which a perfon maketh to come buto the favour and love of a woman he can not obtaine it : in fbozte boyage it is good, but there will be fome tarrying by the way: it is and for a Scholler, but it the weth that he is in love with fome women in the place where he is relident . In all other things it is god.

Withen you finde this Figure called Puer in the third house. it themeth that a perfon thall have godes by his kinffolkes, and especially with those which haunt warres : it fignifieth also conjunction and amitie with friendes, gaine in all manner of traffikes and merchandize: for the way it fignifyeth livifteneffe with biligence, with good lucke and prosperitie, and that the perfon thall fund men of warre by the way, but they thall doe him no harme.

If pe finde this Figure called R ubem in the third house, it Kanifpeth choller, anger, debate, and queftions, and ill will as mongeft kinffolkes: to let a man bloud it is good, allo it fignifys eth burnings by reafon of queftions and wordes of initry hapned amongeft kinffolkes, it is ill for the way, because the perfor is in danger to be spoiled, and ouerfurned in all the demaundes which ve can demaund. In this third houle this Figure is ill.

Finding this Figure called Albus in the thirde house, it fanifyeth concord and amity betweene kindred, and that they be men learned and wife, it the weth allo that the letters which come bring good neives, and that he which will take a journey in hand thall come and goe fafe without any danger of robbing or woulde, it is god in all things, but that it fignifyeth fighing and lamentation of the kindged: it is allo god for neighbours hode, and the weth that they be learned, the Scholler thall flue op well, and be a wife man, it is good for thorte way, and to be briefe, it is god in all the demauntes which may be made in this house.

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Withen ve find this figure called Coniunctio in the thirde house, it fignifyeth comunation and amitie amongeft kinffolks. it is good for all things that may be bemaunded touching a fcholer: it fignifyeth allo that the kinffolks be learned, the neighbors × good, the thing loft thall be founde againe, the letters which be brought containe none other thing but fables and tales, it is for iourney good, and that the mellenger is prompt and bills gent : in all things this figure is very good.

Finding this Figure called Caput draconis in the thirde × boule, it fignifyeth to get honour with the kinfolkes, the friend is come, of thall come thostely, the neighbours be good and friends, for botage it is fure, but that there thall be fome fray in the way, the Scholler hath good minde to Audie, the man of the Thurch is honeff, in all things which ve may demaund in this house this Figure is good, and fignifyeth love, friendlyip, and noble parentage.

If ve funde this figure called Cauda draconis in the third house, it lignifyeth all things contrarie buto gosdnelle, as tilcorde amongelt friendes and kinfolkes, with the leparation of one from an other, it fignifyeth allo treafon of kinffolkes and friendes, and that they will weake with the mouth that which they thinke not in heart, putting all their entent to fraude and beceit, the Scholler will not applie his learning, but let all his minde on warre, or fligromancie, or fuch like: to know of the fate of neighborhoode it is ill, becaufe it is a token, it is worth nothing : in al things which may be demaunded in this house. this Figure is ill.

Withen you be fynde this figure called Carcer in the third house, it fignifyeth a firme loue and fecrete, amongeft friendes and kinffolkes which thall long endure, it is ill for the way, and fignifyeth that the boyage thall fcarcely be ended, it dooth allo fignify impriforment by the meanes of kinffolkes, and that the Scholler thall be a good Student, but yet he is of a melancholie nature.

× If ye fynde this Figure called Populus in the third boule, it × fignifyeth antity with kinffolkes, and that they be many in * number, in cale of boyage it fignifyeth fwittneffe with profperts *

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tie and health, it fignifyeth allo that emballadors or inellengers Mall come about the affaires of the people, the Scholler Audieth well, and is in a great company of others, the neighbourboode is great, he that entendeth to take his iourney thall finde much company in the way : this figure is indifferent in all demaundes, and fignifyeth rather good then bad.

Withen in the third house pe finde this figure called Via, it fignifyeth finall good for the kinffolkes, it theweth als that the perfon thall have his defire, his kinfolkes thall put him in fright by the way, the letters which come from neare at hande bring god newes, it is good for those boyage, fauing that there will be some delaying in the way, and better to take iourney by land then by water, and fignifyeth the accomplishement of all Defires.

Of the fourth house, and of the demandes therevato belonging. Chap. 4.

T be fourth house which is the angle septentrionall oz the earth, contayneth naturally the questions and bemaundes which may be made upon the Father of Grandfas ther, and byon the great Grantfather.

2 Allo uppon houles, landes, vines, gardens, medowes, hearbes, trees, and their appertenances.

3 Allo upon a Citie of Towne, and of the people that dwell therein, to know what they be, and of what dispolition, and what is done in the Citie of Towne.

4 It contayneth allo the question which may be moved by on a Caffle, Pallace, fort or Tower, and oppon the place where it is thought that treasure is hidden, or other thinges kept.

5 Allo the queftion which may be moned byon the end of all the figures to know if the iffue thall be god or bad.

6 Likewife the questions which may be made touching the filuer of the brother or fifter of the querant.

7 Withether the Father be dead of thall die quickly.

8 If the childe be right fathered og a baltard.

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9 Whether of the father of the forme thall die firft.

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10 If it be good to buye landes, pollellions, and beritages.

11 Wilhether a Towne belieged fall be taken og not.

12 Withether the thip on the sea thall come to a god post, and who is in her, and where with the is charged.

13 If a man divelling in an boule that divell there long time of not.

14 Withether he that is on the way, thall be long in comming 02 not, these be the questions which be contayned in this house, the signification whereas be it good 02 be it bad, thall be beclared by the discourse of each figure which you thall se hereafter.

Wherefore when in this fourth houle you finde this figure called Aquifico, it fignifyeth god to buy heritages, and for the affagres of the father, and that he is not dead, but he thall dye before the forme, to that the fifth houle doth hereunto agrie : the forme is lawfully begotten : there is much treature hidden in the grounde, the ende of the figure is god, the Towne thall not bis taken if the people within be god, the thippe thall come to a god Hauen, it is god to dwell in a Caltle, Towne, Fort, or other boules : he that is on the way thall come that dwelleth in the houle that the quefficient is of, is to dwell there long emough : and to tell you in two wordes what ye must understand of this houle, there is no quefficient can be demaunded, but this houle is god therewato.

Finding this figure called Amifsio, in the fourth houle, it fignifyeth lose of heritages by the death of one that is ficke, great damage to the fubfiance of the father, a prination of the fapt god and heritages, quarrelles, and contentions with folkes of ill nature, life, and complection: the father shall die before the fonne, it is not god to buy lands or heritages, there is no treafure hidden in them, the Tolune besieged shall be taken, the ship commeth with a god winde, but it is no great profite to the Speechant, the shippe is full of poung wenches and women for faken, and is in damager to fall into the handes of the enemie, or else Pyrots: it is not god to dwell in the tolune or house, and he that is therein thall far there long. This figure is ill for all the permaunds

bemannos which may be made in this boule.

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Finding this fygure called Fortuna maior in the fourth houle, it fignifyeth that the father is of good nature and quiet, come of anoble race, both he, his Brandfather, and great Grandfather: the house is faire and hansome, and good to dwell therein, it is good to buye landes and heritages, the Towne of Citie is replis nifhed with men of defence which will defende it to death, and those which be within it be men of sprite and wittie: the Ballace or Caffle is faire and coffly builded, well furnifped with bten filles, moueable munitions, and there is much golde and filner therein, it fignifyeth that there is no treafure hidden there : there thall be a good end of all the demandes that ye made, the b202 ther and lifter have aboundance of filuer : the father thall over live the forme if the fifth doe thereunto agrie, the childe is lawfull begotten, the Lowne belieged thall not be taken, but defend it felfe manfully, the thippe on the fea thall come onto a good post with much riches : the boyage taken in hande thall have god iffue and much profite : the man thall dwell long in the house. there is no demaunde in this house for the which this fogure is not god, creept in things melancholy, as to fight and make an affault wherein it fignifyeth loffe.

When you finde in this fourth house this france called Forenna minor, you fhall fay that it fignifyeth great fuddennes and autchnelle in all things : the father is come of an indifferent noble race, but they be all cholozicke of nature, the boule and the appertermances thereof be faire and god, it is god to buy lands and heritages but they shall be subject to fire, and that they shall be endamaged by men of warre fometime, and there is no treas fure hidden in them: the Citic oz Towne is well furnished with people, but they be furious and all men of warre, the end of the bemaundes which be touching warres, thall have god fucceffe. and those which be touching peace thall have ill iffue, the father thall die befoze the forme, the child is not legitimate, it is daungerous to buy landes and pollellions, the money which was hidden is found and taken away, the Towne belieged thall be: taken through the quarrelles and feditions that is within it : the thippe on the lea thall arrive thostly at a good Banen, but it

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thall be in damager to be taken by the enemies, the perion lodged in the house thall dwell there a long time. This figure fignifies halte, and is not cuill but for peace.

Finding in this fourth house this fygure called Leticia, both fignifie god lucke and profperity in heritages, and that the treas fure hid in them, thall be founde and difcouered : the father, the Grandfather and great Grandfather be god and of an old noble × and auncient race : the houle is pleafant, and the places thereunto belonging recreative, and of much pleasure as well in gars bens as allo by the fituation of the place, the tower is high and white, the Pallace of Caffle is very pleasant with the garden workes and greene thinges which be there : there is no treature hidden, the end of all demaundes thall be god, the filuer of the brother or fifter is very thort for the great and ertraordinarie erpences which they doe befto we in pleasures and delicates, the forme is legittimate to that the fift do thereunto content: the fas ther is not bead, but both make good cheare, although that he shall die befoze the forme : it is good to buy heritages, but the buyers thall not keepe them long, the Towne befieged thall be taken, but not ranfackt : the thip thall come to a good post, but pet flolp and with a fmall winde : pet in iop and to the contents ment of the mailter, the man thall not flay long in the house or towne.

When in this fourth house ye finde this fygure named Trifinia, it signifyeth to be differited a primen from the subfrance a beritage of the father, and that the Father and Grandfather and all the race is ill: the house is ill and naught, and maintayned by reparations: the Toivne of Citie is strong and aunuient and it shall not be taken, the people within be wife, wittie and sout: the Pallace of Cattle is old and ancient, and much treasure hidden therein, the end of all things which ye demaund is ill: but to buy landes arreable, and to build houses whereum to it is good: the filter of the brother and fister is hidden, the father shall ouer line the some, and the some is legistimate, but the mother behaueth her felfe but ill: good to buy heritages for the buyers shall long entoy them, he that dwelleth in the house shall long dwell therein, the shippe on the sea shall be long in comming

comming the is to beaute laden, in all the demaundes which vie can demaund this figure is ill, becaule it is a figure of HR.

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When in this fourth house ye find this figure named Puella, it fignifyeth but fmall heritage by the milbemeanour of the kinf. folkes, although the father be of good nature, and the Grand father allo, the house is pleasant and fine, it is good to labour, but therein will be fome negligence and flackneffe : the Citie is faire, but in the end it malbe taken if that it be belieged, for that it is not befenfative and ill maintayned by men of force : there is no treasure hidden : in all the demaundes of this house I finde not this fygure to be of the beft but in some articles, the brother and lifter have but little money, not with fanding that the baute is that they have much, the father liveth and thall live long, if the eigth agree thereunto, and then thall he ouer line the forme, it is indifferent to buy heritages, the thippe on the lea thall come with a full winde, and arrive to a good post, the perion thall dwell long enough in the houle, and he that is on the way that be long in comming.

Finding this fpgure in the fourth house named Pner, it both fignifye great difcord with the father, fometime good lucke and prosperitie with kinffolkes, (fo that the angles confent thereunto) the father is of good will and healthfull, and luftie of bos Die, the house is in fute and queftion, it is ill to buy heritages, for thereby thall come artife and contention. the tyllable landes be of no great value of effination, the Towne befieged thall defende it felfe valiantly, and the people within be men of defence, the house or forte is not of the faireff, there is no treasure hid : the end of all the demaundes thall have an ill iffue, whielfe it be for warre, or for love : the brother or fifter have but little money : the father is dead, or thall die thortly : the forme is not legittimate but a baffard, the thippe on the fea thall arrive in fafetie, but not without conflict of the enemies, the perfor thall dwell long in the house of Tolune, this fygure is a fygure of & R.

If ye finde in this fourth house this fygure called Rabens, the time is not bery good for the fathers fuccession: the father is angry and of no great good houle, to lowe the ground this fi-

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gure is god, because that all the sygures of the fire be god to fowe the ground, for that (as we have says in the first boke) all bedges be attributed to the fire: the Downe belieged thall be burned and ransackt, and the people therein be thenes a wicked, the Pallace or Dower is not faire, there is no treasure hid, the bother and lister have no money, but be pare and needie: the father is not dead, but thall die thortly, and the some thall suruine, the sayde some is not legitimate but a baltard: it is not god to buy heritages: the thippe on the sea thall be taken and burnt: the person thall tarrie but small time in the towne or house: all the demaundes which ye can make in this bouse have an ill issue, by the signification of this sygure, whelle it bee to put fire who Symeries or Artillerie, in which it doth alwayes significe death or blowd thed.

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When in this fourth house ye find this fygure named Albu, it fignifyeth proferitie and god lucke in all things with profite, ioy, and winning : the father is god, gentle, amiable, merrie, and a man which loueth good cheare : and fo did his father and Grandfather, the houle is white, faire, pleafant and lightfome, it is good to buy landes and poffetfions : the Towne befieged thall not be taken, and those within it be well appointed, learned and of courage : the treasure hid is all filtuer, and no gold at all : the father is living and thall ouer live the forme, if the fift doe thercunto agree : the child is legittimate, good to buy heritages and white things, the flippe on the Sea thall come to a god poste with much riches : the man on the way thall tarrye long in the house with ioy, folace and pleafure : the ende of all thinges which ye may afke in this house is god, ercept for war, for this fygure fignifyeth not warre, but peace.

finding in this fourth house the sygure called Carcer, it is good to visite the father so he is sicke of dead : and that if he be not dead hee will cause some thing to be written, the house is good, but not beautifull : it is god to labour the earth : the towne is faire but of small sorce, so that if it be besieged it shall be quickly taken of geelded by composition, and yet the people within be wise and sage : the Pallace, Cattle, of Tower be not faire, but it was all builded by pollicie, the treasure hid shall be finely

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ract. recalled Cor finely founde, the father is dead of thall footie die, and fo the forme thall furnine, and he is legittimate, fo that the fift confent thereunto : it is good to buy heritages and to make marriages: the thippe on the fea thall come to a good Bauen with a good winde : the brother and fifter have but little filuer , the partie which divelleth in the house of towne shall not abide therein long, in all things that ye may make queltion of demaund, this figure is good, fauing for health and amendment, for it alwayes fignifyeth death, when the bity. doth confent, and this france is called Ferretrum that is to fap, the Beare on which dead men be bozne.

If ve finde in the fourth house the fugure Caput Draconis, it fimifyeth, loffe of the heritages and fucceffions of the parents. and to be disposed and theowen cleane out by order of lawe: it is good for the father, for hee is good and of good will, the boule is faire and pleafant, it is good time and fruitfull to labour the earth : the Cittie is favze and pleafant, and if it be belieged it thall not be taken : and thole within it be heartie and of good reputation : the treasure bid shall not be founde : the filter of the brother and fifter is much : the father shall furnine the fonne : the forme is no baltard : it is good to buve heritages : the thippe which is on the Sea Iball quickly arrive in prosperitie : the man thall fotourne long in the towne of house. This fygure is good for al things but for warre.

When this figure Cauda Draconis, is in the fourth house, if Tignifyeth good lucke, and prosperitie touching landes, the perfon thall ouercome his fute with great anger, travaile and ennie : the metlenger which commeth by the Countrey will come hostly : the patient thall amende if the firt confent. This figure is ill in all the demaundes which may be made of the father: that is to fay, for heritages & fuccellion : the houle is good, it is and to foive the ground : the towne belieged thall be taken by the treason of some that be within it, and it shall be put to fire, bloub and raled, but pet thele which cleape from the flot of the Crof. bowe, thall fight baliantly, and hold by their heads buto death: there is fedition and muttering in it, fo that one minocth to kill an other : the brother and fifter have no filuer : the father is

dead of thall die quickly, and the forme is a baffard, the father thall die before the forme : it is indifferent to buy landes, because the landes be god and fruitfull : but there will be anger and fute about them. But in the end the pourcheler thall have the bidorie, and therefore this figure is called indifferent in this cafe: the thip on the Sea thall come with a great winde, and be in daunger to be taken or burned : the man thall not flay long in the baufe so towne for feare be thalbe flaine, or have forme milchiefe done but him : in all the temaundes which ye may make in this house, this figure is ill, but in the things before recyted : it is also god to put five to Mynerics or to artillerie, or to worke treafon : the treafure hid is kept by the Dinell.

Finding this figure called Carcer in the fourth boule, if fig. nifpeth to winne landes wherein treasure is hidden, and that fome of his kiulfolke is helde and taken paifoner : the father is very old, but yet of good complection, and thail live long : the house is olde, darke and finakie : it is god to care and folive the around : the towne is old and ill cafe and made and the firetrs bery narrolue, if it be belieged it thall not be taken, to that the people be not faint hearted within: the Tower of Pallace be bery old and halfe broken : the filuer of the brother or fifter is fo bioden that it will not be found againe : the fonne is legittimate, the flippe is not pet readie to come : the man fhall remaine long in the houle of towne where he both mind to hepe: in all things which ve may demaunde in this boule, this figure is ill, but to befende and kæpe a Towne, and for thinges Saturnian, in which it is good, and lignifyeth allo to have a great number of childzen.

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Hauing in the fourth house this figure called Populus, it figs
 mitgeth a multitude of people affembled, fome to bup a fell lands
 and heritages : in demaundes of the father it fignifyeth mour ming and lamentation, the father shall die befoze the fonne : the house and lande that is made mention, is standing niere buto the water, the Towne is full of people, and furnished with faire waters and springes, if it be belieged it shall be taken, because those within it be of no great force, but most of them be Marriners : the Towner or Fortrests is niere to the water : the treasure

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treamer his thall not be found, unlease the eight do content : the fluer of the brother and fifter is but fmall : it is god to buye beritages : the thippe on the sea Gall come quickly with god winde and great gaine : the man within the Towne og house thall not dwell there long : in all the demaindes of this bouls this figure is god, but touching love.

This figure called Via, in the fourth boule fignifieth loffe of beritage : in all things that ye can demaund the is ill, faning to foise the earth yet is the better by water then by lande fog bopages : treasure hidden thall not be founde : the Citie is nothing Arong, if it bee befieged it thall be taken, the Caffle oz Tower is not faire, and they fand by the water fide : the b20, ther and fifter have not much filuer: the father is of long life, and the some legittimate : it is god to buy heritages which be niere the water : the thippe on the fea thall come to fafe post: the man in the houle or towne thall not dwell long there : for all thinges which ye may demaund in this houle, this figure is god, but for love, for the which it is but ill.

Of the fift house, and of the demaundes therein con-Chap.5. tained.

T De fift house called the fuccedant of the angle of the feps tentrionall, other wife called the good fortune, both containe properly the fignifications of the demaundes which may be made touching a childe, to knowe whether he thall be finall oz great of Cature, and touching his birth, whether he be legis timate of baffarde, of good nature of ill.

2 The demaundes like wife which may be moued on the maner of his living, that is to lay, if it be profitable to a perfon to cate and drincks.

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

4 If a promife made to a perfon thall be performed or not. and whether it be falle of true.

5 Withether the mettenger thall come quickely, and what newes bee thall bying, and also what is contained in the let. D 3

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6 Allo the demaundes which may be made bypon a kiend, man or woman.

7 If the earth thall bying forth plenty of fruites, and when ther thep thall be good.

8 Like wife the fignifications of all pleasures, as to kille, coll, fing, baunce, banquet, and play on all instruments of muficke.

9 MAhether a woman be with childe of not, and whether the thall have a boy of wench.

10 If that a place belieged thalbe taken o? yælded by coms polition, o? whether it hath beene beleged.

1 I Whether the perfon which is on the way thall be in danger to be robbed and sposed, and whether the wayes be not dangerous by reason of theres, ruffians, and such like. tan

12 If the fonne be ficke, dead, og taken paifoner.

13 Whether the Booke which one would reade containe things good 02 bad. These be the principall causes contained woder this house, the which yes shall indge according who the rules and significations of the Figures hereafter written in the order as before.

Withen in this fift house von fund this Figure called Aguifitio, it give th good fignifications of the childe, and that he thall be of good wit and condition, and well made of body, the mel fenger shall come quickely, with good news: in case to line, and to have newe clothes it is good, the promife thall be kepte in all faithfulneffe, the letters weake not but of merry things, and recreative as of love, og of matter beneficiall, the amitie of the friends is good, it is allo good for the fruites of the earth, and there thall be great abundance, it is good and fure dwelling in the house, the woman with childe shall have a senne, so that the tenth do confent to this, it is good to kille, coll, cally, dance, and to doe al things of mirth and pleasure, the Commons of the towne be good, and live in al peace and quietneffe, the Caffell is not belieged, and if it be, it thall not be taken, by reason of the good accorde amongelt them which be within it : there is weither thenes, neither rolliers by the way, the forme is neys ther

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ther dead, ficke, og taken palloner, 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 pie may demaunde in this house this figure dooth figure fpe good, and allo that a woman thall not have manie chil= dzen.

Finding in this fift house the Figure called Amifio, it fignifyeth that the childe that be of ill nature, and lotte of heretage by lawe, the ficke perfon thall amend, the woman with childe that have a forme, but the that be in danger of death, it is not good in cale of eating and drincking, the promife that not be performed, the mellenger thall come quickely, but he thall bying ill newes, the letters speake of quarrels og elle of ribanibrie, the friends be not too good or focunde, for pleasure and ios cunonelle this figure is ill, buleffe it be for wantonnes and baus bery, for the which it is good, the dwelling in the house is ill and dangerous, the Commons of the City be bad, if the Caltell be beferged, it that be taken, bagabonds lie by the way, and theres fore it is dangerous, the fon is neither dead, nor taken prifoner. but he is very ficke, the childe is a balkard, to buy and fell neive garments it is ill, the years is good, and great aboundaunce of come, but it is ill for trees and plants : the bokes and writings make mention of ribaulozy, oz of queltions. for all the things which ve may demaund in this houle this figure is ill, and the woman thall have many childzen, but they thall be ill.

Withen ve finde in this fift house this figure called Fortuna major, it is a figne of fewe childzen, but they thall be boneft and happy in their life : the forme is neither ficke neither dead, but mall come quickely, it is good to eate and drincke, the promife thall be kept, the mellenger is not fraged, neither thall it be long before he returne and bring good tidings, and the letters which be bringeth speake of the affaires of kings, Princes, and greate Lozdes, and of all things pleasant and recreatine, thy friend is good and trutty : it is good and hollome to dwell in the houle. it is good to kille coll, daunce, and to make all pretie paltimes . the woman thall have a forme worthout any banger of beath, fo that the first agree thereinto : there will be raine if the tenth bo

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agrée, the commons of the Towne is good, and there is inuch nobilitie therein : the Castell is not belieged, there is no bagabondes in the way, the childe is legitimate, it is good to buy and put on new clothes : the yeare shall be good, and great about bance of all the fruites on earth : the bookes written doe speake of laings and Princes, and of their bictories : in all the thinges which ye may demaunde in this boule the figure is good.

If you finde in this fift house the figure called Fortuna minor, it fignifyeth, that the childe thall be a man of honour, bidos rious over his ememies and liberall, and he mall have manie childzen : it is indifferent good in eating and drinching, the promile thall take place, the mellenger thall returne quickely, and the newes which he thall being thall be of warre or of anger : it is not good for the friend but onely in ribauldry. Touching pleas fures, there is fmall top or hearts eafe, it is ill to remaine in the boule, while it be for matters venereall : the woman with child thall have a daughter, and elcape death very narrowly, the commons of the towne is ill, if the Caffell be belieged it thall be taken, there is many theeues by the way, and therefore it is not good to goe into the Countrey : the fonne is ficke, but he fhall elcape the difeale, and come home quickely, fo that the tenth doe agree thereto : the childe is a baltarte, it is ill to buy and put on newe clothes, for they thall endure but a while : the peare thall be good and plentiful, but ill for trees, the books treate of warre or of anger, or of great fury : for all the things which you may demaunde in this houle this figure fignifyeth good, and allo to haue but feive childzen.

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Finding in this fift houle the figure called Latitia, it dooth fignific properity, good lucke, and the advancement of honour to the childe by his good nature, the woman with childe thall have a forme which that have great honour and reputation in his life : for al the demaundes which ye can demaunde in this houle this figure is good, as to buy and put on new clothes, and for the plentifulnes and fruitfulnes of the yere : and confequents ly this figure is good in al the demaunds even as it is called Lztitia. which is called the houle of Joy, wherefore at this time J will fay no other thing, but that it fignifyeth to have few chil-Dren.

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If you finde in the fift house this figure called Tristicia, it fignifyeth forrowe, beauines, unquietnes, powerty, and ill fortune hereafter to come to the childe, the Letters which come speake of heavy things, as of a towne belieged, or of other milhappes and inconventences, the woman with childe that have a forme (fo that the tenth doe give confent) and the thall have a great and long travel with danger of beath : to be briefe, in al the demaundes which you may make in this house this figure fignifyeth ill fortune, and is therefore here called Triflicia, the which is fadnes, quite contrary to the house called the house of Joy, and this figure fignifieth to have many children.

Withen in this fift house ye finde the figure called Puella, it fignifieth prosperity to the childe, it is also good to eate and to brinke, and for all mirth and pleature, the promile that be kept, the mellenger thal come fomething late, but he thall bring good and perfite newes which that fpeake of love, it is good for the friend, and for all mirth, as to kille, coll, daunce, fing and play on inftruments of mulicke, the childe is a baltarde, there is no bagabonds by the way, the Caffel is not belieged : as touching the woman wyth childe fome fay the thall have a boy, and fome a wench : and forbecaule that in this matter the Doctours in this Arte doe not agre, to be more certaine you must have res course to the Angles of the figure, by the which you thall inoge as they weake : to buy and put on newe clothes it is good, and fignifyeth that they fhall be rich, neate, and fine, the yeare thall be good, and great floze of all fortes of good things : finally, the Bokes speake of killing, colling, dauncing, and finging: where. fore when ye finde this figure in this houle, you thall indge, as is afozefaile, and further fay that it fignifyeth feme childzen, but they that be faire.

Finding this Figure called Puer in the fift houle, it figni= fpeth the childe to be of ill conversation, and disobedient unto father and mother : for governement of eating and drinching it is ill, the promife thall not be performed, the mellenger will not ftay long before he come and bring letters, which make mention of warre : it is not good for a friend, nor for pattime, but in feats

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feats of warre, the dwelling in the houle is not god: It is both nothing to kiffe, coll, of such like dalliance, but in the benereall actes : the woman with childe thall have a fonne, the place befæged thall not be taken, but defend it felfe valiantly : there bæ many thæues lying in waite by the way, the fonne is not dead, but hurte, the childe is a baltard, ill to buy and put on neive clothes of other things whether it be harnes and armour, for the which it is good : the yeare thall be indifferent god, fauing that there thall be fome haile : the Bokes speake of warre, because this is a figure of 3 which is lorde of warre, it fignifieth likewife feive children, and they thall be all men of warre, and pile lers of pore men and laborers of the field.

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In finding in the fift boule this figure called Rabem, it figs nifyeth peruerle children, and degenerate from bertue : it is ill touching eating and drinking, and especially of redde things, the promise that not be kept, the meffenger thall bring letters which thall make mention of warres and combates. And to be briefe this figure hath no fignification in this house but ill (ercepte to solve the ground) for the which it is good : the woman with childe shall have a baughter, because that this figure is a figure of $\mathcal{J} R$: and moreover, if that there be any children, they shall not line but die quickly. 学生世界自己自己自己的"学生"

If you finde this figure called Albus in the fift house, it figs nifveth that the childe thall be of good nature and complexion, it is good to eate and drinke, and health thal come thereof, the promile thall take good effect, the mellenger thal come quickes ly wyth good newes, the letters make mention of things mercuriall and white. As often as in making a figure you finde this laide figure in the fift houle, be ye affured that you thall receive letters from one oz other within thzee Dapes : it is good toz a friend, and like wife for mirth and ioy, it is good for the dwelling in a houle : it is good for to kille and coll in the waie ofhoneffie, but ill foz diffoneffie, the woman with childe fall have a forme, without any danger of beath, or any other incom uenience : the commons of the Citie be good, the Caffell is not belæged, but if it be it thall be rendzed by composition : there is no harlots of all folkes by the way, the childe is not dead, the childe

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childe is legitimate, it is god to buy and put on new clothes, and above all other, white clothes : it thall be a god and fruites full years, the bokes speake of great and profound knowledge: and because it is a Figure of \$\$ it seemeth to have manie childen.

Withen pe fynde this figure called Coniunctio, in the lifte houle, it fignifyeth that the childe that be of an ill nature : and to tel you in two wordes, there is no demaunde that may bée made in this houle, but that this figure is meane therein : the woman with childe thall have a forme : and when focuer yet do make a figure for a marriage, and fynde this figure in the fifte houle, be ye fure that the marriage thall take effect. At this time I will fay no more of this figure, but that it fignifyeth to have fewe children or none, but if there be any, they can not live long.

Finding this figure named Caput draconis in the fift house. it fignifyeth, that the children thall be of great wilcoome, and honour, and gentle to al folkes, it is profitable to a perfon to eate and drinke well, the promife thall be performed, the melfenger will tarry long, but yet be byingeth good neives, the letters speake of love of of riches : it is god for a friend, and likes wife for venereall workes and mirth, and to dwell fill in a houle : the woman with childe thall have a fonne wythout any Danger of death, the commons of the Citie be good, the caffel is not belieged, there are no ruffians on the way, the forme is not dead, but wil come quickely, the fonne is legittimate : it is and to buy and put on newe clothes, the yeare fal be plentiful of all things, the Bokes and writings doe speake parte of love, and part of Church matters, and of importance. This figure is very god in all the bemaunds, and the weth to have but feive children, but they that be wife and and.

When in the fift house ye finde this figure called Canda a draconis, it lignifyeth that the childe thall be wicked, and in the ende be hanged, or die some euil death, or banished or eriled the Countrep : it is ill to eate and drinke, the metsenger shal come quickely, but his newes shall be cuill, and the letters speake of warre and of treason : the promise shall be nothing kept, it is ill

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for a friend, and likewile for mirth or ioy, onletfe it be in wars, in which it is god, it is ill to dwell in that house for it that be burned or overthrowen : the woman with childe that have a daughter, and be in great danger of death, the communalitie of the cittle be al theeses and wicked, the caffell belieged that be burned, taken, and ranfaked : there is much ill company by the may, the forme is dead or priforer, the childe is a baffard : it is ill to bup or put on any new garmentes, ercept it be barnette, they geare that be plenteous in come, but not in truites, the wiltings and Bookes make mention of warres, and of thinges odious and for owful : in al the demandes which may be made in this houle this figure is ill, and fignifieth to have feive chiloren, and they that be cuil, and workers with fyre.

Withen in the fift house pe finde this figure called Carcer. it fignifyeth that the child is of a melancholy nature, faturnian. ful of grole humours, a man of trauell and paine, it is not god to eate and drinke, the promile that be performed, but it that be long first, the medenger that come fafe and founde, but he that tary long, and be in danger to be held pulloner, the letters make mention of impriforment, or of women with childe, or of fome fad and melancholy caule : for al kind of mirth it is ill, it fignifis eth that the house where the habitation is is Darke, Imokie, and fil caft : it is ill to daunce, fing, kille og coll : the woman with childe that have a daughter, the commons of the towne be malt olde folke, the caffel belæged fijal not be taken for the good refis Cance which they within doe make : the forme is not dead or in prifon, the childe is legitimate : to buy and put on newe clothes: It is good, for they that laft long, effectialy those which be blacke: the peare that be indifferent god, the writings and bokes treate of women with childe, of pillonment, or to foive the earth, or of things melancholy. Whenformer you make a Figure for as no demaund, and finde this Figure in this place, you that be fure to receive forme letters before it be three bayes : in al other thinges this Figure 1s ill, and figurfyeth to have manie chile Dien.

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

body to drinke then to eate : the promile that be fcarcely perfore med, the mellenger thal come quickely, the woman with chilo. that have a forme : for a friend, and for merinelle it is good, the Letters which thal come that speake of funder kindes of people, as of marriners, and al other things concerning water: the yere that be good, and there that be abundance of al things : the forme is not dead, but thal come quickely : it is cuill to buy and put on newe clothes, for they thall not laft long, the bokes and letters do speake of the sea of of some rivers. And whensoever you bo make a Figure for any demaund, and finde this figure in this house, it dooth fignifie to have some raine thortely : it dooth fignifie to have many childzen, but they thall not live berie long.

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Withen in this fift house you finde this figure Via, it dooth fignifie to have fewe childzen, but they thall be of god 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 pe may propound this figure is ill, while the for boyages. And whenfoeuer ye make a figure for any demaunde, and finde this figure in this place it fignifieth that Letters thall come quickly from some place, the which thall speake of thinges of water, oz of boyage : it doth thewe also that there that not be manie childzen, and if so be that there be any, they thall not line long.

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Of the fixt house, and of the questions therein con-Chap. 6. tayned.

" We firt house called the Cadant from the Angle seps tentrionall, or the ill fortune, contagneth properly all the demaundes which may be made touching fernaunts and other subjects.

Allo the demaundes which may be made byon ficke per-2 fons and bileales, whether it thall be long or thort, and of which of the foure humours it commeth, and if the patient thall be quickly boale, of lofe of defiroy any of his lymmes by that difsale.

eales, and if he thall die in what estate thall he die, in god oz bab, and in what day and in what houre.

3 Whether the Phylician ye would goe buto be learned in his art, and if it be god to take philicke.

4 If it be good to bilite a ficke perfon.

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5 This houle contayneth allo the queffions which may be made on the place where the ficke perfon is, as the Polpitall oz chamber where he is.

6 Porcouer the demannes which may be made bppon fmall beaftes : as thépe, lambes, goates, floyne and such like fmall beaftes : and whether it be good to buy or fell them.

7 Whether the bealtes los thall not be found, and who is the thefe.

8 It comprehendeth likewife the demanndes which may be made upon men of lowe condition and effate : as Labourers, Malons, Carpenters, Butchers, and other Craftf-men and Posters.

9 Allo ouer all things ftroyed and broken, falle witneffes, and bawdes, Sozcerers and Enchaunters.

10 Allo over feare and fright, thame, povertie and lacke, Inoke and darkeneffe,

11 As touching the members of man, it contayneth the demaundes which may be made byon all the noble partes of the bodie, the heart ercepted : thele be the principall demaundes whole fignifications be contayned in the firt houle, as ye thall finde by each figure which hereafter be placed according to the former, order.

When ye finde this figure in the firt houle, it fignifyeth fidelitie and wiledome in feruants, the man is not ficke, 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 Physician is a godman: it is god to take philicke, so that the fift house be god: the man shall never fall into powertie. To be briefe, in all things which yee may demaunde in this house, this figure is god.

Finding this figure called Amisio in this houle, it lignifyeth ill illue and dilloyaltie foz all things which ye may demand in

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this houle touching feruaunts and fubients : for the ficke perform it fignifieth fometime death, and fometime amendment : wherefore pe thall indge according to the first and eight houles : the ficke performs in a posse place, the fickmesse is onely of cholar, and he is to posse that he bath not a space to his forte : the witnelfes be falle : it is ill to take counsaple of the Physician or to take physicke : you must indge according to the fift a fementh houses. It is not good to buy finall 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 bawdes, for which it is good, fignifying that the performs be chamelesse, and apt to that occupation.

When in the firt houle ye finde this figure, it fignifyeth that the feruants and subjects be faithfull and obedient : it is good to buy bealts : the perfon is not dead, but if he be ficke, he shall quickly amende, and the disease doth come of too much aboundance and cogruption of bloud : the witness be not falle : it is good to take medecine, and the Pohylitian 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 fat shall be disclosed, and in daunger to have the baltionado, or else that worse is, to be whipt at their comming.

When in the firt houle ye finde this figure called Fortuna minor, it fignifieth that the fernants and subjectes be true write their maister : but the fernants shall be ficke in their scruice : it is ill to buy beastes, for there will be but finall profite by them : the witnesses be not falle, but will by their disposition ble some spitefulnes. For the Physitian, and to take that which he suders neth it is good, so that the fift and fenenth house doe consent : the beast loss thall neuer be found : it is good for whores and bandes, but they shall be in damager to be destroyed by their suddenness and feare, that they shall not have the money which was to the promised. In all other thinges this figure is meane.

If in the firt house ye finde this figure Leticia, it fignifieth the servantes to be god at worke, fire and faithfull: it is god to buy beastes: the patient thall have none other diseases, but shall quickly amende: sometime the schuesse commeth by oner

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much reft or pensivenesse for some thing : in all other thinges which belong who this house, this figure is god, ercept for bandes, the wing that they shall be falle, and that their promise made shall take no place.

Finding this figure Triffitia in the firt house, it both fignific bilobedience and naughtinesse in servants and indicats, and that they shall be southfull and fickly in their service : the ficke perfor shall die so that the big doe consent, the witnesses have falsely deposed : it is ill to buy beastes : so the Philitian, or to take medicine, a in all things which ye may demand in this house, this figure is ill, but so haudes, so their matters will goe well.

When in this firt houle pe finde this figure Puella, it is very good for all the demaundes which may be made: touching fera uantes it is ill: for the ficke performand his difease come only by phleme and thought taking for women: for all other thinges which ye may demaunde in this house, this figure is good, elpecially for whores and bawdes, for their affaires thall prosper: it is also profitable to buy beaffes.

Pou finding in the firt houle this figure Puer, it fignifieth that the feruants and fubicates be naught, and will robbe their maifters, it is ill for the ficke perfore, cleecially if the first houle confent, it is likewife ill for finall beaftes, for they thall be flow len, the ficke perfore thall be worfe and worfe, and fall into worfer fickneffe: in all the other questions in this houle this figure is ill, but for interest and baludes, and to rayle men to goe to warre it is god: it is likewife goed to take medicine, and clear scially by drinke.

Finding in this firt house this figure R ubers, it fignifyeth no good lucke touching feruants, for they shall be in bannger to be robbed or denoured by wolfes: the disease commeth of to much aboundance & corruption of blond mired with red choler: the ficke perfon shall die or be long ficke, if that the first and eight houses doe agree: in all the demanders which yee may make in this house, this figure is ill, bules it be to lett a performance.

When in the firt house pe finde this figure Albus, it fignifis eth god lucke, as well for servantes as for cattell : the fickenes shall

thall not laft long: fometime this figure fignifieth god, and fometime ill, according as the Angles do speake: it is god both for the Physitian, and also to take medicine: the disease commeth of phleme: in all other thinges which ye may aske in this house this figure is god, especially for company of servauntes, the wing that they shall be faithfull.

If in the firt house pe finde this figure Coniunctio, it fignis fieth that the servantes be meetely god: the ficke person shall die: it is ill to take phisicke, and likewise ill for the Johysitian: it is ercellent god for whores and baudes: in all other des mannes this figure is ill, but to buy small cattell, whereunts it is god.

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finding his figure Caput Draconis in the firt houle, it fignis fieth gooluke in beattes, the fickneffe thall last long if the visi. confent therunto: it is god for the Phylitian, and also to take medicine: n all other things which ye may alke in this house, this figures god, but for whereas and baudes it is ill, for their matter that not goe well.

Whe ye finde this figure Canda Draconis in the firt boule, it fignifies that the feruantes be not very god, the beaffes thall be ftolenoz eaten by Wolcoucs : the partie thall have a great hoat feue and be in daunger of death if the biy. doe confent : it is ill as tell for the Philitian, as allo to take medicine, and for all otherhinges, fauing for whores and baudes, for the which it is god

With in the firt house ye finde this figure Carcer, it fignis fieth dispattie and finall scentitie in scruants, and finall profite to buy lastes: the ficknesse thall be long and the patient in daungerst death: it is not god to take medecine: the 19hisstian is it of the best learned. In all the domaunds which map be mader this house this figure is ill, but it is god for whores and baws.

With ye finde this figure Popular in the firt house, it doth fignific is dome and fidelitic in servantes, god to buy small beastes id fell them: it is meetely god for the ficke person: the disease curreth of a phleme like buto a runne, but the patient shall ande, if the biy, give consent thereunto: it is god for the W 4

Philitian and to take medicine. And to be thost, in all the des maundes of this house, this figure is god : but it is not very god for whoses and baudes for they shall be beaten : this figure is god to rayle up fouldiers and to multer, and theweth that there shall be a great number.

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When in this houle ye finde the figure Via it fignifyeth that the feruantes will willingly put fourth themfelues in their maifters bufineffe, and doe it with great diligence : it is ill to buye and fell cattell : the ficke perfon thall be in daunger of death, if the big. confent thereunto : it is ill for the Pohifitian, or to take medicine : the witheffes have falfely depoled : the bude doth but mocke and will not doe her endeuour, where the is worthie to have ten theuland bores with the fift for her hyre.

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

The feuenth houle, which is the Angle of th Occident, contagneth properly and naturally the figifycations of the questions and demaundes which may be more on the contrary of the demaund of any person.

2 Allo oppon all debates, lutes in laive, thécuesand fugis tines.

3 The demaundes allo which may be made commonly oppon a friend, and byon any accord of marriage, to kniv when ther it shall take effect or not.

4 The ill will likewife which is betweene two peions, and which way he goeth that taketh his journey.

5 Which of them which playeth at lots, cardes opice, thall winne og lole.

6 Df two battels ready to fight, which thall hanthe bidos rie, and on which part it thall be.

7 If the mayde be a virgine of not, and whethethe have any louer, and if the have, then howe Kandeth the nitie betweene them.

8 This houle allo contayneth the demaundes with may be made touching marriages, whether there thall when any

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言言

9 Babether a woman o: friende loft, thall be reconcred againe.

10 If the woman ye would marry be rich, and whether the thall have a god marriage.

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

12 If there thall be warre of peace, and whether the man thall goe forth, and if the warre thall laft long.

13 If the man be of a good elpait and bnderftanding.

14 If the friendshippe betwæne two persons be god 02 ill, trukie 02 watrustie.

15 Wilhether the thing Kolen be in the house, and whether it shall be found, and who did the robber ie be of that house, or be a Aranger, and of what fort or clothing he is, and where he is.

16 If the agreement made betweene two persons thall constitute.

17 Astouching the members of man, this houle containeth the demaindes which may be made bypon the buttockes and acle.

These be the principall demaundes and questions which be propounded in this house, the fignifycations whereof the contayneth in such order, as hereafter ye shall finde.

Finding in the feuenth houle this figure Aquifuie, it figure typeth to make accorde and amitie betweene enemies, the fute in lawe thall be on the plaintines part, the thing is not folen, but is only feattered away: in the houle fulpented there are not many thenes, the fugitive will returne againe, the perfon is of none ill will, it is god to marry and to make marriages, for therein thall be no debate: the wife hath to doe with others then with her hulbande, the mayde is no birgine, the woman loft will be found againe, the companion will be god to his wife, there will be no warres but all peace and quietneffe, the perfon is of a god elprite and entendement, the hulbande is not in the house, the man thall not goe to warre, the agreement made betweene two parties thall continue long. For to know into what part the perfon is gone permust looke of what qualitie, a but o which

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of the foure partes of the worlde the figure belongeth and is at tributed: if it be Drientall, the perion is in the Caff, if it be Meridionall, he is in the South, if it be Septentrienall, he is in the parth, if it be Decidentall, he is towarde the Welt, and thus shall ye indge of all the other sygures.

Finding this fogure Amilsio in the feuenth boule, it fignifus eth that the open enemie is ill, but he is of no great power, and each thing that he dath, he both it with an anger and haftineffe. but his anger is some past, the partie thall lose his fute, the part tie inspected is the thete and bath folen the thing : the fugitive will not be taken : the woman matricd will be a whoose : the man is of an ill will, be thall lose at Dice and carbes, the marrie age will quickly take force, but to no great profite to the one part or buto the other : for warre it is ill, the wife loueth net her husband well, but bath company of others then hee: the mayden is no birgine: the iventan loft will not be founde : the man fall goe to warre, but not profite much thereby : there thall be no great feate of armes doone, but onely affaultes and Avantilies, the accord fall not long laft, for because the perfor is not faithfull: the partie hath no witte but to doe barme, the there is not of the house but is runne away, and the thing loft thall not be had againe : there will be none accorde: in all the bemaundes which ye may make in this houle this figure is ill, but for bauderie.

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Eithen in this houle yet finde Fortuna maior, it fignifyeth that the encuric is firong, mightie and of good condition, the plaintine thall winne his fute, there is no there in the house, it is god to contract marriage, and for a friend allo, the fugitine will returne home agains, the woman is honeff and loueth none but her hufband, the partie hath no ill minde, the gameffer thall winne, there thall be peace and no warre, a woman or friende loft will be recoursed agains, the woman is rich, and a great marriage, the companion is god, the perion bath god foreraff and underfranding, the anutie thall endure long. And to be fhort, this figure is god for each demaund in this house.

If in this houle ye finte this fygure Fortuna minor, it fignifyeth that the enemie is wicked and of an cull heart and affedion

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tion, firong & mightie, and entendeth much harme : the plaintime thall winne his fute, but not without great paine, tranagle and oiligent foliciting : the there is fubtill and craftie : the fugitime will not be found, neither returne againe : the boman is chologicke : the marriage will not be fog the finall posite that commeth thereof : the man is ill minbed : the gamster thall lofe of have but finall winning : the warres will be great : the boman hath to boe with more then her bufbande : the mayde is no birgine : the woman of friend loff will not returne againe : the boman is not of the richeft : the man thall goe to barre & have the bidogie , he hath good knowledge in warres : the there i will not be founde, neyther the thing loft : the accord made betweene two parties will not long continue. In all demaindes which ye may make in this houle , this figure is ill, ercept it be fog warre og actes benerall.

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Finding this figure Lericia in the leventh houle, it fignifyeth but fmall force in the enemie, and belides that he bath none ill minde : the plaintive thall obtaine his futs : the man is not robs bed : the fugitine will not returne home againe : it is god for a wife, marriage, and foz a friend. If ve make a figure to knowe what your friend doth, and then finde his figure in this place, it Confreth that he wareth for the great affection he beareth to his friend which is now ablent : the perfon hath no ill will or minde: the gamfter thall not winne much: the marriage is fufficient god. To that the tenth confent thereto: there will be no warre but yeace : the mayde is a birgine : the wife or paras mour loueth none but her hulbande of friend, and them they lous heartely : the woman is not rich : the companion will ble him felfe well and faithfully : the thing folen will be recoucred, and he that knepeth it both it but in ieft and pastime : the agreement newly made will not long latt. To be briefe, in all thinges which ve may demaunde in this house, this figure fignifyeth a

Taben ye finde this figure T risticia in this houle, it doth figmifie the enemy to be fir ong and mightie, and is ill minded, and will be avenged over all his enemies': the fute is in hazard to be foll on the plaintimes part: the there of fugitue will not be Ω_2 found

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found : the wife and learnon be god and ble themfelues loyalt: the marriage begume fhall be ended : the partie hath a bery eswill affetion : the gamfer fhall win , but it fhall be by cogging : the mayde is no birgine : the wife loueth her hufbande, and the learnan her friend : the man fhall goe to warre and have the bidozie, and when he bath taken his enemic , will let him goe agame : the perfon bath god underfranding and is of great enterpife : the copartner fhall doe his part well : the there is in the house, and the thing is therein hidden. If that ye make a fagure to know if that two perfons do love together , this figure fignifyeth that the friendfhippe is but fayned : the accorde made fhall laft long , fo that the tenth confent thereunto , in all other thinges this figure is ill , but it is god to keepe a thing fecrete which ye would not have to be renealed.

If by chance ye finde this figure Puella in this houle, the enemie hath no minde to worke dipleafure but the other : the fute thall have god fucceffe, the perfon is not robbed : the fugitime will come home againe, it is god for a woman, a leanan, marriage, and play: there will be no warres, but firme peace : the married woman and the leaman fanfie others then becommeth them. If that a figure be made to know whether the friend doe love faithfully, this figure fignifyeth that the love is feruent: the woman or leman gone away will be found in the end : the perfon is of a god elprite and hath understanting in mulicke and to play on inffrumentes, the thing loft will be found againe, the agreement shall be made and laft long : in all the bemaundes contayned in this houle this figure is good but for warre : by this figure it fignifieth that the woman that is married is with childe by others then by her hulband.

finding in this house this figure Puer, it fignifieth that the enemy is firong and mightie, and mindeth to kill his enemie, the fute will be loft by the negligence and lacke of paines taking of the foliciters, the there is crafty and malicious, the fugiture will not come home againe : it is not god for the inoman married for the accompanieth an other man belides her hutband : it is ill for marriage, for they will never line without braining and difcord, the man is ill minded : about the game will come firthe

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firife and quarrell, the maybe is no birgine, the wife is not loyall to her hulband, the man is wife and inventious, and elpecially about warres, we thall have warre, the man that goeth to warre thall have the bictorie: the amitie betweene two perfons cannot holde: the man fulpeded hath folen the thing and is fled: the thing loft thall not be had againe: there thall be none agreement betweene the parties, but mallice thall encreale more and more betweene them. In all questions of this houle this figure is ill, but for warre.

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If in this house ye finde this figure Rubeus, the enemie is bery angry, but he is but of finall power, and mindeth to kill his enemie, of elfe to burne his substance with fire if hee map come by it hanfomely. the plaintive thall lose his fute, there were many theres at that robbery, the fugitine will never returne : it is ill for marriage, for the bufband will runne awap from the wife and follake her, by occasion whereof the woman will deale with other men, there will be much debate and firste in the gameing, it is ill for warre, for there will be loffe and no profite, and yet the beginning good, and the end ill: the mayde is no virgine, and bath but small substance, the friend loueth not his friend, the companion is not good but doth cuill entreate his wife, the man thall goe to warre, but it thall be to his lotte, the partie is bull esprited, and bath but small buder standing or erperience, but in things of the fire : the friendly ippe is faigned, it will be none agreement. To be float, in all thinges that may be demaunded in this houle, this figure is ill, but for thinges of warre and fire.

Withen this figure Albus is in this houle, the enemic is of no filminde, neither feeketh to displease the other, or for his beath: the partie shall have a god end of his sute, there is no there in the house, the fugitive will returne, the marriage shall be with honour, and both parties pleased, the woman shall be god and honess, and the man shall well entreat her, the science is of god heart, the person bath no ill affection, the woman or friend loss will be found againe, the mappe is a birgine, the woman is rich, there will be no warre, the man is of good esprise and industry, the agreement shall be made. In all things that ye man is rich and the mark shall be made. In all things that ye man is not shall we have a size of good esprise

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may demaunde in his houle this figure is good, but for warrely in case of love, the querant is in love with a rich woman and of great parentage.

Finding this figure Coniunctio in this house, the ennemp is fæble in his reines, and fæketh daily to come to an agræment. the querant thall obtaine his fute to his profite, to that the tenth do confent : it is god for marriage, and better then al the other. for it always both fignify the accomplithment thereof : the thef that is suspected bath imbezeled the thing lost, and he shall be taken, and in danger to be hanged, the fugitive wil not returne. the woman is honeft . If the fygure be made to know whether a man that lie with his lemman, this fugure is god, and fignis fieth, that he that enioy his request, the gamfter thall winne, the wife fetteth little by her hulband, or the lemman by her friend, the maide is no birgue, the man is of great understan. bing, the companion is good and loyall for his parte, the thefe is of the house, and the thing loft will learcely be found, becaule it is out of the house, the writie thall be made, and long laft : for al the things of this house this fygure is meetly, but for war, for the which it is ill.

finding this figure called *Caput draconis* in the leanenth bonle, although the ennemy be firong, yet will be come to reas fon without any more to doe: the querant thall winne his fute, there be no thenes, the fugitine will come againe: it is good for marriage, for the woman is good and gentle, it is good for a friend, but the man thall not have his company: it is good for the gamilter, the performing of no great ill will, the maide is a birgine, the woman longth his hathand very well, the woman is rich, the man is of great underfranding, the fellowe is god and gentle to his wife, and bleth her welthe thing loft will be found againe : in all the demaundes which ye may demaunde in this houle this figure is ill, but for warre, whereunto it is ill, for it fignifyeth peace. If that ye make a fygure to knows if that a woman be with childe, and fynde this fygure in this feauenth houle, far that it thall be a boy.

When ye finde this figure named Canda draconis in this house, the ennemy is wicked, and seketh to kill the other by treason

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treaten of villanie: the querant thall lote his inte, the thefe bath follen much, the fugitive will never come againe, it is ill for marriage, for the bufband will forfake his wife immediately as he is married, ye may thinke the like by a friend : and to be fhorte, ye can not demaund the thing in this house but this fygure is ill for it, but for warres, and to worke treaton, and put fire into mines.

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finding this fygure Carcer in the feauenth houle, the ennemy is firing and boilferous, and is fecrete, and diffembleth in his doings, to that ye can knowe nothing of him: the querant thall have god fuccette in his fute: the theefe hath folen much fecretly, the fugitive will never come againe: it is ill for marriage, for there will be fome lightnes in the woman, the woman is poze, the woman loweth not her hubband: the gamfter thall lose in the beginning, but winne in the ende: the man that be taken in battell and have no bictory: the fellow is ill and loneth not his wife, the maide is a birgine: in all the demanndes which ye can bemannde in this houle this fygure is ill, ercept it be to take a prifoner.

When in this houle ye fynd *Populus*, there is a great number of enemies allembled about mutterings, quarrelles and bebates, it is ill for him that fueth by lawe, and alfo for the theefe, for he hath fiden, the fugitive will not returne : it is indifferent in marriage, but indge as ye fynde in the first, it is god for friendly and company, the maide is no virgine. In all other things which ye may bemaunde in this houle this fygure is meane but for warre, to the which it is maruelous god, and booth fignific victorie, fo that the tenth box agree thereans to.

If this fygure Via be in this houle, the enemy is fable and of finall power, the plainetine thall lose his finte : the thefe is craftie, the fugitine will come no more, for marriage it is ill, for the man will put his wife away, and be feparated from her: the gammer thall not winne much, the maide is no virgine. In al the bemaunds which ye can put in this houle this fygure is ill(ercept it be for boyages) effectally by water.

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Of the eight house and of his demaundes.

Chap. 8.

I The eight boule called the fuccedant of the Angle of the Dccident, other wife called the boule of death, containeth naturally the queffions and demaundes which may be made and propounded upon the fickness of death of any man, if he shall line long or die quickely.

2 Allo to knowe whether he thall die within a day, month, 97 yeare.

3 If a perfon thall die a good death, og elfe be flaine.

4 Wilhether Mall die fyzit, the father og baother of the ques

5 If a man be flaine who killed him.

6 Wilho thall inherite.

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7 This houle containeth the demaundes which may be made touching the gods and substance of a friend, and byon the treatie of the marriage of a woman.

8 Witho is the fecrete Counfailour of your ennemy, og of your wife, and whether she boe kæpe faithfull companie og not.

9 Also the demained which may be made bypon fright of feare of harme to come, as by fyre, burning, or theading of blod.

10 Alls how the perfon both that is from home.

II The gaine of profyte to bie doone in a Araunge Come

12 WAhen he that is from home thall returne, in moneth, day, or yeare, and what profyte he hath doone while the was from home.

13 If the feare ye be in thall come to gob og bab.

14 Walhether the perfon buto whome ye have given anie thing to keepe will reftoze it againe oz not.

15 Wilhether he that bath given his money to blurie thall gaine thereby.

16 After

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16 After what forte thall the god or harme come to you that you thall have.

17 Finally, this houle doth contains the questions which may be made uppon the experience of Pigromancie, inuocations of Spirites, Inchauntementes, and other divellich Artes.

18 As touching the partes of mans body, it containeth the questions which may be made concerning the pring and fecrete members of man and woman, and therefore when ye fynde any of the fygures following, ye chall indge according as yie chall hereafter fynde.

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When in this eight houle ye fynde this Figure Aquifico, it theweth the death of the patient befoze it belong, the man thall be the heire of the dead man, he thall dis plaire death in his bed, the bother thall die befoze the father : the woman is berie rich: that man hath not killed him whome the question is bpon, the woman hath god and honeft company : he which counfaileth the ennemy is a grave and wile man, so that if he give counfaile to the wife you neede not to feare any harme of incomnenience : the things thall be neither (costched of burned, there thall no blod be spilt, he that is from home is in health, and thall returne with much filter : it is ill for all things of spigrosinancie and divellith Artes : in all things this figure is good, but for the ficke person, for he thall die.

Finding this figure Amifio, it fignifyeth the death of the licke perfor, if the first and tenth agrée but of this : the fickeness shall not be; very long, the man shall loose the fuccession and have no amendes for the trespas : the man is in the daunger to bie on the whele or some other cuill death : the father shall die before the brother, if the fourth and tenth confent : the woman or lemman is not very rich, the partie that is suspected bath shaine a man about a womans cause, the woman bath ill courpany, he which counsaleth thy ememy and thy wife, is an ill man, and giveth no god counsale, the feare is nothing: for the erperiences of Pigromancie it is sold (ercept it be for love, and for that it is not very god, for that love will not continue) the man in the frange Countrep shall lose all, and shall bring no-

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thing home, and for to fay the trueth, this Figure is enill in all things.

* Withen ye find Fortuna maior in this houle, the ficke per.
* fon thall not die at this time, fo that the fourth agree with this houle, but the fickenes thall be fomething long if the tenth doe give confent: the man thall inherite, the man thall bie no cuil beath, the father thall furnine the boother, the woman is rich enough, and to is the lemman: the countailer of the enemy and of the wife is a good man and a ferrete, the man medeth not to be afraide: this figure is ill for the experience of figuremance and Arte civellith: in all things which ye may demained in this houle this figure is good.

Withen in this houle ye fynde Fortung minor, fometime it fignifycth the death of fome great load, and yet he fhall amend, according as the first, firt, or tenth houses doe consent : the ficknes shall not long endure, the man shall have much about about his inheritance, the party subjected for the death of the man hath slaine him indede : the woman is metely rich, it is an ill man which countaileth the crucemy and thy wife, the man new deth not to feare any thing at all : it is ill for pigromancie and biabolicall Artes : in all things which you may demaund in this house this figure is metely. Finding this figure Latitia in this houle the patient thall not die of this difeale, the man thall be some mans heire, the woman is métely rich. And to be briefe, this figure is god in all the demaundes which ye may make (lawing to: figromancie and Arte diabolicall) for the which it is not god, but for to fice in the aire, or to goe on one fide or other.

Weithen that Tristinia is in this house, the man is ftill in a great fright, the man thall inherite by the death of an other. In
 all other things whereof question may be made in this house, this figure is cuill, but for fligromancie, for the which it is god: the man shall not be staine, but shall die some faire death.

Withen ye fynde Pnella in this houle, the ficke perfon is in danger to bie, the enemy is in great fright, the woman and les man be rich enough, the fickenes shal not be long, the man shal inherite,

inherite, the partie bath flaine no man, the father thal line long: in al things which ye may demaunde in this houle this figure is god, ercept in figromancie.

This Figure Pner in this house, the man thall be flaine, it is ill for the ficke perion, for it fignifyeth death if the others confent thereanto : the fickenes thall not be long, the counfailer of the ennemy and of the wife is ill, and counfaileth them to doe ill, the woman is not very rich : in all the demandes which pe propound in this boule this figure is ill, fauing for love, and for Plaromancie, whereunto it is god.

Finding this Figure Rubers in this eight boule, the man is of thall be flaine with a fivorde of a faffe, the ficke perfon is in danger to die if the other houles doe confent : the enemy and the wife have ill counfaile, the fickenes will be thoste, the man is in great feare, the woman is not rich : touching figroman. rie and the Arte Diabolicall, it is neither good neither fure, becaule the man is to haky in his doings.

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Withen this figure Albus is in this houle, the man that Die in the water, the ficke perfon thall not beale of amend, fo that the others confent thereunto : the difeale commeth of a rheume of watrilines, the woman is rich, he that counfaileth the enemy and the wife is honeft, and counfaileth nothing but god, the man needeth not to be in feare, the perfon hath flaine no man, the father thall live long : in all the demaundes of this boule this fygure is god, ercept for Pigromancie and Diabolicall Arte, in the which it is ill, whiche it be to make men fing and Dance.

If in this house pe finde Coniunctio the ficke person that die of this difease, the man in pullon thall die by the lawe, the man fall not inherite but lose his fute, the man is in great feare, the counfailer of the ennemy and of the woman is ill, the father Hall quickely die, the man from home thall not bying home much filuer : in all the demannees of this house this Figure is ill, except for Pigromancie and inuocations of cuill spirites, for the which it is and.

This figure Caput draconis in this house, the perion ficke Thall be long ficke, but he thall have no other Difcale, the prifoner thal

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the man thall have his inheritance and overcome the partie: the man is without feare, the counfellour is an boneft man, the fact ther thall live long, he that is from home thall profit in his boyage : for all the demaundes which may be propounded in this house this figure is good.

Finding in this houle Cauda draconis the perfon thall be long ficke and in daunger of death, the prifoner is in daunger of his life, the man thall not have the patrimony that he loketh for, the man is in a maruellous feare : he that is infpected for the murther hath committed the fact, the counfell given to the wife is neither god nor boneff, the man thal make no great gaine in the boyage : in all demaunds this figure bringeth no great god lucke, but rather to the contrarie, but for pigromancie it is god.

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This figure Carcer in this houle, the patient thall be more like to die then to live, the priloner thall die in prilon : it is for fucceffion of heretages god, but not without great paine and trauaile, it allo is a token of fright and feare. The murther was committed by one which laie in waite to doe it, and did it in fome out or darke place, and he that is accused did it, he that counfelleth the wife is not of the clearest in the worlde : he that is in trafficke thall doe his but neffective well enough, but he is in danger to be roked by the way in al the questions which may be propounded in this houle this figure is cuill (ercepte it be for figuremancie) for the which it is maruellous god.

Finding this figure Popular in this boule the fickenes with be long, and the patient in danger of death, but yet in long time be thall amend (to that the first and tenth doe confent) the man thall die in his bed by a rheume, og elfe be doolwned in water : the man is much afraide of men of armes, be that is acculed of the murther hath done the fact, and bled to be much in his company : the counfellour of the wife and of the emimic is god, the man from home thall not bying much fubitaunce bome with him : in all things this figure is metely god (fauing for figure mancie) for the which it is very ill, buleffe it be to make a river to come into a place.

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This figure Via in this house, the ficke perfon thall de on this dileale, if the first and tenth confent thereunto: the man thal not inherite : the counfellour of the wife and the emniny is indifferent, the man in traffike thall bying nothing home, the wife and the lemman be very pose, the man hath flaine no body, and if he be in paifon he thall come fouth to his paife : in all the quefions which ye may propound in this house this figure is enill, but for pigromancie, to caule one to be carried alway a farre off.

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

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I The ninth houle called the Cadant from the Angle of the Decident, other wife called the houle of God, containeth naturally the questions and demaunds which may be propounded byon the appertenances of any Temple, Church, Chappel, Ponafferie of Hermitage.

2 Allo of the doings of priefts, religious perfons, and here mites bypon divine fervice, as mattins, primes, and other canoo nicall fervice, and of the matte and prayer.

3 Alfo pppon the garments and veftures of a Prieff, Preascher, Scholler, and his Studie, the Schole, and the companies ons and Bokes.

4 Whether he which goeth to be made Priest thall have orders or not.

5 If the man shall be rich in benefices, that is to say, if that he shall have the bishoppicke, abbey, of the other benefices that be pretendeth to have.

6 What ellate that the Scholler be of when he returneth,, whether he thall be Doctour in any facultie, or indge in any ecclefiasticall Courte, or a President or Counsellour in any high Courte.

7 If the thing which the man or woman afpire but othall some to effect.

8 Withether a perfon be a fole of while, and in what Scissing 33 succes

ence he is, of whether be be wile of rich, of hereafter that bie.

9 If the common baute be true og not.

10 Withether the dreame breamed be good or bad, falle of frue.

11 If the boyage which one would take in hand be long op thorte, god and profitable, and whether it be as god by Sea as by land.

12 Wahether the thips and army bpon the Sea thall come to a good poste.

13 If a man willing to let an army to the lea, whether he were good to doe it or not.

14 If the thippe of galley thall be good of faile of not, and whether it be good to let up the matte of other wile, and when ther the thippe of galley thall arrive with a good winde of not to any poste.

15 Whether the winde will caule a thip wacke or not, and whether the thip thall be loft and the army therein, and what is the caule.

16 This house containeth allo the bemaundes which may be moused uppon the solourning of staying that the man shall make which is on the way, to know how long he shall tarrie, yeares, moneths, of dayes, and for what occasion he toke his sourcep.

17 Whether the years thall be god and fruitfull, and what things thall be plentifull.

These be the questions and demaundes which may be prepounded in this house, for which yee may make Figures, and indge them according but the instruction hereafter following.

 Withen in this minth boule ye finde this figure Aquifuto, it fignifyeth that the man shall have the benefice which he doth loke for, and thall be rich in the Church godes, and a god man: he that goeth to take orders shall have them, the Scholler shal be a Doctour and a Counsellour, the dreame is god, and shall come to a god end: the common bruite if it be god, is true, and if it be ill, it is falle, the Bokes speake of things of the church,

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of mulicke, and of riches, the perfort is of god reputation, the man which is gone for merchandize thall doe much profite, the letters doe lpeake of things beneficiall or fome craftineffe : in cafe to undertake any vocation, there is none better then to be of the Church, to have subtrance quickely, and to line at east: it is god for a boyage, for the man therein thall become wealthic, the man which is out of his countrey thall returne quickly with great substrance, but he shall be in some feare of banger or inconvenience, the thip on the Sea shall come to a god port with a god winde : in all things which ye may demained in this boule this fygure is god.

Finding this fygure Amifie in this boule, it fignifyeth, that the man thall not have the benefice which he loketh for to bane, the bokes speake of nothing but of roundes, ballets, and of love, or lottes, and the letters do the like: the common bruite amongest the people is true, if the man be made Priest, he thail be much given buto leacherie: it is not god for the Scholler, for he will not studie but be a great ruffian, the marchandize thall not be very god, in this boyage the man thall lose all, the thip thall come with great speake, but the thall be in daunger to bie taken by the way : and to tell you in two wordes, in all the things which ye may alke in this house this fygure is ill.

Eathen ye fynde this fygure Fortuna maior in this ninth houle, it lignifyeth that the man thall be bifhop, abbot, og haue fuch benefice he gapeth fog : the docame is of kings, poinces, and of great loots, and thall come to a good ende, the common bouite is not ill, it is good fog the Scholler, fog he thall be a man of honog, and learned, the bokes treate of kings, poinces, and great loods, of latus, cultomes, and opdinances royall : the thippe thall arrive at a good poste, and come take with great riches, the man which is out of the Countrey is very farre alway, but he thall returne with good purchale : to take a fourney in hand, it fignifyeth that it will be a long time in doing, fog to learne any Arte it is good, and fog the kruice of the poince, fog thereby fie thall come to riches and credite : in al demaundes this fygure is good, and effectally in learning.

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Finding this fogure Fortuna minor in this houle, it figning eth that the man is of great wiledome, doctrine, and knowledge: the man that have the benefice he pretendes, but it is of no areat × balue, the prieff is an honeff man, the boyage is long, but the man thall returne home with great profite : the mellenger that quickely returne, the Bokes and Letters make mention of the actes of kinges, princes, and great lozdes, the Scholler applieth bis learning, and thall come onto honoz, the breame is of kings and emperours : in all things which ye may demaund in this houle this fraure is good, but that it declareth a little cholericks nelle.

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Withen in this ninth house ye fynde this fygure Leticia, ve thail lay, that it is indifferent god for thinges concerning the Church, the man thall not have the benefice that he pretendeth. it is good for the Scholler, and like wife for a dreame, fignifying, that it is of things merry, pleafant and recreative, as of fome greene arbozs, gardeins, oz meadolves : foz religious perfons it is good, and fignifyeth that they ferne God, it is good for a ing ney, and the company therein, for profite and gaine it is mates ly, the man from home thall returne quickely, and fo thall the thippe on the lea: to be in vocation of any Arte, and to learne to fing mulicke, and to play on inffruments it is good : in al things which pe can demaund in this house this fygure is god.

Finding this fygure Triftitia in this house, it fignifiethill for the Church, the man thall not attaine to the benefice he hos ped to have, onleffe that the fourth and tenth do confent, in cate taile there will be profite : for boyage it fignifyeth delay and ftaping, to leasne a Science it is good, and like wife for a Schol Icr, for by his labour he thall attaine buto great boarine and knowledge, and especially in things secrete of nature : the man thall be well effermed and of good reputation, the meffenger that be detained by the way, the thippe is in daunger to be loft of ta ken : in all other demaundes which ye may make in this house this fygure is ill, but for thinges of Dagicke, whereunto it is bery gad.

When ye finde this fygure Puella in this house, it doth figs rify that the man thal not have the benefice but by the procures ment

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ment of fome woman, the Scholler will not fludy, but aboute folerie, and to roue a race, and to be amozous, the thippe thall come to a god hauen with much aboundance of marchandize : it is god for a traveller, the man hath dreamed that he hath lien with a woman, it is indifferent in gaine, and ill for the company, for they be of finall truft : in all thinges which in this house ye can demaund this figure is metely, ercept it be for to learne to fing mulicke, for the which it is very god.

finding this figure Puer in this ninth houle, the man that not have the benefice, but by fine force : in all thinges touching the effate of the Church this fygure is endlite take a boyage in hand, and for the mellenger which bringeth letters, it fignifyeth they thall be in daunger to be robbed by the way: the thippe is in great danger to be taken, all that is faide and bruited touching warre it is true, the man dreamed of warre or of fome redde thing, the Scholler fludieth nothing but his weapon, for gaine it is ill, the bokes speake of matters of warre : in all the things which ye may demaund in this houle this fygure is enill, but for things touching warre, and the experience of pigromancie, for the which it is god.

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When ye fynde this figure R ubem in this houle, it is bes ry ill in all demaundes, but fuch as concerne burnings, robbing, rifting, fpoiling, and fuch other like to the which it is god, on fuch wile, that if thou make a fygure to knowe what thall happen to him which doth take a long fourney, it fignifyeth, that wythout all doubt her thall be eyther robbed of flaine by the twap.

If this fygure Albu be founde in this houle, it fignifyeth great Science, wit, and learning: in all thinges which ye may demaund: it fignifyeth good for the Church, and that the man thall have the benefice : it is good for a Scholler, the dreame is good, it is very good for gaine, the thippe thall returne fafely with great fubitannce, the man and meffenger which be on the way that returne quickly with ioy and bliffe, it is good to learne the Arte Dratorie: in all the demands which ye may demaund in this houle this fygure is good, there is allo a meffenger by the way which bringeth Letters.

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

Finding this fygure Caput deaconis in this boule, it is got for the Church, the man thall have the benefice, the dreame is god, and thall come to a god ende: it is very god for the fcholler, and for riches, the thippe thall come take with great riches: the mettenger thall come quickely, and to thall be that is in a farre Countrey: in all things which ye can demaund in this house this fygure is very god, it figuilyeth also that the man fhall winne his fute.

Finding this fygure Caudi draconis in this house, it is ill for the Church, and for the benefice : and for all other thinges which ye may demand in this house this fygure is ill (especially for a medenger, and for one which is out of his Country, for they thall be robbed, or all aulted, or pursued by bagabontes, the hippe on the sea thall be robbed by pyrats, or else come home with small game.

Eathen in this houle ye fonde this fygure Cancer, if is fil for the Church, the man thall have the benefice, but it thall be long first, and that by great paine and travell: it is god for the tholler, and but metely for gaine, the dreame is ill, and is of things offright: the mellenger is in great danger to be taken, or flain, or elfe kept prifoner: the flyppe thall be in banger of burning, or taken by pyrats, yet the flyppe is in the middle of the Sea : in al other things this fogure is fil (but for the Arte of Figuremancie) for which it is bery god.

Finding this fygure Populus in this minth house, it is in sufferent as well for the Church, as for the benefice, but the best nefice is pore, and of small value : it is also metrely for the scholer, the perform hath dreamed of water, or of an alfemblic of people, the thippe that come fase to a good porte : in all other things which ye may demaund in this house this fugure is indifferent, ercept for boyage by land or by water, for the which it is berg good.

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Finding this fygure Via in this houle, it is ill for the church, the man thall not obtaine the benefice, it is god for a Socholler, the man bath dreamed of drinche or water, or of letters which thould be brought unto him: it is ill for gaine, and in all other things, ercept for long iourneys, for in them it fignifyeth that the man thall goe fafely without any danger or inconvenience, but be thall be long by the way. Belides this, whenfoeuer you make a fugure for any demaund, and then fynde this figure in this boule, there thal a mellenger come quickely with letters, making mention of a boyage.

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

Chap. 10.

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

2 Alls which may be demaunded touching a philitian and his ordinance.

3 Allo of any thing loft og ftolen.

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4 Tipon the mother, grandmother, wife og Lemman.

5 And of the vertue & efficacy of a medicine, and of al things touching the appothicarie.

6 Upon the King, Ducene, Princes, Lordes, Pope, open Officers and Pagilirates, and of their fecretes, lawes, decrees and ordinances be they Occlefiafticall or Temporall, and bypon the fecret thoughtes of the mother, grandmother, or woman a friend.

7 Whether a Lozde doe love you, if ye shall be in his fanour, and if he shall do you good, as much may you indge of the mother, grandmother, or of the Philitian.

8 Wichether a King Chall abide long time in his Realme, and a Lozde in his Seigneorie.

9 If he which befireth to be Pope, fhall be cholen thermate,

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or the Emperour to the Empire, and if they be ficke if they mall amende.

10 Withether he that ye thinke for thall be driven out of the Ringes Court, or whether he thall be welcome and loved.

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

12 Wilhether the king of other Lord will doe inflice.

13 Whether it be good that the laing or other Lord make a boyage, and if that they take it in hande, if they thall thorty returne, and likewife of all things which ye would bemaund of kinges, Princes and Lordes, of the mother and grandmother, you thall finde the fignification in this house.

14 As touching the ayze and the time to knowe if it will rayne oz be faire weather, winde oz calme, and if it be a raynie feafon wether it thall raine much.

15 And finally if it be good for any perfon which taketh on him any office touching warre, as to be a Captaine, Ancientbearer, Guidon or any other Office, the fignification of all which demaundes you thall finde by all the figures hereafter fet according to their orders.

Withen in the tenth house pe finde this figure Aquificio, it is a good time to goe to a Prince, and to obtaine glozy and honoz by him : the Prince or great Lorde will give him fome guift: it is good for the Philitian, and allo to take medicine : the thing miffing will be found againe, and it is not folen : the mother is of good disposition, and to is the Uncle and the Aunt: the man Mall have the honor he pretendeth: the King, Emperour, Bope, Queene, Princes and Lordes make great cheare: it is good to goe to the Court to dwell with them, for by them come much goodnelle and aduauntage : it fignifieth a cleare and faire time and hollome, and there thall be no rayne : the Bing, Daince or other Lord thall amende of his difeafe : the man thall be pres fented with a hoste by his mailter : it is good for the office or digs nitie which he thall have. In all the demaundes which vie may afke in this houle, this figure is good, and efpecially to goe buto allorde.

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

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bonoter, glopp, op authoritie, for the partie doth give himfelfe to none other thing but to leachery: it is not good to take medecine: the thing milling is folen, and will not be had agapne, unleffe that the fewenth confent: the mother is cholericke, and if the fall ficke the fhall die, if the eight thereto agree: and the like may ye undge of the Grandmother, There and Aunt: it is all to goe to a Lorde, and efpecially to have any dignitic by him: there will be no value, but the agree thalbe faire and bright with a little warme winde: the King of Lord loweth not his feruant, and it is ill for their dometricall affayres. In all the domaundes which ye may domaunde in this house this figure is ill, ercept to have the fauour and grace of a Princeffe for the which it is good.

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When in this houle ye find Fortuna maior, it is god for him which would goe onto a Prince or great Lorde, for by him yes thall have bonour and dignitic : it is exceeding god to take mebecine : the thing milling is not loft or ftolen, but thall be had againe : it is god for the mother and Grandmother, Ancle and Aunt : and if any of them be ficke they thall amende againe : it is god for the King or Prince that bidectaketh a boyage : it thalbe a faire time, cleare apre and holefome: if the Jaing, Prince or great Lorde be ficke they will be hole againe : it is god for the fecret affaires of a Prince or other Lorde. In all thinges which ye bemaund in this houle this figure is much better then any of the other, because it is a figure of \odot , e a planet of kings and Princes, it is especial good to goe to dwell with great Princes and Lordes, for in the ende there thall be much good getten.

This figure Fortuna minor in this houle the perion thall have great amity and friendshippe with Princes & great Lords, and especially in cale of warre: the great Lord or king is ficke, but he thall amende againe and not dye: the phylitian is good, and the medecine which he ordayneth is good and profitable: the mother and Grandmother is good, fo is the laing or Lorde, but they be fomething angry: the laing or Lorde loueth him well for whom the question is made: the laing thall dwell long in his Realme, and the Lord in his countrey, but they fhall have fome \mathfrak{D}_3 warre:

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warre: he that pretendeth to be an Emperour, thall be an Eight percent. and the Lord thall be a Lord according to his defire: and he that pretendeth to be Pope, thall be Pope, but there will be fome bigateenes first: the man thall not be put from the Court: it is good to take warres in hand, for he thall ousrcome his enemies : it is good to take possettion of grounde or of a lordhippe: the king or Lord thall doe thatpe inflice : if the king or Lorde take any boyage, they thall thort per faire, and the ayre cleare, functee and holefome, and it will not raine: in all things which ye may demaunde in this house, this figure is good, but for peace, fignifying that there thall be extreame anger on the one fibe sp on the other.

Finding this figure Leticia in this houle, the King or Lorde is not licke: it is good for honour: the Phylitian is a god mane and it is good to take and ble of his abuile: it is good for the mother, Encle and Aunt: the King or Lorde loweth well the feruant, whereby he thall have profite: the Lorde thall have dominion and gouernance over the landes that hee pretendeth to have : the King or Lord is not licke : the perfor thall not be anuen out of the Court: the King or Lord thall doe god inflice bith hoyalty : the King thall make the boyage in great iop and bliffes it fignifieth faire time, cleare ayre, fusete and pleafant, without raine or boyfteroulneffe. In all thinges which yee can demanne in this houle this figure is good, but fignifyeth rather ware then peace.

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Finding in this houle this figure Tristics, it is an ill time and bulucky to attaine but the honor pretended: the king is in daunger to love his Kealme and Dominion: it is ill for the Philitian, or to take philicke: the thing loft will never be had againe: it is ill for the mother and fignifyeth that the is mileontented: the king or Lorde love not the perform if the king be ficke he thall die: he that pretendeth thall not be cholen Empevour or king, bulefie it be by treafon or fuborning of fome folks: the man thall not be driven from the Court, but thall remaine long in perpleritie and diquictneffe: the king hall be betrayed:

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the boyage that be long and flowe : the ayze thall be tenebrous and barke. And to be briefe, in any queition which ye may pros Pound in this boule, this figure is ill, fauing to till landes, buy beritages, fortifie and kiepe townes, whereunto it is good, and allo for treasure hid in the earth.

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When we finde this figure Puella in this houle, the perfort mall have bousar by the King with great pleasure, and hearts eafe : it is god to enter into the love and fauour of a woman of a noble race : and like wife to have gaine by merchandice : fomes time it fignifyeth raine when the filt concenteth : it is and for the Phylitian and for medicine, and likelvile for the mother and Granomother : the thinges milt will not be found againe : the King will give some of the thinges that be demanded at his handes : the othe is falle : the King of Lorde doe love the man and he fhall have good by them : the King fhall long remaine in his Realme, and the Lordin his Lordhippe, in all peace with out any warre: there is newther thou not any other ficke, but if they be, they will be force mended: the perfon thall not be driven aut of the Court, but thail remaine by the King in all quietnes: the Emperour, King, Dove, or Lorde, thall obtains the dignis tie they pretende to have, to that the first and fourth doe confent. In all the demaunces which map be provounded for warre this fignifyeth peace : the time fail be faire but fometime raynys: It is god for iourney, and especially by water. In all thinges which we may demanude in this house this figure is god, but for warre, forit doth alway fignific peace.

Finding this figure Puer in this house, the perfor thall have honour and gaine by Rings and Brinces, and cipecially by the warres: it is good for the phyfitian, and to take phyficke : it is geo for a mother : the oth is falle : the King thall not hay long in his Realme by occation of warre: the man thail not be cholen: Dove, Enwerour, or King, which pretendeth buto any of thefe. bignities : the ficke perfon thall quickly amende : if the King go to warre he fall have the bidozy over his enemyes : it is good. to take a towne by an affault : if the King take in hande any boyage be thall come fone againe: finally it thall be a faire time, and the agge cleare and holefome. In all other demaundes pers taphing:

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tayning to this houle, this figure holdeth a meane, but for war and love it is palling god.

This figure R uben in this houle, it is not wooth any thing in any queftions which yie may propunde in this houle, for by fignification it is no other thing but bloud, cholar, hurting, firste, quarrell, debate, treafon fadnesse, and cuill will: but touching warre it fignifyeth bictorie at the first and loss at the last: it is god for diffolute lone and to buy armour and harnesse, and fires workes, in all other things it is ill.

Finding this figure Albus in this tenth houle, the man thall enter into friendhippe and fauour of kinges, Princes and great Lordes, and have god by them : it is very god for the phylitian and to take medicine: allo, for the fickneffe will be quickly gone: the oth is true: the king thall dwell long in his Realme in peace and quictueffe: the king is not ficke, or like to be: the perfon thall not be banifhed the Court : the perfon pretending to be Pope, Emperour, or king, thal have his befire : the king thall do great infrice : it is god for voyage, but it thall be fomewhat late: it is god for the king to goe vifite a Towne : the agree is hole fome, but it is indamager to raine a little : it is god for the more ther, Aunt, and Scholler. Pe can make no demaunde but this figure is god in this houle.

This figure Coniunctio in this houle, for honour and dignity it holdeth a mediocritie: it is good to dwell with a great Lozd, for he thall be his Secretarie and Souernow: it is indifferent to take medicine: the king thall die of the difeafes that he is now difeafed of: the perfon thall be banithed the Court: the oath is god : the partie thall winne his fute: it is ill to goe to warre, for he thall be in danger to be flaine: it is good to enter into a town, to doe iuffice, and to take a voyage in hande, for he thall quickly returne 1 the aire thall not be bolefome by reafon of the rapne. In all things which ye dematude in this haufe, this figure is god, but for warre, whereunto it is ill, and like wife for the fiche perfort for it fignifyeth death, for lone it is very god, for it doth alwayes fignifie mirth.

This figure Caput Draconis in this tenth house, the perfon thall have honour, eraltation, dignitic and preheminence in the Courtes

of Geomancie.

Courtes and in Ainges fervices, and of other great Lozdes: the thing loft will be founde : the Physitian is a god man: it is god to take medecine : it is good for the mother, and for the Leman: the oth is init and god. Baboloeuer maketh a figure to knows If a perfon thall obtains the benefice, dignitie, lozdwippe, preheminence, the fanour of friendshippe which he pretendeth to obtaine, and then find this figure in this houle without any doubt he chall obtaine his befire, if it be of a king, he will without boubt love him : the licke perfon thall amende, the man thall not be put from the Court : it is not good to goe to warre : the King will doe god inffice: the boyage will be long, but it thall be good : the ayze will be good and holeforme, and have no raphe. In all thinges which ye may demaunde in this houle this figure is good, but for warre, for it both alwayes fignifie peace.

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Finding this figure Canda Draconis in this house, it fignifys eth lotte of the Realme, Dominion and Bincipalitie : for this Squre in that matter is very ill. I will fay no other thing at this time, but that in all queffions and demaunds it fignifyeth death. treason and lolle of goods : and to tell you at two wordes, this figure is very ill but for warre, for it fignifyeth treafon, but to make fire of fire-worke and worke of Alkamp, it is god.

This figure Carcer in this houle, the perfon thall obtaine how nour and prayle of the Prince or Lord, by meanes of a woman: fometime it fignifyeth detention and imprifonment of a king, and his great milcontentment : the houle that he is deterned in is old and broken : it fignifyeth loffe of goods : it is good for the Whyfitian, and to take medecine : the thing loft will never be found againe : the mother is melancholy : the friend is not tru-Hie: the king will give nothing: the oth is falle: the ficke perfon thall die : the king thall live long, but it thall be in great dif quiet : the partie mail not be Pope, Emperour of King, as her pretendeth : the man thall not be put from the Court, but he wall continue there to his great milcontentation : it is not god for the king to goe to warre, for he thall be taken : the king will doe good inflice : it is not good to take a boyage, for the way is ill: the perfon farre alway will not come quickely: the apre is not god of bolefome. In all the other demandes which ve may T

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demannde in this houle, this figure is not good, lauing for treas fure hidden in the ground, and for nigromancy, for the which it is good.

This figure Populus in this houle, there is a great number of people affembled by the commaundement of the king of Lorde about fome wedding, og fome agreement of peace : it figmfieth fome time a great number of men of warre affembled: it is good × for honour, and dignitie, and for the Tobylitian, and to take me. becine : the mother wayeth : the friend is good : the othe is not good : the king of Loid will never give any thing creept it be thinges of waters or rivers : the king loueth not the man : the king thall not tarry long in the Realme : he that thait be cholen Wove, King of Emperour, is of a noble boule, the man hath not his health : the man fall be put from the Court, but be fall ouickly returne againe : if the king goe to warre be Gali have the bistorie : the king will doe inflice : it is good to take a popage by water , for he thall lafely returne with fperce : it is fo-lo for the apre, for it will raine often times. In all things this faure kepeth a meane, but for things touching the water, or to make marriages, for the which it is bery god,

Finding this figure Uia in this tenth houle, it is good to goe to a king for he chall doe dim honour : it is god to take mede: cine : the thing loft will not be found : it is good for the mother: the othe is true : the king of the Lorde loue the perfor meetly well : the king thall not abide long in the Realme, or the Lorde in his lances : the king is not ficke : the perfon thall neither be Bope, Emperour of King : the man thall not be put out of the Court : it is not good for the king to goe to warre , for be thall be in daunger to be taken, og lofe the victorie: the king will bee no great inffice : he that goeth on a boyage will quickly come againe : the aire is good, but it thall raine many times. In all the demaundes which ye may make in this house this figure is meetly good, but for the way it is very good, and efpecially -by lande.

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OF

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

I The eleventh bonfe which is the function of the Angle of the South, other wife called the good Angle, naturally doth containe all the demaundes which may be made byon a friend, he, or the, that is to fay upon the thing ye love, and whereof ye hope to have confolation, appe and profite, as well of the friend hard by you, as by him which is farre away.

2 Alls the questions which may be made oppon a fecrete sompanion buto whom ve give credite.

3 Allo wpon him by whom ye hope to receive pleasure and fervice.

4 And upon the Fortune a man thall have.

5 And ouer the mother and her treasure, and of all the treas area, rents and recencives of the king.

6 Whether it be god to goe to the Court, and white the fers nice of the king, Pope, Emperour of great Lorde, and if prokts will come thereof.

7 If thy friend be faithfull of a traytor to the.

3 Wilhether the Pope thall be good.

9 If that thing which the king of great Lord thall give but to the thall be to thy profite of dammage.

10 If the promife be true.

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11 Whether the years thall be good and plentifull, or that there thall be dearth of vietuals.

12 If the yeare thall be day of rainie.

13 Withether thou thalt profper all the yeare.

14 And in what moneth of leafon of the yeare thall be the bearth of good cheape of things.

15 And touching the members of man, it contayneth the demandes which may be made upon the buttockes of legs of man and thyes: These be the things contayned in this elementh house to knowe the trueth whereof you must search, by all the figures which J will béreaster set after each of their significations.

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Finding this figure Aquificio in this elementh boule, the friend is good and truffic: it is good allo for hope and promife, and fignifyeth good ayde of a friend, and thy truff put in him is not boyde, but thall take effect: the mother, the king and the counfeller be full of money, and they thall not be robbed thereof: the friend which divelleth farre hence is well affectionated to you: the fortune of the ayre thall be good: the promife thall be hept. In all things that ye can afke in this heufe this figure is good, and especially for a friend.

This figure Amissio in this houle, there is no faithfuincs in the friend, but all is diffimulation, and will not ayde you, but rather doe you harme, and doe more displeasure then an enemie: he that yee put instruct will doe the like : the fortune of the ques rant thall be ill, and so thall his hope be also : the mother and the king have no money : the years thall be scarse, and the fortune of the yeare ill. In all demanndes which yee may demannde in this house, this figure is ill, but sor the hope and love of Courtes.

Finding this figure Fortuna maior in this house, the friend is good & faithfull: the hope is good : the mother & king have much money which thall not be Kolen from them : the thing defired thall come to a god end : thy friend loueth this well and will doe this much pleasure and fermice : the years thall be plentifull and god and aboundance of all god things, and no dearth : the fortune of the years thall be god : the perfon thall have friendship with kings, Lords or with fome great Ladie : it fignifyeth allo dignitie and preheminence. This figure is very god and profitable for any thing in this bouls.

When ye finde this figure Fortuna minor in this houle, the friend is truffie a fulling to do pleafure, but he wanteth power: he thall not have the fruite of his hope : the friend which is farre hence is god : the mother and king be meetelp frozed of money, and he in daunger to be robbed : the entrance of the king thalbe god : the yeare will abound in good things : the fortune of the aire is good. In all things which ye may bemaund in this houle this figure is good, effectially in things of love.

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Finding this figure Leticia in this boule, there is encreale of friends, and that men of no fmall reputation : the fortune of the querant is good : the friend is a good friend & truffie : the friend is a man that will betb pleakie a belpe : the partie thall not be beceined of his bope : the companion is god, honeft and fecrete: the mother & king have not much money, and most part theres of is filuer : the promife is good & true : the entrance of the king thall be like the fortune of the years : the yeare will be plentifull of all fruites and good things , and yet there will be nothing very cheape. In all the demaundes in this house this figure is acod.

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This figure Trifficia in this house is ill fortune to the que rant : the friend is ill, a quareller, and a man of an ill minde to: ward his friend, the promife that take none cffed, the hope that be in vaine : the companion is no wile man : the yeare will be barren, and vistuals deare, the fortune of the yeare ill . This figure is ill in all the domaindes of this house, but for innocation of wicked spirites and things of Rigromancie.

Finding this figure Puella in this house it signifyeth the entoping of a Lady, and good fortune to the querant : the friend is of a good will to helpe him in that he requesteth to his power : the thing ve hope to have will take effecte, the friend which is farre hence is good and friendly, and is in health : the entrance of she king thall be goo: the promile thall holde, the fortune of the prare thall be good, the yeare thall be fruitefull, and abounde inall good things, at an indifferent price : in all thinges which ver may demaind in this house this figure is god, especially for the love of Ladics, and to be in their fauour.

Finding this fpgure Puer in this house, the friend is good, and ready to doe pleasure, and especially but o the Souldier : the pomile will not be kept : it is good to apply to anie Arte or bos cation : the fortune of the querant is meane : the yeare thall be fcarte, and especially of wine. In all the demaundes which vie may propound in this house this figure is meane, but for the love of a Lady, for the which it is very god.

This figure R ubens in this house, the querant shall have f fortune, the companion and the friend be ill, and by them wil come.

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come firife, so that bloud will be spilt on the one fibe of on the si ther : the hope shall take none effect : the entrance of the king is ill : it shall be a bears peare : the mother and king be lowe of money, of if they have any, it is in daunger to be fislen. In all things which ye may demaunde in this house this fogure is ill, but to let one bleede that is ficke, for which it is good.

Finding this fygure Albus in this houle, it is god fortune for the querant : the friend is god and truffie, and will alde you to his power, and to will the companion : the entraunce of the king thall be berg god : the mother and king have flore of money, and thall not be robbed : the promife thall be kepte : there thall be no bearth, the fortune of the years thall be bery god. In all the queffions which you may make in this houle this figure is god, and expecially for a friend, and to fend children to goe to fchole, and to hyre feruants.

This figure Coniunctio in this elementh houle, it is but a meane fortune to the querant: it is very god in things mercuriall: the friend is no diffembler, but fure and truffie: the hope is god, the things loft thall be found in the ende: the companion is god, faithfull, and fure: the entrance of the king thall be god, the king and mother are metely moneped: gaine will come by labour: the fortune of the years thall be god, no dearth this peare, you thall have Letters from your friend: god to fence children to findie, metely to hyre feruants. In all the thinges which ye may be maund in this houle this figure is god.

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Finding this figure Caput dracoms in this houle, it is god fortune for the querant, the fortune of the thing bemanded thall be god, but it will be paine and tranaile to obtaine it : the promile will take effect, but not without labor : the friend and companion be god and loyall : the entrance of the laing that be god, the mother and the laing have much money , and thall not be robbed thereof : the fortune of the years thall be god, and bidualles thall not be deare . In all things which ye may demaund in this house this Figure is good , effectially in thinges of the Church.

This figure Canda draconis in this house fignifyeth ill fortune for the querant, the friend is naught, the fortune of the thing

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thing bemainded thall have an ill iffue : the promise thall not be kept : the companion is not fecrete : the entraunce of the line mail not be good, the kings and mothers money mail be folen: the fortune of the yeare mail be ill, a deare yeare. There is no. thing contained in this house but this figure is ill for it , fauna for the love of Ladies, and fire workes, for the which it is very god.

This figure Career in this cleventh houle fignificth the for tune of the querant to be meane, and allo a flownes in al things: the friend and companion is faithfull and fecrete, the friend and mother have much money, but they keepe it close : the thing bes fired is good, but it fhall be long in taking effect : it is not good for the king to make his entrance : the yeare thall be good, in things Saturniall it is ill. In all the demaunts which pe map make in this house this figure doeth betoken verie much tras naile.

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Finding this figure Populus in this bonie, it fignifyeth mas × mp friendes : the fortune of the querant fhall be good, and the if-× fue of the thing demaunded : the friend and companion be good × and faithfull : the entrance of the king thall be good, the promife × meane, the mother and the king have much mony : the fortune of the years is good, the years plentifull of all thinges, and good cheape. In all things demanded in this house this figure is promodiling alcoli and astration god.

Withen ve finde this figure Via in this house, it fignifpeth top among friendes, and that the fortune of the querant thall be good : the thing defired thall take effect, the promife that be good and kept, the friend and companien be faithfull and good : there be letters on the way : the entrance of the king thall be topfull. This figure is good in all things which ve can demand in this houle.

ente infate ing entitemp Ofthetwelfth house, and of the demaundes contaimath din ned therein. In to Chap. 112, and 16 sale a Uthen ye finde titte figure . A puifire in

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This twelfth boule called the Cabant from the angle of the South other wife called the cull Spirite, com 至 4 \$56961m

prehendeth naturally the fignification of the Questions and des maundes which may be propounded upon a prilon, and of the sarkenesse thereof, and also of the priloner therein detained.

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2 Allo upon the decolation of a person, and of his lamentations and mournings.

3 Allo bypon an incureable fickeneffe, as the leptoffe, the gointe, the paulue, the dropfie, and griefe of the cies, and fuch like.

4 Apon the queffions and demaundes which may be made byon a traitour, ill fernantes, and there of an house, and bypen finne, and the place where it was committed and done.

Allo bppon a prinie ennemy rather then bpon an open.

6 And byon great beafts, as oven, cammels, dromodaries, elephants, lions, beares, woolnes, leopards, harts, dragons, ferpents, horfes, mules, alles, and all other beaftes that beare and be ridden byon.

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

8 Wahether he thall be racked, if he fay trueth.

9 If the partie thall be laide in pailon, whether he thall be

10 Af it be good to buy great beafts, as ore, or horle, and the like.

11 Whether the bosle thall be god and quicke bypon the hurre.

12 Allo if the perion be able to pay his debts.

13 Elbether he thall be pose hereafter.

14 And if there be any traitours in the boule, of what come oftion and effate they be.

15 Whether a perfon thall be banifhed from his Country, or other wife.

16 EMhether a man may boldely goe befoze his ennemy to brivozle him without any damager, and whether a man shal be alraide of his cumenties, and of those which doe aide them.

When ye finde this figure Aquificio in this twelfth heule, it fignifieth that the priloner shall not come out of prilon, and he shall be licke, and being examined shall confesse the trueth : the

of Geomancie.

the perion thall be put in pillon: it is not god to befolve any thing in great beafts: the holfe is neither quicke not fwill, and bath a bifeafe in his head: the holfe of other thing loff will not returne againe: the man will not pay his debtes, he thall be pose: there are no traitors in the houfe: the perfon thalbe banithed and driven out of the Countrey: if a man goe to encounter his ennemy he thall have the worft. In all the demanndes which ye may make of the things touching this houfe this fygure is ill, for it fignifieth paine and travell without profite, and that fuch travell thall returne to loffe with great hinderance and powertie.

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This figure Amiffie in this houle, the prifoner thall not come out of prifon, but that be ficke, and confette a trueth being eramined, the man thall be made prifoner : it is not good to buy horles, but if any be bought they thall be furifie, the horle loft thall not be found againe : the perfon thall pay his tebts, notwithftanding he thall be poze : there be traitours in the houle : the man thall be concernned, whipped, and tormented, he thall be banifhed out of his Country : it is not good to goe in the face of the ennemy to harme him, for if he doe he thall be the loofer, for the ennemy thall have great aide. This figure is ill in all the bemaundes of this house.

Finding this figure Fortuna maior in this boule the prifoner thall be delivered from prifon, and thall not be ficke therein: the perfon thall have no feare: the ennemy thall be overcome: by travell there thall be much gaine: the prifoner thall not be in queffion, the perfon thall not be put in prifon: it is good to buy horles, the horle thall be god and runne well, the horle loft will returne againe: the perfon thall pay his debts, he thall be rich, he thall not be punithed, he thal not be chaled out of his Country: it is god to goe to fet byon the ennemy, for he thall gaine much thereby: the ennemy thall have no aide or furcour. This figure is god for anie Dueffion proposited in this houfe.

This figure Fortuna minor in this twelfth house, the prifos ner shall escape out of prison : the person shall have much loss in meeting with his ennemy, the person shall not be made prisos ×

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ner : it is god to buy beaks, for there shall be profite in felling them againe, the borle shall be god, swift, and nimble, the borle amongest other things lost shall returne by himselfe : the man shall be rich and not troubled, the man shall pay his debtes, the man shall not be banished out of his Countrey : the enemy shall not have succour or aide of anie perfort. This figure is god in all the demaunders of this house, but to obtaine maissership or to attend upon an other it is not god.

Finding this figure Letitia in this houle, the pilloner thall not be long in pillon : it is not good to adault the ennemy, for thereby he thall have more lotte then profite : the perfon that not be pilloner : it is very good to buy beafts, for therein thall be much gaine : to hyre a fermant, and to aire the ground it is verie good : the bork ye would buy is very good of foote : the man thall pay his debts, the perfon thall be rich : the ennemy thall have no aide. There is nothing for which ye may make bes manuae in this boule but this figure is goed therein.

This figure Tristicia in this houle fignifieth a great num ber of ennemics mightie and firong : there fhall be great heast neffe for the loffe of a fermant, and of beaffes, and for long kés ping in prifon and torment thereof, This figure is very illfor all the domaundes of this houle faming for frigremancie and finding of treafure.

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Finding this figure Puella in this twelfth house, it fignifieth profite and commodifie by travell, losse for exercise, because they have offended God: the house which ye would buy thall be faire, it is goed to buy cattell. This figure is good in all the demaundes which ye may demaund in this house.

Finding this figure Puer in this boule it fignificth anger and indignation against great Painces and Lozdes, and against men of war without any occasion, also anger against his owne friend: the pailoner shal be manacled in pailon, but he shal come forth after that, if the eight and sirt boules do consent: it is good to buy a boate : it is good to goe in the face of the enemy. This figure is bery good for any thing which ye may bemaunde in this house.

This figure Rubons in this house significth povertie and defolatie

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pefolation in ffrange Countries, with fewe enemies, the perfor mall have much paine and finall profite in all his doings. This figure prognofficateth an ill iffue of all the demaundes of this houfe.

This figure Albus in this house signifieth chorte beliucs rance ont of pulon : it is not good to meddle with the ennemie : the perfou thall not be pulloner: it is very good to buy great beatts, for thereof will arile much gaine : it is good to labour the earth, and to buy heretages, and to byze a feruant : the hozfe which ye would buy thall be good and fwift, the hoste or other thing loft will not returne againe : the man can not pay his bebtes : it is good to goe to banquifh and overcome the enemy: the man thall be rich and thall not be tormented . In all the thinges which yee may demaunde in this house this figure is Rood.

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Finding this flaure Coniunctio in this hould, the companies be ill : the thing loft will be founde againe : to buy beaftes it is meane, and fo is it to buy landes and heretages, and to las bour the earth . This figure is meane in all the demaundes of this house, but for melancholinese, because of compas nies.

Finding this figure Capue draconis in this houle, fignificth belinerance of the pailoner, and good time to goe to deface the es nemp : the perfon pe thinke for thal not goe to prifon : it is good to till the earth, buy beretages and cattell, for therof thal gaine enfue : it is good to retaine a fernant : the holfe which we would buy is good and runneth well, the hople op other thing frayed away will be found : the man thall pay his debtes . be thall be rich without any trouble : the enemy that have no aide. In all the things which you can demande in this house this figure is good, except for fire workes, for the which it is nothing ROSD.

Finding this figure Canda draconis in this boule, fignify, ety to holds a prifence : it is not god to goe to meddle with the enemy: be that we doubt of thall be put into prilon : it is worth nothing either to buy cattell, labour the earth, 02 to retaine fers nants : the boyle that ye woulde buy is not good, but beauy in alunds his

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his limmes: the thing loft will not be found againe : the man hath no minde to pay his debtes, he is in daunger to be poze, and to have much adoc in his life time, the ennemy thall be fuccoured. For all the demaundes which ye may make in this boule this figure is ill.

Finding this figure Career in this houle, it is but mately fortune for the priloner, or to him which would affault his enemy to ouccome him : the perfon thall be taken priloner, but he thall not blue long therein : touching buying of beafts, and tilling of earth, and in all other demaundes in this houle this figure hath a meane.

This figure Populus in this houle, the pilloner bath many enemies which will leke his death, or have him to be perpetual pilloner : meddle not with the enemy, for he will either flay or take you priloner : it is god to buy great beafts and horses: the man cannot pay his debtes : he is in danger to receive difpleative of his creditours by his impriforment. For all other questions and demaundes which ye may make in this houle this figure is ill, and fignifieth alwayes affemblies of people, to doe fome harme or becation.

finding this figure Via in this houle, it fignifieth delines rance out of pillon, without incurring ill og displeasure : it is god to goe to allault the enemie : it is god to buy cattell and heretages. Pea, and in all other things which ye may demand in this house this figure is singular god.

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

A fad thus ye have the Figures with their fignifications by the twelve houses, the which if ye doe well and diligently behalde and examine : you may also judge well all the questions and demaundes of this Arte of Geomancie. Whereunto, that ye may the easier attaine and come buto, I have Arained my felfe as much as I can, and more ampler then any doctour, be he Pedrewe, Chaldean, Greeke, Arabian, Latine, or Egyp-

tian,

of Geomancie,

tian, to write out the most true, certaine, and approved fignifications. I will declare them onto you hereafter in the thirde Boke, the which if ye doe understand, you shall likewife unders Cand the first and the second.

The Prologue of the third Bcoke.

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T Am affrayde to be acculed of great prefumption and I rashnesse, for that I have ioyned Geomancie with Astrologie (a thing which fewe men before me haue doone or enterprifed, for the difficultie and high vnderstanding which is in the fayde Aftrologie) were it not for the affurance 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 give his fludie thereunto, as well for the vicinitie and allyance which they have together (as I have declared in my first Booke) as also for the pastime and recreation which is taken by this Arte, to exercise themfelues in things high and wittie. I have therefore according to my finall vnderstanding, fo well bounde and conioyned the fayd two Sciences in each of these three books, that he which doth not well vnderstande the first, shall not eafely attaine vnto the vnderstanding of the seconde and of the third, neither of the third which vnderstandethnot the fecond, neither of the fecond which vnderstandeth not the third. Wherefore I defire the Reader of this worke to take the paines to vnderstande the two first Bookes for the eafier opening of the third Booke which shall treate simply of the manner to judge the figures with many of the questions alreadie iudged. 10011101000000

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The third Booke.

Geomandi

A briefe deduction of the accord and fignification which the fixteene figures have by the twelve houfes.

CHAP. 1.



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

If that from the first the goe into the third, it fignifyeth to have honour, ioy, and profite of the kinkefolks and friends.

If that the goe from the first to the fourth, it agnifyeth mofite by the father, and a god and toyfull end of his affaires.

If that the gee from the first to the fyst, it signifyeth ioy of childzen, that is to say, they thall be good, and of honour, and to have isy and pleasure, to eate and dyinke, and to be well clothed.

6 If that the goe from the first to the firt, it fignifyeth profite and good lucke for fernants, and to buy finall cattell.

If the goe into the feuenth, it fignifyeth to make a contradof enemies, to make marriages, and to get honour and the love of perfons, and for all demaundes it is good.

If the goe from the first into the eight, it fignifyeth death for the thing demaunded, or for the demander and great profite in furcely

of Geomancie.

Accession and beritages : it is also good for thinges of may gicke.

If the goe from the first to the ninth, it fignifyeth to have profite and gaine by boyages, and in things of the Church, as in benefices 22 offices: it is also good for the profite of the chilbren that yie would put to khole, for they thall have promotious Occlefia Ricall, and they thall be men of knowledge.

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If the patte from the fysic to the tenth house, it fignifyeth as mitie, familiaritie, acquaintaince and profite with kings, princes, and great lordes: like wife to receive honour and dignitie by the mother: and also profite in fuccellion and heritages. And to be briefe, it is god in all things.

If the goe from the furt to the elementh, it fignifyeth to have i. bonour and profite by his friendes, and a god hope of the queftion on demaaunded.

If the patte from the fysit to the twelfth, it fignifyeth impsis I. 12 forment, loss of beattes and to be our come by the enemic: and to be briefe, it is ill in all thinges.

If you fpude this fygure Amifio in the fyst houle, and from thence be found in the leconde house, which we call the going from one house buto an other, it fignifyeth loss of gods, and to fall into behates, quarrelles and contentions and fute for guds.

If the patte into the third houle, it fignifyeth anger and contentions betweene kinfields and allyes, it is also ill for finall and thore fourneyes:

If the goe into the fourth boule, it fignifyeth anger betweene . the children and the father, and between the father and the chilbren, and by that meanes lotte of heritages, and the beginning and fate in laive the one against the other : and this copulation and affembly of the fugure is bern ill but for lecherie.

If the pattern to the fift house, the woman with childe thalf have unleafonable deliverance : it is also ill to eate and danke, and fignifyeth anger about viduals.

Af the palle into the firt it fignifyeth anger against fernants, 1. 6 and loss of them and of small cattell.

If the palle thence into the feuenth, it figulfyeth Arites, quar r.

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The third Booke

rels and behates with friendes : it is also ill for marriages, and fignifyeth to have displeasure with his wife, and to lose the sute.

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If the goe into the eight, it fignifyeth mortalitie by hoat fer ners, and alteration of the uncerstanding, loss of goods of the momen, and of the enemie : and in all the demaundes it is ill.

If the patte into the ninth, it fignifyeth lotte of substance, and to be robbed by the way: it is ill for substance of the Church, and for men learned.

10 If the goe into the tenth, it fignifyeth anger and milcontentment of kings, princes and lordes, and of the lea, and it is ill in all the demaundes of the tenth house.

11 If the patte into the eleventh, it fignifyeth anger against his friend, and to have an ill illue of the thing pretented or hoped to have.

12 If the goe into the twelfth, it fignifyeth loffe of cattell, and impriforment. And to be thost, it is ill in all things.

If this figure Fortuna major be in the first house, and thence
 * * leape into the second, it fignifyeth a great gaine in gods, mouse
 * ables, as gold, filter, and rich brenfilles.

3 If the patte into the third house, it fignifyeth to have much substance by the meanes of the kindged : it is also god for small and thore boyages.

4 If it palle into the fourth, it fignifyeth the father to be of god and godly displition: it is also god to buy heritages and pollelfions, and a god iffue in all things.

If the goe into the fift, it fignifyeth loy, pleasure, to be in god otder, well appointed anarlathed, to eate and drinke well, and to have feme children, and they that he of red colour.

If it palle into the firt, it fignifyeth fidelitie in feruantes, and that the ficke perfor thall amende: It is also god for finall beaftes.
 If the name into the ferently it is such that the fermion of the first sector.

If the passe into the second it is good for inarriage, and fignifyeth that the enemie will inake peace : for the acquain tance of a Ladie it is not good, because their secretes shall be disclosed.

If it goe into the eight, it fignifyeth death : it is ill in all thinges

of Geomancie:

things but to have the gods of a woman.

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things but to have the goods of a woman.		
If the palle into the ninth, it lignifyeth to contract an amis	I.	9
tie with Church men, and men learned, to make a boyage it	-	
is god.		
If it goe into the tenth, it fignifyeth to have dignitie with	I.	10
kings and princes, and with the mother, and to have bidorie	22	(al
ouer his encinies.		
	-34	the second
If the patte into the eleveth it lignifyeth a good iffue byon a	I.;	H
god hope, god friendes and fuccosable.	. the	-
If it gee into the twelfth it fignifyeth impulsemment of the	Lo	IL
Prince, and that his enemies thall over passe him in might and		
power.	I.	2
If this figure Fortuna minor, be in the first house, & thence	*	*
goe into the fecond, which we call going from one house to an	*	×
other, it fignifyeth a meane in gaine, and he which medleth with	-	K. M
red things thall quickly lose thereby.		
If the patte into the third, it fignifyeth ioy of the kinfolkes,	I.	
it is alle good for a thort boyage, and fignifyeth that it thall be		3
quickly ended, it is allo good for friendes.		
If it palle into the fourth, it Agnifyeth that the father is and	I.	4
gry of ficke, it alls fignifyeth the loffe of the fute.		19
If the come into the fift, it fignifyeth to have many children	I.	5
which thall be red of colour, allo great ioy and pleature, to eate		,
and drinke, and to be coffig and well apparelled.		
And if the go into the firt, it lignifyeth god to buy finall cate	I.	6
tle, it is indifferent for feruants, and fignifyeth that they shall		-
be wittie and wife.		
	I.	7
If it passe into the seventh, it signifyeth marriage, and that	40	d'a
it thall be with Arife and contention, the enemie is Arong and		
mightie, the woman is wife, it is ill in cale of love, for it thall		
be discouered.	2	0
If the goe into the eight, it fignifyeth death, and also is fil in	I.	8
all things of explice, as Magicke and invocations.		
If it palle into the ninth, it fignifyeth long voyages with all	I.	9
prosperitie and good lucke, and the amitie of men of the Church.		
If the goe into the tenth, it is god and prosperous going to	Ι.	10
the fernice of a king, Prince or great 1020, the thippe on the	01	.2
E Sea		
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Sea thall come fale and founde, and the olumer thereof than thoretly have newes.

II If it passe into the eleventh, it sygnifieth god and truffie friendes, and a god end of the thing wherein hope is put.

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If you finde *Rubeus* in the firft houle, I will fay no other thing but that which before I have tolde you, that is to fay, that following the opinion of all the Doctors in this fcience, be they Caldeans, Indians, Hebrewes, Arabyes, Egyptians or Perfians, when this figure is founde in this place, it ought not to be indged, the which thing I have alwayes founde true by long erperience, wherefore at this time I will fay no other thing : but that the is ill in all the houles but in the firt.

3f you finde this fygure Albus in the fysit house, and be
 * found againe in the second house, it signifyeth gaine and profite in white things, writings or letters, or bokes.

* * If the patte into the third, it fignifyeth god time for friendes and kinfolkes, and that letters thall come from neare at hand.

If it goe into the fourth, it fignifyeth to winne his lute, it is also god in the demaundes which may be made been the father, fignifying as well in them as in all others a god iffue and ende.

5. If the patte into the fift, it fignifyeth to have many children, and to delight in white clothes, to eate and drinke, and to company often times with learned men.

If it palle into the firt the fernants be god and truffie.

If the goe into the fenenth the marriage lately begunne thall take effect to the great contentment and profite of the parties, and the enemies thall demand peace.

8 And if it patte into the eight, it fignifyeth death by a boat dileale of rumes and cathers, it is also god for magicke.

If the goe into the ninth, it fignifyeth that the long iourney thalbe god and profitable, and that the letters which come from a farre off bring god newes, it is also god for Doctors & church men, and to make amitie and acquaintance with them.

Af it pake into the tenth it is good to goe to kings, Princes

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and Lozdes, and to goe to willte his mother. Af the goe into the eleventh it bringeth god lucke, and allo I. IL for letters which thall come on their part. Tit patte into the twelfth, it is good to bupe frames, allo in 12 this place it is a token to be held pulloner. If this fygure Caput draconis be in the first house, & thence 2 alcende into the leconde, it fignifyeth gapne and profite in all things. If it palle into the third, it lignifyeth the kinlfolkes to be of I. 28 god amitie, it is allo god for thort boyages, but that there thall be some flownelle therein. If the goe into the fourth it fignifyeth god for the father, and I. to succeede in his heritage. If it palle into the fift it sygnifyeth many children which that I. 5 be wife and wittie, it the weth also a heartine to eate and dzinke. If the goe into the firt it fignifyeth gaine and profite in buy. 1. ing of cattell, and that the feruants be good and lopall. If it passe into the feuenth it is a good time for marriage and Ι. 7 for reconciliation of enemyes, and that the perfon is of great amitie. If the goe into the eight it fignifyeth death without reme= \$ I. die, and fometime in this place it fignifyeth to winne inberitaunces. If it palle into the minth, it fignifyeth gaine and profite by a 1. 9 long popage by men of the Church. If the goe into the tenth it is god to goe to kings, Win-X. Ia ces and to the mother. If it palle into the eleventh it fignifyeth to have good friends, I., II and that the hope figall not be in vaine : and allo the thing that is demaunded thall come to a good effect. If the goe into the tivelith, it ipgnifyeth to be made prifoner, I .. 12 and therein to have much veration and toment, and in all the bemannes the is ill, but for to buy horfes. If this figure Canda draconis befound in the first house, then the figure fould not be indged, but it mult be broken and an other made one houre after that : but if from the feconde house 盖 2 the

The third Booke

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the goe into any of the other ye may there indge it, faning in the fourth, where there is no certaine indgement to be given, for the malice of the layde lygure and therefore at this time **3** mill fap no more.

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

If it passe into the third, it fignifyeth the kinsiolkes to be merey and in god elipisition and in health of body, it is also god for fmall and thost boyages.

If the goe into the fourth, the end of all thinges thall be iopfull, but the promife falls.

If it pails into the fift, it is god for children, and to eate and drinke, and to fing mulicke, and lignifyeth a great lightformetic of beart.

If the gae into the firt, it is good for formatmites, fignifying that they thall be profitable to their matters : in all the other boules this fygure is good, but in the eight and twelfth, for in the eight the fignifyeth death, and in the twelfth toffe of cattell. And for becaule that according to the fignifyeation of ech boule I have herebefore fufficiently written : you may by the fame eafely indge ech question that is demaunded, I will not hold you long in the other fygures which follows in tourhing their mutations and concordances, but onely passe oner them generally: This fygure Triftitis found in the first, and thence goe into
 the fecond, it figuilyeth finall profite but in things of the earth,
 as bines, medowes, wodes and hands earcable, 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 god to buy heritages, a because
 J have largely declared here before, I will note fay nothing

If this fygure Pueka goe from the first house to the keend, it fignifyeth gaine by women, and by white things, in all the est ther houses where this figure passeth the is good, especially in the house where the lignifyeth isyfulnesse: but in the eight first figure passet, and in the twelfth imprisonment.

Af this figure Puer, palleth from the first to the fecond, it figs suffects

of Geomancie:

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mipeth intall game but in things of warre, in all other boules this figure is meane, but in the eight and twelfth, the is ill.

This figure Comunities going from the first to the second, it fignifyeth gaine by bokes and writings, in all other houses this figure is indifferent, but in the second where it is god for maxriage, and in the ninth to put schollers to studie, and in the eight it is ill, for it alwayes fignifyeth death, and in the twelfth it is neither god nor badde.

This figure Carcer passing from the first into the second it is gaincfull to buy landes earrable, in all the other houses where ye finde her, ye thall indge her as ye doe the others, that is to lay, according to the fignifycation of the house, where the is, and therefore at this time I will speake no more thereof.

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This figure Populas pailing fro the first houle to the fermo, + it figuifyeth gaine and profite in white things, and in landes + which lye by the water, and if the patter into the third, it is good + to make boyage by water, it fignifyeth seath in the eight and + in the muth, and in the twelfth to be taken priloner. In all the other houses indge according to their fignifications.

This figure Via going from the first to the second, it figure forth finall game, if it passe into the third it is god for thost boys ages: in all the other boules this figure is ill, but in the nisth and tenth, where the is very god, in the eight these fignifyeth death, and pailonment in the twelfith.

Ethen to ever pe tinde the first houles to patte one into an other, you thall using accessing to the fignification of the houle inhere they patte, as I bene in the beginning tolde you at large, and now in the end more briefely, the which things to the ende ye may the better understance them, I will fet you an example of a figure tubich my Lood of Tays commanded me to make, to knowe whether the French king Francis the first of that name, and the Emperant Charles of Austriche, the first of that name, then dipeake togethen: which figure being made, and by fortune Aquificio being in the first houle, went Braight into the leventh, which is the house of kings and Emperones which inas the caule that I straight way indged that the Emperone thous fpeake with the king, and to like with that ye is toge of

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The third Booke

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the fecond if it patte into the third, to knowe (as by way of es ample) if the demaund be made for fubitance it fignifyeth that the substance shall come into the handes of the kinsfolkes of him which made the question according to the content of the bee maund, and the fignifycation of the house where the faybe fis gure is : if the fecond paffe into the third, fift of firt, of into any of the others following, you thall also indge according to the fignifycation of the house where it is : the like thall pe to by the third if it palle into the fourth, og into any of the other, buto the twelfth, fo fhall ye doe by the fourth if the passe into the fift, or into any of the other houses following: and to al the others work ing as is aforefaide, according to the fignify cations of the house fes where they goe, and according to the good or ill of the fapoe figures. And ye muft note that they never palle but one time to fay the indgement, although that a figure formed have mas ny of one forte, and all a like, whereof I will speake more at large hereafter in declaring the example that 3 will fet.

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

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T be god boules, to be briefe, are the first, fift, tenth and e L leventh : the meane houses be the fecond, third, fourth and minth : the cuill boules be the firt, leventh, eight and twelfth, boules.

The houses wherein the figures be found athe act a manifest the to be good. Store and an aller state

DECTRIPTION OF THE STATE TO A

Aquificio is good for profite, and amongst al other figures it is god in the first, fecond, and tenth house.

Compared as and solution as an and solution of the solution of

Amifio is good for lotte of hibitance, and therefore is god 37.17 in the eight house, and very ill in the fecond.

Fortuna maior is good for gaine in things where a perfor bath hope to winne, and therefore it is very good in the fift, firt, ninth and eleventh boules.

Fortuna minor is good in any affaire, wherein a perfor moule

of Geomancie,

Sould goe quickely, and is therefore very good in the fecond boule, and ill in the eight boule.

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Latitia is good for ioy, as well prefent as to come, and for that caule is founde good almost in all the houses, and specially in the fift, and ill in the firt, eight and twelfth houses.

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

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

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Rubeus is ill in all good things, and good in all ill things, and many times fignifyeth death, the is never found in the first house to make a judgement as is tolde you befoze, the is ill in the fecond, fourth, searenth and tenth bouses, and almost in all the other, faving in certaine demaundes.

Puella is very good in all things that ye may demainde, and especially in things of women, and the 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, saving in the second, and firte where he is meane.

Carcer is a fygure likewife ill in all the bonfes, and ciperially in the firt, eight, feuenth and twelfth houses, and fignifyeth alwayes to be flaged.

Coniunctio is good with good, and ill with ill, and fignifys eth alwayes a recourrment and reflictation of thinges feathered or laft, and the is found good in the feuenth, ninth and tenth boules, and ill in the eight, and fignifieth death, 4 in the twelfth fignifyeth to be kept in prifon.

Caput draconis is good with good, and ill with ill, and is good in the leventh and lecond houles, and the weth to have a good iffue in the things where a man hopeth to have gaine.

Cauda draconis is very good with the ill, and very ill with the good, in matter of loss the is good, and to palle out of an affaire: the is found good in the fourth, firt, minth and twelfth houses, and ill in the second : ye must note that in the minth the

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The third Booke

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is good to learne Science, and ill to iourney, fignifying forting and robbing, the is also ill in this place for all other things.

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

Via is a fygure which breaketh and spotleth al the gosdnes of the others, saving in demaundes of sourneys and boyages, and to goe from place to place to the which the is very good, the is good in the third, fift and seventh houses, because the signifyeth that letters thall come which shall bring good newes in the twelfth house the is common.

Of the two witnelles. Chap. 3.

taxing it it is not coop offer

fter that we have lufficiently treated of the 12. houles and Lof the fugures and of their translation and concorde, and which be good and which be bad. Polo refleth it to speake of the two witnesses and of the Judge, now mult you know that the tivo witnelles be two figures drawen of the twelve figures of the Zodiacke, whereof the one must be placed in the figure formed on the right five, which is the thirteenth figure, and is called the right witnes, the other mult be placed on the left five of the Figure, and is the fourteenth figure named the left with nes: the right witnes is put for the querant, and fignifyeth all that which by the first Figure, and all the others which be on the right five (that is to fay the fecond, third, fourth, minth and tenth) is differned, which is the motine of the queffion before stopsunded. I I be left witnes containeth all that which the fis gures doe lignific which be on his lide, that is to fay, the fift, firt, feuenth, eight, cleucnth and twelfth, on fuch wife that the right witnes fignifyeth the querant, and the left witnes the thing des maunded, propaunded and enquired. Befides this, the right witnes fignifyeth top and happines of the thing lately paffed to the perion which propounded the question, and the left wimelie familyeth heavineffe, buquietneffe and milyap of the thing to come, and put inquestion : you must farther note, that theie two witnestes be no houses, neither naturall figures, but be onely 法法

ofGeomancie.

onely accidentalles, taken from the other to give a ludgement certaine on the question propounded.

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Of the Iudge. Chap. 4.

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The Judge of the fifteenth figure is procreated of the two witneffes to indge the ende of all the fignification of the demaund, to know if it be god of bad. The which indge ought alwayes of neceffitie to be even: for if it be not, the figure thould be falle: and to if the Judge be god, the fignification of the demaund thall come to a god ende, and if he be ill, it thall come to an fill ende. If the Judge doe agree with the first, and with the other fygures which be on the right fide, it fignifyeth good to the querant and in the thing demaunded. And if he agree toyth thole of the left hand which be called the daughters, it fignifyeth to the querant an ill iffue of the thing demaunded. And if he agree toyth thole of the left witheffe, as ye thall fee by the example following, according to the bodours in this Arte, as well Hebrews as Chalbeans, and other which baue treated thereof.

This Table following shall ferue you to knowe the Witneffes and the Iudge as well even as vneuen, and the fignification which they have, and also for the better playing: the iudgement of eache figure and demaunde propounded.

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Pognius

granden and stand and	mano human			
162 171	Ibet	hird B	ooke o	
Populus	** **	** **	** *	1× × ×
		** *+		1 * * *
Enen witnelles	× × × *	** *	** * +	× * *
Such muncues	× × × ×	** *	** *+	** *
and the second	* *	1 * *	*	*
Judge	* *	**	*	*
	* *	*	* *	*
State of	× ×	I. *	* *	+
life	meane	good	good	meane
goods	mæane	good	good	14
wolthip	meane	good	goed.	meane
polication	meane	geod	good	HII .
a-wife	good	good	litt	geeb
woman with chui	atter the s	111	Davanter	lonne
lickenetie	atter the 1	health	fone braith	health
pulon	come out	come out	fone come out	lost for nothin
iomep	acod by water	tiowe	meane	acod by wate
thing loft	(fomio	lound	parte tound	Inot remit
Populus	** **	** *	** **	** *
	** *	** **		** **
Cuen witnestes	** *	** **	** **	* * *
	A NAME AND ADDRESS OF A A PERSON AND A PARTY OF A DECK O	** *	** *	* * * *
7	* *	*	* *	*
Judge	*	* *	*	* *
	**	× ×	* * *	* juicz
life		itt	0000	K X
ubitance	Interne	tit	meane	Inteane
worthip	10000	meane	meane	lgocð lill
polismen	good	til	meane	good
a wife	0000	fil	geod	lill
woman with child	the second		after the s	Daughter
Ackenelle	pertilous	health	health	after the
p2liGH	long	the second se	tie therein	the second day of the second d
1021160	lill	meane	5	die therein
thing loft		loft	found	Ill Institution
thurd rote	1-01110		1.0000	parte found

	of	Geomand	10:			16
Latitia	* * *		**	* + +	the second second	**
Ancuen isitnelles	** *	****	***	**	1 * *	**
Ludge	***	**	*			*
tfe	god a long	meane	meane	*	ull .	*
inblance	lencreafe	111	Ineane		meane	
002(1)10	igeo digmity	and the second se	meane		good	in site
offettion	800	meane	meane	1	god	20et
wife	god	Imeane	Imeane		ell	16 -
voman with child	1.4	daughter	loaughte	the second second second second	accozdin	
ichenes	health	after the 11			Dangero	
pilon	late out	come out	come ou	t	ceine ou	t_
ournev	awd in end	burnult	litt	-	fill games	- HARL
hing loft	found	rouno	parre In		partent	URL
Latura	* *	* *	*	* *	*	* *
	* * * *	** *	**	* *	**	**
Anenen witnelles	** *	* * * *	**	*	**	*
turband .	* *	×	*	*	*	*
linge	*	**	*	*	a second second	*
1 4 1 1 A 1	*	i *	*		*	*
fe	the second se	meane	meane		good	
abstance	lamo	till	meane		meane	
	the second	tll	meane		meane	
	god	181	meane		Itll	
offection	god	hill	meane		good	
wife toman with child	And and a second se	latter the s	a lonne	alt alt	atterthe	
Contraction of the Contraction o	et torrere	health	incaltly.	1.1.2.2	after the	the state of the s
chettes	senne out	run amap	liowe	a maria	come ou	hator
216011	(real)	1:11	returne		goodby	Baller
HELLER	god part found	part yoribed	Formit		parte for	ma ;

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Euen witneffes	× * *	* *	* *	* *.
warn warnears	4 **	× ×	* *	* *
1	*	* *	*	1 * *
Judge	1 *	* *	*	**
2 2 1	*	* *	**	*
	*	1 * *	**	*
life	meane	Ittl	meane	meane
lubitance	1111	hil	Imeane	ineane
wozupip	meane	geeb	meane	meane
policition	all and a second	0000	meane	meane
a wife	lawd	läong		til
woman with child	and the second se	daughter	latter the 5	after the
Ackenes	health	dangerous	health	death
oxifon	out for nothing	and the second se	come out	not out
iournev	the same party of the same in the	land by water	Dacke	returne
ching lott	not tound	net tound	part velded	touno
Ula	* * *	* *	* * *	* *
* * * * - *	* *	* * *	* *	* * *
Buen witneffes	* *	* * *	1	* *
* 1	* **	* *	* *	* * *
Timo		**	*	**
Judge	* *	*	1 * *	*
**	*	**	**	**
ife	and the second sec	litt	1	meane
ubitance	Imeane	meane	meane	
weilhip	tll	lll	meane	meane
offettion	meane	10000	1	meane
1 wife	lii	Ill		mcane
poman with child	A CONTRACTOR OF THE OWNER OWNER OF THE OWNER OWNE	after the s	afenne	meane
ichenes	death	death		after the
ution	not out	net out		health
and a superior and a second second	returne	lare	come out	some out
DREMEN	rounno.	THEFT	late	good

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	of Geo	mancie.	1	16
Fortmanmaior	** **	* * * *	** *	***+
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the second sufficient the second	* *	* * *	* *	* *
Suen witnestes	* *	* *	* * *	(* * +
1.1. 1. 1. 1. 1.	* *	* *	*	* *
1 m .	* *	*	* *	1 *
Judge	* *	*	* *	× ×
	* *	* *	*	*
life	gæð .	~	ul	meane
ubstance	god	1~	<u>ill</u>	meane
worthip	pollibiliti god		ill	gæd
peffchien	god by water		ill	meane
utle .	1 m	gæd	ıll	god
noman with child		fonne	lonne -	after the 5
lickenes	And the second s	gwd	health	after the 1
ntion	come out	come out	late	die therein
ourney	god w spiece	states of the local division of the local di	ill	meane
thing loft	found	found	not found	found
Fortuna mator	** *	* * *	* * * *	** *
* 12 25 7 1 2	** *	* * * *	* * * *	** *
euen wänelles	* **	* * *	× **	× × ×
	* **	* *	* * *	1 *
1 - E. E 1 - 1	*	* *	1 * *	1 *
	*	*	*	1 * *
ludge	*	* *	*	1 * *
atio	meane	meane	god	meane
tte	meane	imeane	god	meane
hblance	awe	meane	god	Gad
workip	meane	meane	goo	cuit
ooucifion	gæd	enill	god	euill
a wife woman with child		daughter	lafter the s	after the 5
and the second day of the seco	health	perilleus	health	health .
hckenes	come aut	with harms	come out	tome out
pation	lone returns	late	god .	very god
ourny	parte found	not found	found	not lound
bing left	parte restrue	A COLUMN A COLUMN A COLUMN	2 3	

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166	The	third Bo	oke	
Albus	1 * * +	× * *	* * * *	* * *
X. X.X.Y.X	** +	× * *	* * * *	* * * *
the second second	* *	* *	* * *	* * *
Unenen witnesse	5 * * 4	× × ×	* * * *	** * *
	1 *	*	1 * -	* *
~	*		* *	* *
Judge	*		* *	*
life	* 	1 ×		fusicient
lubstance	1888	Gabl	incane	acod
	Illi	good	Ill	gest
wozihip poffestion	ill -	gad	till	gad
a inite	lill	till	meane	gad
woman with chill	and the second se	and the second se		after the s
fickenes	Death	bealth	death	tealth
pailon	perillous	late	Inst out	come out
iourney	meane	god	Ill	good
thing lost	not feund	not found		parte found
Albus	* * * *	***		****
* *** *	****	* * *	× * *	****
Anouen witneffes	* * *	* *	* *	1 * *
	* * *	× * *	* * * *	****
	* *	**	*	* *
and and a	**	1 *	1 *	**
Indge	*	1 **	* * * *	**
····	× 1	gad		1 * *
lfe	meane	(gad	ill	meane
ubstance	ill	gad	Itt	meane
worthip	meane	Gan	111	meane
pollelfion	lill	1000	Itll	meane
A MARTIN C		lafter the 5	Daughter	Baughter
this	mannitor		autengineer	OKER ATER
woman with child	and the same state of the same state	and the second s	health	The second s
woman with child ichenes	death	health	health	after the 1
woman with child ictionss pulon	death ove in pation	bealth run away	come out	come out
ooman with child ichencs wion ourney	death	health run away flowe	and the second s	after the 1

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Land and the land at the

	of Geo	mancie.	Salary Ser	167
Rubeus	* * *	* ** *	* ** *	* ** +
F 7 * * *	* * *	* * *	* * *	* *
F. X. E. A. K. M.	* ** *	* ** *	* * * 1	* * *
Aneuen witneffes	* ** *	* * *	* ** *	* * *
	* **	* *	* *	* *
	*	*	*	* *
Indge	* *	* *	*	*
No. 1	* *	*	* *	*
life	acoj	meane	meane	gwd
lubitance	gao	meane	meane	gad
ivozhippe	god	meane	meane	means
policificat	gad	meane	meane	god
a wife	very gau	111	gad	meane
woman with child	a fonne	daughter	daughter	a forme
äcknelle	health	health	death	health
p2ifon	come out	difficult	fll	fll
ournep	dificult	111	111	ıtl ·
thing lot	part found _	part pælded	not found	found
RHOEUS	* * *	* * *	** *	* ** *
大 头 村 外	* *	* * *	* *	* *
THE ALL ALL CALIFORN HEAD	* * *	* * *	* ** *	
Ancuen withe Ars	* ** *	* * *	× * *	* ** +
X	*	*	*	* *
Judge	* *	*	* *	× ×
	*	*	* *	* *
	* *	*	★	* *
lfe	111	meane		bery ill
ubstance	111	good		bery fil
worthinge	itt	god		veryill
10demon	111	meane	111	very ill
a kuite	1110 March	Good	tll	a whose
woman with child	and the second s	fafter the 5	lafter the s	lafter the
lickenette	health	long ticke	m daunger	the second se
prifon	come out	foone out	acubtfull	Death
ourned	ill	lowe	1111	robbed
hing lott	notlound	found	not found	I not found

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108		Inc	third	Bo	oke			
Triffitia	120 25			-				
r ip soa	* *	2000		* *	1000		* *	* *
	1	1. S. 1. M.	× * **		A CONTRACTOR	× *	And the second second	**
Aneuen witnesse	10	* 1	1. 2.	*	1000	- Caller	a secondario	**
此 北 川市	*	*	1 * *	1.1.1.1	1	A Real	* *	*
Harris H	1	*	*	*	*	*	1 .	*
Judge		*	**	*	1 2	**	*	*
		*	*		*	×	T	*
life	111		lufficien	ŕ	al		mear	-
<i>inbitance</i>	meane		fuitticten	1.	fil		mean	
worthip	Ittl		luffictent	-	ttl	1	Ittl	
poffeilion	gad		lufficien	Contraction of the local distance of the loc	fll		fill	1.000
a wife	fill ·		fufficien		ill		Iffl	
woman with chil	or the contract of the local state of the	5.	Daughter	Contraction of the local distribution of the	fonne	1	Daugi	ater
lickeneffe	death		Death		ill	1 million	till	yret
pation	Death		Dearb		ill		ett	
tourneo	fill		int		rtt		111	101
ining lost	Inor tour	0	Inuno	-	notio		NOTIO	time
Triftitia	1 * *	*	1	*	* *		X X	
1 2 2 1 4	* *	×	* **	3	* *	×	* *	×
Uneuen witnettes	* * * -	* *		1.000	* *	*	* *	×
	1 *	*	+ -	×I	*	*	*	* .
Yana	*		× 1	1	*	*		×
ludge	*	14	* +	K	+	< -	12	×
	-*	*	*	1	+	<	-	×
ife	× 1	*	* +		*	*		×
and the second se	lill	3	meane	and the second second	gæd	1	all	1100
abitance	Ittl	and and	meane		gæd ·	-	beryt	H C
volhippe	Ill		gæd		gæd	3	ıll	31.9-2
offettion	ttt	5	fill	.	gad	1	very i	II
t wife	ltt		Jill n I		awd	barren -	till	-
voman with chilo	and the second se	5.	after the		aught	er	after t	the 5
chentle	ill .	set.	health	-	health		perilo	115
211011	litt	_	come out		long		hard	-
ourney	till serve		very late	1	late	1	mean	e
ing loit	nat cound		nottound	a cal	tound	- 1.9	not to	UND
		h	24		the second			

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····· ···	ot (Geomanci	ic.	16
Puella	* *	* *	* *	1 * *
the start of the	* * *	* ** *	* ** *	* **
Uneven witnestes	* * *	* * *	* *	* *
C AT AL LOG	* *	* * *	* *	* * ·
* 10 1 10	* *	* *	* *	*
Judge	*	* *	* *	* *
	*	*	**	**
life	meane	meane	gad	*
ubstance	meane	acod	good	gad
wouthip	tll	gad	and the second se	Gan
possession	til	gad	very god meane	gad
a wife	meane	geod	good	gwd (acod
woman with chilo		a fonne	after the 5.	after the 5
fickencfie	after the I	health	Daungerous	
pallon	out by ill	come out	come out	goodeno
iournep	pertlous	good	good bp water	good
thing loft	State 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	found	partfound	found
Puella	* * *	× * *		* *
du the state of	* * *	the second second	* * *	* * *
Uncuen witnettes	* * *	* * *		* *
emean tournes	* * *	* *	* *	* * *
	*	*	*	* *
žudge	*	* *	*	*
	*	*	* *	* *
118-	×	A the start the s	* *	*
life				after the 5
				health
vollippe		flowe		come out
	perilous not found		good	meane
			and the second se	part found
woman with child	and the second se			til
ickenfie	the second state with	and the second state of the second		11
	and the second se	23	The state of the second	tll
and the second second second second	meane		territoria providence	tll
bing loft	ill end	meane	gad	meane

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170	Th	e third B	Booke	
Рнег	* *	1 * *	* * *	1 * *
E Sen al de 2	* *	* * *	* * *	1 * *
A. C. R. Jack	* * *	* *	* * **	* * **
Unenen witnelles	A CALL ON LOUGH A CONTRACTOR	* *		
	* *	*	* *	1
* * *	104 × 25	*	* *	
Judge	* *	*	* * * *	1
ltfe	1 900	1111		× 1 11
lubstance	god	Immumate		111
woztlup.	10000	Incane	111	1111
peficilian	ineane	meane	ill	111
a ivile	god	meane	lill	1 til
woman with child	-	Daughter	atter the s	
fickenes	bealth	foone die	after the 1	Death
pation	well out	foone out	Daungeron	and the second se
IOUTHED	returne	meane	(popted	111
thing loft	found	part found	the second se	not found
Рист	* * *	1 * *	1 * *	* * +
V. and a	* *	· * *	1 * * +	and the second se
Unquen witneffes	* * *	* * *	* ** +	** ** *
	* *	***	(* * +	* * *
	*	* *	. * *	1 *
Tubas	* *	* *	*	1 *
Judge ·	**	*	* *	* *
life	A CONTRACTOR OF	1 T	*	1 * *
fubilance	nicalie	1111	meane	111
worthip	meane	lill	meane	Itil Itil
poffection	meane	1111	meane	
a wife	meane	till	incane	
voman with child		loangthter	tonne	
fickenes	health		bcaltb	daughter
puton	come out	perilous	come out	i ill
	and the second se		meane	
6	and the second se	A Street and the second	*********	1 615

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Character and Character Street				
	of G	eomanci	с.	171
Caput drac.	* * *	* ** *	* ** *	* ** *
6 # # 1 # 1	* *	* * *	* *	+ * *
- Culturetter	* *	* *	* *	× * *
Unenen witnelles	* * *	* * *	* *	* *
* * *	* 1	* *	* *	* *
Judge	* *	*	* *	*
	* *	* *	* *	*
A	*	*	* *	* *
life	111	gad	very god	ttl
<i>substance</i>	fill	god	very and	lufficient
mosithb	14	ged	bery gwo	111
possession	ill	god	very god	meane
a wife	1 ill	mcane	gad	till
woman with child		latter the s	stter the 5	aughter
fickenes	after the 1	health	atter the 1	bealth
paifon	long	perilous	come out	hard
tourney	l ill	meane	god up water	
thing loft	not found	found	feund	found
Caput draconis	* ** *	× * *	* * *	** *
	× *	* *)		* * *
	* * *		* * * *	* *
Uneuen witnesses		**	* * *	*
* 1.	**	*	1 * *	1 *
	×	1 *	*	**
Ziadge	*	1 *	1 * *	**
1:0	till	good	Ittl	good
life substance	meane	bery good) (11	very good
10012 Anive	and	oren	1 111	1 gand
posterion	Inflictent	gou	111	god
a inife	meane	meane	1 til	1 aad
woman with child	and the second sec	la forme.	I bauatter	a forme
fickence	Guo Guo	thealth	pealth	health
pzifon	after the 6	foone out	come out	- lout late
Tournep	1 tll	α000	1111	bery god
thing lott	part found	and the second se	not found	llound
TORIG 1960	1 prove avenue	the second se	La 2	and the second

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172	The	third Bool	KC	
Canda drac.	* *	* * *	* *	* *
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and the second section	* *	* * * *	(* *	1 * *
Uneuen with	ence × ×	* * * *	* ** +	(* * *
× *	*	* *	× ×	* *
Turno .	* *	* *	* *	· * min
Judge	* *	* * * *	* *	× ×
1/4	*	*	× ×	*
life	meane .	fill	berv ill	tollerable
lubstance	gad	111	very m	gæð
wozshippe	meane	ttl	veryill	incans
pollellion	gad	111	bery ill	meane
a wife	meane	til	bery ill	meane
woman with	and the second se	after the s	atter the 5	alter the s
fickneffe	health	perilous	death	death
patien and	acod end	out w pane	death	come out
iournep	111	ttl	bery ill	meane
thing loft	found	not found	net found	found
Canda drai.	1 * *	* * * +		1 * * +
* *: *	* *	The state of the second		and the second second
Tineuen with	offering the	* * *	* * *	
Guine Court	enen × ××	ALL IS SHE FOR	* * * * *	* * *
Judge _	+ +	*		X
Runge -	*	1	++	1 7
	**	* *	1 * *	**
life	l til	meane	gad	1111
lubitance	meane	Inflicient	good	till
wollhope	lill	fufficient	lacob	- 111
polleliton	til	futticient	gad	meane
a wife	I til	tll .	meane	bervill
boman with		Tatter the s	- A tenar	lafter the s
ickenelle	beath	peritous	beatth	after the i
	comeout	come out	foone out'	Dangerou
าวปิดห				a created a a second
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An aduertisement of this Table here going before.

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Stat

A fad thus bath beene described unto you by this Table here before, by a discourse, the fignification of the Indge, and of the witnelles euch and bneuen, to the ende you may the eafelier give a certaine indgement of the figures as they thallfall, has uing fometimes like fignification and importance for fundry ber mannes, and fometime willke, as to knowe if that a perfor thall be of long life of thoste, if he thalt have the godes and fuce cellion of his father, if it be good to buy landes and lordings, if it be good to take a wife, and whether the thall be good or bad, and whether a woman with childe thall have a forme of a Daughter, og if a ficke perfon thall amend of that difeafe, og that he which is in pallon thall quickely come forth, or if it be goo to take a boyage in hand, whether a thing loft thall be founde againe . And fo of all other queffions and demaundes which may be named, according to the example here before fet out, whereby you may by your stone felfe without any further des claration knowe the figures which be god for one demaund, and those which holde no more on the one fide then on the other. Dozeouer, I have here placed the figure Populus foz a Judge, contrarie to the opinion of all the Doctors in this Science, the which fay all with one accorde, that when the is found in this place, that then the figure formed is not to be made, or queffi on propounded, is not to be indged by him, but that queffion mult be indged by the foure angles and other rules, which we will hereafter the we , by the which they may be as well and certainely indged, as by the Judge himfelfe.

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How many manner of waies a figure is faide to be well made and fortunate or vnfortunate. Chap. 6.

Y Du mult knowe that a figure confifting (as we have faise before) of fifteene figures, that is to fay, foure mothers, foure daughters, foure nephcies, two witneffes, and one indge, is faibe to be god and well made for three reasons. The first is, when the figure both confift by your many god figures. The

of Geomancie.

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kcond is, when the Figure is made of figures which have more even points then odde. The third is, when it is of more then ninetie fir points, or of fo many at the leaft.

Pou mult further understand, that a fygure is faide to be god or unfortunate eight manner of wayes. First, by the na. ture and condition of the figure . Secondly, by the propertie thereof. Thirdly, by the place wherein it is . Fourthly, bes caule of the alpect . Filtly, by the company. Sirtly, for the bas riation and changing of the figures . Scanenthly, because of their moning . Cightly, by the lawfull creation of the fame fp. qure. She is faid to be good o; ill by nature, first when two fis gures doe agree in nature and condition, as when they be both of one Clement, og both alike : the fecond is by the propertie of the figure, that is to fay, when the figure in the queffion formed is founde properly in the place of the thing demannded, and when it both agree with the faid thing demanded: the third is because of the place, which is, when it is founde in a good of Il place. The fourth, becaule of the alpect, which is good when a good figure in the queftion formed is founde in a place of good afpect, as by erample, if the first figure be Aquificio, which is a good fygure, and then in the eleventh houle the fame fygure be found, og elle Fortuna maior og an other like which is a good fis gure, og that the figure which doth beholde the other be of the fame Clement, then the faide queftion of figure made is faid to be fortunate, or if it be to the contrarie, it is faite to be ill. The fift is, because of the company, that is, when the fygure is affor ciated of an other good fygure by the good happe, or of an other ill by an ill fortune. The firt, becaufe 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 fecond ill, or contrarie, or when the first is good, and his aspect ill, and so consequent= ip. The fementh is for the mouing, as when the first figure moucth once, tipice of theice of more times by the houses, of the fecond, third of fourth . The eight is by creation, that is to fay, when one figure is made by his nature and cultome to be made, which is by firtiene lines of pointes, which by nature is called legitimate, of that it is made by Arte, as the daughters, nes 15 1 2 phews,

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phewes, witnes and indge, o; by triplicitie . Witherefore it is biligently to be confidered, to fe if the faide fygures be engenbird of others either good og ill fygures, of good fathers og of good mothers: for ye mult note that the right fygure is the fas ther, and the lefte fygure is the mother: if the fygure ingender be like buto the father, it shall be called his forme, and if it be like buto the mother it Mall be called hir daughter . And vie muft further understand, that the place fometime maketh the fpame. malculine, and fometime feminine. For the first house is als waves malculine, the fecond feminine, the third malculine, the fourth feminine, and to of the other bonfes . All the frances of the fire and of the Ayze be malculine, and those of the Mater and of the Earth be feminine : all which things must be confidered upon, in gining god indgement bpon any fpgure, for without these rules all the indgement that is given is but of small force, the which rules we will more plainely here beclare by the cramination which we will make byon every figure which we will here put by crample.

A1	Figure of th	heyeare	1538.1	for pope	Paule.	L. D. S.L.
****	* * * *	****	*******	* * * * * * *	****	**
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of Geomaficie.

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This pretent fygure bere placed, is to the we that when the Boat house palleth into the any of the other , pet the palleth not thence although that in fome of the other there be fpances like into that (as before we have land) fignifying good or ill to course to the querant, according to the emportance and accordant figmilycation of the house whereunto the is gone. And to for that in this fygure, the fygure which is in the fyalt, goeth fraight into the ninth , by that is fignifyed that Pope Paule that make a long vovage, and because the second goeth into the fift, it Agnifyeth thereby top and encrease of substance to his formes. and be the pallage which is from the firt buts the eleventh, it theweth that the fernances of the faide Loide feall get unuch friends. And like wife thall ve indge of other fygures by this erperience: fo that as often and when to cuer one fpgure doth paffe from the first house into the second, og from the second into the third, or from the third into the fourth, or the fourth into the fift, og the fpft into the firt, peu shall iudge according to the boule where it fayeth and goeth no further. If the fugure and boule where it flayeth be good, you fall indge good, and if it be fil pethall iudge ill : and becaufe that in this furth example hers is come the fogure of pope Paule, it is not from our purpole to indge fome thing more then we have layde yet before. I fape therefore that this yeare the faide Bope Baul, thall make a long bopage, and being come there he fhall be angry, and in his returne thall fall ficke of a cather of rume, which is a common dif cale of this yeare: it thall be in the moneth of Daober that be thall be ficke, God prefere and kope him from death : the end of the pare that be to him ill and daungerous : his enemies will be glad of the enterpaile of this boyage, and laugh him to fcome. In all this years it will be rather intged that he Mall die, then line. Beheide what I can indge of his fygure. Polo will I put volume an other example to the we the fignify cation of the fy, gues when they doe patte into many places, which thing when it happeneth into one fygure, learch aide from the house whence any fygure is pair, as by way of example. When the first both goe into the third, learch aide of brothers and kinifolkes ; and if it passe into the fourth, fearch aide of the father ; if it passe into 創情

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the fift, learch aide of the sonne: if it passe into the firt, learch aide of his servants. And thus of all the others according to the Agnifycation of the house, whether the figure is gone as ye may see by example.

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A Figure for my Lord of Ferte.

	and a construction of the	A SULLAND AND A SULLAND	the states
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My Lozd of Ferre being in love with my Ladie 13ye, plaied me on a time to make him a fygure to knowe whether hee should obtain his befire, but o whole request 3 confenting, made but o him this prefent figure here before : and becaule the fyrst boule both naturally fignify the querant, and the feuenth, the thing bemaunded which is the woman, were both good fygures and fignifyed love, and because the fyrst went into good heates, that is to fay, the fourth and fift, which be houses of ioy, and into the eight, which is the companie of the woman, and to the two witness, and the feuenth in the minth and elementh, by all this 3 indged that my faide Lorde of Ferre should have the faib Ladie of 13ye, and take her to his wife, and that the loued him well.

of Geomancie.

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mell, and because the house of the querant went into the companie of the house of the thing demaunded, I indged that this love hould augment & daily encreale more and more . For as much as in this fygure there is mutation and translation of good fpe gures in good houles, I judged that my faide Lozde of Ferte, having married the faide Ladie, might have her out of her fas thers houle unto her litters houle, or unto his owne houle, by reason that the third went into the feuenth.

And thus by these two examples is manifekly thewed wato you, the translation of the fugures, furt by the furt fugure, to know when the first goeth onely into one house and there flags eth, and by that meanes what is her fignifycation. Secondly by the fecond example, when the first fygure chaungeth many houses, whereby it is fignifyed that they shalbe much the fromger by the counfaile and aide of others, for if the went not out of her first place, without removing from one to an other, that both fignifye that it doth remains firms in his opinion and fentence, and needeth not the ayde & fuccour of the others her com. panions, and efpecially when the goeth not into god houles oz Angles. And to a fygure is more thronger in the Angle then in any of the other houses, and when a fygure is in a good and an happie houle, it fignifyeth much good to the querant, and contrariwife when the is in an ill houle, it fignifyeth much ill, whereof I have thought good at this prefent to make this fmall advertisement, to the end pe may the better indge a fygure formed according to the mutations of the figures here put.

Of the company of the house.

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Chap. 7.

W ben you finde a good fygure in a good house, it is dout ble good, because the house is good and the fygure allo, and fignifyeth that without any boubt the querant thal obtaine his bemaunde. By the like reason if per finde an ill fygure in an fl houle, it is bery ill for the querant, but if ye finde a good fy gure in an ill houle, it fignifyeth good to the querant, but it will 1376 not

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not continue, but it taketh away fome part of the malice of the house : in like cale if yee finde an ill fygure in a 'good house, it tae keth away the malice of the figure, for the would bee barme. but the can not, keeping alwaies that the good come not to the querant : and for as much as in this Chapter 3 have promifes to speake of the company of fygures, I will that you bee buder. Kand that this companie is of thee manners, whereof the en is fimple, the other demy fimple, and the third compound.

The companie funple is of two like figures, as by crample. * if that yes finde Aquificio in the first houle, and like wile in the * * * * feconde, and fo like wife of all other fygures which in two bon-* les nert together be found both of one fort, as if Coniunctio be found in the third, and likewile in the fourth.

Withen in two houles next together, there be found ting for gures a like, and that they be god, ye thall fay incontinent that * they fignifye great goomelle, and if they be ill, they boe fignifie * |* * much ill : as by way of example, if ye finde in the fift and nint Rubein, pe thall fay that it fignificth much ill to the querant, for * the queftion demaunded, and to declare buts you more cafely. pou must knowe that the fecond house is alwayes companion * * of the fpiff, the third of the fourth, the fift of the firt, and fo come * fequently of the others . If therefore they be both of one cles ment, of one Planet, and of one figne, they fignifye much god or much ill according to their godnelle or malice. If they be god they fignifye that the happe and gooneffe of the querant that be as well good prefent as in time to come : as much thall pe indge of the contrarie part if they be enill, and y because that the first house signifyeth the time present, and the second the time to some, and likewile of other companies.

The company demie fimple is, when two figures be not beth , of one fort, nature or condition, although they be both of one * Clement, and of one Planet, lo as the one partie do agrie, and * the other not, as by erample, if it happen that the first be Aquifitio and the fecond Latica, although they be both of the Cice ment, of the aire, and of the Planet 4, pet be they of dimerie fige nifycations, for that the one of them is of 4 direct, and the crale fation of O, and the other of 4 retrogade and the evaluation of Dittes

of Geomancies

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D the one of the fignes of ~, and the other of the figne of J.

The company compound is that which is of divers fugures * made one contrarie to an other, as if Aquificio be in the first boule, and Amifio in the second house, of the which two come * meth and is engendeed the fogure Via, which is a figure of the element of the water, fignifying a conjunction of o and D, juhich is a triple and compound companie, cuill and of great difcozo, bp reason that Aquificio is a fygure of the element of the aire, and of the planet 4 in the figne of r Amifio a fygure of the eles ment of the fire, and of the Planet 9 in the figne of m. Which maketh and engenozeth the difference of them, and the divertitie and difcorde which they have together, out of the which two, as I have faide before, is engenbred this fygure Via, which is a figure of the element of the water, and of the Planet D in the figne of a, and is thus contrarie to both the others. powe lie boin the companie is ill, and that is the caule that when it commeth it can not be indged. And thus of all the others according to the importance of their fignifycation, be it god og be it cuill.

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There is moreover an other companie of figures which be * taken by the pointes on bie of the laide figures, as by example . if that Aquificio be in the first boule, and Albus in the fecond, the which because they be both god fygures, and be equall of points in the opper part, and that out of them is taken an other which is Caput draconis like wife equal in the opper part, it is thereby fignified that both they be of great force in things god and boat, and that by the occasion that the fire is the first nert buto the Planets, and principall element of all the other, buto whom the first points of the figures be attributed. And for that caule I have let in the full boke the Chapters as well of the Fire, as of the other Clements, to the ende you may know their vertues and properties. As much and for the fame reas fon, I have made a Chapter, in the which I have Melved the forme and manner to let the figures by lines, attributing the first to the fire, as to the forst and superiour and principall C. lement of all the other, the second to the Ayze, the third to the Water, the fourth to the Garth.

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A figure and example to shewe howe to indge the figures of the company by pointes.

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The Lozd of Garembert of Permeran being defirous of a Ladie to be his friend, defired me on a time to make him a figure to know whether he fould have his surpole pretended, onto the which to doe him pleasure I consented, and made him this figure. In the which, because that Aquisitio is in the first house, and hath two points on the head, and that his companion bath but one, & by that cause doe not very well agree toges ther : but yet because they be both good figures in case of lone, A intged that he thould obtaine his purpose, but not without great paine and travaile, because the companie agreeth not bes ry well. And because that the figure which commeth out of the, which is Canda draconis, refembleth the fecond in the superiour pointes, which pointes be attributed whito the Fire, by that is fignifyed that the partie querant thall enioy his defire. And be caule Aquificio is in the houle of the demaindant, becaule be hath

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bath two pointes in the opper part, it is a fygure which doeth much participate of the Fire, rather alone then the two toges ther as touching the companie. Becaule allo that it is a figure of μ in the figne of γ , and the eraltation of \odot , it the weth that the love thall be opened, whereby the mother and kinffolkes will be very ill contented: and because Rubeus is in the fift house I judged that the forme of the woman by indignation, and in an anger would goe about to kill the layd Gentleman: and because the companie of the fift called Leticia, which is the firt, is god: I layde that the faide Gentleman thould difpend much money in the fute of this woman : and because the eleventh is a fugure of and a companion of an ill fygure, J judged that his friends thould promile helpe and fuccour onto him, but they would not doe it untill it were to late, fo that finally he fould lose all his hope of tarrying for the attayning of his hearts defire. What for that the feuenth is a good fygure, and attributed buto 4 as the first is, I layde that it should be a figne that the woman thould love him well, and by that meanes thould in the ende marry with him in spight of her children and kindred. Which thing after ward came even to to patte, to that I ryding pott with my Lorde of Thays, going to Kome, was adnertifed thereof and founde my fygure true, and that the Gentleman had marryed the layde Ladie : which fygure thall ferue you for an example to knowe howe to indge the Companie of agures. a areat lade of the hungs tourt, tohich before men

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A figure of marriage of the yong Ladie of Gie which is an example howe to indge the company demy fimple.

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R Craufe that here before I have given you an erample bowe to indge the figure of company by the points in a figure of love, I will now give you another in a figure of marriage of a great lady of the kings court, which defired me byon a day to know if her marriage begunne fould be accomplified, which thing 3 would not refule to doe for the affection that it proceed from, and having made the figure 3 indged on this loste. first, because the first figure which is Aquisitio, and a figure of 4 dis rect in the figne of r, and that his companion which is Latitia, is allo a figure of 4, but retrograde in the figne of S : and by this meanes contrary to the other, and called the demy compas ny : and mozeouer, becaule the lecond goeth into the eight in the company of a good figure, which is Fortuna maior which is in the feuenth : I fay for this caufe, that all this both fignifie that the marriage begunne fould be accomplifted : and because the angles which be the first, fourth, feuenth and tenth be good Ft gures

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sures, and do more participate of the Clement of the Ayre then of the others, I indged that that was a figne, that wythout boubt it found take effect. And becaule that Coniunct is was in the fift, which fignified, that the faide marriage thould be finified in delpite of the kindred, friends and feruants, which was bene in Lyons: and thus shall be indge other questions in confidering well of the figures and of their companies.

Of the company of conjunction. Chap. 8. T Pere is an other manner of company in this Science which is called a Conjunction, which is when the first figure patfeth in the company or house of the thing demaunded, or to tell you the more tructier, when the figure of the thing demaunded is in company of the first. When the figure of the thing demaunded is in company of the first. When the figure of the thing demaunded is in company of the first. When the figure of the thing demaunded is in company of the figure that followeth, and the declarations which I will hereafter make.

A figure to knowe whether the mulitian of my Lorde of Lymoges should returne againe into the feruice of his faid Lord and Mailter.

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T De Lozo of Lymoges being gone to Scotland, as well to accompany the Ducene, as to ferue the Emballadour of Fraunce, a feruant of his a mulitian being in an anger departed from his feruice, befired me to make him a fygure, to knowe whether he foulde returne againe at any time into the feruice of the laide Lozde : and thereupon becaule we had biene of fas miliaritie together, I did not refule to make that which he defin red me, and taking my penne in my hand, I made hun this for gure : and because that the first house thereof is Fortuna maior. which is a fygure of great goones, and fired, and that the went into the fift, which is Continuction and Company of the thing demaunded, which is the firt, mover the which be comprised the bemaundes and queffions which may be propounded touching fernants, I judged that the faid fernant thould returne buto his faid Mailter : and because the firt goeth into the tenth, which is the house of Lozdes, and in comunition of the fyzit, the which is found in the ninth, which made me further to indge that his Maitter would doe him more good then he erpected : becaule als to that the first is found to many times in the faide Figure, it fremed that he founde be welcome, and with fanoz entertained into the feruice of his faide Maitter, and that he would do him good, and because that the Figure of the servant is the Fygure of the Element of the water, I judged that the laide feruant thould patte over the lea, before that he thould returne buto his faid Mailter . And thus following this example, it thall be cas fie for you to indge a Figure by the company of Comunicion when it hapneth.

Of the occupation. Chap. 9.

The occupation is when the fygure of the querant goeth ftraight into the boule of the things bemaunded as hereaftes ye thall lie by example, on such wile, that if the first figure which is the boule of the querant be good, and that it palle into the boule of the thing bemaunded, that is the beft 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

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inade to know which of the two which have fates of other quarels thall come to an end, it fignifyeth that the accord thall be furely, but it thall not be without fraude of deceipt. If they were both good figures of the Ayze, oz of the Wlater, oz of the Carth, they thould lignific great godnes as by the deduction of this ore ample you may fee.

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A figure for my Lorde of Clermont of Lodeues.

" He lozo of Cleremont of Lodenes on a time did require me to make him a fygure to knowe whether he fould obtaine bis fathers inheritance, which divers with-helde from him by force, and (as he faide) against reason and equitie, whome he then had in fute for that caule. To whole request 3 confented, and made him this fygure following, in the which, for that the first figure is Albus which is a good figure, and more fronger, and of more goodnes and importance then the biliand that the fe coud which is in company of the first is a better figure then the eight, which is in company of the leventh, and becaule that the firft.

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first figure is found and made occupation of the fourth, which is the house of the thing demaunded, that is, of the fathers heres tage. 15y all thefe reafons 3 bid judge, that all this did fignifie that the faide Lozde of Cleremont Mould winne bis fute, and that especially, for that the occupation was good , and of good figures, for if the occupation had beene made of ill figures, it had fignified ill, and milhap but o the querant. Dou have not this example, for occupation of the which I wil likewife speake hereafter in the figure of Frauncis the French king, and the Emperour Charles the fift: and foralmuch as this grample that ferue you to indge a figure or question, for that cause I will Declare it more at large. Because therefore that the minth is a good figure and well accompanied with an other that is good. which is the tenth : this fignifyeth that the Counfellours and Judges thall give fentence and fay indgement, and becaule the fift is a fygure of the Wlater, as the first and fourth be, which is the houle of the thing demaunded : by this it doeth fignific. that the faide Lozde of Clermont chall have it for his profit, and fo it came to patte, and the fute was indged on his five 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.

Y Du must bederstand 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 Reade of an other, pet there is some difference in the tearming of the one and of the other, because that some places be fironger then or ther some, so there be source called angles, and source succedants, and source cadants, as we have the work on you in a figure of Altrologie in the end of the first Booke : the angles be the first, sourth, seauenth and tenth, which be the firongest places of bouses of al the other, source that when they more out of their places

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places, they lose parts of their force, and læke appe of others. The other four called house Succedants be meane. the other foure Cadants be weaks and fieble. The four Angles fignify the things which be or thall be done prefently, and be done with great industrie, pains and travell. The Succedants fignify things which be to come by conjecture: the Cadants fignify things path, or these which thall come very late. Moreuer, the Angles fignify things manifest and publike. The Cabants, things prive and ferret. The Succedants, the thinges partely manifest and partely ferret. The places finally fignify the time, as the Angles time prefent, the Succedants to come, the Cadants path, as we will bereafter the why example.

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

A Sentleman of the French Lings Courte being ablent a certaine time, and minding to returne and to dose his butie buto the hing, ceared me on a time to make him a fygure to know whether

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whether it were god to; him to goe prefently, or elfe to Ray a time . To which demaund, 3 willing to doe him pleasure , 3 bid confent, and made buto bim this fygure, and because the foure Angles thereof which are the first, fourth, feauenth and tenth be good frgures for the querant, and amongeft the others the tenth which is the house of the 1.020, I indged that it were nood for him to goe to the king : and because the Succedants for the molt parte be good fygures, I indged that he theulde thortly have goodnes and profite by the faide Lord, and because the Cadants be all ill fygures, I aduertized him not to faie long in the Court, but returne home againe with fuch spiede as be might have no dipleature and harme. Dou have by this er, ample the manner how to indge a fygure by the Angles, Suce cedants and Cadants for the time prefent, paft or to come, als though that treating of the houles (in the fecond 13 mke) I have Declared and spoken infficiently.

Of the Figure of Figures. Chap. 11.

T' Dis fygure of fygures commeth in a fygure formed, when that one fraure both agree with an other, that is to fay, when the figure agrath with the place of the thing demanded: whereof we have woken here a little before, as of one propounbing fuch a queftion, as if one fiall take a boyage byon him of not . If then ye finde Aquifitio in the fecond house after that he. bath beens in the first houle : we say then that those two fi gures for one demaunde doc agree together, and that is it which we doe call fogure of fogure. But to tell you more plainely, if it chaunce that a man have made a figure, and the first be found malculine, then fay we that the Fygure dooth agrie with the place, and that is called figure of figure . The like may you indge of a fygure made for a woman, in the which, if the first be found feminine, we doe lay 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 allo fugure of fygure, and lo confequently of all the others as hereafter by example we will Active pourmore af large. A be thing to the out a time to make thing the

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A Sentlewoman on a time willed me to make a fygure, to knowe whereof a certaine perfon spake which bined with her, and I gave my confent thereunto with good will, and made that which you here lie. In the which, for almuch as the first was a feminine fygure, and that the place did correspond buto the perion which demaunded the question, which was a Bentlewoman, which thing is called fygure of fygure. And for as much allo as the fift is a figure of toy called Latitia, and is in the boule of eating and drinking, which is the boule of the thing demaunded, that is fygure of fygure likewife : for this caule I ineged that the perfon spake with a woman clothed in white , tall of fature, and a small head, and spake of mirth, & of things of the Church. And indede, (as I buder ftoode after ward) the perfon for whome the Gentlewoman cauled 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 DA 2 when

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when one lygure is found in the house and place of the thing des manualed which is called Figure of Figure.

Of the Afpectes in generall. Chap. 12.

T he Alpeds in the fygure of Geomancie be commonly fine in number : the first is called Coniunctio, the ferond a Sexsile, the third a Trine, the fourth a Quadrate, the fyst an Oppolition : wherfore you must know that all the fygures which behave the fysts of these alpeds : if they be good they be the better, if they be ill they be the worse, and doe weaken according to the beules where they be, and according to the figures good or bad.

Of the aspect of Coniunction ..

Chap. 13.

TAT ben a freque doubleth and maketh company with an o ther, then is the regarde of the fugure whereof wie have poken before, and given example in the Chapiter where we have spoken of Comunations and Companies. But for that there is an other whereof I have not pet spoken, I will nowe in palling our speake a worde or twaine thereof as briefely as I can. Pou mult buderstand that there be certains Frqueres which doe fignific a contunction of the Planets : as via, which when the chaunceth in any fygure formed, it fignifyeth a confunction of O and D, and this comunation is ill, because they be two contraries, for @ is of nature hote, and D is of nature cold, and therefore this comunition of via is cuill when these two IDlanets be both together for their contrarietie, ercept the que-Ation be made for the way, for then it is good . At this time 3 will speake no more of this Commution, but will now speake of the Sextile alped.

Of the Sextile afpect. Chap. 14.

I sa the queffien or figure made the Sextile aspect is, when the first fygure behalaeth the third, and the third the first, and

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to confequently from these houles to these: and allo, when the first behaldes that the 11. is a respectivitch fignifies means and imperfit amitie. Ellherefore when in the regards Sexuile ye do finde a good fogure which agreeth with the first, and be of the fame Element and of one planet, or that they be both alke, you shall have good fortune and good iffne of the question demanbed: but contraribute if ye finde an ill fogure in the faid respect which behaldeth the first, and be of the contrarie planet and Element, as well but o her as but o the other aspects, you shall indge ill of the question made, and of enmittie : whereof I will give you this example of a Gentleman which woulds but an bode.

A Figure and example of the Sextile afpect.

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A Sentleman minding on a time to buy an hole, playde me to make him a fygure to knowe whether the hole thould be god of not, and also whether it were god to buy him, where won I made this fygure, in the which, for because the first is D d 3

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a france of 9 bired, and of the element of the Water, and that the third, which is his Sextill regard, is a fygure of O, and of the Clement of the Fire, the which two Planets & Clements be contraries, and love not together, I indged that fome of his friendes would aduile him to buy the faide house, and becaule the elementh is a fugure of the Clement of the Appe, and the first fraure of the Clement of the Mater, which be two Clements. contraries, of at the leaft doe not agrie very well together : 3 indged that the houle thould be fearfely bought, yet becaufe the first is a spgure of 2, and the eleventh a spgure of 3 which be Planets which doe love well together, I fap that there found be talke of the buying of the fayo boyle, and one of his friends thould be the caule thereof . Thus may you indge a fygure by the Sextill Regard, and because it is not enough to have thus indged by the Sextill Regard which bath no respect which the other rules: I will now indge of the whole rules to theive buto pou an erample, allo to proceede to the indgement of all the fp. qures of queffions formed. Withereof for as much as the first fp. gure which is the first Angle, is a good fygure, and the feventh which is the third Angle, and to be thoat becaule the foure and gles be for the most part good fygures, and to agree all together: thereby is fignifyed that the houle fould be bought, although it be to the difcommoditie of him which doth buy him, by reafon of his goodnelle, and friendly publich be beareth to the buyer : which also the leventh and eleventh fygures doe fignifye, fignie fying by their gooneffe that the hosfe thall be good, and because the firt which is the boule of fernants, agreeth with the right witneffe, it fignifyeth that a feruant thal love the mailter which thall buy the horle, and because the two witness be good, and that the indge both agree in Glement with the first, I indged that the hosle fould be bought and fold by the faid Gentleman, and because that the part of fortune (whereof wee will speake bereafter) goeth into the eigth house, which is a meane fygure: I fay that the feruant would fo ble the matter that his mailter would buy the hosle. And for that the way of point doth go into the fift, which is a fugure of the Glement of the Fire, it is there by figurfyed that the Bentleman will quickly buy the faid boste. This

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This tygare indgeth entirely that the holls thall be bought, although the reft of the fygures doe not agree with the Sextill aspect, although that the Sextill aspect be a great part of the indgement of the Figure.

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Of the Tryne aspect. Chapt. 15.

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The Tryne alpect is in the fygure, when the first, fift, and I winth fygures doe beholde one an other. And this alped is naturally good and perfect amitic. The reason why the first, fift and ninth fygures be faid to behald one an other by a Tryne afpect : the reason is because that fogures from 5. to 5. Do be= holse themselves by that aspect: the which aspect as I have faide before, is of good and perfect amitie, by realon of the houle, place and fygure, as by example : if that Aquisitio which is a good fy qure, be in the first, fyft and ninth houles : 02 Fortuna maior, of Laticia in the faide fift of minth boules, Aquificio being in the first, which is a very good figne for the querant, for they be all of the Clement of the Ayze. As often therefore as you. finde a fygure in the fyst house, and that it goe thence into the fult or ninth boules, you thall lay the Tryne alpect is good and perfect, and fignifyeth good happe to the querant, and good iffue of his demand, and if the fygures be all of one Element, it is the better. If ye finde a fygure entring and good in the fuft oz minth houses which palleth from one house to an other, although the full be not like buto it, yet shall the fignifycation be of good forture to the querant, for the practile of which things, I will give you the example following.

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A figure of the Tryne Afpect to know if the French King flould make peace with the Emperour.

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T Be Cardinall Trinulfie, being come Legate into France to entreate of peace betweene the King and the Emperour, I mas defired by a Gentleman my friend, to make a fugure to know whether the peace flouds be or not, and I made buto him this fpaure here aboue: and in the fame becaule that the first fp sure is Coninnetio, which goeth into the third boule, it fignifye eth thereby that they fysico treate of this peace, but because the first is beheld with an ill Afpect fro the fift which is a logure of b retrograde, called Trifitia, it fignifyed that there found be no yeace made at this time. But for as much as the ninth is a awd fpgure, which is the house of Churchmen, it is a figne that the favoe Cardinall would doe what he were able to conclude this peace, but because the seventh is an ill fpgure, 3 intged thereby that the Emperour thould have no peace. Alls for that the regarde Sextile, of the elementh fygure is fil. And because the fift, which is the Tryne Alpect, is a fygure of b, and that 曲 如

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the witheffes and Judge be all of the fame Planet. I judgeb thereby that they fhould make no peace, and becaufe the fecond is gone into the eight, which is the houle of the lubitance of the Emperour, I faide that the king fhould lofe much of his fubfrance. But becaufe the Trine Alpect of the eight to the twelfth is of an ill fygure, it fignifyeth that the Emperour fhould not long keepe the fubitance which he fhould winne, and fo it came to paffe afterward, according to the indgement which I made of this fame fygure. And whileff I made the fygure, the king and the Cardinall were at Lyons : and footly after the Emperoar toke Prouannee butill Apre, where he flaged not long, but departed, and loff all that he had taken : and fo my fygure was true. And this is an erample to indge a fygure by the Tryne Alpect, which is a very necessarie rule to indge a fygure well.

Of the quadrats Afpect. Chap. 16.

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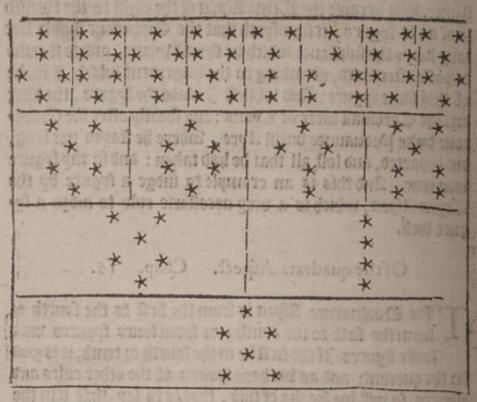
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De Quadrature Alpect is from the first to the fourth of from the first to the tenth, og from foure fugures onto foure figures. If the first be in the fourth og tenth, it is god for the querant: and as we have woken of the other rules and alpectes, to will we speake of this, that is to fay, that if in the place of this afpeat there be a good fygure, or that it be of the Tame qualitie, and of one Planet, it is a good figne that the que. rant thall have a good iffue and end of his bemand. If in the firft and twelfth there'be Aquistio the quadrature is god: if Latitia be in any of those quadzatures, then it thall be meane, because Latitia is retrograde although the be of the fame Element and Planet that Aquifitio is. And if yee finde in the faide afpect a good fygure fo that it be not of the fame Clement and Planet, as the first is, of the fygure where that quadrature both beginne: this afped thall be meane, because the fygure is good. If ve find a figure of one planet, which is friend to the other, and that the behold bim, ye thall indge as well as if Aquifitio were in the first house, and Puella in the fourth of tenth, as ye thall plainly be by the example following.

An example and figure of the quadrate Afpect to knowe if the Emperour fhould depart quickly from Nece to come to Prouance.



While the time that the Emperour Charles the fift was at Nece making his provision to make warre in Provance against the French Lung, Francis the first of that name : I was requested by the Counte of Touerra (which was defirous to know which day the Emperour thould depart from Nece) to make him a fogure. To whom (for that I would not faple) I made this fogure here before. And for that Aquifuie was in the first house, which is a fogure fired, and of the fame Planet that the quadrature which is the tenth is, which is also a figne fired: for that cause I indged that the Emperour thall not part thence in fire dayes, and for it chaunced, for her fraped eight dayes at S. Laurences : and because the feuenth is a fogure of h retrograde, and his companion which is the right, is a fogure of J retrograde : I indged that his long flay (fit

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in that place thould be much to his hinderance, and that thould be the caule of his loffe and defiruction : and because the first is a froure of h which is a Planet flow fired, miferable and aue; ricious: I fay that the abode which his there made, was for none other caule, but leaft he and his Campe thould want bis stuals, because the fyft fignifyeth the countrep of land where. unto a perfon would goe: which thing was true, for his faying there was for none other caule, but to ftay for Andreas Dore, which brought him byfket for his fouldiers. And becaule the ninth which is a Trine alpect, and the eleventh which is a Sextill, be ill fygures, I also indged that hee flaved there for money from his friends, which he had borrowed, and it was much for the prefent necessitie which he fame : and because the witneffes and the indge be fired fygures, I indged thereby that he thould fay there five of fire dates: and becaule the first which is the fugure of the Emperour went into the 14. which is the house of fadnesse, I judged that in the end of his boyage (for fo much as he could not attaine onto his purpole) he would be fad and angry with himfelfe, and fo it came to paffe, for he made a thost returne with diffonour, lotte, and difcomfyture of bis men.

Of the Afpect of opposition. Chap. 17.

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T De regard of oppolition in the lygure formed, is, when the fpat doth beholde the 7. and this is an ill Aspect as well for the diffance of the place as for the contrarietie : because that the fyzit is of the Dzient, and the feuenth of the Dccident. And the like it is from the 4. to the tenth, because the fourth significant midnight, and the tenth high none. If yet finde a good sugare in the first house, and an other in the seventh & that they be both of one Element, qualitie, nature and Planet, then Mall ve indee a good iffue of y demaund to the querant, for that among E them there is no contrarictic or oppolition: but contrariwile finquier allyance and friendshippe, as by example, if yoe funce Fortuna mator in the fulk houle, and finde him againe in the fenenth, of Puella in the fourth and the tenth, of contraribule, if

Ce 2

if in the fyift yet finde a god fygure, and an euill in the feuenth, you thall fay that betweene them is great difcord, contrarietie, and enmitie, and thereby you shall indge that it fignifyeth til to the querant, as if in the fyift house yet finde Fortuna major, and Cauda draconis in the fuenth, or Puella in the fourth, and I ristic in the tenth.

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

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I Being on a time at Fountenbleaue was defired by a friend of mine to make a fygure to knowe if the Coant of Nouelaire were dead of not, which fygure I made as pe fie here bes fore: and becaule the first is a fygure of I, and the fruenth a fly gure of I, and both agrie in one Clement, which is of the Ellater, I indged that when the man which brought the newes came from the Campe, that the faide Countie was not dead, and becaule that the fourth and tenth be contraries and of great emmitte the one to the other, I indged that he floald die of this difeale,

of Geomaticie?

bileafe: but becaule the fygures of the Trine alpect which be the fift and ninth, and thole like wile of the Sextill be god, I indged that without any doubt he thould line a space after that his was hurt. But becaule I save other fygures which declared bute me of his death, and that they did agrie with the tenth which is Carser, which alwaies in this place signification death, as Aquificio in the eight, & Consumction for the Judge, I indged that he should bie. Which thing I found true, for he dyed being burt on the belly, as you my Lord of Thays doe knowe, and are withelfe of the indgement which I game: which was found as true as that indgement which I made of the fygure which pe commanded me to make at Lyons of Marke Antony Cuzanne, finding by my fygure that he was burt on the necks and on the head, whereof his dyed: all which happened afterwardes as I found it by my fygure:

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The generall rule of regardes and alpedes is luch, that the alpect of conjunction is first by two fygures of three agreeing in Clement and Planct, of of one Planet onely, and of one Clement onely, to that the fygure be god. For if it be god, it is a god figne, and a god conjunction : as if *Puella* which is a god fygure, be in the first house, second, and third, of in the seconde, third, fourth and tift, and to of others, as I have tolde you before in the Chapter of Companie, and of the Conjunction by three fogures which fome call a Triplicitie.

The alpect Sextill is from the fyift to the third, of from the arft to the eleventh, of from this to this as is before declared buts you more ampler.

The quadrate Alpect is from foure to foure, the Trine from flue to fine, the Oppolition from leven to leven. Alberefors when yee fynde a god fygure in any of these Alpectes, you thall intge well and godnesse: and if yee fynde an ill Planet there yee thall indge ill.

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

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T His is a thing of no finall difficultie and confequence howe to tell for what purpole a frgure bath beene made, for it may happen fometimes that a perfon may finde a fygure, and knoweth not for what intent and ende it bath beene made, nep. ther findeth any infcription in the fame, whereby he may know the caule. But this rule that I will bereafter the we you thall ferue to that purpole, if that ve doe well buder fand and wattile the fame . I will not here recite the opinion of all the Doctours in this Arte, for that woulde be an infinite worke, but 3 will thewe it buto you as briefly as I can . The first rule howe to know the intent, is, to lie when the first house goeth into any of the other, and to indge according buto the fignification of the house where the goeth . An other rule is to take all the bucuen points of all the twelve figures, and give one to the first, one to the fecond, one to the third, and fo confequently buto all the others, untill that all the points be belto wed, and then if the laft point remaine on the first houle, it fignifyeth thereby that the person hath defired to have that figure to be made byon some of the demaundes which be of the first house : if it rest whon the fecond, it fignifyeth that the question or demaunde is of mouce able godes, or other things contained in the fecond house : and to that you Judge of the other houses where the point both flay. And if it doe happen that the point of the intent doe flay in the house of the thing demanneed, or in the fift, ver must indge ac cording to the fignification that the Judge both field buto you: and when ye will indge by the fame Judge, you must also take the bneuen points of the witnelles and the indge, and bellows them amongelf them : but that rule which is onely by the 12, houses, is the better, more fire and certaine, as ye shall fe by the example following.

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Apon a day a Gentleman defired me to giue indgement on a fogure which he had found, and becaule that neither he noz 3 knew the caule why it was made, I take all the bneuen points of the twelve houses, and gave them (as before I have laide) to eache fugure one, buto the twelfth : and the bneuen points, bes ing in number fours and twentie, and thereby bauing twice run oner all the fogures, 3 found the laft point to fall upon the 12. fygure, to that I indged that the fygure had beene made bypon the impaisonment of some person. But if the point of the intent fall byon the Judge, you thall indge the fygure as the Judge is, be it god or badde. Det there is another rule how to indge the point of the intent which I will now tell you : take the first and feauenth fygures, and out of them take an other, and udge them according as they be, from whence the fygure was taken, as by erample : if the fyzit be Populus, and the feuenth be Aquificio, and of these two commeth an other Aquisitio, you thall indge according to the fignifycation of that Aquificio : and fo Mall you doe of the other Fygures which come of the fyilt and feauentb.

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Pou mult understand that these kules be not here placed as necessarie onto Geomancie, but onely put foz pleasure, and to spewe that Geomancie is a wittle Arte.

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To knowe what an other thinketh.

Chap. 19.

F Dilowing the Rules here before placed, to know to what end a Figure hath been made, I have thought it god by the way of pleasure and recreation to place other Rules to know the thought of any perfon, not to the intent that any man give any credit or truck to it more then to the reft of the Arte, which was for none other purpole invented (as I have many times protefted and faid) but for the pattime and pleasure of the wittie heads and inventive. If therfore ye would know the thought of any perfon, you must make a fygure, and then indge accorbing to the fygures which come thereof: and beholdse the Rules like buts them which goe before.

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Of the way of point. Chap. 20.

T he Seomanciens have many Kules to indge their figures aright, and amongelt 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 witnelles and the Judge, you shall take the first point of that Judge, be it even or odde : and after wardes the points of the right witues, if it be like but the laid Judge, if not, then take the points of the left Judge, if it be like but the Judge. But if the two witnesses have not points above like to the faid Judge, then is there no way of point in § figure: but if it happen that one of the witnesses be like to the Judge, and that in the opper parte the points be even or buseven, as the faid indge is, yee thal take the 9.02 10 figure, whether of those time be like to the Judge. And

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fit be the 9. you thall allo have regard to the first & fecond : if the point on high be like unto that of the Judge, witneffes and ninth, von thall determine the question for the which the figure bath beine made . By the first house, if the way of point goe into the fecond, ye thall indge according to the fecond, & then if it be god ye that indge god, and if it be ill you that indge ill. 15ut if the way of point gos into the tenth, you mult have refect but to the third and fourth, to whether of them that is like in the points on high of the Judge and witneffes. And fo thall you indge all the figure, according but o that which is like but o the Judge . And if the left witnes be like buto the Judge, you thall take the eleventh of twelfth, whether of them is like but othe Judge: and then if it be the eleventh, ye thall have respect buts the fift and firt, and according buto that of the two thall be like on high in points buto the indge, witneffes and eleventh bouls you thall indge all the question propounded. And if it be good, ye fall indge it to good, and if it be cuill, pe fall indge it to cuill . If the twelfth have like points on high onto the witneffes and the indges, ve thall have respect onto the seauenth and eight, and according to that which of them twaine thall be like, you Chall indge (as before is faide) that is, to good if it be good, and unto ill if it be ill. For ye must buder stand that the way of point intendeth properly buto one point, for when they be two it is not to perfite as when they be found in one : and behold this erample.

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A figure and an example of the way of point.

Friend of mine defired me to make a figure for to knowe. whether that a feruant of his had robbed him oz not : and by chance I made him this figure which ye here fer. And bicanle that therein the first boule is not bery good, and because that in the house wherein the demaunds of servants be made, which is the firt, I found an ill fygure called Canda draconis, the which both fignifie robbery, 3 indged that the fernant was a thefe. And bicaule the fournth which is an ill figure figuifies the fame: and because the second tubich figmaeth the lubitance of the mas fter both goe into that which containeth the demandes which be byon fubitance : I indged that it was a figne that the spate fter had beine robbed by the fernant before bis faibe Maifter did knowethereof, and had fiolen much more then was milled. And because that the regard Tripe and Sextile be figures of Q and O, 3 fay that the feruant flould be taken in boing the face. which thing the fourth doth allo fignifie the fame . And because the

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the way of point goeth into one of the figures of O, by that it is manifest that the faide fernant shall be discourred by means of the gades which he hath given unto his kinffolkes . This is the way to indge a figure by the way of point.

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Howe to knowe the parte of fortune.

T he queffion being made, after that we have judged by the houses, figures, angles, companies, aspectes, the way of point, and by all other fortes and manners before faide, notice reffeth it to image by the parte of fortune, the which falhion of indgement is bery necessarie and profitable. The part of fortime is taken on this wife, by accompting the points of the 12. figures, which after wards ye mult divide into twelve partes, and that which remaineth give but o the figures. As if there reft two ye mult give it but o the fecond figure, if there to remaine foure to the fourth figure, if it be fire to the firt figure, if it bes eight to the eight, if it be ten to the tenth fygur, if it be twelue to the twelfth fygure. As by example, if the fygure be of 72. points, 02 84. 02 96. 02 of 108. points, then the parte of fortune fhall goe into the twelfth. But if the laise points of fygure made, being divided by twelke, there doe remains but two, as if there remaine feanentie and foure where there remaineth but two, then (as before we have laide) pe must give that. unto the fecond house, and there thall be the parte of fortune. The which if the fugure and house be god (for both the one and the other must beloked uppen) von thall judge god, and if it bie suil ye thall also indge cuill : and to like wile thall ye doe of all the other fygures. But if the fygure be god, and the house ill, 02 contrary, the house good and the fygure ill, you thall indge the faide parte of fortune to be meane . And, to the end ye may the more easier knows the place where the fogure falleth, which is called the parte of fortune, ye thall marke it with this marke 3, and thereafter ve thall indge all the quettion for the which the faite Figure was made, as ye thall le by the example that followety. An

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

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Apon a day my Lozde of Tays minding to buy a boste. commaunded me to make a fugure, to knowe if that the hole that he fould buy were god og bad : and I minding to pleasure him, as buto my lorde and mailter, made for him this prefent figure, and because that therein the first figure and his compas nion be god figures, and like wife the fourth and feauenth, and the Angles for the better parte were god, I indged indifferent well, but bicaule the alpects were ill, and the oppolition meane, and that the way of point went into an ill fogure : and also bes caule the parte of fortune happened on an ill fygure and house, I indged it to be ill . And because the twelfth house is the house wherein be contained the queltions and demaundes which may be put touching hozles and other great bealts : and as touching the members of the body, those which may be put concerning the feete and legges, and forbecaule that in that place I founde **리**

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in fil fygure talled Amiffio, I indged that the boole had an emilforte, and was wooth nothing: and fo it was founde true in the Wowne of Lyon. Many doe vie an other manner to finde part of feature, in taking all the points as well of the twelue houses as of the two witneffes, and the Judge, which they do part by twelue (as is aforefaide) but becaule I have founde no trueth therein I will speake no more thereof.

Of the Triplicitie of figures, and of their face.

Chap. 22.

B Ccaule that a figure can not well be judged if that befices all these thinges aforefaide, a partie buderstand not the eraltation and the fall of the fugures, as I have alreadie declared in my first 130ke, in ech Chapter where I have treated there. of , and minde here in my third Boke to doe the like of the faide figures, and of their Triplicitie and face: the which becaule it can not as well be done as that of the Planets, I will make no long discourse thereof, but this pie must onely buderstand, that as often as yet finde that fygures all of one Clement, and of one qualitie, that is called a Triplicitie, and three Planets have * dominion over them, one by the day and an other by the night, * as pe may here fee by crample, where Aquificio and Latitia, * and that which commeth of them, which is Pner, do make one Triplicitie. Duer the first whereof, 4 governeth by day, and & by night : and upon the other after & is Lozd by bay, and 4 by night, and over the third 4 by day, and 3 by night.

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There is an other manner of Triplicitic, which is more certaine then this which I have spoken of, and that is, yie must benide all the sigures into foure partes as yie is here above, and of ech part take their sygures, all of one Element, and all of one qualitie, which their, make the Triplicitie that we speake of. Unto the which Triplicitie one Planet generaeth by day, and an other by night : as if Fortuna mator be found in the first house, Canda draconis in the second, and Albus in the third: that is a triplicitie : byon which I generaeth by day, and 3 by night: and so of the other Planets. And note that to indee a fygure well, above all thinges you must have a regarde unto the triplicitie, for because it is berie necessaries for a undgement. And that because if that the three parties of the sygures be of the apre, you shall indge according to the signification of the sygures of the Aire.

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Aire, which be in triplicitie. So that if these partes of the figure be of one Element, and of one qualitie, you thall indge the fogure according to the condition of the triplicitie. And if the fogure be halfe of one triplicitie, and halfe of an other, you thall indge according to that part which is the Aronger, and accorbing to the nature and condition of the Elements and Planets, which thall be the Somernours of that Triplicitie: and here is an example.

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

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To knowe the name of any perfon, that is to fay, with what letter or fyllable it doth beginne.

I F ye would know the name of any perfon, or of a there which hath Rolen any thing, or of a towne in the which a perfon thall be fortunate, or in any merchandize, or of a man which doth write letters, or of any other whole name ye would knowe: make that ye have the fygure of letters: of that which is in the first house, ye thall take the first fyllable: likewise of that of the tenth: take also the second and thirde fyllable of the letters of the fygure which ye thall find in the fourth house: and so thall ye finde the name which ye defire.

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An other manner. Dake the letters of the fyrt, and leven figure, and as often as yes take the faide letters, so often times mome your sygure, and then if yes finde it not, take the letters of the tenth.

An other way, ye mult understande that the first fygure both signifye the first letter of his name whome ye defire to knowe, the second and tenth signifyeth the letter of the middle of the name, the sourth and fift signifyeth the letter of the ende.

An other way more better. Take the foure angles, the first fygure of them fignifyeth the first letter vowell, the tenth, the second vowell, the second the fourth vowell, the fourth figure the last vowell.

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Chap. 24.

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An other way more briefe. The tenth fygure lignifyeth the first fyllable, the fenenth the fecond, the fourth and fift lignifyeth the last fyllable, as yet may fee by the crample that followeth.

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

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Aning made a figure, if you woulde knowe whether it be well made or not', you must looke to the 4. Angles, and if in any of them ye finde a figure of that planet which did gouerne in that houre that that figure was made, then the figure is well made, and may be indged, but other wife the figure is not well made, neither may you indge it, but breake it, and make an o. ther. And you mult note, that if ye be defired to make a figure, and at that very time have not convenient time to des it , you mult keepe in your remembraine the hours that you were res quefted 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 fygure in any of the Angles which is of the Planet that: gouerned in the fame houre that the queftion was bemaunded. then the fygure is well made, and if ye fynde it not fo, you mult make another. And this is the way how to indge whether that afygure be well made of not, but to know the hours you mult take the first hours of the day, and give it to the Planet of the lame day ; and thus from houre to houre, from Planet to Planet, 0 9 3

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

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

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I have thought god here to place this figure going laft before, to the we you the fathion howe to proceede to make a figure for any demaund or question that may be propounded : and to knowe what fortune thall happen that day for him for whome the queftion was demaunded by this example : allo to under-Rand and knowe howe to indge aright. The first figure is Amifio, & because the is affociat with Puella which is a good fis qure, it fignifyeth neither god noz bad to the querant for this day, but that the querant thall be fomewhat angrie. The third which is Albus is good to make a floste boyage, and fignifyes that the letters thall bying god newes : it is also god for all the demanndes which may be made uppon friendes and kinffolkes. The fourth which is Tristitia fignifyeth that the end of the dap. thall not be very toyfull. The fifte which is Fortuna minor figs nifveth love without great pleasure . The firte which is Populus fignifyeth flaying of the meffage. The feauenth which is Cauda draconis fignifyeth to have his purpole with women the 0 g 4: **Subich**

which love him. The eight which is Aquificio is god for all demaundes. The ninth which is Tristica fignifyeth to have no recourse but o them which be learned. The texth which is Fortuna major fignifyeth to obtain femething by kings, lordes, and princes. The eleventh fignifyeth dipleature by meanes of a friend. The eleventh fignifyeth dipleature by meanes of a friend. The twelfth which is Puella fignifyeth that the perfon thall have no dipleature this day against his ememies. And because the tenth is a good fygure it fignifyeth mysth about none of the middle of the day : and because the fift and eleventh be both of one forte, he shall dine with one of his friends which shall be angrie. The fourth because it is an ill fygure it fignifies eth forme anger about night. This is the manner how to creamine a fygure made for the fortune of the day.

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A figure of the weeke.

Euch as the fygure here before is for an example to make afygure to knowe the fortune of the day in any question propounded, to thall this befor example of those Dueltions propounded

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pounded to knowe what thall happen that weke. And because that in the first house ve have Pueka, it fignifyeth that the worke that have a good beginning : the fecond which is Fortuna minor figuifieth that there wil be but finall profite : the 3. which is Cauda draconis felieth that one of the kinfolks of the querant is mileontented: the fourth which is Carcer which aseth into the eight and eleventh fignifics milcontentment or death of friends: the fift is Uia, and fignifyeth that letters will be brought fborts ly with god newes : the firte which is Coniunctio the weth god and lovall fernants: the feauenth which is Amillio fignifyeth anger with women, or elfe to have for by them : the eight the which is Carcer theweth of the death of a friend, og elle of fome thing of spirite : the ninth which is Caput draconis fignifyeth an hove to receive money, and yet not receive it : the tenth which is allo Caput dracons both fignifye to have god chere ef the king : the eleauenth which is Carcer fignifysth as before : the twelfth fignifyeth good time to buy bostes, and that ememies thall become friends. But you mult under fand that by the buy derKanding of this Figure, that the first fignifyeth the first boure, and to of all the others with the twelfth : the first and fecond together doe fignify the fyzit day of the weeke, the third and fourth the fecond day, and fo of all the others in proceeding from tivo bute tive.

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T De fysit fygure which is a fygure of iop called Aquifitio fias nifpeth the beginning of the moneth to be goo : and became He is accompanied with Populus which is the fygure of the els lement of the Water, it fignifyeth that the way thall be verie fowle: Latitia which is the third fignifyeth peace and concorte amongit friends and kinffolks : the fourth is Pner, and a fugure of &; it fignifpeth a mediocritie in all affaires and bulines : the fift which is Fortuna maior fignifyeth to take pleasure in appas rell, to eate and dyincke, and to have acquaintance of women : the firte which is Carcer, and goeth into the eight and twelfth houles, fignifyeth the death of fome of his fernantes , or to be helde pailoner, og elle some of his hogles to die. And because the fenenth which is Populus is in the fecond, and is accompanied. with Carcer it fignifyeth that he thall obtaine a Ladie faire bos bieb, beautifull, and excellent in fome obscure place : the eight which

of Geomancie.

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which is Carcer fignifyeth that he shall doe his businesse with great wit and pollicy. And because the ninth is like but the first, thereby is signifyed that he shall have money this moneth, and that the wages and enterpailes which he shall make shall turne to his great honour and commoditie. And because the goeth into the tenth, it signifyeth thereby to have the favour and grace of a paince of king : the eleventh which is Amissio fignifyeth that he is not belowed of those whome he taketh to be his friends. The twelft which is Carcer fignifyeth as before is spoken of. Posecuer ye mult note, that in this figure the foure mothers signifye the first weeke, the foure daughters the fecond weeke. The ninth and tenth the third weeke The eleventh and twelft the last weeke.

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T Dis prefent fygure theweth that my Lorde of Lymones thall be fortunate in this yeare by reason of Arics in the first house, a figure of 4 D. And because the faite fygure is good and palleth into the leauenth, it both fignifye that the faid Lozd thall come to a point with his ememies, oz elfe obtaine his fute by lawe : the fecond, becaufe it is a good fpgnre, it fianis fpeth that he shall lap by more money in ftore then he bath bone other yeares before, and thall gaine much : the third, becaufe it both sard with the lefte Waitnelle, it both familye that he thall take an beaumelle for forme of his kinfielkes : the fourth being an ill fraure fignifyeth that be thall be anary about fome heres tages, landes, woos, and other like things : and because the faide fourth noeth into the tenth which is the house of the king. it both fignify that this anger commeth because the king would take his inheritance of fome other thing from him : the fifte is an ill fugure, and fignifyeth that he is angrie againff one of his kinffolkes : as touching the feauenth, I hauc toke her fignificas tion : the eight fignifyeth that he thall not be in any damage of death this yeare : the minth fignifieth that he Gal be milcontens ted with a man learned, or a man of the Church : the tenth figs nifyeth that feruantes thall be indifferent good this yeare : the eleuenth, he thall be difpleated by reafon of one of his friendes : the tivelft fignifyeth that hostes thall be difeated this yeare, and especially in their legges and fiete. The Witneffes and Jubac because they be good sygures they signify a good ende, and the half both fignifye as much, becaufe that it is in good Compas nte.

Howe to place the Signes aboue the Figures, to knowe vnto which of them they be attributed. 11

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Chap. 26.

F Ollowing the application of the Signes which have beene heretofore in this prefent Bake placed in this Fygure last going

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going before. I thought it good in patting ouer to touch this one worde, to the ende that after ye have indged by all the Hules which I have here before placed, you forget not to doe the like by this, that is, first you mult have respect onto the first figure, and theremuto attribute the figure whereunto it is attributed (as it both been thewed to you in the first Booke, and confequentby to doe the like by the other fygures. As by example, if that Fortuna maior be in the first boule, you mult let \approx over him, which is the Signe that is attributed but of that figure : or if in the fecond there fortune to be this figure Populus, let \mathcal{H} over it : and if \mathcal{V}_{in} be in the third, put γ over it. Sind doe the like of all the others, according but of the Signes they be attributed but to both yet to the twelft, as ye may more plainely fie it by the fogure which here followeth.

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T be first, which is Fortuna maior, is a good fygure, and figs nifyeth good for the patient, and that he thall have none or ther harme. The fecond which is Carcer, in this place fignify. eth rather harme then good. The third which is Aquifuio, figs nifyeth a good iffue to the patient. The fourth which is Populus, fayth that the ficknelle thall be long, this fygure is allo doubtfull. The fift which is R abous, fignifyeth that whatfocuer the patient taketh, it Kandeth against his heart. The firt which is Albus, both their that all the difeates commeth of melancholy. and of humors from about the heart, which is the greateft oifeafe that he bath. The fenenth which is Latitia, and a fygure of the Clement of the Aire, accompanied with Canda draconis, which is a fygure of the Clement of the Fire, and in the house where be contained the demaundes which may be made bypon beath, fignifye this difease to be mostall. The ninth which is Amifio, fignifpeth that Brieftes thall have no profite by bim. The tenth which is Aquificio, with the third which is like ons to him, giueth hope of life, and that he thall not die. The cles uenth which is ConiunEtio fignifyeth that the dileafe is fo grees nous, that his friendes have loft all their hope of life in him. The twelfth which is also Coniunctio, fignifyeth that his enes mies doe loke rather for his death then for his life, or that he is in perill to lose his wits. On this wile must pie indge a fps gure made for a ficke perfon, and to place ouer everie fygure the figne of heaven whereunto the fygure is attributed. But in this behalfe ye must note, that whenfoeuer the first fygure is god, f go thence into the 10. house, the ficke person shall amend. Withich thing I have many times approued.

The qualities and properties of all the figures

27.

Chap.

O Recely following I have let for you, all the qualities and properties of the 16. fygures, to the end that whofocuer would (by way of recreation) learne this science, that hie bie ignorant of nothing which concerneth the perfect knowledge bereof.

of Geomancie,

bereof. So that if yet doe buderstand these Tables, you may also understand the first, second, and third Boke of this worke-And note that all the systems which have more pointes on high then belowe, be entring in and god, saving *Tristicia*. And those which have more pointes below then on his, be going out and euil, saving *Latuia*. And those which have as many above as beneath be meane, saving *Carcer*: and these be their fignifycastions, qualities and natures.

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of Geomancie.

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To knows the nativitie of a perfor, or of ishat nature and complexion be is of thall be, you must first forme a fygure, in the which if the fyst and fuft be both of one Planet, by that is fignifyed that the perfon thall be of the complexion and fate that the faide planet fignifycth, as by erample, if that a fygure of J be in the fyst and fpft houles, the partie thall be a man learned, a Scrivener : and fo it is of al the sther planets, Dou must furthermore marke into which house the spafe house pasfeth, for if that house be good it both fignify good, and if it be ill it fignifyeth ill. Thirdly, you must looke what company the full bath : if that a fugure of 3 and an other of o be in companie, it is fignifyed thereby, that the perfon thall be a man of warre, by the which he thall get honour and reputation . If that a fugure of 3 be in the companie of Populus, or of Ula, or of Albus, it fignifyeth that he thall be a threfe and a Dirote on the fea. If a fugure of & be in the fuge and fecond house, it figuifue eth that he fhall be a labourer of the earth, or of fome occupation of Arte of fmall effimation . If in the fecond ye finde Carcer, it fignifyeth that he fhall be a gapler of a poster of a paifon. If & be with Puella he fal be an armourer : if it be a fogure of 1 be thall be fage, wife bonourable with all the worlde : if it bee Amifio he fhall be a tapfter, a ruffian, a fpie, og an interpres ter betwienemen: if it be Caput draconis he mall be rich and fostimat in all his interpaifes:if it be Cauda draconis he foul bie a folitary man, louing woods, a abitaining from company. And thus judge of all the other fygures according but othe condition and nature of the planets and figne, fignifying eche of the faibe figures, buto whole effate the perion thall apply himselfe due ring his life : If that Albus be in company of an ill fugure, it both fignify that the man mail be a weaver : if the be founde with Fortuna maior of Carcor be thall be a tapiller of fpinner of cloth of golde : if the be in company of Puella and of Latitia bie thall be a capper of a hatter, and hie fall neuer finde againe that thing that he looseth, and like wife indge of all the other fp. gures according to their qualities and natures. And after that you know the thing that the perfort is given buto, then reffeth it to knows the disposition, and death, of life of that performand all

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all other things according as the houles doc fignifye : if there. fore a fygure of fire points be founde in the fyrit houle, it fianifreth that a man thall live fire houres, fire daves, fire mas neths, fire yeares, 02 72. which are either houres, dayes, mos neths, or yeares, according as the fugures be good or badde. and according to those which fignifive houres, daves, moneths, and pers . If the future be of 5. points, you thall incre that he thall live four boures, fone dayes, four months, or fone veares. or (in proceeding by twelke) three fcore yeares, and like wife of other figures according to the number of the points which they have. Telherein you must note that you must like wife have respect into the Companies, the Angles, the Alpects, the way of point, the parte of fortune, the fignification of the fignes which be once the Fugures, with the confentment of Witneffes, and the Judge : all which things well viewed and confidered, you thall indge according to the fyrit fygure and others, which if it be good, it is thereby fignifyed that he shall line long, and if the fygures be ill, he thall live a third parte of letter : if they be meane, he thall live halfe the time which I have woken of here before. But not that I doe intend or woulde that any perfor thoulde give credite buto all this, but onely that folkes of pleas fure might take recreation and paffime thereby.

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

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For to understand and practile this Alphabet aright, you must first knowe the proper names of them which would hgfit

of Geomancie.

or goe to laive the one against the other, and write the fame names in Latine in the nominative cafe fingular, observing the true Dathographie. And according to the Alphabet ioine buto eche letter of the faide names the number buto bim appertains mg, folowing the pourtraiture here aboue witten, and fumme the faide numbers together, that is to fay, eche man by him. relfe, and when ye have put them all together divide them by 9. and that which remaineth on the one part and on the other, the Dinifion being made, you shall note it as you find it . After this beholde the Rules which followe, whereby you thall knowe inhat thall happen to the one and to the other. And if it fost me that in diuiding the whole by 9. there remaine nothing, you muft take the laft number of 9. for that it muft then ferue in this purpole, as ye thall bereafter knowe more at large by er, perience. But I doe give you to understande, that if in this Rule there be any thing which at any time be not found to bee true, that the reft of this Science of Geomancie is not always to thorowe out : as if it chance (which both not once in a thou, fand times) that two perfons which doe gae fight together, or soe fue in the lawe the one against the other, thoulde be of one Eature of body, one age, and one very name, then thail you judge according to the true Arte of this Science. Then looke to knowe their very names, and take biligent respect that they be not corrupted, for that this Rule will doe you much fernice, to knowe the iffue whereunto you doe afpire and pretend. And to the end that you may the better understande this Rule, put the cafe that Peter and Paule founde fight the one against the or ther : if ye doe then examine that which we have faid, you thall knowe the thing that thall most times happen, yet must you knowe that God is the governour and defiributer of al things. and can change and alter them at his pleasure : but we speake according buto the influence and courle of the Starres, whereof this Science is compounded . And here is the practife :

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$\begin{cases} P & 13 \\ E & 22 & 67 \\ T & 8 \\ R & 13 \\ V_2 \\ S & 9 \end{cases}$	makes 7 times 9.	$ \begin{array}{c} (P & 13) \\ A & 1 \\ V & 2 \\ L & 10 \\ V & 2 \\ S & 9 \end{array} $	37 makes 4 times 9.
fumme 67	College of College	fumme	37

And to by this example is the wed but o you the names, characts, numbers and fummes of them, with their divitions by 9. So that they being divided and fummed, there refleth 4. to Peter, and 1. to Paule: then loke to the twelft place, where you thall finde thele fignes α and \odot , 2 against 4. and thall by these sceanes knowe what thall happen in such affaires, bé it for fighting or processe: in like manner may you indge of others.

r 30 1.to 1. In combate he that is of the leffer fature thall banquith the other : fome fay the pounger thall banquith the elder, but I observe not that rule : the greater thall be burt on the bead, and the lefter thall have the choice of weapon, and enercome the other. In matter of lawe the lefter thall like wife winne, but not without great contradictions, defending and prosumg on both fibes, and the one in daunger to hurt the other. If un the end this first fight be appealed, and the fute thall not be verie long, for that 0 being in his evaluation. thall be the cause, that not only the lefter thall have the victorie, but fight have also thost expesition and dispatch.

5 9 D 2.tu 2. The greater thall have the choice of weapon, and thall have the bistorie with long weapon, the letter thall be hart in the face, and on the arms. As touching the lawe, the bigger thall obtains his fute without any great debate, and this fute came or thall come because of women, whose Attorneys thinks to prolong the matter as long as they may: but in the end the greater shall obtains the fame.

The

of Geomancie:

The letter thall have the choice of weapon, and overcome I & g with flogt weapons, and the greater fhall be burt on the ftos 3. to 3. macke. As touching fute in lawe, the leffer (being a man tills gent and of a bigilant clipate) thall have the opper hande, and the fute thereof shall not be long, and by the reason which he hath, he hall have his things belivered at his owne hearts des fire. And he which holder the fute thall be a spartial man, fine, fubtill and craftie, which in the end thall boe him no feruice.

The greater thall have the choice of weapons, and thall 5 4 k have the victorie with long weapon : for fute the greater thall 4. to 4. winne, although that it will be long fire, which thing in this behalfe D the weth, & his adverfarie will worke treafon against him, minding nothing elfe but fallhoods and circumucation by reason of the buffabilitic and incontinencie of D, and of the mooneable figne. Area it is, that in the end he mail not winne with all his treafon and fubtilitie. This fute is about the fuccef fion of the father, o2 of the mother.

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The leffer of fature fall chufe the weapon and ourcome al 9 @ with thost weapon, and the greater thall be burt on the fice, and 5. to 5. on the head, and die thereof. In the lawe the leffer thall obtaine and thall have bery much aite & fuccour becaule of 9, and of the boule of O which the with suto him many friendes, which will by their trauaile to ble the matter, that their fute thall bie thoat.

The higher of fature thall banquity: but the lefter thall my & 9 have the chopce of weapon, and be burt on the handes, and at 6. to 6. the heart, and die thereof. For the lawe, the greater fall win, and the fute thall be for reatie money, or merchandice: but the fute thall be some thing long.

The leffer thall vanquity with thost weapon, whereof be 2 9 b thall have the choice : and the greater thall be burt on the flor 7. to 7. macke, armes and head. In fite the leffer thall allo winne, and the fate is for goivnes or money of fome woman : and it thall be very long, and it thall be by Baturnyous, melancholy and vitious men.

The greater thall overcome with long weapon, and the m 3 \$ lefter thall have the choice of weapon, and be burt in the belly, 8. to 8.

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tide and knæ. The greater thall allo winne in laws: and there is like to be murther, or at the least blowes given with more lose to him that thall winne the late, then it is worth.

\$\frac{1}{2}\$ \$\overline\$ The leffer thall have the choice of weapon, and overcome 9. to 9. with thost weapons: and the greater thall be burt on the knee, and on the fide. And in fute the leffer thall winne without force or debate, and the parties thall become to be friendes, and the fute is (because of \$\frac{4}\$) for heritages or womans apparell found. The leffer thall be content to take part rather then goe to lawe.
 \$\frac{2}{2}\$ \$\overline\$ The 2 then the defendence for the second seco

The 2. (hall have the choile of weapon, and overcome 1.
 1. to 2. (with thost weapons, and he thall be burt in the head, and dye thereof. In fute 1. (hall winne and have more favour in his demaunde then he loked for, and this fute is for goiones, gars ments, or womens money, and this fute thall be meetely long. But true it is that at the middle of the fute there thall be fome craft bled, but notwith fanding in the ende it thall not presuale.

I & g
 I. Chall chuse the weapon, which thall be long, and thall
 i. to 3. wanquith, and 3. Chall be burt on the arme, and on the fromacke.
 In the lawe 1. Chall winne, and the fate thall be debts, and the aduerfarie thall be angry, butoward, bucinile, without reason, and craftie, by meanes whereof he thall by all meanes he can, attempt to prolong the fate, but in the ende he thall not game thereby.

12 0 4. thall have the choile of insapon, and onercome with long
 1.to 4. insapon, and i. thall be burt at the heart. In the lawe 4. thall winne though he have no great right theremuto, but thall beguilde his kindged by craft and canillations, against whom he thall bying his fateabout fome fuccestion of inheritance, and yet he thall not be long in fute.

1. to 5. come 5. which thall be burt on the head and on the arme. In fute 1. thall winne, but not without great ill will and quarrell, and the fute is for some gift, or for some thing gotten of Lordes or Gentlemen.

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of Geomancie,

6. Chall have the choile of weapon which thall be long a thall $m_{\chi} | \neq 2$ burt 1. in the belly and on the head: and thall also caule him to 1. to 6. be impailonned. In fute 6. thall winne, and the fute is fea money, for merchandice or bargaines, and it thall be long, yet thall 6, be well fatified of the principall charges, and after ward they fball remaine friendes in the end.

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1. Chall winne with Most weapon, and 7. Chalbe burt on the 2 9 5 five, although he had the choile of weapon. In fute 1. chall win, 1. to 7. and the fute is for marriage gets, or at the least about wome, and because that the malice of h thall be mired in this debate, the fute fall be long, and there fhall be budermininges and cauillations of the aduocates Proctors and Potaries, and all maner of fuch brabblements thall be bone in the fauour of the contrarie partie, and to none other end but to make him to lose his right, with leffe diffonour and profite buto them.

8. Hall have the choice of long weapon, and thall overcome my & g 1. which thall be hart on the fide and in the genitories. In the 1. to 8. lawe 8. Chall winne by good realon, and the fute is for tramoues able goods. But this fute will not be without quarrelling and fighting, because of &, yet by the goomeffe of \$, by meanes of god friendes, there thall be a peace. The fute thall not laft long.

1. Mall have the choice of weapon, and ouercome 9. and x | 4 @ hurt him on the fide . In fute 1. thall winne, but not without I.to 9. long debate, and after ward thall be friendes, and 1. is a perfon well made of bodie, and bath a merry and fappe countenance. The fute is about fome preheminence, and it thall be thort.

3. Chall onercome with thost weapon, and 2. Chall be burt mid g on the arme, although he had the choile of weapon. In the 2, to 3. lawe 3. Chall gaine with thost time, and the fute is amongett kinffolkes about fome heritages, and thall be a fauourer of men of the Church.

2. Mall have the choice of weapon, and hurt 4. on the fto: 6 12 D macke, and on the arme, and banquilh him. In fute 2. thall 2. to 4. winne with the subtiltie that he shall vie to this Proctor and Aduocate, as well by money as by threatning, and 4. thall be pose and fearefull.

2 17 2 2. to 5.

5. Mall haue chople of weapon, which thall be thost, and of nercome 2. who thalbe burt in the flancke and on the flomack. In fute 5. Chall winne, and the fute is about women, og fog wos mens clothes, and by the flathfulneffe of h the fute thall be long. and there figall be much fraude and deceipt bled againft 5. which in the end thall winne with great pleasure and contentment.

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2.to 7.

2. Thall chufe long weapons and ouercome 6. Inho thall be hurt in the bodie, and on his fhoulders. In the lawe 2. Chall winne without any doubt, and in finall time, and after wardes unitie chall be made betweene them and god accord, and this fute is about merchandice or money lent.

7. thall ouercome with thost weapon, and hart 2. on the arme and fice, although 2. Mall have the choyle of weapon, yet fall he be enercome. In fute 7. Mall gaine by belayes, yet fall-2. Kepe company with martiall men og with litle men, hauing their eyes farre in their heads, and a fmall beard readie to doe a mischiefe, wherefore 7. Mall content himselfe onely to have the upper hand.

ある 2. to 8.

2. Mall have the chople of weapon, and ouccome 8. and burt him on the frones and bottome of his belly . In the law 2. fall winne in processe of time, being apped by men of fmall ftature, counterfeict, and as it were monftrous, pet 8. fhall have good right, but the fubtilitie of 2.is of fuch force that 8. thall lose, and this lute is for bummoneable gods , as houses, poselle on sand inheritances.

9. Inall have the choyle of weapon which thall be thost, and 2 20 ouercome and hurt 2. at the heart. In fute 9. thall winne, and 2. to 9. the fute that be about giftes or goods of the dead, which although 9. haue na god right buto them, pet be ihall quickelp obtaine them.

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3.to 4.

4. Mall have the choyle of Most weapon, and overcome 3. and burt him in the head and arme. In fute 4. thall winne, and it thall be about his fathers goods, whereas his kinifolkes will doe what they can to beguile hini, but yet the fute thall not be long.

3. thall have the choice of thest weapon, and succome and II 2 2 burt 5. on the fide and on the foulder. In fute 3. Mall winne, 3. to 5.

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of Geomancie.

and there will be great behate and controuerfies before it be enbed, with daunger of murther or hurtes on the one fide of the other, yet I in his house mall to worke, that after the fute is ended, their mallice thall ceale, and they thall be as god friends as they were before the late beganne.

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6. Hall chafe long weapon, and cuercome, and hurt 3 in ny 2 g the belly. In the laws 6. Mall winne, but there thall be much 3. to 6. subtility vied on both fides, and the fate is for merchandice or mos nep lent, and it thall be long with a good illue for 6.

3. Wall overcome with thost weapon, 7 thalbe burt in the 21 h F leage and on the arme, although he have the chopie of weapon. 3. to 7. In fute 3. Gall winne, but not by any good right that be hath, but by subtilitie and craft, and they be people Saturnious and Mercurious which thall obtaine him the bistorie, and the fute thall be long.

8. Mall our come with long weapon, and 3. Mail be burt " 2 9 3. to &. on the bodie and entrales, and have the chople of weapon and pet lose . In fute 8. thall winne as reason is, and the fute thall be about apparell, or downie, or thinges belonging unto wo= men, but before the fute be ended there will be fome blowes dealt in the fieldes: but in the cude they thall agree and became friendes.

3. thall chule thost weapons, and overcome 9. and hurt him ~ 3 0 in the head, whereof he thall bie. In the lawe 3. thall winne by 3. to 9. force of the reasons that be thall being out and alleage by the avde and fauour of fome Lozdes, and not without great Arife and lotte, and it is an hazard of murther, yet thall 3. be the bans quiller in fhozt time.

5. Mall have the choile of thost weapon, and overcome 4. a 2 0 which thall be burt in the heart and dye thereof. In fute 5. thall 4. to 5. winne, which thall be a good and an honeft man, the fute thall be about goods given whto them by the Prince for their gest fers uice, O thall be the caufe that there thall be an agrament more by friendshippe then be lalue.

4. Anall chule long weapons, and sucrome 6.and hurt him my & 9 in the bodie. In the lawe 4. thall winne, although it will be 4. to 6. long first, ech of the parties Mall thinke he hath god right, but 4. hath

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4. hath the better : the lute is for money layde in banke, or for merchandice.

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7. thall ourroune 4. with thost weapon, and burt him on the knie and on the face, although that he had the choice of weapon. In fute 7. thall winne, although all his goods thall be feafed upon by order of lawe, yet thall there a prince of feme martiali man canfe him to be reftored agains by fanour.

₹ 4 0 4. to 8. 4. Chall chule thost weapon and curreome 8. and burt him on the fibe. In the lawe 4. Chall winne, but there Chall be a thouland craftes found to deceine him, but in the end they Chall agree, and Chall obtains the interthis inte is for some fucceifien or inheritance.

1, to 9.

9. Chall have the choice of Chort weapons, and ourcome 4. and burt him on the break and arme. In fute 9. Chall winne by fubtilitie and craft, and Chall have against him mercurial people, and for his counfaile bitious Admocates and Prodors, fo that in the end 4. Chall winne.

∩|03 5.t06.

6. Chall ouccome with long weapon, and 5. Chall bie hurt on the head and face, although hee had the election of the weapon. In the law 6. Chall winne with god reason and cause: the sate is for money lent, but it chall be quickly payde.

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1 2 0 5. thall ouercome with thost weapon, and feven thall be hurt in the flankes and on the heart whereof he thall die, notwiths flanding that he had the choyce of weapon. In fate 5. thall win by meanes of some great mens letters, the fute thall be quickly ended to the profite of 5. and it is for the fuccestion of the father or of the mother.

8. fhall ouercome with long weapon, 5. fhall have the choice of the weapon and yet be hurt on the fides and on the handes.
5. to 8. In fute of laws 8. fhall winne without the craft of fubtilitie of any one, because he hath god right thereunto, on fuch wife that his processe without any apte of fraud of teceipt, fhall come solution of a god iffue: the fute shall be about garments of himf-follies and with colors, but in the end they fight be frients.

11 \$ 8 5. to 9. 5. Chall have the choyce of weapon, and yet be overcome, and 9. Chall hurt him on the Choulder. In the lawe 5. Chall win, but not without great difficultie and long time: 9. Chalbe of small bodie

of Geomancie.

bodie, and of a complexion mercuriall, and fearcheth all meanes to allault 5. and to take bin at aduauntage, by reason whereaf be ought to truff to his gardes although he thall winne the proceffe with good iuffice, right and equitie.

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7. Chall have the choice of weapon, and overcome and burt 6. on the head and bilage. In the lawe 7. thall winne not without great quarrels and lolle of men on both fides, but in the end they thall be friendes : this inte is for merchandise.

8. Gall have the choice of weapon, and pet be hurt on the bead, and ouercome by 6. For the lawe 6. thall winne without any difficultie, and both parties be of god confcience, fo that ech of them thall thinke to have a right, and by their god= nelle after the lute is ended, they thall remaine friends.

6. thall have the choyle of weapon, and yet be ouercome II & & with thost weapon, and be hurt on the arme and on the legge. 6. to 9. In lawe 9. Mall winne after long time, and not without great coffes and expences on both fides, and this fate is for debtes or Debters.

8. Thall chuse long weapon with the which be thall our come a 10 2 and hurt 7. on the heart and breaft. In lute 8. Mall quickly 7. to 8. winne as well by favour as his reafons alleadged and brought. out: the fute is for garments or moucables, leaft by the ceath of fome of their kinfolkes.

7. Chall banquifh with thost weapon and burt 9. in the face and backe, although that he had the choyce of weapon. In the lawe 7. Chall winne, but not without great quarrelles, debates and fighting, but floatly after they thall be friendes: the fute is for fomething lent, the aduerfarie is a martiali man, and pet in them there thall be an end not altogether to the minde of 9.

8. Thall have the choice of weapon, and pet be overcome my | \$ 9 and burt in the bodie by 9. In the law 9. thall whene with good fortune, and he Mall have to doe with boneft folkes which be no fubtill bealers: the fute fhall be for winnoucable goods, and thall not long laft mented.

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6. to 7.

roj 7. to 9.

8.to 9.

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he numbers.

A rule abridged to know incontinently which of the two perfons which shall fight or goe to law the one against the other shall be conquerour, according to this Alphabet and rule going before.

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Here followeth the wheele of fortune approaued and confirmed by Science and reason of Pythagoras the most crcellent Philosopher, by the which ye may knowe all things that you can demaunde.

The demaundes which may be made and propounded.

1 Whether ye thall enter into the fauour of a Lozde.

2 Whether your Paister thall at any time be Pope, Carb binall, og great Pzelate of the Church og Lozde.

3 If ye thall have the favour of the Prince according with pour defire.

4 If the Prince thall take the towne belieged.

5 Wilhich of the two Princes which make warre the one against the other thall have the bistorie.

6 Whether there chall be any great facte of Armes done in the campe og not.

"Ithere fall be peace bettweene two Princes.

of Geomancie:

8 If a Captaine thall be in great fauour with the Lozd bie fermeth.

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9 Ifa Captaine be valiant og not.

10 If a hopfe thall winne the race.

II If a priloner thall come out of prilon.

- 12 If a ficke perfon thall amend.
- 13 If the lickenes thall be long of thorte.
- 14 If the fuite in the Laive thall be nidged to your profit.
- 15 If ye hall have your hearts defire of not.
- 16 If you thall have a childe by your wife or lemman.

17 If a woman with childe thall have a forme of a daughfor.

18 If a childe thall be fortunate or unfortunate in this worlde.

- 19 If a thing felen will be recourted againe.
- 20 If it thall be a plentifull yeare.
- 21 If it be good to take a boyage in hand.
- 22 If it be and to occupie merchandile.
- 23 If it be and to take a wife.

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- 24 If a friendship thall take godeffed.
- 25 If a man thall be fortunate in his house.
- 26 If a perfon thall be alwayes rich og poge.

And thus may ye doe of all other demaundes whereof pe would be refolued.

And to the end you may the better biderfland this whele of Py thagoras, and the refolution of the demaindes which yee would propende, you mult firft of all chose a number, what you lift at your difference, as 10, 15, 02, 12, 02 ante other more or leffe, this done take the number of the day, as you hall bereafter finde, al fet in order, and then take the number which ye finde in the wheele boon the fyrft letter of your name: as by example, if your name be Anthony, you mult take A, and the number which is ouer him : all which things you thall finde all put in an order in the wheele, and gather al thole numbers into one fumme, which ye thall bindse by 30, referring the reft, as by example, if all your total number doe amounte which 134, timite that by 30, and there will fourter remaine, all 3

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which number pe must fearch in the whele, and if you finde it in the opper halfe, your matter thall speede well, and if it be in the nether halfe, it thall be cuill : and thus may you knowe all that ye defire to knowe.

And if ye woulde know whether ye thall entry your louer of not, take the number of the first Letter of your name, the number of the Planet, and of the day of the wake : and al thefe numbers ye thall put together, and then divide them by 30. as ye did before, and take your remainder, and fæke in the wheele and you thal find it, and then if it be in the upper halfe you thall have your request, and if it be in the nether parte, it is contrary. And thus may you do of all other things which you would know : you must confider that the numbers in the wheele paste not 30. as ye thall finde them beginning with 1. 2. 3. and 4. and to confequently to 30. as in the fame wheele you may fæ.



of Ceomancie,

Tke number of the Planets, and their Chara ets.

557839344511445Saturnus Iupiter Mars Sol Venus Mercarius Luna778999

The numbers of the dayes of the weeke.

conday munday tuelday wenelday thurlday friday fatterday 106 52 52 102 31 68 45

There be cuill and unfortunate dairs, fo called by the and cient philosophers, in the which, if any fall ficke he thall be in banger of death, or elfe to be long ficke, or if any perfon take bppon him a iserney, and let forward in any of these daies, he thall have ill lacke in his toing, neither is it god to plart, to make bargaines, or banquets in any of them.

at rans

January hath fine ill dayes, that is, the third, fourth, fifth, ninth and elementh: Kebuary hath three, that is, the thirtenth, fenententh and nintenth: March hath 3. that is, the thirtenth, fiftenth and firtenth: Aprill bath two, that is, the fift & fouretenth : Maie hath two, that is, the right and fourtenth : June hath one, that is, the firt : July hath two, that is, the firtenth and nineteenth : August hath two, that is, the firtenth and nineteenth : August hath two, that is, the firtenth and nineteenth : August hath two, that is, the right and fireteenth : Deptember hath three, that is, the first, fisteenth and firteenth : Detober hath one, that is, the first, fisteenth and firteenth : wo, that is, the fifteenth and second rehath two, that is, the fifteenth and second : December hath three, that is, the firt, feuenth and elementh.

Here follow the figues which their the dayes, and houres good and euill about any affaire that ye have to doc.

Aries	Tauri	is Gemi	ni Cancer	Leo	Virgo
r	8	п		and the second se	my
Libra	Scorpio	Sagitarius	Capricornus	Aquarius	Pisces
5	m	X	70	2	×
			LI4	and the second	De

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Demut note that O fayeth in sche of thele Signes thirs tie daves, and D but onely two dayes and an halfe, which is the caule of the changing and mutation of the time . Dou mult fur. ther note, that foure of these, that is to lap, x, a, m, I be called malculine, and other foure, that is to lay, 8, 5, A. H be called feminine: and other foure, that is to fay, r, m, 3, 2 be common : thele this r, r, a be of the fire, and be hote and die : thefe thie II, 2, 2 be of the Apie, and be note and moift: thefe thie 8, m, 5 be of the Carth, and bie colde and mie: these three 5, m, H be of the Wlater, and be colde and moiff. Moresuer, of these Signes these foure be fired, that is to fave, V, a, m, m, m, thefe be bery ill for a man to take any thing in hanse when that D is in any of them, fauing to labour, fome, builde, make bridges and other things firme and fable, onto the which it is very god : but to buy, or fell, or make bargains oz other things mourable and inconstant it is very ill . There are other foure meane, that is to lay, II, my, x, H, of the which, r and I beill, m and H be god to beginne thinges moueable and buffable, ercept it be to buy and fell: in the Signe of II, a man may doe what he will, for it fhall come buto his profite. In & and r if a man woulde goe into any place, he may goe fafely, fignifying that he thall fynde that which he both lieke for . Any enterpaise taken in hand in the Signe of H thall baue a good illue.

Powe mult I theive buto you which boures of the daie be malculine, and which be feminine, and marke, that if you woulde defire any thing of a Loyde or of a Lady, he mult demaunde it of a Lorde in a Signe malculine, and of a Lady in a Signe feminine, for in such elections of the times he thall have the greater force to obtaine his request : the first houre of the day is the first houre after midnight, and all the even houres be feminine, and the buseven be malculine, as well by day as by night.

To

of Geomancie.

To knowe whether a perfon doe tell the trueth or not.

Y Du must write his or her name that you would prove this practile by in Latine, and like wile the name of the bay that he tolde you the tale, and adde but or he of all those letters the number thereunto belonging, as you shall se by this Alphabet following, and put al those numbers into one totall summe, and adde thereunto 26, and then divide the whole totall summe, and adde thereunto 26, and then divide the whole totall summe by 7, and then if the remainder be even, the perfor bath not tolds you the trueth, but if it be bneuen he bath tolde you the trueth.

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A	B	CI	D	EIF	G	H
10	2	22	4	14 6	116	1.71
1	K	LI	M	NO	P	121
118	10	II	12	4 14	6	16
IRI	SI	TI	V	XY	Z	1.0.18
1 8	18	10	2	124	14	11.2.44

To knowe whether the husband or wife shall first die,

To knowe and buder Kand the refolution of this question, pour must write the proper names both of the man and of the woman in Latine, and put write eche letter in them the manber to it belonging, as ye finde it in this Alphabet before, and putting all these numbers into one totall fumme, divide them by 7. and then if the remainder be even, the woman shall dye first, and if it be busenes, the man shall die first.

> If a woman with childe shall haue a boy or a wench.

Where the proper names of the father and of the mother, and of the mometh that the conceined with childe, and adding With the like interview

likewife all the numbers of those letters together, divide them by 7. and then if the remainder be even, it shall be a daughter, and if it be bneuen it shall be a sonne.

To knowe if a childe newe borne fhall liue or die.

Encite 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 before, and who the totall fumme, being collected together, put 15. and then divide the totall by 7. and then if the remainder be even the childe thall die by and by, and if it be bneven it thall live.

To knowe if a wife be honeft or vnhoneft.

Where the name of the wife and of her mother, and put the numbers whito eche letter, as is alozefaide, and whito the totall fumme put 15, and divide it by 9, and then if the remainder be bueuen, the is an honeft woman, but if it be even, the is difhoneft.

Pou mult note that alwayes you mult write the proper names in Latine according to the true Drtographie.

> Thus endeth the third Booke of Geomancie, translated by Francis Sparry.

> > A PROPERTY OF A

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FINIS.

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