

THE
GEOMANCIE
of Maister Christopher
Cattan Gentleman.

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

Wherunto is annexed the wheele of
Pythagoras.

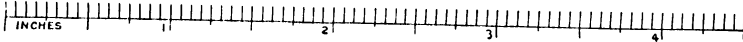
Translated out of French into our English tongue.



L O N D O N

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Whites shop, at the signe of the Gunne, at
the little north dore of Paules.

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



MY good Lord (after the creation of things of
this world, & the establishment of the in their
courses and places) God hauing made man
like vnto his owne semblance, and also ma-
king him the beholder of this great Worke,
by and by he left vnto him so feruent a Will,
and desire continually to search out the things
that he could neuer be put from that desire,
by any difficulty or wearinesse, howe hard or
secret soeuer the things that he sought for, were: and then perceiuing
himself to be prouided of a spirit, which made him capable of the vn-
derstanding of the workmanship of his God, hath indured himselfe
to search out the things supernatural, and aboue him, and also the in-
telligence of those things which be vnder their powers. Wherefore ha-
uing found by discourse that there be foure Elements and soneraigne
Princes, each one of them hauing a seuerall qualitie, and being pri-
uately in the other things proper and domestike: and that by the con-
iunction of them al things do proceede, yet euery one in his own aspect
and qualitie, whereby they be gouerned vnder one or other of these
Princes. He hath at the beginning entred so farre, that he hath dis-
couered the essence, constitution, and mixture of the most parte of
things made, the proportions, conuainces and differences of them, and
the being and progresse of the faculties thereof, to what effects they do
come, bringing forth the causes and reasons so manifest, that they can
not be disproued. From this degree he is mounted vp to the knowledge
of the Combination and number of the Celestiall Orbes, the moue-
ments and resolutions thereof, the powers and influences of the Pla-

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nettes and Starres, and the particular domination which each of them hath by it selfe ouer some of these things inferiours: and finally, by the diuine capacitie & comprehension which is in him, presenting himself in his spirit euen al alike, and seeing that al which is inclosed in them, is so tempered by a correspondance of nature, that those things which be far distant of qualitie, do come al together to make an vniuersal harmony and beauty of this great engine, he hath comprehended the dignities established amongst things, and the dominations and feruitudes, which God by his maruelous wisdom hath ordained from their very creation, and hath brought together and placed in their state, the causes and combination thereof so farre, that by wisdom and naturall magicke he hath comprehended them. Nowe beeing so prouident and curious of his life (as it is daily scene) he applieth al his indencour to these commodities and vsages. Sometime discoursing vpon the pure and simple working of the Stars, sometime applying them to the Science which may be vnder each of these foure Elements, as, Piromancie, Aeromancie, Hidromancie, and Geomancie. Sometime with Astrologie it selfe, comming so neare vnto himselfe as may be by the philosophyng vpon the compilation, lines, and proportion of the handes, or of the body and visage. From whence proceedeth Chiromancie, Metastopie, and Philonomie, and vsing in al these the reasons most euident and profound of nature, vpon the true princes or principles that he may possible, & such as one may reasonably say (that if the effect of the causes which be wrought for doe take no place) it is not the fault of the Worker, but an acte of the plaine diuine puissance, dispensing those prosperous causes to bring effects which be attributed vnto them natural and proper, the professions of the Plitonilles, Sorcerers, Soothsayers, Willardes, Diuiners by the bowels of beastes, Witches, Prophets, Inuocations, false Prophets, and others of that rabble, of whome the Writers as well diuine as prophane, do often times make mention in many and sundry waies, neither the profession of that old woman of Bologna in Italie, of whome your Honour hath many times heard spoken of, which gaue answer of things past, and of things to come, by the sundry moouing of foure paire of tonges. For all these bee so vaine and false, that their great abuse is quite contrarie vnto our Christian Religion, and for that cause not onely banished, but also abhominable.

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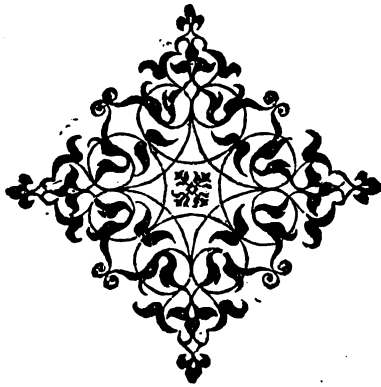
ble, with great curses and paines. But as for the other afore spoken of, they consist either in things so general, that there is nothing created, but it hath some thing of them, and they do practise in some thing they do present as the foure first be, or els in particulars or parts diuided, and go no further then to the part which the case requireth, as you see by the two last, and therefore they do neuer passe farre from the contemplatiō of the nature of the things created, such as it hath pleased God the maker to giue vnto them: which thing hath bin so well receiued and esteemed by many old and yong excellent personages that they haue thought good to employ their time, and take the paines to leaue vnto vs in Writing those things which they haue found scattred here and there, and that which they haue mended by their studie, as touching Geomancie which lay long time obscure and vnperfise, by the ignorance and rashnes of those, which, hauing no experience of Astrologie, enterprised by their stoutnesse to meddle therein: but amongst all other, Christopher Cattan, a Gentleman (and man of armes in the Campion countrey of the Lorde Thais departed) being wise, and practized in the Sciences which belong thereunto, hath brought and put it into his perfection: At least wise, he hath come so neare to the touchstone thereof, that as yet al his doings prosper: which hath giuen me occasion to desire the same by a Book thereof giuen vnto me, by a friend of mine, to ouer-looke from the one ende vnto the other, and to publish the same, and to put it into mens hands, and by this meanes, in matters of earnest to giue occasion of honest pastimes, pleasure, and recreation. And I had done this long time ere now, had it not bin through the ignorance in this Arte which was in him that tooke the Coppy at my hands: by meanes of whose ignorance there were a thousand faultes, which to amend, and, as much as in me was possible, to plucke out, I had as much or more pame then if I had inuented and disposed the worke it selfe. But neuerthelesse, I haue done what I can to the utmost of my power, to take away the faultes, and to restore it to the former estate, and haue also added therunto many figures as touching Astrologie, seruing much to the matter, and haue brought it into a language more easie to be vnderstood, then the first 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 spake Italian, and but

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little practized in our French.

But now my Lord, the worke being such, that it dedicateth it selfe to you, to be the man which do alwaies, & haue soundly & well taken the end, vsage, profit, & commoditie of the Sciences & knowledges, & of those whereof this worke reciteth: and that you being in Italie and Spaine haue had a particular affection to the haunt and company of sundry learned and excellent persons which professed the same, I thought it good to put it under your name, and to doe the like which the Authour himselfe would haue done, if he had bene alieue, and knowne you, that is, to present it to you, and put it under your tuition, being assured, that it shal be well receiued of you, and that you wil accompt it amongst the number of those which haue obtained the reputation of good and excellent Authors in those things they haue written of. And thus I ende, praying G O D so keepe you, and giue you his grace: and unto me your seruant.

The



The Epistle to the Reader.



Entle Reader, It is not needefull to giue vnto you any more expresly the vnderstanding of the wittie, ingenious, and subtletie of this Science: for, of it selfe it is associated with such a gentlenes of spirit, that no man can attaine vnto it, vnles he be of a good birth, and which is not of gentle heart. For, things gentle, pretious, and lightsome can not be desired but of gentle Courages, which giueth me occasion greatly to commend Fortune which hath bene so fauourable vnto me, to take mee, presented vnto hir by a friend of mine, as a worthie subiect to haue the meane how to put in euidence, the inclination which I doe so much beare vnto things worthie, and of valour to doe pleasure and seruice to all persons of good spirites, and desirous of the things vnto them correspondent. And although that I be one of the least of those, whom a studious man might giue report of, for such a good thing as this work doth present me for, I am sure of hart and wil of each man of good spirite, which is the cause to encourage me in other workes which be in my handes: which thinges be requisit for men of my profession. For as for my hart, it is so good and affectionated to all such persons, that it is not possible to be more, the which I hope to make you so perfitely vnderstand by the labor and trauell which I haue taken in this worke: besides the inuention of the Author, that none (as I thinke) after the vnderstanding and reading therof will be discontent to confesse that I haue giuen him occasion to be bound perpetually vnto me for this my labour.

The maner how to practise Geomancie.

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

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ted of in the first Booke of this worke, is very easie, knowing, that in the second Booke be contained the twelue houses of the *Zodiacke*, the declaration whereof is declared at large in the eight and thirtie Chapter of the first Booke, euerie one whereof containeth the questions and demaunds which may be ordinarily inquired, and may be propounded in all things doubtfull and vncertaine. If therefore after that the figure hath bene made according to thy demaund, thou wouldest knowe whether it shall come to good effect or not, you must first seeke out the house, and the number in the order of the demaundes where thy question standeth and is contained. Then keeping the two numbers in your minde, the one of the house, and the other of the demaundes, haue recourse vnto the figure formed of twelue figures, two witnesses, and a Iudge: and taking the first according to the order and course which shall be tolde you in the first Booke, you shall examine according as yee shall finde in the first house the things making to your demaund, be they good or ill: and so shall ye doe of all the other figures, each one according to his house, order, and degree. Afterwardes you shall looke to the generall rules of this Arte contained in the third Booke, by the which, with the knowledge and practise which you may haue of *Astrologie*, and thy owne good wit, thou mayest iudge the faide figure, and so shall you knowe this Science.

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

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

The first house.

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

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beginnings of life, and of all workes.

The second house.

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

The third house.

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

The fourth house.

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

The fifth house.

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

The sixth house.

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

The seventh house.

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

The eighth house.

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

The ninth house.

The ninth, which is the Cadant from the Angle of the Occident, otherwise called the house of God, signifieth, voyages, 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, signifieth, honors, dignities, and gouernments of kings, and of great lords.

The eleuenth house.

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

The twelfth house.

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

An Aduertisement.

These be the significations and properties, which the twelue houses of Heauen haue, which I thought good here to shew vnto you briefly, to the end that you may the more easily comprehend them, and keepe them in your minde, and that you may quickly knowe, in which of the houses, the question that is propounded to you is contained, to the end to haue a present resolution: not that I would thereby that you shoulde say, and inferre, or affirme, to stay vpon this as a thing certaine, and vndoubted. For, to beleue so, and to giue too much confidence therein, or, if the things come to passe, as the figure doth shew (for it cannot be, but in so many demaundes, some of them will come to effecte) to make it as it were a consequent, it were an error, and directly against the first commandement of god; by whom al superstitious and vndescreet obseruations be forbidden, and to him appertaineth al honor and glorie, who can, when it pleaseth him, dispose, and change, and alter the effectes of things prosperous, whereuppon this Science, this Arte was founded, as the Authour of this worke hath protested in many places, that in making this Worke, his intent was to none other purpose, but things wittie and well spirited to giue pleasure and recreation to the studious and louers of this

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

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

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

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

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

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

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

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

And marke, how commeth it that the *Lion* feareth, and flieth from a *Cocke*, and yet both subiect vnto the *Sunne*? There is also a kind of a *Iacinth* called the *Crisolite*, and is like vnto a greenish colour, and hath his vertue, partlie of the *Sunne*: wherefore it is good against frenlie, and the melancholic humour, and against all fantasies and wicked sights. The stone which is in the *Eagles* neast, amongst the other virtues it is maruelous good for the trauel of women, if that in their trauell they be touched therewith, which commeth by the vertue of *Venus* and *Luna*. *Rafis* saith, that hee prooued it, and *Plinie*, and al other Writers say, that the stone *Agate* by the dominion which she hath of *Mercury*, helpeth the sight of them which beare it, & maketh them speake wel & deliberately, & it is also good against poison.

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

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Selenyte.

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

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& that is the cause why there is discord or accord in the figures of *Geomancy*, which obtaine and haue signification, as is largely shewed by al this Booke: which thing being thus, we must of necessity conclude & say, that those things that be vnder the order and gouernement of these Stars or Planets must by naturall inclination be friendes or foes vnto those that be vnder subiection of another Planet or Signe, or Constellation, according to the conformitie or enmity which is between the Starres gouerning those things. And this enmity is greater & more stronger when betweene the natures and qualities of the Planets to whom they be subiect, there is a great repugnancie. And contrariwise, the amitie is the better, when the conformity is great amongst the Planets, all which thing extendeth aswell vnto man as beast. True it is, that men being of a francke and liberall wil, although they feele in themselves this repugnance and inclination, they may by grace withstand it. But beastes which be deprived & exempted out of this priuilege, they yeeld themselves to be gouerned by the naturall inclination, and put the same in effect as much as they can: and the like do herbs and plants. As touching the amitie and good will which is amongst men, the Astrologians doe say, yea *Ptolomy* their Prince, that those men, which in the time of their natiuitie haue one very signe for their ascendant, shall willingly loue together. And likewise those which haue ☉ and ♀ in one signe wil loue together. They further say, that those which haue one very signe for gouernour in their natiuitie, that ingendreth between them a naturall loue, and conformitie of nature. And although that this be one verie Planet; it is also sufficient if there were two, so that they were friends, & not foes, or els be in one good aspect, which thing you may knowe, in making the figure of the natiuitie of the one and of the other. And this also maketh much to their conformitie, that is, if in that parte Fortune be all in one Signe or House, and that the House or Signe where ☿ shall be in the natiuitie of the one, be in good aspect to the other: for according as they haue more or lesse of these con-

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

The

The Preface of the Authour vnto the Reader.

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

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

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

In the third shal be shewed the maner how to iudge the figures, following the demaunds and questions for the which they were made. And we wil put some figures for the example and maner how to practise this Arte, which haue bene made and iudged by vs for the time that we were desired and praied to make them, by some of our masters and friends.

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

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

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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, saith in his Quolibet, that it may be admitted, because it doth participate with Astrologie, and is called her daughter. And I, at the prayer and request of my Lord Thais, a great favourer 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 give credite unto it as unto an undoubted certainty, but to give unto good spirites an argument to pastime and recreation in matter of earnest: and it can not be practized but with diligence of spirite, and no small inuention, for the Science of Astrologie, and others which are treated of in the same, and those which will meddle with this Arte, must haue some sight in them. To conclude, I hope (by the help of God) that shortly after that this worke is ended, I will set out two other, the one of Physiognomy, and the other of Chiromancy, always to give some occasion to the witty spirites to be exercised in something curteous and gentle.

But as touching Geomancie, amongst all those which haue written thereof, as the Indians, Chaldeans, Hebrews, Arabians, Greekes, Egyptians, and Latines, I finde none which be of importance but three, which be amongst men at this day: one made by the Indians beginning thus, Estimauerunt Indi, the other by the Hebrews beginning thus, ha veenestre, and the third made by a Latine Author named Bartholomew de Pine. In fine (gentle Reader) if you finde any fautes in this my Booke, I pray you thinke that we be all but men, and thereby may erre: and that in long works as this is. The which (if I may frankly speake it) is a little too high for my capacitie, being but little practized in good Sciences, due and requisit unto him which would treat of this Arte: but hold me excused, if it so

please you, and thus farewell gentle Reader) and God haue you in keeping.

The



The Geomancie of Maister Christopher Cattan, Gentleman.

The first Booke.

What Geomancie is, and wherefore it is so called.

Chap. 1.



Geomancie is a Science and Art which consisteth of points, prickes, and lines, made in steade of the foure Elementes, and of the Starres and Planets of Heauen called, the Science of the earth, because in times past it was made on it, as we will hereafter declare. And thus every prick signifieth a

Starre, and every line an Element, and every figure the foure quarters of the worlde, that is to say, the East, West, South, and North. Wherefore it is easie to knowe that Geomancie is none other thing but Astrologie, and a third meane, that is to say, participating of two, which is Alchemie. Geomancie is called of Gy a græke worde, which signifieth earth and Mancie, which is to say knowledge. Or describing it more properly, it is deriued of Gyos & Magos, which signifieth knowledge of earthly things, by the power of the superior bodies, of the foure Elementes, the seauen Planets, and of the twelue Signes of Heauen. And this Arte may be made vpon the Earth, or in white Paper, or vpon any other thing, whereon it may commodiously be done, so that the prickes and lines may be known.

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Of

The first Booke

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

The nature of this Arte and his essence, is none other thing, but the cogitation of the heart of the person, and the will to knowe the thing uncertaine: or to tell more truer, it is the proper and naturall moving of the bodie superiall and celestial. As to the end and intention therof, it is to take counsell and advise, aswel of things publike as private, and the profite which cometh thercof, is to know, and to have understanding of things doubtfull and uncertaine. For of things certaine there needeth not any doubt, question, or demaund. This Arte is also (as we haue already touched) put and numbred amongst the parts of Philosophie: for Philosophie is none other thing but a knowledge and loue of Science, and therfore it is not to be despised or reiected, as some ignorant dul-headed and rash men will say, and stand in it. For, as Aristotle saith, *Omnibus scientia est de genere bonorum*, that is, all knowledge is of the number of good things: and this was inuented to know vpon a sodaine, all things past, present, and to come, because that by Astrologie thinges can not be knowen and understode, but with great paine, difficulty, and long space of time, as well for the instruments which be requisite thereunto, as the Astrolabe, the Quadrant, or Diall, and a great number of bookes, which by the want and lacke of the same many times darkened, and not casting his beames vpon the earth, by reason of the exalations and vapours thereof which hinder his light, besides the difficultie and labour to reckon the houres, minutes, and points. But as for this Science it needs not so much paine, nor to search so many things on such wise, that at what time or houre a man will he may praesent this Arte, wherefore it is called, the daughter of Astrologie. The beginning and originall of this Art came from the Indians, which found it before the world was drowned, as ye may perceiue by a booke alleaged here before which beginneth thus, *Estimauerunt Indij*. This Arte may be practised whensoever that a man will, according to the demaunde that is made, be it night or day, faire weather or fowle, raine or wind: and ye must note, that for the question or demaund that you worke this Art,

the

of Geomancie.

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

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

The instrument of this Arte is a penne, incke, and paper, or a boorde wel shauen, and a little bodkin, or punchin, or else vpon the ground in dust, or sand well purged and made cleane with a little sticke, which is the very manner which was used in the olde time, before that incke and paper were inuented by the Chaldeans, Persians, Hebrews, and Egyptians, whereof that Arte vnto this day holdeth the name, and is called (as we saide before) Geomancie. But now the best way for to practise the same, is, with penne, incke, and paper, for to worke it with fingers. Beanes or other grains is the manner of the ruzians of Bologna, when they would knowe newes of their friends absent, and as yet it is used throughout all Italie, which manner doth not please me, neither is that way so certaine as the other. Moreover, ye must note, that when the workeman, to frame his figure doth make prickes, he must forme foure, the first lines of prickes like vnto foure fingers of the left hand, without counting the prickes, so that at the least there be to the number of foureteene prickes in euery finger: the first line thereof must be sufficient large, like vnto the first finger, called Index: the second line more larger, in fashion of the second finger called Medius: the third line more shorter, like vnto the finger called Medicus: and the fourth line lesser then any of the other, like vnto the little finger called Auricularis: and thus frame all your other lines of prickes vnto the number of foureteene: and he must not lay his hand vpon the paper, or table, earth, or sand (which of these soeuer it please him to worke by) till that he hath made the foureteene lines, alwayes pondering in his heart, mouing his hand, the question wherefore he maketh the figure. He must sur-

C 3

ther

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

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

By

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

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

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 four partes of the world.

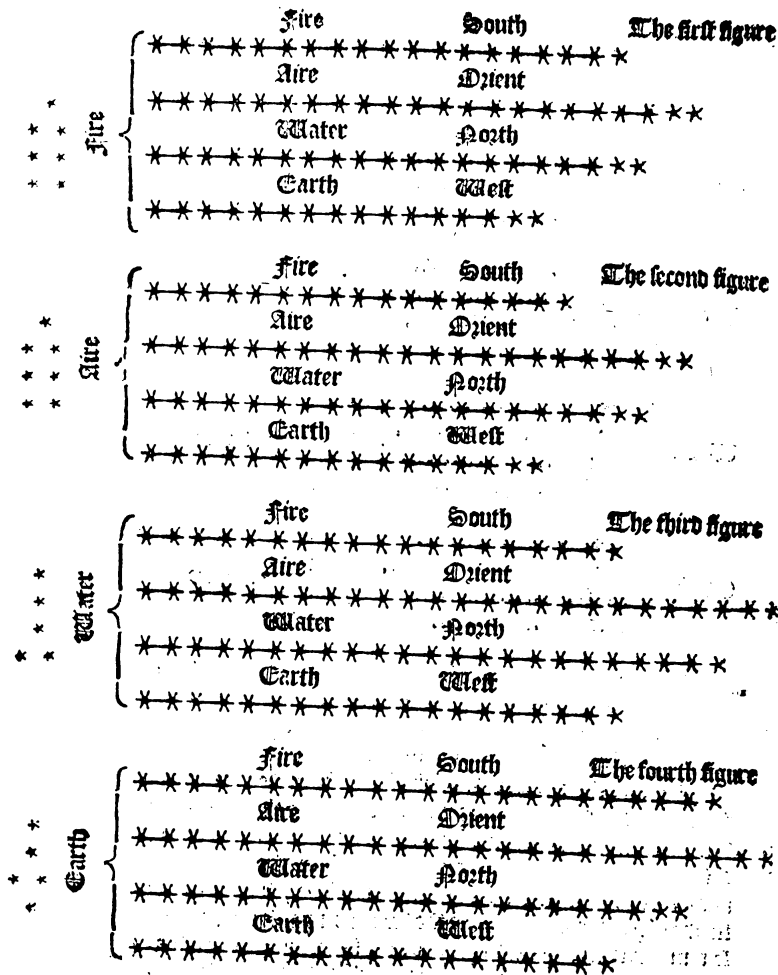
Chap. 4.

After that the 16. lines of prickes haue bin made, you must take the prickes from two into two, ioyning them together with a stroke of your penne. And when you come to the end of the line, if the last prickes be euen, so let them there remaine, and if there be but one, let it so stand one alone, without any stroke of your penne betwene the two last in any line, if they so remaine euen, or else to the one that is fortun'd to stand alone at the ende of any line, as appeareth by this example following.

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Fire

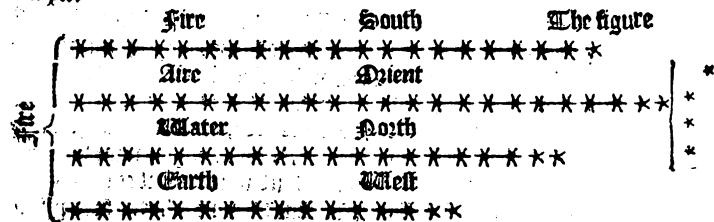
The first Booke



The

of Geomancie

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



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

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

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

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

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

	Daughters				Mothers				
	8	7	6	5	4	3	2	1	
	*	*	*	*	*	*	*	*	
	*	*	*	*	*	*	*	*	
	*	*	*	*	*	*	*	*	
the left	*	*	*	*	*	*	*	*	the right
band									band
	Earth	Water	Aire	Fire	Earth	Water	Aire	Fire	
	West	North	East	South	West	North	East	South	

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

Chap. 6.

The figures, as well the Mothers as the Daughters, haue such signification as we haue already written: but yet when they be set in the twelve houses (as it shall be declared in the second Booke) they haue other significations then we haue yet spoken of, but hereafter shall be treated thereof, on such wise, that the figure which is set for the South, or that which is set for the East, shall haue another importance according vnto the rule which I will place hereafter. And now therefore that I haue shewed you how to forme the Mothers and Daughters, and their qualities, now we resteth it to declare the making of the Nephews with their qualities. Wherefore to forme them, you must first take the first pikes of the first and second figures, and right under them, if their pikes be euen, make two pikes, and if it be odde, make but one, and so consequently from the second line of the two figures, and of the third and fourth, you shall do as much of the third and fourth figures, to forme the tenth figure, as ye did of the first and second to forme the ninth figure: and the like shall ye doe of the other lines and figures, to frame the eleuenth and twelfth figures: and so the Mothers, Daughters, and Nephews will make such a figure, as you shall see here by example.

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

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

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

	Daughters				Mothers				
	8	7	6	5	4	3	2	1	
the left hand	*	*	*	*	*	*	*	*	the right hand
	*	*	*	*	*	*	*	*	
	*	*	*	*	*	*	*	*	
	*	*	*	*	*	*	*	*	
	Earth	Water	Aire	Fire	Earth	Water	Aire	Fire	
	West	North	East	South	West	North	East	South	

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

Chap. 6.

The figures, as well the Mothers as the Daughters, haue such signification as we haue already written: but yet when they be set in the twelue houses (as it shall be declared in the second Booke) they haue other significations then we haue yet spoken of, but hereafter shall be treated thereof, on such wise, that the figure which is set for the South, or that which is set for the East, shall haue another importance according vnto the rule which I will place hereafter. And now therefore that I haue shewed you how to forme the Mothers and Daughters, and their qualities, now we resteth it to declare the making of the Nephews with their qualities. Therefore to forme them, you must first take the first pycks of the first and second figures, and right under them, if their pycks be even, make two pycks, and if it be odde, make but one, and so consequently from the second line of the two figures, and of the third and fourth, you shall do as much of the third and fourth figures, to forme the tenth figure, as ye did of the first and second to forme the ninth figure: and the like shall ye doe of the other lines and figures, to frame the eleventh and twelfth figures: and so the Mothers, Daughters, and Nephews will make such a figure, as you shall see here by example.

the left hand.	<div> <div>8</div> <div>7</div> <div>6</div> <div>5</div> <div>4</div> <div>3</div> <div>2</div> <div>1</div> </div>	the right hand.
	<div> <div>★ ★ ★ ★ ★ ★ ★ ★</div> <div>★ ★ ★ ★ ★ ★ ★ ★</div> <div>★ ★ ★ ★ ★ ★ ★ ★</div> <div>★ ★ ★ ★ ★ ★ ★ ★</div> </div>	
	<div> <div>12</div> <div>11</div> <div>10</div> <div>9</div> </div>	
	<div> <div>★ ★ ★ ★ ★ ★ ★ ★</div> <div>★ ★ ★ ★ ★ ★ ★ ★</div> <div>★ ★ ★ ★ ★ ★ ★ ★</div> <div>★ ★ ★ ★ ★ ★ ★ ★</div> </div>	
	<div> <div>Earth</div> <div>Water</div> <div>Air</div> <div>Fire</div> </div>	<div> <div>West</div> <div>North</div> <div>East</div> <div>South</div> </div>

How to frame the witnesses and the Judge.

Chap. 7.

These twelue figures formed and made. (as we haue hitherto shewed to you) now we comes the question how to make the two witnessess, & the Judge out of them, to haue a certaine resolution, sentence, and stay vpon the question propounded, and of the difference thereof. Of the which two witnessess that on the right hand is engendered of the ninth and tenth figures, and that of the left hand cometh of the 11. and 12. figures, and they must be made and formed in manner and forme as the 32. phewes were: and if the last pickes be euen, you must put them euen, and if they be odde, you must put them odde. Of these two witnessess by the same maner is made an other figure, the which is called the Judge, into whome appertaineth the iudgement and discussion of all the whole figure, on such wise, that if he be good, the demaunde will be founde good, and if it be euill or naught, the demaunde shal likewise be found ill, as appeareth by this example.

8	7	6	5	4	3	2	1
* * *	* * *	* * *	* * *	* * *	* * *	* * *	* * *
* * *	* * *	* * *	* * *	* * *	* * *	* * *	* * *
* * *	* * *	* * *	* * *	* * *	* * *	* * *	* * *

12	11	10	9
* * *	* * *	* * *	* * *
* * *	* * *	* * *	* * *
* * *	* * *	* * *	* * *

the left hand cuttime	14	the right hand cuttime.	13
* * *	* * *	* * *	* * *
* * *	* * *	* * *	* * *
* * *	* * *	* * *	* * *

15
* * *
* * *
* * *

Of the names of the figures.

Chap. 8.

After we haue diligently shewed vnto you the way to make the prickes, 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 world, and the order which they ought to keepe in their dignities and preeminences, and haue shewed howe to frame the Witnesses and the Judge: nowe resteth to declare vnto you the names they doe beare, and the number of them: wherefoze you must vnderstand, that with all the paine and trauell that I could take to search, knowe, and finde, and turne the prickes and lines ech way, I could neuer finde oꝝ inuent but sixtene in all: and here followe their names:

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

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

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

be attributed. The world is diuided into two parts, the one Ce-
lestiall, the other Elementary: in the parte Elementary be all
those things comprehended which be under the parte Celestiall,
as the foure Elements, and the simple bodies remaining conti-
nually from generation and corruption, that is to say, the Fire,
Aire, Water, and Earth, with infinite bodies, as well perfect
as imperfect, which be called the bodies mixed, ingendred of the
materiall vertue and naturall commixtion of the said Elements,
the which Elements be foure in number, hauing as much of the
first qualities, which obtaine and haue under those Elements,
the government and dominion, that is to say, hote, moiste, cold,
and drie, and haue besides these qualities such a combination
with the said Elements, that hote and drie be appropriated unto
the Fire, hote and moiste to the Aire, cold and moiste to the Wa-
ter, colde and drie to the Earth. Although that heate doe ex-
cede in the Element of the Fire, and moistnes in the Aire, colde-
nes in the Water, and drynes in the Earth, which be called the
qualities passive, because they be contrary one to another, and
cannot consist in one body Element. And that is the cause that
the Fire, Water, Aire, and Earth, be Elements one contrarye
unto another. The Fire, as amongst all the other Elements
most rare and light, doth abide amongst them the highest
place, encompassing the other three on all parts: under the which,
the Aire more heauy than he, but lighter than the other, is placed
immediately encompassing with a round Globe, compassing of the
Water and the Earth, within the which Aire the Water hath
his place, for so much as the Water is more heauier than the
Fire and Aire, but not so heauie as the Earth, the which so his
heauines resteth in one lump in the middle of all the others,
and is compassed about on all sides with Water, which Wa-
ter doth spread vpon it in many places, and limiteth of his terms
and coasts appointed by the prouision of God, many partes of
the Earth being discovered and open for the healthfull habita-
tion of those which live vpon the same. The Fire is an Element
which giveth light ouer all the world, being a thing unknown
and secrete. When he is alone, and separated from other sub-
stance, on such wise, that it is invisible, and without measure,

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

The four figures of the Fire.

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

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

The four figures of the Aire.

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

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

The foure figures of the Water.

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

All those which haue written of the property of the Earth, doe say that it is rounde like vnto a ball, and the least Element

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

You must knowe, that there is nothing in this worlde, but that it is compounded of these foure Elementes. Stones be of the Earth, and take more of her nature then of the other Elementes. The mettalles be of the Water, and take more of her stony nature then of all the others. Plantes, hearken, and all liuing things take more parte of the Aire then of the other Elementes. Nevertheless, all these things take part of Fire, and that is the cause that amongst some stones (as the great Rocks) they be more nearer to the nature of the Earth then to the other Elementes: others, more of the Water then of the Earth, as the Cristall, Wirrell, and Pearles: other participate more of the Aire, as those be which goe and swimme vpon the Water, and neuer sinke to the bottome. Others doe holde of the nature of the fire, as the flint stones, and the Thunder stones. And the like is amongst mettalles, whereof some be and take more parte of the Earth then of the other Elementes, as Lead, and Silver: other, more of Water, as Quicke-silver: others, more of the Aire, as Copper: others participate more of Fire, as Iron and Golde. The like may

wee say of Herbs and Plants: the rotes, by their thiknesse take more part of the Earth: the leaues by their moistnes more of the Water: the blossoms for their lightnes more of the Aire: their seedes, by reason of their lowne and consideration of the generative spirite in them, take more of the Fire. Thus much haue we spoken of the foure Elements, and of their qualitie and nature.

Water

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The figures aboue placed be of the Water.

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

After that we haue appropriate the Stones, metallies, and plants to the foure Elements: it shall not be from the purpose likewise to appropriate beastes vnto them. And ye must vnderstand; that some of them take more participation of the Earth then of the other thre, and dwell within the Earth, as wormes, snakes, uoles, and many other, which be of the nature of Earth. Others be of Water, and without it can not liue, as fishes. Others inhabite the Aire, and without that can not liue, as the Camelion. Others inhabite the Fire, and can not liue without it, as the Salamander. And some others, which, as the Philosophers doe say, doe holde of the Fire by their owne nature: for the great heate which is in them, more then of the other Elements, as Lions, Hygons, and Dragons. There is likewise some partes of them which participate more of the Earth, as the beaues. Others more of the Aire, as the fowls. Others more of the Fire, as the spake bitall, and others more of the Water, as the dragons.

How

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

Chap. 14.

The senses of man be likewise attributed vnto the foure Elements. The vnderstanding is attributed vnto the Fire: the Reason, vnto the Aire: the imagination, vnto the Water: and the feeling, vnto the Earth. And the like is spoken of the five outward senses: the sight is attributed vnto the Fire, for there is no light can be without fire: the Hearing is attributed to the Aire, because the reuerberation of the Aire is the cause thereof: the Smell and Sauer is attributed vnto the Water, forasmuch as without water and moistnesse there can be no smell or sauer: the Touching is attributed vnto the Earth. The actes likewise and operations of man be attributed vnto the foure Elements, for the mouing softly and slowe is giuen to the Earth: feare and sorrow vnto the Water: Joy, grace, and maintenance vnto the Aire: anger, furie, and vniquietnesse vnto the Fire. So here you haue briefly how these things be attributed to the foure Elements, which be the bodies from whence all the other come and be compounded, and all things of this worlde be and doe consist. Which thinges well considered, vnderstode, and searched out, will giue a man self instruction vnto the Geomancien, to iudge a figure aright, according to the foure Elements. Now will we speake of the Celestiall Region, which is the other parte of the worlde we haue touched here before.

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

Chap. 15.

We haue said here before, howe that the worlde is diuided into two partes, the one Elementary, whereof we haue

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

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

The Heauen which is after the Imperiall, is called the first moueable, for that by his swiftnesse he causeth al the other to moue, wherby those which be neare vnto him, do moue more gentler, and the others more swifter. As touching the Crystalline Heauen, some say there is one, and some say contrary, that there is none, as Aristotle and many others. But so much as it appertayneth no more vnto our purpose then the other doe which we haue last recited, we will speake no further thereof at this time, but will leaue it to be discussed by the Diuines and Astrologians, and we will onely speake of the Firmament, which is the Heauen of the Starres, and of the Heauens of the Planets, each one in his degree and order. And for the better vnderstanding of their course and mouing, you must knowe, that the worlde, that is to say, the whole engine and worke-manship of the worlde, as well of the Heauens as of the Elements is aliue: and that in all things which haue life, there is one mouing of the whole, and another of the partes thereof. Wherefore the whole Celestiall worke, by his owne proper and continuall mouing, moueth by the South from the East into the West, round about all the earth, as about his common centre orderlie, and without any ceassing, accomplishing her whole resolution in the space of eight and twenty houres equal and common. The which mouing, is commonly called, the dayke or the common mouing, which

which is the measure of one naturall day, or worlddie mouing, for it is the mouing of the whole worlde, hauing his polis called the polis of the worlde: for ye must knowe, that by this mouing, none of the saide heauens doe properly moue or turne of themselves particularly, or of himselfe. But as a parte of the whole, each one of them being taken and transported together with the fire, and the superiour parte of the Aire. Next ther doth the Water seeme to be exempted from this mouing, which is perceiued, in that that she followeth the daily course, by her going and comming, although shee can not fully accomplish, and finish wholie the saide reuolution, and so the Earth onelic amongst the thre other Elements, because of her heaviness and finallesse in respect of the other Heauens and Elements, stayeth, and resteth in the middle of the whole vniuersall, the rest whereof is alwayes necessarie for the mouing of the Heauen, and serueth, and kepeth that the whole vniuersall be not confounded, and the beautie thereof. The second mouing is of the said Spheres, each one by himselfe, which be the partes of all the Heauen for each one of them particularly (as we may see and comprehend by the Starres themselves) by their owne proper and naturall mouing, doe goe and march contrarie to the mouing of the first Sphere by the South, from the East into the West, carried vpon other poles, and of an other placing, and in others, and diuers spaces of times, then those of the worlde accomplishing their courses and reuolutions: for the Starrie Heauen and Firmament maketh his course in 3600. Egyptian yeares, each of which yeares (after the computation of Ptolomie, containeth 365. dayes naturall. It maketh his course in 30. yeares, 4 in 12. yeares, 3 in 2. yeares, 6 in 365. dayes naturall, and almost 6. houres, 2 and 2 like vnto 0, finally, 2 in 28. dayes, and almost eight houres. It seemeth, that this second and particular mouing of the celestiall Spheres, is of necessitie contrarie to that mouing of the first and vniuersall, which is, to the ende, that contrarietyng the sodaine and violent mouing of the vniuersall. According to the swiftnesse of each Sphere, the contrarie violence and sodainenesse of generation, and of life, is tempered.

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Thus

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

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

This thing is certaine and out of all doubt, that all the inferior things be subiect vnto the superiour and Heauenlie things, on such order, that the heate of the Fire, is attributed vnto \odot , the face of the Earth is giuen to δ , ζ , and ν : all the other grosse and massiue nature thereof, is attributed vnto η . The place from whence the moistnesse of the Ayre proceedeth, is attributed vnto γ . The place of the Water is attributed vnto π . The beautie of the substances wherof all things are made, is giuen to μ . But that of the substance onely, is attributed vnto ρ . All hastinesse and swiftnesse is appointed vnto δ and ζ . The continuance of things to η . And if the saying of the Philosopher be true, which saith in the first Booke of his Rules, that the inferior bodies be ruled and gouerned by the superiour bodies, as we haue saide before, now we will say (following the opinion of the Physitions and Astrologians) that \odot gouerneth the heart and head of man, and δ hath a certaine dominion in the head, and ouer the genitories. The cause why \odot hath dominion ouer the heart, is, because that δ is the house of \odot , and that γ is his cration, and so, as we doe see by experience when that a man is drunken, his head and heart doe ake, and then in chasing his genitories in vineger or colde water, he will be sober by and by, and by dayly practises we see many other remedies for sundrie diseases befit these. But for breuenesse sake we will not speake no moze thereof, but will now come to the names of the Planets, and

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

Of the names and differences of the seauen Planets.

Chap. 19.

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

They called η the Father of the gods, and temperatour of Saturne, saying that he was high, and a great Lord, sage, prudent, wise, foreseeing, and witty, antient, and of great profoundnesse in knowledge and vnderstanding, knowing the thoughts of men, and boldening them in high enterprises and actes valiant, the keeper of things secret and hid, and a great Lord ouer life and death.

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

δ Is called Maiores, which is as much to say, as, mightie Mars, in warre, bloody, of high courage, and not to be subdued, valiant in Armes, strong, furious, invincible, whome none can resist that would doe him harme, he putteth downe the mightie, and taketh Kings, Emperours, and Potestates out of their places: he is Lord of heate, and gouernour of fire, a Planet of blood, and encourageth and maketh hardie people in fight.

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

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

Venus.

♀ Is called a lolly Lady, white and faire, the lady of Love and Beautie, lady of men, of toy, of amitie, of pleasantnesse, of all grace and gentlenesse, lady of pittie and mercie, which teacheth not to toe well, and please all things, she is called Hermaphrodita, that is to say, Partaker of both kinds, Masculine and Feminine, because she is in the hearts both of men and women, she is also called when ☉ both rise, Diana, or rather, Heperus, that is to say, she that beareth the clearenesse and light of the world. When ☉ goeth downe, she is called Phosphorus, that is to say, the guide, and governour, and leader of all things to god.

Mercury.

♿ Is called the sonne of Joy, and of good tidings, ambassadour, and interpreter of the gods, and of things heauenly, he is also called, Serpentarius, lolly, cleare, wise, reasonable, strong in good and in ill, secretarie or notarie of ☉, a man with men, and a woman with women.

Luna.

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

Of

Of the Sunne. Chap. 2 c.

When the Doctors and Astrologiens will make description of the Planets, they doe commonly beginne from ♄, because he is the highest and first of the heauens. But in this behalfe I am contrarie vnto them, and will beginne with ☉, for I thinke him to be highest lord and governour ouer all the others. Wherefore first ye must consider, that ☉ (if he be described aright, according to his nature and propertie) is the light and candle of all the worlde, and giuer of times. For by the ☉ be all the Planets made, aswell Occidentall as Orientall, as well apparant as hidden. By ☉ be all augmentations, increase-ments, and ripenesse of fruites, beastes, and other things vppon the earth: the ☉ is the most clearest and brightest Planet of all the others, so much, as he is called the light of the worlde, more hotter then the other, yea then the Element of fire: notwithstanding, that in some seasons of the yeare. ♄ is more hotter then ☉, he is called the father of the Planets, and maketh his residence in the fourth heauen, as in the middell of them, to gouerne as well the superiours as inferiours. He ioyneth with ♀ in manner and fashion as a man ioyneth with a woman, so that when he departeth from her, he giueth her of his light, and she goeth thence alwayes, increasing little and little, until she be all round as a creature in the bodie of a woman, and tourneth in semblance of his father: as touching the season of the yeare, hee is correspondent to the Summer. The nature of ☉ is better then the natures of all the other Planets, and gouerneth the head and stomacke of man, and worketh in those things, and none doth worke therein but he, his house is also more noble and his exaltation higher then the exaltation of any others: his house is ♈, his exaltation ♌, and his fall ♏. But as touching his face and triplicitie I will say nothing at this time, the place of his habitation and residence is (as we haue said) in the fourth heauen, being in the middell of all other Planets like a good king to rule and gouerne, and to see all things in good order. He hath made ♄ Constable and governour of all his armie, and because that the place of the residence of ♄ is aboue the residence of ☉;

If 3

that

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

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

Chap. 21.

- $\odot \text{ } \gamma$ When that \odot is in the signe of γ , he is mightie, strong, and cruell, he deposeth great Lords, and abateth their estates and dignities, and maketh them small: he is then good for warfare, and to obtaine victory ouer enemies. When he is in δ he is also good for warre, victory, and to make assaults and skirmishes, because of δ , which is the house of γ . When he is in II , he is of small force, suffering himselfe to be ordered by others, and doth the things which doe abate his Maiesty and greatness: he is also in this signe good to finde treasures. When he is in the signe of S , he delighteth in pastimes, songs, ballets, fables, and the playing of muscalle instruments, and will be fine, merry, and well clothed, and remaine in priuy company. When he is in A , he hath pleasure to be well armed, and to haue faire horses, and set his battell aray in good order to fight, his neighbours being kings. When he is in M , hee delighteth to take pleasure in songs muscalle, and to say, and to say nothing, and

to

to vnderstand and heare of others, wthout giuing any worde, and loueth well to eate and drinke, and to reioyce in sweete smells, as Muske, and other perfumes, taking pleasure and delight in all Vagrants, recreations, and pleasure of the body. When he is in A , hee is chased out of his kingdome, and his people discomfited, and put to flight, and losse of his ensignes, and saue himselfe by a guide which will leade him from mile to mile allwayes in daunger to be taken, slaine, or lose his life. When he is in M , he is great, high, and mighty, and of great beauty and stature, fine and meate, well apparelled, and costlie, delighting in his apparell, and loued of cache body. When hee is in γ , he is of great power to doe euill, applying himselfe vnto nothing, but to murder and slaughter of men, and to robbe his owne subiects, and to spole and extort from eche body wthout reason or equity, to ransacke Townes and Villages, and to pill and poll all the worlde. When he is in δ , he is cherished, and loued of women, and in great estimation and reputation of eche man, because of his wisdom, and iust in the punishment of malefactors, keeping, and defending the good, and preserving his people. When he is in S , he is a king, much commaunding, and but little obeyed, and of small power and authoritie, and setteth more by himselfe then he deserueth. When he is in X , he loueth to play at Dice and Cardes, he is slouthfull, and delighteth much in eating and drinke, and loueth all thinges which be against him.

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

Chap. 22.

J I S the least of all the Planets except J , which is saide to be lesser then she. J seemeth vnto vs to be great, because she is next vnto vs. Shee is (as we haue saide before) Ensigne-bearer of the Kings armie, of his fore-warde, which is \odot , vnto whome hee geueth power, more then vnto any other: for by the lightnesse and darkenesse which she receiue of him, the Starres haue their beautie and shining, their

J 4

darke

- darkenesse and obscuritie ♀ is of her nature colde and moist, and maketh the bodies ouer whome she hath dominion, to be fat and moist, and full of ill humours, and to be of white pale colour, and she is of the Element of the Water: and of the seasons of the yeare, she is of the Winter, she doth gouerne and rule the night, hauing also dominion ouer the Seas, making them to ebbe and to flowe. ♀ is one of the three Planets which cause the raine: when she is in ♀, she is a mightie Quene of great renowne, and reputation, faire, lightsome, pleasant, great bodied, and well made, and will be quickly angrie. When she is in ♄, she is Quene of a great and mightie realme, and of good humanity, keeping hir realme in good peace and tranquillitie, and doth good iustice, and is of al men welbeloued, and loueth rest and ioy, and is something giuen vnto the pleasure of the flesh. When she is in ♀, she is poore and miserable, hauing lost some of her members, doing her businesse and affaires very ill and vnprofitable. ♄ he is of ill nature and condition, ill clad, and of ill conuersation and life, and will neither eate or drinke. When she is in ♄, she is a quene of great power and of a great realme, taking from, and giuing vnto whome she pleaseth, and is of an absolute power and authoritie, a lady of wisdom, beautie, and prudence, and is welbeloued, authorized, and obeyed in her realme. When she is in ♀, she is a Quene crowned, but yet without authoritie to do or commaunde, but is in contempt and despised of all them of her realme, each one liuing at pleasure, as he listeth. When she is in ♄, she is very melancholic, and pensif, and slumbring, ill appareled and clothed, louing picke-thanks, and doing nothing that good is. When she is in ♄, she is a Quene crowned, and doth none other thing but eate and drinke too much, and nothing at all minding her businesse, she is carlesse and rechelesse, taking no pleasure but in mirth, as in dancings, ribaldry, songs, ballets, rounds, companie of women, and of other things of pleasure. When she is in ♄, she is a woman of great and euill thoughts, being the cause of much euilles, which come to her and vnto others, and all by hir ignorance. When she is in ♄, she is a noble and mighty lady, faire, handsome, well made, well clothed, and of good name and fame. When she is in ♄, she is a lady
- louing

louing hunting and great pursute of them which auoide afoze her: she neuer stayeth in one place, she alwayes goeth and cometh without rest, and taketh things in hand, which serue to no vse, as well in her diet, as in her affaires. When she is in ♄, she is a woman out of order, and careth nothing for faire clothes, but all her pleasure is to hunt, and to play at Cardes, Dice, and such other games, which wasteth her substance, and she careth not much for her businesse. The house of ♄ is ♄, her exaltation is ♄, and her fall ♄.

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

♄ Is a Planet represented by an olde aged man of great fra-
 well, holding downe his head melancholic and sickely, hee
 is of nature colde and drie, and therefore he is figured like a me-
 lancholic man, cruious, long angrie, sluggish, of fewe wordes,
 keeping little company, thinking on high things, a man of a
 prompt and subtill memorie, alwayes thinking on some ancient
 things which be of an easie intendment, a man fearefull, sad, gi-
 uen to come to worke wonders in things of Divinancie, after
 the opinion of the Astrologians, which say, that a man being a
 Saturnian, is much more apte and prompt vnto things of Ma-
 gicke, then he that is borne vnder an other Planet. When ♄
 is ioynd with a good Planet, he is good, and if he be with all
 ill, he is ill. The Saturnian goeth alwayes softly, and deligh-
 teth in buildings, to set by houses, solve the earth, and to bee a
 lone, and hath a sharpe sight, and loueth not to lie with women,
 and hath neuer but few children, and that thing which he doth,
 cometh oftner to his losse then to his profite. Such a man is
 borne of the coldnesse of the water and of darkenesse. For as ♄
 hath no light but such as other Planets doe giue vnto him, as
 we haue saide here before. For ☉ giueth him the heat and light
 which he hath, being yet alwayes his mortall enemy. And as
 touching the Elementes, he is of the Earth: and for the season
 of the yeare, he is of the Haruest. He is bright in ♄, ♄, ♄: his
 brightnesse minisheth in ♄, ♄, ♄: he is darke and obscure, ♄, ♄,
 ♄: his

his obscuritie miniseth in γ , δ , he is friend unto β , to do ill, and enemy to ν because of his goodnesse. When β is in γ , he braggeth and vaunteth of his great actes and valiant, as to haue slaine men, worne battels, and of things more bad then good, for he causeth warres, burning of Countries, to make battles betwene men, to decap plants and seedes. When he is in δ , he is more feminine then masculine, and delighteth in too much beastly lecherie, and the more rather, if that in a figure he be found in company of Fortune the lesse, which is the figure of δ , but if she be found with *Letitia*, which is also a figure of δ , it is a figure that he for whom the figure was made, is olde, sickely, and weake of his limbs, and so vered with grief, that he ceaseth not to wepe and groane with the paine that he suffereth. When he is in π , he is of ill life, and peruerse nature, melancholy, sad, languishing, painefull, whereby his businesse proueth ill. When he is in ς , he is so ill-fauoured and disfigured of visage, that ech man forsaketh and hateth his company. When he is in α , in the beginning he sheweth himselfe to be very vertuous and strong, but in the end he is weake and faint. When he is in ν , at the beginning, he seemeth weake of members, pensive, melancholy, taking in hand high things, and hard to be done, which in the end will come to his praise, so as in the end he shall be forced to begge his bread. When he is in \triangle , he is a crowned king, of great power, authoritie, and nobility, hauing pleasure in murders, to make warre, to haue victorie, to subdue enemies, to raise people, to prepare an army, and put them to the field, and to make great prouision for al kind of munitions of warre, but in the end he shall become poore, miserable, discomfited, and crie for mercy. When he is in m , he delighteth to shote in harquebuz, long-bow, and crosse-bow, and in a mallice, to make an inuasion, to burne and kill, and doe all abhominable things. When he is in \star , he is of great stature, crooke backed, and counterfeit. When he is in β , he is sad, very pensive, punishing his body by an extreme melancholiesse, and heauinesse, a man which loveth to digge the earth, and to make pittes, and to search treasure in the earth. When he is in ω , he loveth to kill men, and take away their

goodes

goodes by force. When he is in \star , he delighteth in nothing but to doe euill, and commit murder, and other wickednesse: but in the end he shall remember himselfe, and become pittifull, mercifull, and to haue compassion on the poore and needy. His houses be β , and ω , his exaltation \triangle , his toy ω , and his fall and dissent γ .

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

Iupiter is a Planet amiable, gentle, gracious, under whome, what man soeuer be bozne, is commonly of a good haine and understanding, chaste, loyall, and doing long to no man: this Planet is mortall enemy unto β , from whome he hath taken one parte of his mallice by his temperance. For ν is a Planet of good temper, hate and moist. He is of the Aire as touching the Elements, and of the Spring as concerning the season of the yeare. Whosoever is bozne under this Planet, is most commonly a man of good apparance and countenance, louing to be well and honestly clothed. And he is (as I haue before saide) amiable, loyall, and pittifull, and one that will willingly redresse matters, and those which be wicked, but he loveth not them which continue in wickednes, a man true in his deedes, of good conscience and amitie, of good dispositions and conscience, and willing to doe pleasure, wholesome of body, and limbe, a lover of lawes and iudgements, a man which loveth goodnesse and good men, and maintaineth them daily in goodnes, and of things that be wicked, he miniseth the illnesse. There is nothing done by the meane of ν which is not good, and cometh unto a good ende; he is the cause of the clearenesse and purenesse of the Aire, and of the pleasantnesse of the Winter, and to bring raine in due season by his good nature and qualitie; he mittigateth the heate of the Summer, and the colde in the Winter, he taketh away all ill aires and diseases, he is cleare in γ , δ , π , and loseth his clearenes in δ , α , ν , he is all darke in \triangle , m , \star , his darkenes miniseth in β , ω , \star . When ν is in γ , he is of good qualitie and amitie, and delighteth to be well clothed; to eat and

G 2

drinke

drinke well, and to desire things pleasant and agreeable unto the body. When he is in γ , he is a man of good iudgement, wise, discrete, and of great knowledge, and loveth well those which be poore and impotent of their members, and deformed of body. When he is in π , he sheweth himselfe a man of great honestie, countenance, pleasure, gentle, and of good vocation, learned in humane and Philosophicall Science, but yet a great desirer of women, as well good as bad. When he is in ϵ , he is an high and mightie Prince, having pleasure in armes, loving warres, and to gather people together to that intent, a man talkative, agreeing with no man, contrarying every man, and sometime delighting in hunting. When he is in α , he is a man that with all his heart loveth hunting, and to shote in Crosse-bowe, and hand-gumme, and desireth warres, and to assault cities. When he is in ν , he is a great roister, defending himselfe with all kinde of weapons, ambitious, and covetous of money, a lover of Philosophie, and of all good Sciences, cholerick, and sometime in an anger, wasting and destroying all things that come in his way, or is before him, sometime slothfull, and hard to be pleased. When he is in ϕ , he hath great pleasure in hunting and halwing, and sometime to keepe company with poore folkes, and sometime with rich. When he is in μ , he loveth to hunt with the Crosse-bow, and to be a Captaine in warre, and loveth well to gather together goodes, Jewelles, and much money, he is also much subiect unto his owne pleasure and opinion, believing none but his owne hwayne, without shame or feare of any other, little minding any businesse but hunting, or else he is very happy. When he is in δ , he loveth to ride horses, and to be well habited and furnished, and to be well clothed, and well furnished and appointed, and loveth as well to have his horse trapping to be well made, as his owne clothes, he loveth to sing and tourney, and to please, and goe to lawe. When he is in ζ , he is poore, sickely, miserable, and can not helpe himselfe with his owne members. When he is in ω , he is a great hunter, well made, faire of body, well clothed, trimme and fine, and doeth to make good cheare. When he is in κ , he is a great doctor, in all Sciences, applying his studie in high and profounde things,

things, and delighteth much in Philosophie, and is of his owne complexion merry and recreative, but it signifieth, that he shall be in danger to be devoured and slain by beasts. The houses of γ , δ , ϵ , his exaltation ϕ , his topis π , his fall α .

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

Mars is a planet, hot, drie, and masculine. He or the which is borne under this Planet, is of complexion commonly furious, cruell, desiring war, battell, and combats, and to commit murders, and slaughters, and loveth strife, debate, and discord, and to make insurrection, rebellions, robberies, and death of people. Concerning the Elements, is of the fire, and touching the season of the yeare, he is of the summer, when he is direct his anger continually but a small time, but it doth much harme, when he beginneth to do harme, he ceaseth not until hee have done and accomplished his exaltation, and then will hee persuade himselfe by little and little to more quietnes. He doth agree with his wickednes, because they be both ill, and yet have warre the one against the other, in such wise, that he resisteth γ by his great colde and darkenes, but in all other kind of mallice they do agree well together. γ waketh the part of ϕ , because that ϕ doth defend him, and also because that ϕ is exalted in his house, which is π , wherefore π is the house of γ , whose nature and complexion is very neare unto the nature and complexion of ϕ (as we have saide before). He which holdeth of the nature of γ , is commonly obliuious, of small perseverance and understanding, and little considereth the end and issue of things. This planet is tall enemy unto ν , and is of small force in most signes, but he is strong in those which holdeth of the fire, and of the fire his brightness is greatest in δ , ϵ , and π , and dwelleth in δ , ϵ , π , he is darker than ν , and darkeneth his darkenes in ν , δ , ϵ . When he is in γ , he signifieth clamors, seditions, rebellions, doctes, strife and debate, and is Captaine of an ill company, and overthroweth the forces to over-run, and follow with sword and other weapons, and by that means is feared of all

the worlde. When he is in γ , he is ill, a glutton, a lecherer, irascible, a murder, a forcerer, a causer of women, he is homely of visage by the stroke of a sword upon his face, he loveth to play at dice and cardes, to sing wanton songs, and to commit all the vices of the worlde. When δ is in Π , he is a poore souldier, having nothing but his sword, and hath lost and scattered the things which he searcheth for, and pursueth them which fly away, and hath bene hurt in the arme, and is servant unto them which have likewise bene hurt and have lost some of their members. When he is in ϕ , he is a squire of the stable, a rider of horses, shooting well in Gunne and Crosse-bowe, and medleth with the feate of warre, and is feared and doubted, his face is illfavoured, and misshapen, so that a man will laugh to looke upon it, he is a great taker of Serpents and Snakes, by inchaunting of them, and seeketh to cure and helpe diseases by words and inchauntments. When he is in α , he is very strong and mighty, well made to shote in gunne and crosse-bowe, bearing of a cholericke nature, and like unto a man desperate will scare and plucke his owne beard, and knocke his head against the walles in his rage. When he is in μ , he is ill faced, or hurt and blemished in his face, a man which will be long angrie, and one that seeketh to take things difficult, as forts, castels, towns, and to doe the things which passe the power of man, one of his eyes is put out, one of his members is cut away, and he is olde or poore. When he is in ω , he is very well featured, fine and neate, loving weapons and armour which is fine and bright, he is well appointed in his apparell, and practiseth to shote in gun and crosse-bowe, and loveth to sing, take ease, and to make good chere, he is also desirous of womens company, and sometime defileth himselfe by his owne nature. When he is in ζ , he is merry, and disposed to spoyle, pleasant, scornfull, a knaver, and fickle, like unto a woman, and keepeth himselfe finely neate, and trimme, making men asstonied with his wordes. When he is in β , he is a rich and mighty king, victorious, and taketh nothing in hand but it turneth to his praise. When he is in ν , he is mischevous dombe, putting strife betwene folkes, he they on horsebacke or on fote, and maketh them to fight one with another,

other, one of his eyes is out, and he is hurte on one of his legs, whereby he is lame, or els he hath an hurte in one of his members. When he is in κ , he delighteth in the Arte of divination and inchaunty, and loveth to play with women, and is much subiect unto his owne pleasures, yet is he victorious over all his enemies, and sometime killeth men without cause or reason. His houses be γ , μ , his exaltation β , his top μ , his descendent ϕ .

Of the qualitie which ϕ hath by the twelve Signes of the Zodiacke. Chap. 26.

Venus is a planet cold and moist, making those persons that be subiect unto her, happy, faire, merry, fine in their apparel, as well bodied as may be, and of small effecte. This Planet is friend to δ , for the correspondance of the natures of them both, and causeth pleasure and cleardnes, but by the excessive heate and drynes of δ , they be contraries. When ϕ is ioyned with δ , she taketh away much of his malice, they both also agree with β , because of ω , which is the house of ϕ , and the exaltation of β . ϕ speaketh men to be of goodwill, liberall and well spoken, apt to musike, and to make rounds, ballets, and to play well on musickall instruments. When she is ioyned with ϕ , she maketh persons apte and able to write well, paint well, pourtray, and draw an image, she maketh them peaceable, not bawous, neither lovers of debates or strifes, such people take much heaviness and grieve for small things, as women doe. ϕ is temperate and moist; and as concerning the Elements, she is of the Water, but not so much as ν : and touching the seasons of the yeare, she is of the Winter, but somewhat lesse then ν , and is more stingy in like then she, like to a woman. When ϕ is in γ , she is sad, sorrowfull, poore, much suffering, melancholie, and petisive. When she is in δ , she is noble, high, mighty, and of great renowne and reputation, a lover of kings and of their children, and of all princes and nobles, remaining daily with them. When she is in Π , she is pittifull and mercifull, having compassion over the poore, and giveth much almes. When she is in ϕ , she loveth to be well apparelled, to eate and drinke well, to dance,

daunce, to leape, to play at ball with men, to haue chaines, onches, diamonds, rubies, and other faire and costly brooches. When she is in Δ , she is sicke, lustlesse, and can not helpe her selfe with her owne members. When she is in π , she is in perplexitie, sorrowfull, angrie, enuious and ill contented, hating one of her members cut away and lost, a seruant of poore folkes, which haue also lost some of their members. When she is in \triangle , she is a great lady and mistresse, angrie, chiding, and fighting, and seeketh nothing but strife and quarrels, and fauouring men of warre for her defence, and to be maintain'd in her quarrels. When she is in \cap , she delighteth in strife and contention, and to oppresse other, and to take their goods away by force and violence. When she is in \star , she taketh pleasure to fight in crosse bowe, and to beare the pike, and halberd, and to ioust in tourney. When she is in β , she delighteth to heare singing, and to eate and drinke well, and to be drunken sundry times, and because that she is faire, pleasant, and of faire stature, she also loneth faire things, and to haunt the like company. When she is in \sim , she loneth to hunt and to halowe, and loneth halowes of all kindes. When she is in \times , she is quene of a great realme, rich, mighty, and of great wisdome and knowledge, and executeth all things which she doth by knowledge, and doth gouerne her realme, and doth maintaine it in peace by her great knowledge, and loneth her subiects well, because they take great pleasure to learne science, lawes, and customes. The houses of φ be γ , Δ , her exaltation \times , her ioy \sim , her fall π .

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

Mercurie is a planet of a good spirit, and of great knowledge, his nature is to be good with good, and bad with bad, he is hote and drie, or such wise, that he is a planet masculine with the masculine, and feminine with the feminine. His force doth diminish and weaken in the house of φ , and he is friend to γ in science and doctrine, in his ioy and sodaine mouing, he doth participate with δ . He which hosteth of him is likewise hartsie and

and sodaine in all his doings, and will not do any thing but that which taketh him in the head, he is very apt to learne, and of a subtil intendment, but of a small courage, and is sometimes a great deceiver, and a traitour: he is one of the three planets which causeth raine. When φ is in γ , he beateth and killeth folkes, he maketh strifes, debates, contentions, and murmurings. When he is in γ , he is excessive in eating and drinking, and playing, he will be pleasant, and loue to sing and dance, and to vse the like company, he is vntemperate in his diet, and slothfull in all his doings. When he is in π , he delighteth to haue debates, and appointeth himselfe to go to lay waite to kill men, and to puenent others, hauing no delight but to slay and ransack others. When he is in \sim , he is euill, malicious, a dissembler, traitterous, disobedient, ready to do wickednes, and melancholy. When he is in Δ , he is giuen to warre, caring not to kill a man, and loneth nothing but contention, strife, and debate. When he is in π , he delighteth to shote in hand-gumme and crosse-bowe, and loneth horses, harnesse, and men of warre, as well the lesse as the greater, and to be well clothed, decked, and appointed. When he is in \triangle , he is wise, well sene in al kind of knowledge, and a great Historiographer or writer of histories. When he is in \cap , he is of a good making and stature, of a good countenance and apparance, and loneth to be well hoised, and gorgeously apparelled. When he is in \star , he is quarrellous, making great prouision in his house to assault his enemies, to ouer-rune and kill them. When he is in β , he is poore, ill clothed, sickely, asking for Gods sake, and lame of one of his members. When he is in \sim , he is a great Astrologien, Diuine, Geomantien, and an interpreter of dreames. When he is in \times , he is great, rich, and mighty, and in good order, sumptuously clothed, and full of all good vertues and manners. His house is π , and π , his exaltation π , his descent \times . And thus by the discourse of the Chapters there is manifestly declared vnto you, the conditions, powers, and natures of the planets, to the end you may come to iudge eche figure. And you shall iudge according to the nature and condition of the planet, from whom they holdeth and cometh out (as we haue saide of the Elementes)

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

Of the Sphere and Circles of Heauen.

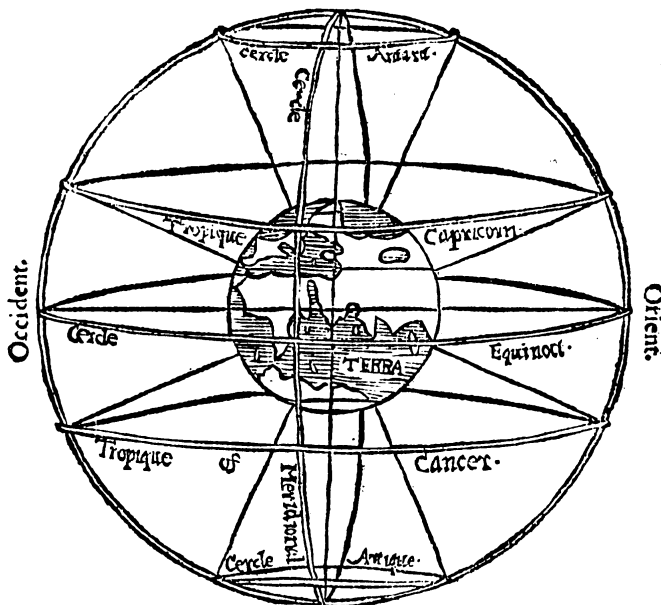
Chap. 28.

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

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

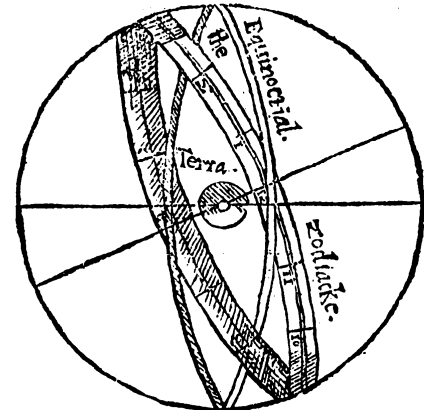
A figure of the lesser Circles.

The pole Antartique.



The pole Artique.

The

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

Now must you know, that the twelve signes of the Zodiacke take their beginning and originall spring of the diuision of the Equinoctiall of the Prime or Spring time, that is to say, at that time that ☉ beginneth to decline towards our region, and the dayes doe win vpon the nights, and be in their order distributed to the contrary of the first mouement, according to the succession of the first mouement, as well of the planets, as of the stars fixed, which is from the Occident by the South, toward the Orient. And because that ☉, according to his diuers influence, that is to say, more rather right or straight then oblique or crooked casting of his beames, and according to the diuers preparation of the substance of the inferiour things and difference of the tyme going by each Signe, doth moue and also chaungeth in like manner the inferiour thinges vnto the like disposition,

disposition, which is the nature of these things, and of beasts, and that it seemeth to cause sundry effects, and for this cause the signe of the Zodiacke beareth the name of some one of the said things or beasts. Wherefore the first is called Aries, that is to say, the Ramme, because \odot going by that parte, approacheth neare the course of the places, and his heate, mixed with moistnes, becommeth to augment little and little, and the Aire doeth temperate it selfe, which is a thing much nigh unto the nature and complexion of the Ramme. The second is called Taurus, that is to say, the Bull, because \odot being bypon him, his heate doth augment, and the moistnes resolved, maketh a temperatenes of the Aire drawing to a dryenes, a thing much agreeing to the nature of a Bull. The third is called Gemini, that is to say, twindles, or two children ioyned in one, because that in this season doth augment double, and the males of all kinds of beasts do ioine and couple with the females, for the increase and bying forth of their shape. The fourth taketh his name of the Crabbe, and is called Cancer, which is a beast that goth backward, by reason that \odot returneth toward the Equator, whence he first came, in observing the descents and declinations of a contrary order unto that which he had in Gemini. The fifth, because of the extreame heate which is then accompanied with a drynes, taketh the name of a Lion, for the Lion is strongest of all the beasts, and of a complexion hote and dry. The sixte is attributed unto the Virgine, which is a thing barren, and very weake, for then the heate diminisheth, and the drynes which he byingeth in, hath dominion, by meanes whereof all things doe cease to growe and to increase, and become barren, except (it may be) the extreame concoction of some. The seventh After is not onely called Libra, or the Ballaunce, because that the dayes and nights be then equall, but also because it maketh alike waight and measure of the qualities betwene the heate which then fainteth, and the colde which doth then beginne to come in. The eight is called the Scorpion, as the parte venomous and mortiferous of the yeare, for by the drynes which then doth excell, and is in his force, and the coldnes brought in, which be two qualities enemies unto nature, there

combeth

combeth corruptions of the Aire, and by that meanes pestilences or other dangerous diseases. The ninth is called the Archer, and is called Sagittarius, for when \odot combeth upon this signe, his heate being vanquished, the colde hath dominion, and thereof combeth fogs, mists, snowes, frosts, and other such pernicious alterations, hurting on all parts the beasts, and all things having the vegetative life, as if they were darts and arrowes venomous. The tenth beareth the name of the Bucke, and is called Capricornus, which is a beast of colde nature, dry, and melancholy: for \odot being then gone farthest away of all the yeare, he goeth from our climate and region, and by that cause the Aire becommeth dis tempered, by the occasion of the great and extreame colde that is then accompanied with drynes. The eleventh is called Aquarius, that is to say, a carrier of Water, because that drynes sapping, moistnes combeth in againe, for then \odot returneth towards the Equator, and by reason of coldnes, which then is Laby, there combeth much snow and raine. Finally, the twelfth and last signe hath not without great occasion taken the name of Fishes, because they be beasts of the water, for then the coldnes of the tyme beginneth by little and little to ende: and by the coming of \odot into the toppes of our regions, the moistnes frozen and congealed doth dissolve, and thereof combeth a temperatenes of the Aire, much watry and rainy. And thus appeareth the reason why the signes of the Zodiacke beare the names they have, and thereof combeth also, that the fixed starres compassed about the way of \odot , and under these twelve signes be brought in the figures of the said beasts also named, or of other things: to the ende, for to knowe each constellation answereth unto each quality of the said signes, and the properties of the signes answer not to the images and natures of the starres. You must note, that of these twelve signes there be fire Artique, or Septentrionall, that is to say, these, γ , δ , π , θ , α , μ , and the other fire Antertique, Meridionall, or Southerne, that is to say, β , ν , ζ , η , ι , κ . There is also three which be of the nature of the fire, that is to say, π , θ , α , other three which be of the nature of the Water, δ , ν , ζ , other three be of the Aire, κ , γ , δ , and

three other which be of the Earth π , \triangle , m . The Signes masculine be those which be of the Fire and of the Aire: the feminine be those which be of the Water and of the Earth: the Oriental be those which be of the Aire: the Occidental be those of the Earth: the Meridional be those of the Fire: the Septentrional be those of the Water. Some be figured in forme of man, which be π , \triangle , m , and \approx : some in forme of beasts, as, γ , δ , β , λ , and α : others in forme of other living things, as, ϕ , m , and χ .

Each one of these Signes is divided into twelve equal partes: and by the like consequent, all the Zodiacke into 360. degrees, and each degree is divided into 60. minutes, wherof at this time I will speake no more, because it maketh not much unto the Science which we treat of, which is Geomancie. The one parte of these Signes be saide to ascend directly, and the other oblique or backward. They which doe ascend directly begiune at the signe of ϕ , and ende at λ , they which descend oblique or thwarthe begiune from β , and ende at π : those which doe goe thwarthe, obey unto them which goe direct, as by way of example, π obeyeth ϕ , δ to α , γ to m , χ to \triangle , \approx to m , and β to λ . The first signe is γ , and he agreeth in way with χ , δ with \approx , π with β , ϕ with λ , α with m , m with \triangle . The Circle of the Zodiacke is divided into two partes, wherof the greater is called the moity of ϕ , and begiuneth at the signe of α , and endeth in β . The other is lesse, and is called the moitie of δ , and begiuneth at ϕ , and endeth at \approx . The moity of the beginning of γ endeth in the ende of m , and is called the moitie hote, the other which begiuneth at \triangle , and endeth at χ , is called the moitie colde. The fourth parte of this Circle which is at the beginning of γ , unto the end of π , is called the Prime time hote and moist, signifying pong age, which is hote and sanguine. The other fourth parte which begiuneth at ϕ , and endeth in m , is called Summer, hote and drie, and doeth signifie youth from twentie unto fivie and thirtie yeares, which commonly is hote and cholericke. The other which is from the beginning of \triangle , unto the ende of λ , is called Haruest, colde and drie, signifying age, which is commonly colde and melancholy.

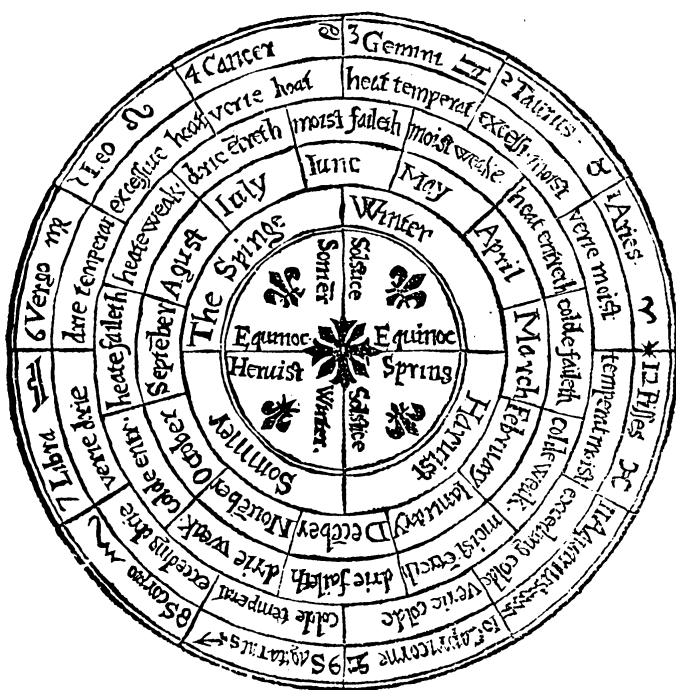
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The last which hath his beginning from β unto the ende of χ , is called Winter colde and moist, signifying crooked age, which is always feeble, and fleugmatike. Amongst these Signes, some be moueable, others fixed, and others common. γ , ϕ , \triangle , β , be called moueable, for when ϕ entreteth into γ , he moueth and changeth the Winter time into the Prime, and so of other into other seasons. The fixed be δ , α , m , \approx , and thus called, for when ϕ entreteth into one of them, he maketh the time firme, constant, and resting. The Signes common be π , m , λ , χ , called common, for when ϕ entreteth into any of them, he moueth the time sometime one way, and sometime another. At this time I will speake no more of the Signes, untill that hereafter shall be shewed howe to fitte or make meete the Signes unto the figures. As touching that which we haue spoken in this Chapter, if ye doe well vnderstand, consider, and remember the same, it will open your vnderstanding maruellously to iudge a figure well. And to the ende ye may the better vnderstand the same, I did thinke good here to shewe vnto you the pourtraist of that which we haue here spoken of.

I

A

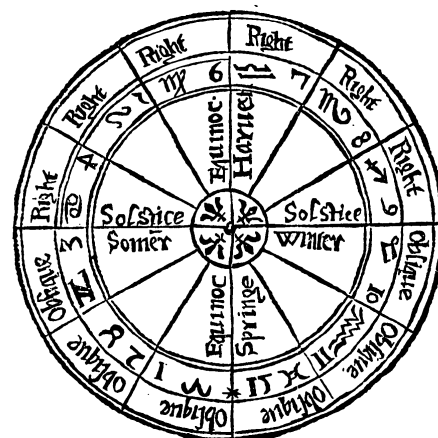
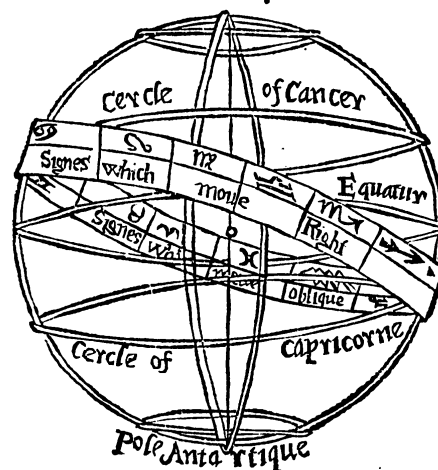
A figure for to knowe the Signes, and all the discourses of their faide qualities, according to the foure seasons of the yeaere.



Other

Other figures to knowe the signes which mooue as well direct as oblique.

Pole Arctique.

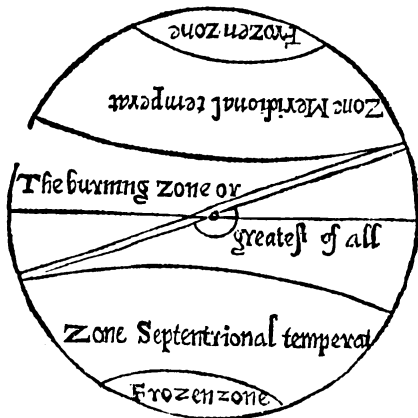


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the

and the Circle Artique: the other is betwene the Tropicke of ♄ and the Circle Antartique both of them wel temperate, and inhabited, as touching that which is called the *Torrída*, it is one of the most moderate and pleasant habitation about the Equator, but betwene the poles, it is for the great vehement heate dis tempered, and hard to be inhabited, the two uttermost which be directly over the poles, be likewise very ill to inhabite for the extreme colde that is there. I thought good here to speake thus much of the Zone, to the ende, that when ye come to the Chapters of the figures of Geomancie, you may the more perfectly knowe the nature and property for the qualitie which some holde of the Earth, others of the Aire, some of the Water, and some of the Fire, as is before declared unto you.

A figure of the Zones of the Earth.



Of the figures and Characts of the Planets.

Chap. 31.

After that the faculties, powers, and qualities of the Planets of the Signes of the Zodiacke, haue bene declared, Now

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

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

Of the houses of the Planets.

Chap. 32.

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

♄	♃	♂	☉	♀	☿	☾
♄	♃	♂	☉	♀	☿	☾

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

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

D ^h R * * * * * * * * * * * * * *	D [♈] R * * * * * * * * * * * * * *	D [♉] R * * * * * * * * * * * * * *
D [♊] R * * * * * * * * * * * * * *	D [♋] R * * * * * * * * * * * * * *	D [♌] R * * * * * * * * * * * * * *
D [♍] R * * * * * * * * * * * * * *		
D [♎] R * * * * * * * * * * * * * *	D [♏] R * * * * * * * * * * * * * *	D [♐] R * * * * * * * * * * * * * *
D [♑] R * * * * * * * * * * * * * *	D [♒] R * * * * * * * * * * * * * *	D [♓] R * * * * * * * * * * * * * *

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

After that we have figured the Planets according unto the Characts which the Astrologians haue vsed to attribute unto them, and shew how they ought to be appropriated to the figures of Geomancie. Now resteth it to doe as much by the Signes of the Zodiacke, to the end, that the Geomancian ha-
uing fully and perfectly the knowledge of his Arte, and be igno-
rant in nothing which belongeth to iudge a figure perfectly.
Beholde, here is an example.

Aries

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

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

Now must we shew how the Signes be attributed to the
figures, and the figures to the Signes: which argument
is (as we haue saide before) how to know to iudge a figure per-
fectly after the Arte of Astrologie. Wherefore the first (as ye
may easily see by the example which followeth) which is, *agni-*
fitio is attributed to ♈: the second which is *laritia* is attributed
unto ♉: the third called *puer* is given to ♊: the fourth which is
coniunctio is attributed unto ♋: the fifth which is *fortuna minor*
is subiect unto ♌: the sixt which is *rubeus* is attributed unto ♍:
the seuenth which is *cauda draconis* is attributed unto ♎: the
eight which is *amissio* is attributed unto ♏: the ninth which is
populus is given to ♐: the tenth which is *via* is put to ♑: the
eleuenth which is *albus* is given to ♒: the twelfth which is *pu-*
ella is attributed to ♓: the thirteenth which is *tristitia* is given
to ♈: the foureteenth which is *cancer* is given to ♉: the fif-
teenth which is *caput draconis* is attributed unto ♊: the six-
teenth which is *fortuna maior* is attributed unto ♋. And thus
haue you an aduertisement unto which of the twelve Signes
eche figure is attributed, the which, that you may knowe the
more evidently, I haue here set this figure following.

K

The

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

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

Of

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

M Discover, the Signes haue sundry dominion and gouernement ouer the members and partes of the body of man, ouer hearbs, seedes, plants, and regions, as I will here declare vnto you. And first ♈ hath dominion ouer the head, and face of man, and of regions, he gouerneth Babilon, Arabia, Persia, and Palestina. ♉ Gouerneth the necke and throat of man, and the artificiall trees, and is superiour ouer regions. ♊ Is a gentle Signe, and as touching the members of man, he gouerneth the armes and shoulders, and as touching regions he gouerneth Armenia and the greatest part of Egypt. ♋ As touching the members of man gouerneth the heart, liuer, lights, stomache, and breast, and all little trees, and the regions of Armenia, and a parte of the Orient. ♌ Gouerneth the heart, stomache, and spleene of the backe, and all great trees, and the region of India the lesser, and the Moyes, and it is a signe hote and malicious. ♍ Ruleth the belly, guts, and inwardes, and as touching herbs, and plants he doth gouerne graines and seedes, and as touching regions, he gouerneth all those which lie about the riuer of Euphrates, and the Island of Canaria neare to Spaine. ♎ Hath dominion ouer the hanches, buttockes, nauill, and stones, and of regions he gouerneth the lande of the Romaines, and of the Greeks vntill Africa, and the last part of Ethiopia. ♏ Hath of the body of man vnder her gouernement the gentoies, bladder, the arse and priuities, high trees, and the region of Arabia. ♐ Gouerneth the thighes, and the Countrey of Ethiopia vntill India. ♑ Is a Signe cholerike and melancholie, and of the members of man he gouerneth the knees, and as concerning regions he gouerneth all the countrey of Ethiopia which is on the sea coast. ♒ Hath dominion ouer the legs, ancles, and heeles of man, and ouer the most parte of Egypt towards the West. ♓ Gouerneth the feete, and the North partes vnto the land of the Romaines, with one parte of Egypt that is called the territarie of Alexandria.

K

The

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

The Planets haue likewise their dominion and government ouer the members of man by all the Signes in forme and manner as I will declare. And first of all h in γ hath the stomacke, 4 the belly, δ the head, ○ the hippe, ♀ the fete, ♀ the buttocks, 4 the knees. h in α governeth the belly, 4 the chine bone, δ the necke, ○ the knees, ♀ the head, ♀ the fete, 4 the buttocks. h In ι governeth the belly, 4 the stoncs, δ the stomacke, ○ the legs, ancles, and heeles, ♀ the arse, ♀ the head, 4 the buttocks. h in ♄ governeth the genitozies, 4 the buttocks, δ the stomacke, ○ the fete, ♀ the armes and shoulders, ♀ the eyes and throte, 4 the head. h In ♀ governeth the stoncs, 4 the buttocks and knees, δ the belly, ○ the head, ♀ the heart, ♀ the shoulders and throte, 4 the arse. h In ♁ governeth the fete, 4 the knees and legs, δ the belly, ○ the arse, ♀ the upper parte of the belly, ♀ the heart, 4 the shoulders. h In ♋ governeth the knees and legs, 4 the eyes and visage, δ the genitozies, ○ the shoulders, ♀ the head, ♀ the belly, 4 the stomacke. h In ♌ governeth the ancles and heeles, 4 the fete and hands, δ the head, armes, and buttocks, ○ the heart, ♀ the genitozies, ♀ the shoulders and chine bone, 4 the belly. h In ♍ governeth the fete, 4 the legs and ancles, δ the fete and hands, ○ the belly, ♀ the buttocks and armes, ♀ the genitozies and hart, 4 the chine bone. h In ♎ governeth the head and fete, 4 the eyes and knees, δ the legs and shoulders, ○ the chine bone, ♀ the heart and buttocks, ♀ the stoncs, 4 the huckle bones. h In ♏ governeth the head and necke, 4 the shoulders, stomacke, and fete, δ the heeles and heart, ○ the genitozies, ♀ the knees and legs, ♀ the heart and hucklebones, 4 the stoncs. h In ♐ governeth the foure humours, 4 the armes and the necke, δ the heart and head, ○ the belly and the ancles, ♀ the hippe, ♀ the necke and chine bone, 4 the stoncs and the hippe. Beholde here what power h hath in eche Signe, the like haue pou of all the other Planets, which I here leaue at this time to speake of, as well for breuitie sake,

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

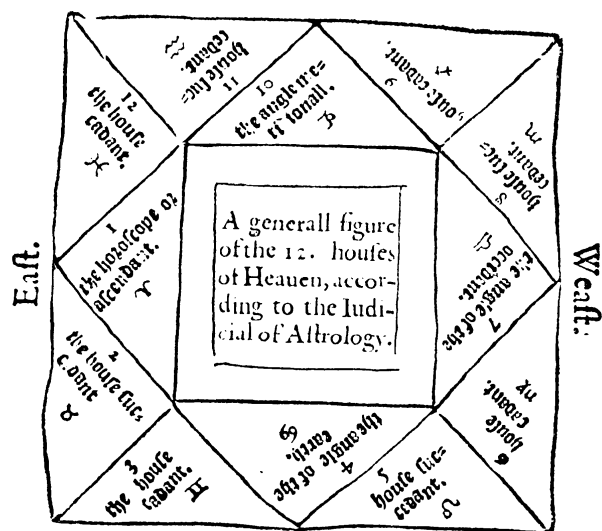
The maner howe to erect the twelue houses of Heauen. Chap. 38.

To erect and place these twelue houses of Heauen, it is no other thing but to find the twelue parts or signes of the Zodiacke, set out by the greater Circles without hauing any respect to that that the bowe or Circle of the saide Zodiacke, is inclosed within eche space of the saide houses: for the Astrologians haue inuented the spaces of the said houses, to the ende, that by little and little, the Signes being listed by or else vnder the Orizone, they may by certaine spaces or distances all equall, and in like discern sensibly the beaming and irradiation of the saide Signes to be changed, and so finally by the directions of the saide equall spaces iudge the times of the accidents to come, as it is contained by the precepts and rules of this Arte iudiciall, according to the which Arte the saide twelue houses be represented by this figure here placed.

K 3

A

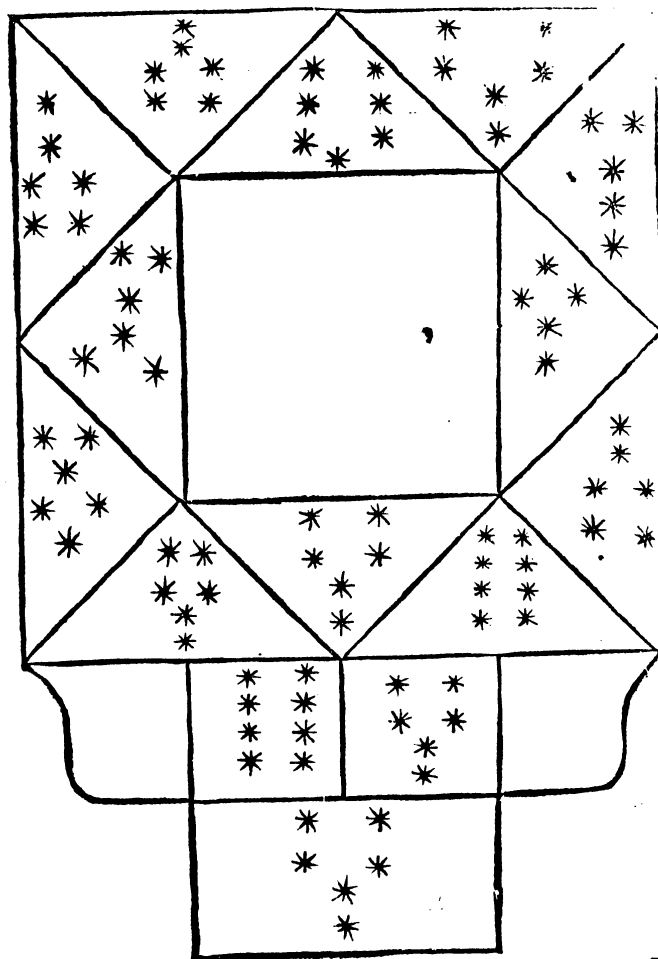
South.



A

of Geomancie.

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



Of

Of the qualitie of the figures of Geomancie.

Chap. 39.

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

There is moreover, a Doctor in this Science called Gerard de Cremon, whose minde is, that the figures should be attributed unto the signes, and the signes to the figures, in an other manner then we have here spoken of. But for that I find mine owne fashion of practise to be good and certaine by the experience which I have many times made, I wil stay in y^e selfe thereon. This is the figure of the said Gerard de Cremon, and how that he useth the maner to giue to the figures of h^e houses and exaltations, and consequently of the other Planets, the which after the Arte of this Science ye may proue by the figures and questions which haue bene propounded to forme and make a figure.

A

A figure of Gerard Cremon.

	♌	♍	♎	♏
Fire	* * * *	* * * * *	* * * *	* * * * *
Aire	✕ * * * *	* * * *	✕ * * *	✕ * * * *
Water	♊ * * * *	♋ * * *	♌ * * * *	♍ * * *
Earth	♎ * * * *	♏ * * * *	♐ * * *	♑ * * * *

The declaration of the twelue houses of Heauen placed here.

Chap. 40.

You haue seene in the figure here before, the manner and forme how the twelue houses of heauen must be made, and which be the foure Angles thereof, with their succedants and cadants, and for because that many can not without a better declaration thereof totally comprehend the saide figure, I haue thought it good here in this place to make a more ampler opening, and declare it more sensibly. You must first understand, that the Circle of the Zodiacke besides the diuisions which we haue spoken of here before, is diuided and parted into foure equall and iust parts, each one of them diuiding the said Circle Zodiacke.

A

at

of the hemisphere, the which parts be called houses: whereof the first is called the Angle of the Orient with the 12. and 11. vnto the South, which make the hemisphere Orientall, and is called the quarter and parte orientall masculine, signifying the Spring time, and the infancie of man, which of his nature is sanguine. The other parte which is the Angle of the South, reaching vnto the Occident, comprehending the 10. 9. and 8. houses vnto the 7. is called the hemisphere meridional and feminine, signifying the youth of man, which then beginneth to be cholericke, and heating. The third parte which is the Angle occidentall, reaching vnto the Septentrionall, containing the 7. 6. and 5. houses to the fourth is called the hemisphere Occident masculine, signifying Haruest and age of man, which is then most commonly melancholy. The fourth quarter which is the Angle Septentrionall reaching vnto the orientall, comprehending the 4. 3. and 2. houses vnto the first is called, the hemisphere septentrionall feminine, signifying Winter, and the croked age of man which then both beginne to be fleugmaticke, olde, and faint. These two partes which be from the Angle meridionall vnto the angle septentrionall be called, the moities ascendant. The other two partes which be from the Septentrionall vnto the meridionall be called the moities descendant. The foure angles be the 1. 4. 7. and 10. houses. The 3. 6. 9. and 12. be called the houses Cadants. The 2. 5. 8. and 11. be called the houses Succedants. Therefore, when, and as often as in these foure Angles. or in their houses succedants you finde a figure of Geomancie, you shall say, that it is good and profitabill for the question propounded. And contrariwise when it cometh in the cadants, ye may iudge it to be ill for the demandant, as I will both say and declare vnto you moze at large in interpreting the figures, which ye shall finde in the thirde Booke, which is for that, that in as much as the Angles doe alwayes signifie force, courage of body, valiantnesse, stoutnesse, good and prosperous fortune, with friends associated with a better hope, as concerning the succedants. That which is next to the ascendant which is the second, signifieth halfe fortune by the occasion of goodes. That which is nexte the Angle of the earth, which

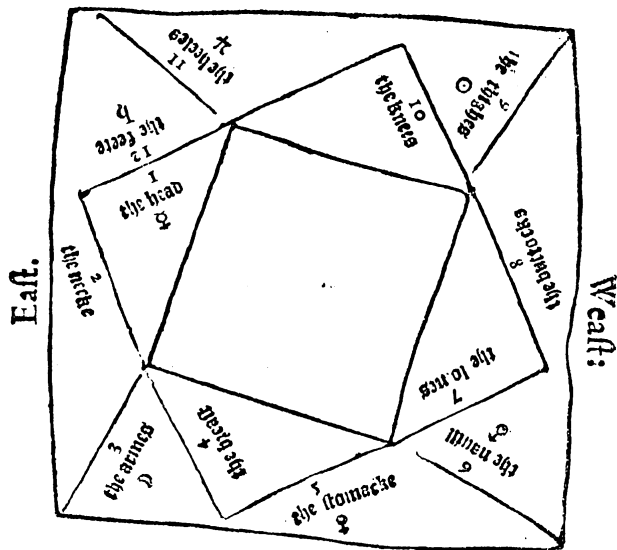
is the fift, signifieth halfe fortune, coming by giftes, or by the getting or conception of some or daughter, that is to say, of honours or toy. That which followeth the Angle of the Occident, that is the 8. signifies halfe fortune, because of death, or of things hidden. That that succeds the angle meridional,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

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

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

breast, the fift the stomacke, the sixt the navill, the seventh the loines, the eight the buttockes, the ninth the hippes, the tenth the knees, the eleventh the legs, the twelfth the feete, as ye shal see by the figure which here followeth.

South:



North.

Here endeth the first Booke of Geomancie.

The



The second Booke of Geomancie.

The Prologue.

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

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



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

1 In what disposition is the person, the intent of his will, and the place of his abiding or dwelling.

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

1 3

3 Any

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

4 The making, Whistomy and proportion of his bodie, to knowe if he be or shall be well made or ill, and whether he be faire or hard or ill fauoured.

5 The natiuitie of the person, whether he shall be healthy, or sickly: Strong, or weake.

6 The beginning of all enterpryses.

7 The ioy and sadnesse of the person.

8 As touching the members of man, & other liuing things, this house containeth the questions which may be propounded and made of the head, and of euery thing therein containd: as the braine, memoire, vnderstanding, reason, intelligence, eyes, eye-browes, nose, teeth, mouth, eares, and visage: wherefore when ye finde a figure in the first house, whatsoeuer it be you shall iudge after the maner and forme that we will shew hereafter, and giue alwayes the first house vnto that that the question which is made or propounded doth note to, that is to say, the motive of the querant.

When ye finde this figure in the first house (called Aquistio) ye shall say that it signifieth goodnesse, happinesse, and quiet life, with the accomplishment of the persons owne harts desire. If the demaund be of or for voyage, it signifieth good successe thereof, but he that taketh it in hand, shall not depart so soone as he thinketh: but yet shall he returne home in all gladnesse, with the accomplishment of his desire. And if the question be made for loue and in way of marriage, it is good, and for any thing that a louer doth demaunde in that behalfe: for Aquistio is a figure of the Ayre and of ♃ D in the signe of ♈ and the exaltation of ☉ a figure firme entring in good for all thinges but for warre: but in Church causes and voyages she is merueilous good.

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

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

If in the first house you chaunce vpon this figure called *Fortuna maior*, it signifieth god will, god heart, loyaltie, prosperitie in all things, ioyfulnesse and riches, in cause of a woman it betokeneth ioyfulnesse, amitie of kings, great Princes and Lords: this figure is god in all things except to keepe a thing secret, in which thing it is a token of small suertie. This is a figure of ☉ D in the signe of ♌ a figure of the Earth fired entring in.

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

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

If that by chaunce this figure called *Tristitia*, be in the first house, it is a signe of an ill beginning of the enterpryse. The man is of ill will, and pensive, a traytor and disobedient. This figure is ill in all things, but to serch treasure in the earth, she is also good in matters of fortifications and buildings: this is a figure of ♄ R in the signe of m and of the Element of the Earth.

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

to be in loue, a man of good will, young and a lover of gardenes: she is good in case of loue, and in all things, but in warre, this is a figure of ♀ D in the signe of ♄ and of the Element of Water.

Finding in this house this present figure called *Puer*, it is a token of ioy, and to make feastes and bankets with Ladies it also betokeneth theft, robbetrie, deceite and gaine in play: in matter of loue it is good, and likewise in warre. For boyage it betokeneth a meete swiftnesse, for marriage it is good enough signifying alwayes great deceits and fraudes. It is indifferent in all thinges, but better for warre than for any other thing. This is a figure of ♀ in the signe of ♄ and of the element of the Ayre, wherefore it is deceptiue, subtil and wittie.

All those (almost) which in olde time wrote of Geomancie, as the Indians, Calbians, and Hebrewes, would that this figure called *Rubeus*, when that it is founde in the first house, should be iudged like vnto the other without reiecting it, and say that it doth betoken, craft, fraud, subtiltie, treason, warre, debate, discorde, battell, spilling and shedding of blood. And to be briebe, it doth betoken all the wickednesse in the world. But the Egyptians and a great part of the Latines, say that in framing a figure, this figure fortune to be in the first house, that it should not be iudged. But that figure must be broken and make an other, because that in this place this figure is nothing worth, which thing the Authoz of this booke hath often times seene and knowen by experience, and that is the cause that I am of the oppinion with the Egyptians and Latines, to breake the figure when that it is found in the first house. And so at this time I will speake no more thereof.

If in the first house ye finde this figure called *Albus*, it doth signifie to haue gaine by trauell in white things, and that a person is found, pleasant, fine, merry, and happy in all things. If the demaunde be for lute of lawe, it is a signe that the man shall winne. If it be for message he shall haue good newes, in case Mercurial it is very good because ♀ hath his ioy in the first house: It is also good for marriage, but it is nought for warre, and good for peace, this is a figure of ♀ D in ♄ and of the element of the Water.

When

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

Finding this figure called *Caput draconis*, that is to say, the greater beare, it signifieth goodnesse in all thinges, except for warre, for it signifieth combate and battelle, and for peace it is perfectly good. It is also good for marriage, but it will be long in doing, it is good in matter of gaine: to be briebe, it is good for all thinges that ye can demaund, and signifieth health of bodie, pleasant and merry, and to haue the fauour of kinges, Princes, and great Lordes with prosperitie and obeyning of their desire. And for that it is a figure of ♄ and ♀ according to the opinion of some men: but by mine opinion of ♄ and ♀ in the signe of ♄ and of the element of the Earth, and for that cause is good to bulde houses and to labour the earth.

This figure called *Cauda Draconis*, or the lesser beare, found in the first house, it is like vnto the figure *Rubeus*, whereof we haue spoken before: and therefore the figure ought not to be iudged when it is found in the first house, but must be broken and an other to be made, neuertheless there be some that holde the opinion that the iudgement should not herein be delayde, for what cause soeuer the demaunde was asked & the figure made: but it signifieth euilnesse, losse and damage for all thinges that may be asked of: so that it is good for nothing but for ruyne, and burninges of Countreyes by warres and treasons, by reason that it is a figure of ♀ and ♄ in ♄ and of the element of the fire.

When you finde this figure called *Cancer* in this first house, it signifieth ill opinions and thoughts melancholique, heavines, sorowes, enuies, angers, great paine and trauaile: the person to be a Saturnian, melancholy and drearning of malice, it is ill in all thinges, but to make rampiers, forts, and other fortifications of Townes, and to defende them well for which it is good

¶

to

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

This figure called *Via*, found in the first house, signifyeth a staying in the way, and small health in the iourney: it is ill in all thinges except it be to goe out of prison, for the which it is good, and because it is a figure of *v* 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 house is alwaies good in all things as well in warre as in peace: signifying alwaies a company of people gathered together for one thing or other, in case of marriage it is perfectly good, and likewise to take a iourney in hand signifying swiftnesse, and more by water then by land, and because it is also a figure of *v* in her full in *s* and of the element of the Water, it therefore betokeneth raine and that the person which is on the way shall be moped.

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

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

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

3 Which of the two gamblers hath worne, or shall winne the silver.

4 The charges that a person shall make.

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

6 If he shall be well serued and to his profite and commoditye,

ditte, by eyther man or woman that bee minded to take into his service.

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

8 The place where the thing lost was stolen.

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

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

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

12 Whether the messenger which is on the way shall bring goodnewes or how.

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

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

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

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

good for nothing but for loue.

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

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

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

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

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

like, it is good in all things and especially in matters of silver and white things, it is also good for the way, but that there will be some stay or hinderance by the way: she signifyeth no warre but rather peace and concord.

Finding this figure called *Puer* in the second house, it signifyeth profite in merchandice by occasion of a woman, and signifyeth likewise that the gaine shall be good in the warre, and that therein shall be gotten honour and profite, for companie in the way they shall be men of warre, valiant and hardy: in case of messages it signifyeth speedinesse with small profite, unless it be touching warre, in things concerning honour it is very good, touching a thing stolen it shall be had againe, but not without beratton and anger.

When in the second house ye find this figure called *Rubeus* which is a figure of 3 and euill, it alwayes doth signifie small gaine and profite, and signifyeth that the person shall be robbed and spoyled, be it by warre or otherwise, it also signifyeth much debate and contention about the thing lost and stolen, and as touching company by the way, it sheweth that they be men of warre, ruffins and cyoters, to be briefe, this figure is ill in all things.

If ye finde in the second house this figure called *Albus*, it signifyeth great gaine and profite with honour, spirite and diligence, specially in white things: it is good in all things, for that she signifyeth a good spirite and vnderstanding, good company, and trustie, and men of honour: she is also good in case of voyage, yet will there be some staying and hinderance therein. I can say to you none other thing of this figure, but that it is good in all the demaundes.

Finding in the second house this figure called *Coniunctio*, ye shall say it signifyeth gaine, in things of good industry and spirite, and signifyeth, that the thing lost shall be recovered againe, but not without great paine and trauel, and long space of time, the company is good and of good spirit, sometime it signifyeth bargains, and the obtaining of Bookes and Sciences written by hand, as touching messages, it signifyeth quicke arriual, and also getting of goodes and heretages of folkes lately dead. This figure

figure is commonly good.

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

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

When ye finde this figure named *Cancer* in the seconde house, it signifieth gaine by things hidden in the earth with couetousnes, and things blacke: the person shall happen with melancholy and sad company, and of smal purpose: in case of boiage and in all other things, she signifieth slownesse, but to build houses and fortresses she is good, but the worke shall be homely: it is good in blacke things, but it is ill in all other things.

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

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

hesse therein.

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

The demaundes which naturally be attributed vnto the third house called the Cadant from the ascendant of the Angle of the orient be of brethren, sisters, nephewes, and other kinfolk and alics, with the number of them, and the place of the nativity of the querant.

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

Also of the amitie and welfare of a neighbour.

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

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

Whether there be any ill companie in the towne that a man woulde goe.

How the man of the Church doth from whome ye woulde heare newes.

As touching the members of mans body, the demaundes which may be made touching the armes, shoulders and legs, be appropriated vnto the third house. Wherefore when ye fynde any of the firste figures, there ye shall iudge the significations, following the rules ye shall see hereafter.

When in the third house ye fynd this figure called *Agnifilio*, it signifieth that the person of whome the question is made, is a man welbeloued, of great riches and dignitie, by occasion of this kinred: for small iourney it signifieth much profit, good company, good neighbours, and good kinfolk: in all the demaundes which belong vnto this house this figure is good, and especially for those which may be made for a Scholler, signifying that he shall learne well, and be of knowledge: it is likewise good to knowe the estate and disposition of a man of the Church of whome ye woulde heare newes.

Finding this Figure called *Amissio* in this third house, it signifyeth quarrell and debate with kinsfolkes, in shorthe tourney it signifyeth speedinesse with small gaine, it is ill for the Scholler, and signifyeth an ill neighbour, and ill company: in all the demaundes which may be made in this house this Figure alwayes signifyeth an ill ende.

If ye finde in the third house this Figure called *Fortuna maior*, it signifyeth a noble parentage, mighty, and vertuous, it signifyeth that the person for whome the question is made, is angry with his kinsfolkes, & that he shal haue harme for loue of them, sometime it signifyeth a perfit amitie with his kinsfolkes, so that the tenth and fourth doe agree therunto. But neuer thelesse this Figure for that it is good and loyall. signifyeth rather good then ill in al things, and especially to make a voyage, and for a Scholler, and all other things wherof demaund of question may be made in this house, it is good.

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

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

Finding this Figure called *Tristitia* in the third house, it signifyeth strife and debate amongst kinsfolkes, false and dissembled friendship, and to be chased away by them, the Scholler shall not profite in study, the way is dangerous, and but small profite, the kinsfolkes be of small nobilitie, ill neighbour, the

man

man of the Church is ill, and he vnto whome hee woulde doe harme. To be briefe, this Figure is ill in all demaundes.

Finding this Figure called *Puella* in the third house, it signifyeth good and perfect friendship amongst kinsfolkes, and profite wyth them, and sheweth also, that they be of good disposition and health, the sute which a person maketh to come vnto the fauour and loue of a woman he can not obtaine it: in shorthe voyage it is good, but there will be some tarrying by the way: it is good for a Scholler, but it sheweth that hee is in loue with some women in the place where he is resident. In all other things it is good.

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

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

Finding this Figure called *Albus* in the thirde house, it signifyeth concord and amity betwene kindred, and that they be men learned and wise, it sheweth also that the letters which come bying good newes, and that he which will take a iourney in hand shall come and goe safe without any danger of robbing or trouble, it is good in all things, but that it signifyeth sighing and lamentation of the kindred: it is also good for neighbourhode, and sheweth that they be learned, the Scholler shall study well, and be a wise man, it is good for shorthe way, and to be briefe, it is good in all the demaundes which may be made in this house.

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* * When ye find this figure called *Coniunctio* in the thirde house, it signifyeth coniunction and amitie amongst kinsfolkes, it is good for all things that may be demaunded touching a scholar: it signifyeth also that the kinsfolkes be learned, the neighbours good, the thing lost shall be founde againe, the letters which be brought containe none other thing but fables and tales, it is for iourney good, and that the messenger is prompt and diligent: in all things this figure is very good.

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

* * If ye fynde this figure called *Cauda draconis* in the thirde house, it signifyeth all things contrarie vnto goodnesse, as discord amongst friends and kinsfolkes, with the separation of one from an other, it signifyeth also treason of kinsfolkes and friends, and that they will speake with the mouth that which they thinke not in heart, putting all their intent to fraude and deceit, the Scholler will not applie his learning, but let all his minde on warre, or nigromancie, or such like: to know of the state of neighborhoode it is ill, because it is a token, it is worth nothing: in all things which may be demaunded in this house, this figure is ill.

* * When you do fynde this figure called *Cancer* in the thirde house, it signifyeth a firme loue and secrete, amongst friends and kinsfolkes which shall long endure, it is ill for the way, and signifyeth that the voyage shall scarcely be ended, it dooth also signify imprisonment by the means of kinsfolkes, and that the Scholler shall be a good Student, but yet he is of a melancholic nature.

* * If ye fynde this figure called *Populus* in the third house, it signifyeth amity with kinsfolkes, and that they be many in number, in case of voyage it signifyeth swiftnesse with prosperi-

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tie and health, it signifyeth also that embassadoers or messengers shall come about the affaires of the people, the Scholler studieth well, and is in a great company of others, the neighbourhoode is great, he that entendeth to take his iourney shall finde much company in the way: this figure is indifferent in all demaundes, and signifyeth rather good then bad.

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

Of the fourth house, and of the demaundes therevnto belonging. Chap. 4.

1 The fourth house which is the angle septentrienall of the earth, contayneth naturally the questions and demaundes which may be made vpon the Father or Grandfather, and vpon the great Grandfather.

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

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

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

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

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

7 Whether the Father be dead or shall die quickly.

8 If the childe be right fathered or a bastard.

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9 Whether

- 9 Whether of the father or the sonne shall die first.
 10 If it be good to buye landes, possessions, and heritages.
 11 Whether a Towne besieged shall be taken or not.
 12 Whether the ship on the sea shall come to a good port, and who is in her, and wherewith she is charged.
 13 If a man dwelling in an house shall dwell there long time or not.
 14 Whether he that is on the way, shall be long in coming or not, these be the questions which be contayned in this house, the signification wherest be it good or be it bad, shall be declared by the discourse of each figure which you shall see hereafter.

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

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

demands

demands which may be made in this house.

Finde this figure called *Fortuna maior* in the fourth house, it signifyeth that the father is of good nature and quiet, come of a noble race, both he, his Grandfather, and great Grandfather: the house is faire and handsome, and good to dwell therein, it is good to buye landes and heritages, the Towne or Citie is replenished with men of defence which will defende it to death, and those which be within it be men of spite and wittie: the Pallace or Castle is faire and costly builded, well furnished with utensiles, movable munitions, and there is much golde and silver therein, it signifyeth that there is no treasure hidden there: there shall be a good end of all the demandes that ye made, the brother and sister have abundance of silver: the father shall overlive the sonne if the fifth doe thereunto agree, the child is lawfull begotten, the Towne besieged shall not be taken, but defende it selfe manfully, the shippe on the sea shall come unto a good port with much riches: the voyage taken in hande shall have good issue and much profite: the man shall dwell long in the house, there is no demande in this house for the which this figure is not good, except in things melancholy, as to fight and make an assault wherein it signifyeth losse.

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

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

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

When in this fourth house ye finde this figure named *Tri-
stia*, it signifyeth to be disherited & dynen from the substance & heritage of the father, and that the Father and Grandfather and all the race is ill: the house is ill and naught, and maintayned by reparations: the Towne or Citie is strong and ancient and it shall not be taken, the people within be wise, wittie and stout: the Pallace or Castle is old and ancient, and much treasure hidden therein, the end of all things which ye demaund is ill: but to buy landes arreable, and to build houses whereunto it is good: the siluer of the brother and sister is hidden, the father shall ouer live the sonne, and the sonne is legitimate, but the mother behaueth her selfe but ill: good to buy heritages for the buyers shall long enjoy them, he that dwelleth in the house shall long dwell therein, the shippe on the sea shall be long in coming

Downing the is so heauie laden, in all the demaundes which ye can demaund this figure is ill, because it is a figure of *I. R.*

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

Finding this figure in the fourth house named *Puer*, it doth signify great discord with the father, sometime good lucke and prosperitie with kinfolkes, (so that the angles consent therunto) the father is of good will and healthfull, and lustie of body, the house is in lute and question, it is ill to buy heritages, for thereby shall come strife and contention, the tyllable landes be of no great value or estimation, the Towne besieged shall defende it selfe valiantly, and the people within be men of defence, the house or forte is not of the fairest, there is no treasure hid: the end of all the demaundes shall haue an ill issue, wlesse it be for warre, or for lone: the brother or sister haue but little money: the father is dead, or shall die shortly: the sonne is not legitimate but a bastard, the shippe on the sea shall arrive in safetie, but not without conflict of the enemies, the person shall dwell long in the house or Towne, this figure is a figure of *I. R.*

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

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

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

Further in this fourth house the figure called *Cancer*, it is good to visite the father for he is sick or 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 good to labour the earth: the towne is faire but of small force, so that if it be besieged it shall be quickly taken or yielded by composition, and yet the people within be wise and sage: the Pallace, Castle, or Tower be not faire, but it was all builded by policie, the treasure hid shall be finely

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

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

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

dead or shall die quickly, and the sonne is a bastard, the father shall die before the sonne: it is indifferent to buy landes, because the landes be good and fruitfull: but there will be anger and strife about them. But in the end the purchaser shall have the victorie, and therefore this figure is called indifferent in this case: the ship on the sea shall come with a great winde, and be in danger to be taken or burned: the man shall not stay long in the house or towne for feare he shall be slaine, or have some mischief done unto him: in all the demandes which ye may make in this house, this figure is ill, but in the things before recyted: it is also good to put fire to pymeries or to artillerie, or to wayke treason: the treasure hid is kept by the Diuell.

Finding this figure called *Carrier* in the fourth house, it signifyeth to winne landes wherein treasure is hidden, and that some of his kindred is helde and taken prisoner: the father is very old, but yet of good complexion, and shall live long: the house is olde, darke and smokie: it is good to eare and solve the ground: the towne is old and ill cast and made and the streets very narrow, if it be besieged it shall not be taken, so that the people be not faint hearted within: the Tower or Pallace be very old and halfe broken: the silver of the brother or sister is so hidden that it will not be found againe: the sonne is legitimate, the shippe is not yet ready to come: the man shall remaine long in the house or towne where he doth mind to keepe: in all things which ye may demande in this house, this figure is ill, but to defende and keepe a Towne, and for thinges Saturnian, in which it is good, and signifyeth also to have a great number of children.

Having in the fourth house this figure called *Populus*, it signifyeth a multitude of people assembled, some to buy & sell landes and heritages: in demandes of the father it signifyeth mourning and lamentation, the father shall die before the sonne: the house and lande that is made mention, is standing nere unto the water, the Towne is full of people, and furnished with faire waters and springes, if it be besieged it shall be taken, because those within it be of no great force, but most of them be Parriciders: the Tower or Fortresse is nere to the water: the treasure

treasure hid shall not be found, unless the eight do consent: the silver of the brother and sister is but small: it is good to buye heritages: the shippe on the sea shall come quickly with good winde and great gaine: the man within the Towne or house shall not dwell there long: in all the demandes of this house this figure is good, but touching love.

This figure called *Via*, in the fourth house signifieth losse of heritage: in all things that ye can demande the is ill, saving to solve the earth yet is the better by water then by lande for voyages: treasure hidden shall not be founde: the Citie is nothing strong, if it be besieged it shall be taken, the Castle or Tower is not faire, and they stand by the water side: the brother and sister have not much silver: the father is of long life, and the sonne legitimate: it is good to buy heritages which be nere the water: the shippe on the sea shall come to safe port: the man in the house or towne shall not dwell long there: for all thinges which ye may demande in this house, this figure is good, but for love, for the which it is but ill.

Of the fifth house, and of the demandes therein contained. Chap. 5.

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

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

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

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

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

ters.

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

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

8 Like wise the significacions of all pleasures, as to kisse, coll, sing, daunce, banquet, and play on all instruments of musick.

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

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

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

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

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

When in this fift house you fynd this Figure called *Agustio*, it giueth good significacions of the childe, and that he shall be of good wit and condition, and well made of body, the messenger shall come quickly, with good newes: in case to liue, and to haue newe clothes it is good, the promise shall be kepte in all faithfulness, the letters speake not but of merry things, and recreative as of loue, or of matter beneficiall, the amitie of the friends is good, it is also good for the fruites of the earth, and there shall be great abundance, it is good and sure dwelling in the house, the woman with childe shall haue a sonne, so that the tenth do consent to this, it is good to kisse, coll, dally, tance, and to doe all things of mirth and pleasure, the Commons of the towne be good, and liue in al peace and quietnesse, the Castell is not beseged, and if it be, it shall not be taken, by reason of the good accorde amongst them which be within it: there is neither thames, neither roisters by the way, the soune is neyther

ther dead, sicke, or taken prisoner, but maketh good chere, and is at his pleasure, the friend is merry, and the childe legitimate, Bookes doe containe Church matters and merlinesse, al things which ye may demaunde in this house this figure dooth signifye good, and also that a woman shall not haue manie children.

Finding in this fift house the Figure called *Assisio*, it signifyeth that the childe shall be of ill nature, and losse of heritage by lawe, the sicke person shall amend, the woman with childe shall haue a sonne, but she shall be in danger of death, it is not good in case of eating and drincking, the promise shall not be performed, the messenger shall come quickly, but he shall bring ill newes, the letters speake of quarrels or else of ribauldrie, the friends be not too good or iocunde, for pleasure and iocundnesse this figure is ill, unlesse it be for wantonnes and bawdery, for the which it is good, the dwelling in the house is ill and dangerous, the Commons of the City be bad, if the Castell be beseged, it shall be taken, vagabonds lie by the way, and therefore it is dangerous, the son is neither dead, nor taken prisoner, but he is very sicke, the childe is a bastard, to buy and sell newe garments it is ill, the yeare is good, and great abundance of corne, but it is ill for trees and plants: the bookes and writings make mention of ribauldrie, or of questions. For all the things which ye may demaund in this house this figure is ill, and the woman shall haue many children, but they shall be ill.

When ye finde in this fift house this figure called *Fortuna maior*, it is a signe of fewe children, but they shall be honest and happy in their life: the soune is neither sicke neither dead, but shall come quickly, it is good to eate and drinke, the promise shall be kept, the messenger is not stayed, neither shall it be long before he returne and bring good tidings, and the letters which he bringeth speake of the affaires of Kings, Princes, and greate Lordes, and of all things pleasant and recreative, thy friend is good and trusty: it is good and hollesome to dwell in the house, it is good to kisse, coll, daunce, and to make all pretie pastimes, the woman shall haue a sonne without any danger of death, so that the tenth agree thereunto: there will be raine if the tenth do agree,

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

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

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

Open.

Open.

If you finde in the fift house this figure called *Tristitia*, it signifyeth sorrowe, heavines, inquietnes, pouerty, and ill fortune hereafter to come to the childe, the Letters which come speake of heauy things, as of a towne besieged, or of other mishappes and inconueniences, the woman with childe shall haue a sonne (so that the tenth doe giue consent) and she shall haue a great and long travel with danger of death: to be brieefe, in al the demaundes which you may make in this house this figure signifyeth ill fortune, and is therefore here called *Tristitia*, the which is sadness, quite contrary to the house called the house of Joy, and this figure signifyeth to haue many children.

When in this fift house ye finde the figure called *Pecunia*, it signifyeth prosperity to the childe, it is also good to eate and to drinke, and for all mirth and pleasure, the promise shall be kept, the messenger shall come something late, but he shall bring good and perfit newes which shall speake of love, it is good for the friend, and for all mirth, as to kisse, coll, dance, sing and play on instruments of musicke, the childe is a bastarde, there is no baggage by the way, the Castell is not besieged: as touching the woman with childe some say she shall haue a boy, and some a wench: and for because that in this matter the Doctors in this Arte doe not agree, to be more certaine you must haue recourse to the Angles of the figure, by the which you shall iudge as they speake: to buy and put on newe clothes it is good, and signifyeth that they shall be rich, neate, and fine, the yeare shall be good, and great store of all sortes of good things: finally, the Bookes speake of kissing, colling, dancing, and singing: wherefore when ye finde this figure in this house, you shall iudge, as is aforesaide, and further say that it signifyeth fewe children, but they shall be faire.

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

4

seats

seats of warre, the dwelling in the house is not good: it is worth nothing to kisse, coll, or such like dalliance, but in the ventrall aces: the woman with childe shall haue a sonne, the place besieged shall not be taken, but defend it selfe valiantly: there be many thieues lying in waite by the way, the sonne is not dead, but hurte, the childe is a bastard, ill to buy and put on newe clothes or other things vntlesse it be harnes and armour, for the which it is good: the yeare shall be indifferent good, saying that there shall be some haile: the Bookes speake of warre, because this is a figure of J which is lord of warre, it signifyeth likewise fewe children, and they shall be all men of warre, and pillars of poore men and laborers of the field.

In finding in the fift house this figure called *Rubens*, it signifyeth peruerse children, and degenerate from vertue: it is ill touching eating and drinking, and especially of redde things, the promise shall not be kept, the messenger shall bring letters which shall make mention of warres and combates. And to be briefe this figure hath no signification in this house but ill (except to solve the ground) for the which it is good: the woman with childe shall haue a daughter, because that this figure is a figure of J R: and moreover, if that there be any children, they shall not live but die quickly.

If you finde this figure called *Albus* in the fift house, it signifyeth that the childe shall be of good nature and complexion, it is good to eate and drinke, and health shall come thereof, the promise shall take good effect, the messenger shall come quickly with good newes, the letters make mention of things mercuriall and white. As often as in making a figure you finde this saide figure in the fift house, be ye assured that you shall receive letters from one or other within thre dayes: it is good for a friend, and likewise for mirth and ioy, it is good for the dwelling in a house: it is good for to kisse and coll in the waie of honestie, but ill for dishonestie, the woman with childe shall haue a sonne, without any danger of death, or any other inconvenience: the commons of the Citie be good, the Castell is not besieged, but if it be it shall be rendered by composition: there is no harlots or ill folkes by the way, the childe is not dead, the

childe is legitimate, it is good to buy and put on newe clothes, and above all other, white clothes: it shall be a good and fruitful yeare, the bookes speake of great and profound knowledge: and because it is a Figure of 9 it seemeth to haue many children.

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

Finding this figure named *Caput draconis* in the fift house, it signifyeth, that the children shall be of great wisdom, and honour, and gentle to all folkes, it is profitable to a person to eate and drinke well, the promise shall be performed, the messenger will tarry long, but yet he bringeth good newes, the letters speake of loue or of riches: it is good for a friend, and likewise for venereall woorkes and mirth, and to dwell still in a house: the woman with childe shall haue a sonne without any danger of death, the commons of the Citie be good, the castell is not besieged, there are no ruffians on the way, the sonne is not dead, but will come quickly, the sonne is legitimate: it is good to buy and put on newe clothes, the yeare shall be plentiful of all things, the Bookes and writings doe speake parte of loue, and part of Church matters, and of importance. This figure is very good in all the demaunds, and sheweth to haue but fewe children, but they shall be wise and good.

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

for a friend, and likewise for mirth or toy, unless it be in wars, in which it is good, it is ill to dwell in that house for it shall be burned or overthrown: the woman with child that have a daughter, and be in great danger of death, the communalitie of the citie be all thieves and wicked, the castell besieged shall be burned, taken, and ransaked: there is much ill company by the way, the sonne is dead or prisoner, the childe is a bastard: it is ill to buy or put on any newe garments, except it be harness, the yeare shall be plentiful in corne, but not in fruites, the writings and booke make mention of warres, and of thinges odious and sorrowful: in all the demaundes which may be made in this house this figure is ill, and signifieth to have fewe children, and they shall be evil, and workers with fyre.

When in the fift house ye finde this figure called *Carter*, it signifieth that the child is of a melancholy nature, saturnian, full of grosse humours, a man of trauell and paine, it is not good to eate and drinke, the promise shall be performed, but it shall be long first, the messenger shall come safe and sound, but hee shall tary long, and be in danger to be held prisoner, the letters make mention of imprisonment, or of women with child, or of some sad and melancholy cause: for all kind of mirth it is ill, it signifieth that the house where the habitation is is darke, smoke, and ill cast: it is ill to daunce, sing, kisse or coll: the woman with child shall have a daughter, the commons of the towne be much olde folke, the castell besieged shall not be taken for the good resistance which they within doe make: the sonne is not dead or in prison, the childe is legitimate: to buy and put on newe clothes it is good, for they shall last long, especially those which be blacke: the yeare shall be indifferent good, the writings and booke treat of women with child, of imprisonment, or to solve the earth, or of thinges melancholy. Whensoever you make a figure for any demaund, and finde this figure in this place, you shall be sure to receiue some letters before it be three dayes: in all other thinges this figure is ill, and signifieth to have many children.

Finde this figure called *Populus* in the fift house, it signifieth many children and wittie: it is more wholesome for the body

body to drinke then to eate: the promise shall be scarcely performed, the messenger shall come quickly, the woman with child shall have a sonne: for a friend, and for mercurie it is good, the letters which shall come shall speake of sundry kindes of people, as of mariners, and all other thinges concerning water: the yeare shall be good, and there shall be abundance of all thinges: the sonne is not dead, but shall come quickly: it is euill to buy and put on newe clothes, for they shall not last long, the booke and letters do speake of the sea or of some rivers. And whensoever you do make a figure for any demaund, and finde this figure in this house, it dooth signifie to have some rathe shortly: it dooth signifie to have many children, but they shall not live verie long.

When in this fift house you finde this figure *Via*, it dooth signifie to have fewe children, but they shall be of good nature and complexion, and not long of life: it is better to drinke then to eate, the promise shall not be kept, the woman is not with child, but hath some lump in her. In all the demaundes that ye may propound this figure is ill, unless it be for voyages. And whensoever ye make a figure for any demaunde, and finde this figure in this place it signifieth that letters shall come quickly from some place, the which shall speake of thinges of water, or of voyage: it dooth shewe also that there shall not be many children, and if so be that there be any, they shall not live long.

Of the sixth house, and of the questions therein contained. Chap. 6.

The first house called the Cadant from the Angle septentrionall, or the ill fortune, containeth prosperly all the demaundes which may be made touching seruants and other subjects.

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

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

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

4 If it be god to visite a sicke person.

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

6 Whereouer the demaundes which may be made vpon small beastes: as sheepe, lambes, goates, swyne and such like small beastes: and whether it be god to buy or sell them.

7 Whether the beastes lost shall not be found, and who is the thiefe.

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

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

10 Also ouer feare and fright, shame, pueritie and lacke, smoke and darkenesse.

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

When ye finde this figure in the first house, it signifyeth fidelitie and wisdom in seruants, the man is not sicke, but if he be he shall mend quickly: the crafts man or labourer is an honest man and a painefull, and that which he doth is well done: the Physitian is a good man: it is god to take phisicke, so that the first house be god: the man shall neuer fall into pueritie. To be briefe, in all things which ye may demaunde in this house, this figure is god.

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

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

When in the first house ye finde this figure, it signifyeth that the seruants and subiects be faithfull and obedient: it is god to buy beastes: the person is not dead, but if he be sicke, hee shall quickly amende, and the disease doth come of too much abundance and corruption of blood: the witnesses be not false: it is god to take medecine, and the Physitian is a good man. And to be short, ye can demaunde no question in this house wherein this figure is ill, but for balwdes, whereunto it is ill because their fact shall be disclosed, and in daunger to haue the bastionado, or else that worse is, to be whipt at their conning.

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

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

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

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

* * * When in this first house ye finde this figure *Puella*, it is very good for all the demandes which may be made : touching seruantes it is ill : for the sick person and his disease come only by phleme and thought taking for women : for all other thinges which ye may demande in this house, this figure is good, especially for whores and baudes, for their affaires shall prosper : it is also profitable to buy beastes.

* * * You finding in the first house this figure *Puer*, it signifieth that the seruants and subiectes be naught, and will robbe their masters, it is ill for the sick person, especially if the first house consent, it is likewise ill for small beastes, for they shall be stolen. the sick person shall be worse and worse, and fall into worse sickness : in all the other questions in this house this figure is ill, but for whores and baudes, and to raple men to goe to warre it is good : it is likewise good to take medicine, and especially by drinke.

* * * Finding in this first house this figure *Rubeus*, it signifyeth no good lucke touching seruants, for they shall be in danger to be robbed or deuoured by wolves : the disease commeth of too much abundance & corruption of blood mixed with red choler : the sick person shall die or be long sick, if that the first and eight houses doe agree : in all the demandes which ye may make in this house, this figure is ill, vntill it be to lett a person blood.

* * * When in the first house ye finde this figure *Albus*, it signifyeth good lucke, as well for seruantes as for cattell : the sickness shall

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

* * * If in the first house ye finde this figure *Coniunctio*, it signifieth that the seruantes be merely good : the sick person shall die : it is ill to take phisicke, and likewise ill for the phisitian : it is excellent good for whores and baudes : for all other demandes this figure is ill, but to buy small cattell, whereunto it is good.

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

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

* * * When in the first house ye finde this figure *Cancer*, it signifieth dysolpatie and small securitie in seruants, and small profite to buy beastes : the sickness shall be long and the patient in danger of death : it is not good to take medicine : the phisitian is not of the best learned. In all the demandes which may be made in this house this figure is ill, but it is good for whores and baudes.

* * * When ye finde this figure *Populus* in the first house, it doth signifie wisdom and fidelitie in seruantes, good to buy small beastes and sell them : it is merely good for the sick person : the disease commeth of a phleme like vnto a runne, but the patient shall amende, if the viij. give consent thereunto : it is good for the phisitian.

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

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

Of the seuenth house, and of the demaundes therein containyd. Chap. 7.

The seuenth house, which is the Angle of the Decident, containeth properly and naturally the significacions of the questions and demaundes which may be moued on the contrary of the demaund of any person.

1 Also vppon all debates, lites in lawe, theues and fugitives.

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

3 The ill will likewise which is betwene two persons, and which way he goeth that taketh his tourney.

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

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

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

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

strife or debates amongst the doers thereof.

8 Whether a woman or friende lost, shall be recovered againe.

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

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

11 If there shall be warre or peace, and whether the man shall goe forth, and if the warre shall last long.

12 If the man be of a good esprit and understanding.

13 If the friendshippe betwene two persons be good or ill, trustis or vntrustis.

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

15 If the agreement made betwene two persons shall continue.

16 As touching the members of man, this house containeth the demaundes which may be made vppon the buttockes and arse.

These be the principall demaundes and questions which bee propounded in this house, the significacions whereof shee containeth in such order, as hereafter ye shall finde.

Finde in the seuenth house this figure *Aquisio*, it signifyeth to make accorde and amitie betwene enemies, the lute in lawe shall be on the plaintiues part, the thing is not stolen, but is only scattered away: in the house suspected there are not many theues, the fugitiue will returne againe, the person is of none ill will, it is good to marry and to make marriages, for therein shall be no debate: the wife hath to doe with others then with her husbnde, the mayde is no virgine, the woman lost will be found againe, the companion will be good to his wife, there will be no warres but all peace and quietnesse, the person is of a good esprit and entendement, the husbnde is not in the house, the man shall not goe to warre, the agreement made betwene two parties shall continue long. For to knowe into what part the person is gone ye must loke of what qualitie, & vnto which of

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

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

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

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

tion, strong & mightie, and cateneth much harme: the plaintive shall winne his lute, but not without great paine, travail and diligent soliciting: the thiefe is subtil and craftie: the fugitive will not be found, neither returne againe: the woman is choloricke: the marriage will not be for the small profite that cometh thereof: the man is ill minded: the gamester shall lose or have but small winning: the warres will be great: the woman hath to doe with more then her husbande: the mayde is no virgine: the woman or friend lost will not returne againe: the woman is not of the richest: the man shall goe to warre & have the victorie, he hath good knowledge in warres: the thiefe will not be founde, neyther the thing lost: the accord made betwene two parties will not long continue. In all demandes which ye may make in this house, this figure is ill, except it be for warre or actes generall.

Finding this figure *Laticla* in the seventh house, it signifyeth but small force in the enemy, and besides that he hath none ill minde: the plaintive shall obtaine his lute: the man is not robbed: the fugitive will not returne home againe: it is good for a wife, marriage, and for a friend. If ye make a figure to knowe what your friend doeth, and then finde his figure in this place, it signifyeth that he weepeth for the great affection he beareth to his friend which is now absent: the person hath no ill will or minde: the gamester shall not winne much: the marriage is sufficient good, so that the tenth consent thereto: there will be no warre but peace: the mayde is a virgine: the wife or paramour loveth none but her husbande or friend, and them they love heartely: the woman is not rich: the companion will use him selfe well and faithfully: the thing stolen will be recovered, and he that keepeth it doeth it but in iest and pastime: the agreement newly made will not long last. To be brieve, in all things which ye may demande in this house, this figure signifyeth a mediocritie.

When ye finde this figure *Fristicia* in this house, it doth signifye the enemy to be strong and mightie, and is ill minded, and will be avenged over all his enemies: the lute is in hazard to be lost on the plaintives part: the thiefe or fugitive will not be found

found: the wife and leaman be good and use themselves loyall: the marriage begunne shall be ended: the partie hath a very contentment: the gambler shall win, but it shall be by coggling: the mayde is no virgine: the wife loveth her husbande, and the leaman her friend: the man shall goe to warre and have the victorie, and when he hath taken his enemy, will let him goe againe: the person hath good understanding and is of great enterprise: the companion shall doe his part well: the thiefe is in the house, and the thing is therein hidden. If that ye make a figure to knowe if that two persons do love together, this figure signifyeth that the friendship is but fained: the accord made shall last long, so that the tenth consent thereunto, in all other things this figure is ill, but it is good to keepe a thing secret which ye would not have to be revealed.

If by chance ye finde this figure *Puella* in this house, the enemy hath no minde to worke displeasure unto the other: the suite shall have good successe, the person is not robbed: the fugitive will come home againe, it is good for a woman, a leaman, marriage, and play: there will be no warres, but firme peace: the married woman and the leaman faile others then becometh them. If that a figure be made to know whether the friend doe love faithfully, this figure signifyeth that the love is fervent: the woman or leaman gone away will be found in the end: the person is of a good spirit and hath understanding in musike and to play on instruments, the thing lost will be found againe, the agreement shall be made and last long: in all the demands contained in this house this figure is good but for warre: by this figure it signifyeth that the woman that is married is with child by others then by her husband.

Finishing in this house this figure *Puer*, it signifyeth that the enemy is strong and mightie, and mindeth to kill his enemy, the suite will be lost by the negligence and lacke of paines taking of the solicitors, the thiefe is crafty and malicious, the fugitive will not come home againe: it is not good for the woman married for she accompanieth an other man besides her husband: it is ill for marriage, for they will never live without bawling and discord, the man is ill minded: about the game will come

strife

strife and quarrell, the mayde is no virgine, the wife is not loyall to her husband, the man is wise and inuentionous, and especially about warres, we shall have warre, the man that goeth to warre shall have the victorie: the amitie betwene two persons cannot holte: the man suspected hath stolen the thing and is fled: the thing lost shall not be had againe: there shall be none agreement betwene the parties, but mallice shall encrease more and more betwene them. In all questions of this house this figure is ill, but for warre.

If in this house ye finde this figure *Rubem*, the enemy is very angry, but he is but of small power, and mindeth to kill his enemy, or else to burne his substance with fire if hee may come by it handsomely. the plaintive shall lose his sute, there were many thieves at that robbery, the fugitive will never returne: it is ill for marriage, for the husband will runne away from the wife and forsake her, by occasion whereof the woman will deale with other men, there will be much debate and strife in the gameing, it is ill for warre, for there will be losse and no profit, and yet the beginning good, and the end ill: the mayde is no virgine, and hath but small substance. the friend loveth not his friend, the companion is not good but doth euill entreate his wife, the man shall goe to warre, but it shall be to his losse, the partie is dull spirited, and hath but small understanding or experience, but in things of the fire: the friendship is fained, it will be none agreement. To be short, in all things that may be demanded in this house, this figure is ill, but for things of warre and fire.

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

may

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

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

★ ★ Finding this figure called *Caput draconis* in the seauenth house, although the enemy be strong, yet will he come to reason without any more to doe: the querant shall winne his sute, there be no thames, the fugitiue will come againe: it is good for marriage, for the woman is good and gentle, it is good for a friend, but the man shall not haue his company: it is good for the gamster, the person is of no great ill wil, the maide is a virgine, the woman loueth hir husband very well, the woman is rich, the man is of great vnderstanding, the fellowe is good and gentle to his wife, and loveth her wel: the thing lost will be found againe: in all the demaundes which ye may demaunde in this house this figure is ill, but for warre, whereunto it is ill, for it signifyeth peace. If that ye make a figure to knowe if that a woman be with childe, and fynde this figure in this seauenth house, say that it shall be a boy.

★ ★ When ye fynde this figure named *Cauda draconis* in this house, the enemy is wicked, and seeketh to kill the other by treason

treason or villanie: the querant shall lose his sute, the theefe hath stolen much, the fugitiue will neuer come againe, it is ill for marriage, for the husband will forsake his wife immediately as he is married, ye may thinke the like by a friend: and to be shorte, ye can not demaund the thing in this house but this figure is ill for it, but for warres, and to worke treason, and put fire into mines.

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

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

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

Of the eight house and of his demaundes

Chap. 8.

The right house called the succedant of the Angle of the Occident, otherwile called the house of death, containeth naturally the questions and demaundes which may be made and propounded vpon the sickness of death of any man, if he shall live long or die quickly.

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

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

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

5 If a man be slaine who killed him.

6 Who shall inherite.

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

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

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

10 Also howe the person doth that is from home.

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

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

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

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

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

16 After

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

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

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

When in this eight house ye fynde this Figure *Agnifitio*, it sheweth the death of the patient before it be long, the man shall be the heire of the dead man, he shall die a faire death in his bed, the brother shall die before the father: the woman is verie rich: that man hath not killed him whome the question is vpon, the woman hath good and honest company: he which counsaileth the enemy is a graue and wise man, so that if he giue counsaile to the wife you neede not to feare any harme or inconvenience: the things shall be neither scotched or burned, there shall no blood be spilt, he that is from home is in health, and shall retorne with much siluer: it is ill for all things of Pigromancie and diuellish Artes: in all things this Figure is good, but for the sicke person, for he shall die.

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

thing home, and for to say the trueth, this Figure is euill in all things.

When ye find *Fortuna maior* in this house, the sicke person shall not die at this time, so that the fourth agree with this house, but the sickness shall be something long if the tenth doe give consent: the man shall inherite, the man shall die no euill death, the father shall suruiue the brother, the woman is rich enough, and so is the lemmann: the counsaile of the enemy and of the wife is a good man and a secrete, the man needeth not to be afraide: this Figure is ill for the experience of *Pigromancie* and *Arte diuelli*: in all things which ye may demaund in this house this Figure is good.

When in this house ye fynde *Fortuna minor*, some time it signifyeth the death of some great lord, and yet he shall amend, according as the first, first, or tenth houses doe consent: the sickness shall not long endure, the man shall haue much adoe about his inheritance, the party suspected for the death of the man hath slaine him indeede: the woman is metely rich, it is an ill man which counsaileth the enemy and thy wife, the man needeth not to feare any thing at all: it is ill for *Pigromancie* and *diabolicall Artes*: in all things which you may demaund in this house this Figure is metely.

Finding this Figure *Letitia* in this house the patient shall not die of this disease, the man shall be some mans heire, the woman is metely rich. And to be byrde, this Figure is good in all the demaundes which ye may make (sauiug for *Pigromancie* and *Arte diabolicall*) for the which it is not good, but for to see in the aire, or to goe on one side or other.

When that *Tristitia* is in this house, the man is still in a great fright, the man shall inherite by the death of an other. In all other things whereof question may be made in this house, this Figure is euill, but for *Pigromancie*, for the which it is good: the man shall not be slaine, but shall die some faire death.

When ye fynde *Puella* in this house, the sicke person is in danger to die, the enemy is in great fright, the woman and lemmann be rich enough, the sickness shall not be long, the man shall inherite,

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

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

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

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

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

This Figure *Caput draconis* in this house, the person sicke shall be long sicke, but he shall haue no other disease, the prisoner shall

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

Finding in this house *Cauda draconis* the person shal be long sicke and in danger of death, the prisoner is in danger of his life, the man shal not haue the patrimony that he looketh for, the man is in a marvellous feare: he that is suspected for the murder hath committed the fact, the counsell given to the wife is neither good nor honest, the man shal make no great gaine in the voyage: in all demaundes this figure bringeth no great good lucke, but rather to the contrarie, but for *Pygromancie* it is good.

This figure *Cancer* in this house, the patient shal be more like to die then to liue, the prisoner shal die in prison: it is for succession of heretages good, but not without great paine and trouble, it also is a token of fright and feare. The murder was committed by one which late in waite to doe it, and did it in some out or darke place, and he that is accused did it, hee that counselleth the wife is not of the clearest in the world: hee that is in traffike shal doe his businesse well enough, but hee is in danger to be robbed by the way: in all the questions which may be propounded in this house this figure is euill (excepte it be for *Pygromancie*) for the which it is marvellous good.

Finding this figure *Populus* in this house the sickness wil be long, and the patient in danger of death, but yet in long time he shal amend (so that the first and tenth doe consent) the man shal tie in his bed by a rheume, or else be drowned in water: the man is much afraid of men of armes, he that is accused of the murder hath done the fact, and used to be much in his company: the counsellour of the wife and of the erminie is good, the man from home shal not bring much substance home with him: in all things this figure is metely good (saue for *Pygromancie*) for the which it is very ill, vnlesse it be to make a riuet to come into a place.

This

This figure *Via* in this house, the sicke person shal die on this disease, if the first and tenth consent thereunto: the man shal not inherite: the counsellour of the wife and the erminie is indifferent, the man in traffike shal bring nothing home, the wife and the leman be very poore, the man hath slaine no body, and if he be in prison he shal come forth to his praise: in all the questions which ye may propound in this house this figure is euill, but for *Pygromancie*, to cause one to be carried away a farre off.

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

1 The ninth house called the *Cadant* from the Angle of the Occident, otherwile called the house of God, containeth naturally the questions and demaundes which may be propounded upon the appertinances of any Temple, Church, Chappel, Monastrie or Hermitage.

2 Also of the doings of priests, religious persons, and hermits vpon diuine seruice, as mattins, primes, and other canonical seruice, and of the masse and prayer.

3 Also vpon the garments and vestures of a Priest, Preacher, Scholler, and his Studie, the Scholl, and the companions and Bookes.

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

5 If the man shal be rich in benefices, that is to say, if that he shal haue the bishopricke, abbey, or the other benefices that he pretendeth to haue.

6 What estate shal the Scholler be of when he returneth, whether he shal be Doctour in any facultie, or iudge in any ecclesiasticall Courte, or a President or Counsellour in any high Courte.

7 If the thing which the man or woman aspire unto shal come to effect.

8 Whether a person be a sole or iosse, and in what Science

erice he is, or whether he be wise or rich, or hereafter shall be.

9 If the common brute be true or not.

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

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

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

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

14 If the shippe or galley shall be good of saile or not, and whether it be good to set by the masse or otherwise, and whether the shippe or galley shall arrive with a good winde or not to any porte.

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

16 This house containeth also the demandes which may be moued vpon the sojourning or staying that the man shall make which is on the way, to knowe howe long he shall tarrie, yeares, moneths, or dayes, and for what occasion he took his iourney.

17 Whether the peare shall be good and fruitful, and what things shall be plentiful.

These be the questions and demandes which may be propounded in this house, for which ye may make figures, and iudge them according vnto the instruction hereafter following.

When in this ninth house ye finde this figure *Aquisio*, it signifyeth that the man shall haue the benefice which he doth loke for, and shall be rich in the Church goodes, and a good man: he that goeth to take orders shall haue them, the Scholler shall be a Doctor and a Counsellor, the dreame is good, and shall come to a good end: the common brute if it be good, is true, and if it be ill, it is false, the Bookes speake of things of the church,

of

of musicke, and of riches, the person is of good reputation, the man which is gone for merchandize shall doe much profite, the letters doe speake of things beneficiall or some craftinesse: in case to undertake any vocation, there is none better then to be of the Church, to haue substance quickly, and to live at ease: it is good for a voyage, for the man therein shall become wealthy, the man which is out of his countrey shall returne quickly with great substance, but he shall be in some feare of danger or inconuenience, the ship on the Sea shall come to a good port with a good winde: in all things which ye may demand in this house this figure is good.

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

When ye fynde this figure *Fortuna maior* in this ninth house, it signifyeth that the man shall be bishop, abbot, or haue such benefice he gapeth for: the dreame is of kings, princes, and of great lordes, and shall come to a good ende, the common brute is not ill, it is good for the Scholler, for he shall be a man of honor, and learned, the bookes treat of kings, princes, and great lordes, of lawes, customes, and ordinances copail: the shippe shall arrive at a good porte, and come safe with great riches, the man which is out of the Countrey is very farre away, but he shall returne with good purchase: to take a iourney in hand, it signifyeth that it will be a long time in doing, for to learne any Arte it is good, and for the seruice of the prince, for thereby he shall come to riches and craite: in all demandes this figure is good, and especially in learning.

Find

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

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

Finding this figure *Triffida* in this house, it signifieth ill
 for the Church, the man shall not attaine to the benefice he ho-
 ped to haue, vlesse that the fourth and tenth do consent, in case
 faile there will be profite: for boyage it signifieth delay and
 taying, to leaue a Science it is good, and likewise for a Schol-
 ler, for by his labour he shall attaine vnto great doctrine and
 knowledge, and especially in things secrete of nature: the man
 shall be well esteemed and of good reputation. the messenger shal
 be detained by the way, the shippe is in daunger to be lost or fa-
 ken: in all other demands which ye may make in this house
 this figure is ill, but for things of Magicke, whereunto it is
 very good.

When ye finde this figure, *Præla* in this house, it doth signify
that the man shal not haue the benefice but by the procurement

ment of some woman, the Scholler will not study, but aboute
fuerie, and to rouse a race, and to be amorous, the shippe shall
come to a good haven with much abundance of marchandise:
it is good for a traveller, the man hath dreamed that he hath lien
with a woman, it is indifferent in gaine, and ill for the compa-
ny, for they be of small trust: in all thinges which in this house
ye can demaund this figure is meetely, except it be for to learne
to sing musicke, for the which it is very good.

Finiding this figure *Puer* in this ninth house, the man shal not haue the benefice, but by fine force: in all thinges touching the estate of the Church this fygure is euill: it take a boyage in hand, and for the messenger which bringeth letters, it signifieth they shall be in daunger to be robbed by the way: the shippe is in great danger to be taken, all that is false and brynted touching warre it is true, the man dreamed of warre or of some redde thing, the Scholler studieth nothing but his weapon, for gaine it is ill, the bookes speake of matters of warre: in all the things which ye may demaund in this house this fygure is euill, but for things touching warre, and the experience of *Pygromancie*, for the which it is good.

When ye fynde this figure *Rubem* in this house, it is very ill in all demaundes, but such as concerne burnings, robbing, rifling, spoiling, and such other like to the which it is good, on such wise, that if thou make a fygure to knowe what shall happen to him which both take a long tourney, it signifyeth, that wythout all doubt hee shall be eyther robbed or flaine by the way.

If this figure *Albus* be founde in this house, it signifyeth great Science, wit, and learning: in all thinges which ye may demaund: it signifyeth good for the Church, and that the man shall haue the benefice: it is good for a Scholler, the dreame is good, it is very good for gaine, the shippe shall returne safely with great substance, the man and messenger which be on the way shal returne quickly with ioy and blisse, it is good to learne the Arte *Diatrope*: in all the demaunds which ye may demaund in this house this figure is good, there is also a messenger by the way which bringeth Letters.

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

* * * Finding this figure *Caput draconis* in this house, it is good for the Church, the man shall have the benefice, the dreame is good, and shall come to a good ende: it is very good for the scholler, and for riches, the shippe shall come safe with great riches: the messenger shall come quickly, and so shall be that is in a farre Countrey: in all things which ye can demaund in this house this figure is very good, it signifyeth also that the man shall winne his lute.

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

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

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

finding

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

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

Chap. 10.

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

2 Also which may be demaunded touching a phisitian and his ordinance.

3 Also of any thing lost or stolen.

4 Upon the mother, grandmother, wife or kinsman.

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

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

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

8 Whether a King shall abide long time in his Realme, and a Lord in his Seignorie.

9 If he which desireth to be Pope, shall be chosen thereunto,

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

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

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

12 Whether the King or other Lord will doe iustice.

13 Whether it be good that the King or other Lord make a voyage, and if that they take it in hande, if they shall shortly returne, and likewise of all things which ye would demaund of Kinges, Princes and Lordes, of the mother and grandmother, you shall finde the signification in this house.

14 As touching the ayre and the time to knowe if it will rayne or be faire weather, winde or calme, and if it be a raynie season whether it shall raine much.

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

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

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

honour, glory, or authoritie, for the partie doth give himselfe to none other thing but to leachery: it is not good to take medecine: the thing missing is stolen, and will not be had againe, unless that the seventh consent: the mother is cholerike, and if she fall sicke she shall die, if the eight thereto agree: and the like may ye iudge of the Grandmother, Uncle and Aunt: it is ill to goe to a Lorde, and especially to have any dignitie by him: there will be no rayne, but the ayre shall be faire and bright with a little warme winde: the King or Lord loveth not his servant, and it is ill for their domesticall affaires. In all the demaundes which ye may demaunde in this house this figure is ill, except to have the fauour and grace of a Prince for the which it is good.

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

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

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

Finding this figure *Laticia* in this house, the King or Lord is not sicke: it is good for honour: the Physitian is a good man: and it is good to take and use of his aduise: it is good for the mother, Uncle and Aunt: the King or Lord loneth well the seruant, wherby he shall haue profite: the Lord shall haue dominion and gouernance ouer the landes that hee pretendeth to haue: the King or Lord is not sicke: the person shall not be driven out of the Court: the King shall not goe to warre, but there shall be peace: the King or Lord shall doe good iustice with loyalty: the King shall make the voyage in great ioy and blisse: it signifyeth faire time, cleare ayre, swete and pleasant, without raine or boysterousnesse. In all things which ye can demaunde in this house this figure is good, but signifyeth rather warre then peace.

Finding in this house this figure *Tristitia*, it is an ill time and unlucky to attaine unto the honoz pretended: the King is in danger to lose his Realme and Dominion: it is ill for the Physitian, or to take physicke: the thing lost will neuer be had againe: it is ill for the mother and signifyeth that she is discontented: the King or Lord loue not the person: if the King be sicke he shall die: he that pretendeth shall not be chosen Emperour or King, vlesse it be by treason or suborning of some folks: the man shall not be driven from the Court, but shall remaine long in perplexitie and disquietnesse: the King shall be betrayed:

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the voyage shall be long and slowe: the ayre shall be tenebrous and darke. And to be briefe, in any question which ye may propound in this house, this figure is ill, sauing to till landes, buy heritages, fortifie and keepe towncs, whereunto it is good, and also for treasure hid in the earth.

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

Finding this figure *Puer* in this house, the person shall haue honour and gaine by Kings and Princes, and especially by the warres: it is good for the physitian, and to take physicke: it is good for a mother: the oth is false: the King shall not stay long in his Realme by occasion of warre: the man shall not be chosen Pope, Emperour, or King, which pretendeth unto any of these dignities: the sicke person shall quickly amende: if the King go to warre he shall haue the victorie ouer his enemies: it is good to take a towne by an assault: if the King take in hande any voyage he shall come soon againe: finally it shall be a faire time, and the ayre cleare and wholesome. In all other demaundes per-

taining

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

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

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

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

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

Courtes and in Kinges seruices, and of other great Lordes: the thing lost will be founde: the physician is a good man: it is good to take medicine: it is good for the mother, and for the Leman: the oth is iust and good. Whosoever maketh a figure to knowe if a person shall obtaine the benefice, dignitie, lordshippe, preheminance, the fauour or friendshippe which he pretendeth to obtaine, and then find this figure in this house without any doubt he shall obtaine his desire, if it be of a King, he will without doubt loue him: the sicke person shall amende, the man shall not be put from the Court: it is not good to goe to warre: the King will doe good iustice: the voyage will be long, but it shall be good: the ayre will be good and wholesome, and haue no rayne. In all things which ye may demaunde in this house this figure is good, but for warre, for it doth alwayes signifie peace.

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

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

demaunde in this house, this figure is not good, sauing for treasure hidden in the ground, and for nigromancy, for the which it is good.

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

* * * Finding this figure *Via* in this tenth house, it is good to goe to a king for he shall doe him honour: it is good to take medicine: the thing lost will not be found: it is good for the mother: the othe is true: the king or the Lorde loue the person muchly well: the king shall not abide long in the Realme, or the Lorde in his landes: the king is not sicke: the person shall neither be Pope, Emperour or king: the man shall not be put out of the Court: it is not good for the king to goe to warre, for he shall be in daunger to be taken, or lose the victorie: the king will doe no great iustice: he that goeth on a voyage will quickly come againe: the aire is good, but it shall raine many times. In all the demaundes which ye may make in this house this figure is meetly good, but for the way it is very good, and especially by lande.

OF

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

1 The eleuenth house which is the sacrdant of the Angle of the South, otherwise called the god Angle, naturally both containe all the demaundes which may be made vpon a friend, be, or shee, that is to say vpon the thing ye loue, and whereof ye hope to haue consolation, ayde and profite, as well of the friend hard by you, as by him which is farre away.

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

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

4 And vpon the Fortune a man shall haue.

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

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

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

8 Whether the Pope shall be good.

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

10 If the promise be true.

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

12 If the yeare shall be dry or raine.

13 Whether thou shalt prosper all the yeare.

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

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

¶ 2

Finding

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

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

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

When ye finde this figure *Fortuna minor* in this house, the friend is true & willing to do pleasure, but he wanteth power: he shall not haue the fruite of his hope: the friend which is farre hence is good: the mother and king be murthered of money, and be in daunger to be robbed: the entrance of the king shalbe good: the peare will abound in good things: the scripture of the aunc is good. In all things which ye may demanda in this house this figure is good, especially in things of loue.

Finding

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

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

Fininding this figure *Puck* in this house it signifies the en-
 joying 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 potter:
 the thing ye hope to haue will take effeate, the friend which is
 faare hence is good and friendly, and is in healk: the entrance of
 the king shall be good: the promise shall holde, the fortune of the
 peare shall be good, the peare shall be fruitfull, and abound in
 all good things, at an indifferent price: in all things which ye
 may demaund in this house this figure is good, especially fo; the
 loue of Ladies, and to be in their fauour.

Finishing this figure: *Puer* in this house, the friend is good, and ready to doe pleasure, and especially unto the Soulbier: the promise will not be kept: it is good to apply to aine Arte or vocation: the fortune of the querant is meane: the peace shall be scarce, and especially of wine. In all the demandes which yet may propound in this house this figure is meane, but for the love of a Lady, for the which it is very good.

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

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come strife, so that blood will be spilt on the one side or on the other: the hope shall take none effect: the entrance of the king is ill: it shall be a deare yeare: the mother and king be lowe of money, or if they haue any, it is in daunger to be stolen. In all things which ye may demaunde in this house this figure is ill, but to let one blede that is sicke, for which it is good.

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

This figure *Caninus* in this eleventh house, it is but a meane fortune to the querant: it is very good in things mercuriall: the friend is no dissembler, but sure and trustie: the hope is good, the things lost shall be found in the ende: the companion is good, faithfull, and sure: the entrance of the king shall be good, the king and mother are metely moneyed: gaine will come by labour: the fortune of the yeare shall be good, no dearth this yeare, you shall haue Letters from your friend: good to sende children to studie, metely to hye seruants. In all the things which ye may demaund in this house this figure is good.

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

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

thing demaunded shall haue an ill issue: the promise shall not be kept: the companion is not secrete: the entrance of the king shall not be good, the kings and mothers money shall be stolen: the fortune of the yeare shall be ill, a deare yeare. There is nothing contained in this house but this figure is ill for it, saving for the loue of Ladies, and fire workes, for the which it is very good.

This figure *Cancer* in this eleventh house signifeth the fortune of the querant to be meane, and also a slownes in all things: the friend and companion is faithfull and secrete, the friend and mother haue much money, but they keepe it close: the thing desired is good, but it shall be long in taking effect: it is not good for the king to make his entrance: the yeare shall be good, in things secularl it is ill. In all the demaunds which ye may make in this house this figure doeth betoken verie much trouble.

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

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

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

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

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

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

3 Also vpon an incurable sicknesse, as the Leprosie, the goiute, the pautie, the dropsie, and griefe of the eyes, and such like.

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

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

6 And vpon great beasts, as oren. c. minnes, dyomodaries, elephants, lions, beares, wolues, leopards, harts, dragons, serpents, horses, mules, asses, and all other beasts that beare and be ridden vpon.

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

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

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

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

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

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

13 Whether he shall be poore hereafter.

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

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

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

When ye finde this figure *Amissio* in this twelfth house, it signifieth that the prisoner shall not come out of prison, and he shall be sicke, and being examined shall confesse the trueth: the

the person shall be put in prison: it is not good to bestowe any thing in great beasts: the horse is neither quicke nor swift, and hath a diseale in his head: the horse or other thing lost will not returne againe: the man will not pay his debtes, he shall bee poore: there are no traitours in the house: the person shall be banished and diuen out of the Countrey: if a man goe to encounter his enemy he shall haue the worst. In all the demaunders which ye may make of the things touching this house this figure is ill, for it signifieth paine and trauell without profite, and that such trauell shall returne to losse with great hinderance and pouertie.

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

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

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

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

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

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

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

Finding this figure *Puer* in this house it signifieth anger and indignation against great princes and Lords, and against men of war without any occasion, also anger against his owne friend: the prisoner shall be manacled in prison, but he shall come forth after that, if the right and fit heues do consent: it is good to buy a horse: it is good to goe in the face of the enemy. This figure is very good for any thing which ye may demaunde in this house.

This figure *Rubens* in this house signifieth pouertie and desolati,

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

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

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

Finding this figure *Caput draconis* in this house, signifieth deliuerance of the prisoner, and good time to goe to deface the enemy: the person ye thinke for shall not goe to prison: it is good to till the earth, buy heretages and cattell, for thereof shall gaine ensue: it is good to retaine a seruant: the horse which ye would buy is good and runneth well, the horse or other thing straped away will be found: the man shall pay his debtes, he shall be rich without any trouble: the enemy shall haue no aide. In all the things which you can demaunde in this house this figure is good, except for fire workes, for the which it is nothing good.

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

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

* * * Finding this figure *Cancer* in this house, it is but metely fortune for the prisoner, or to him which would assault his enemy to overcome him: the person shall be taken prisoner, but he shall not bide long therein: touching buying of beasts, and tilling of earth, and in all other demaundes in this house this figure hath a meane.

* * * This figure *Populus* in this house, the prisoner hath many enemies which will seek his death, or haue him to be perpetual prisoner: meddle not with the enemy, for he will either slay or take you prisoner: it is good to buy great beasts and horses: the man can not pay his debtes: he is in danger to receiue displeasure of his creditours by his imprisonment. For all other questions and demaundes which ye may make in this house this figure is ill, and signifieth alwayes assemblies of people, to doe some harme or veration.

* * * Finding this figure *Via* in this house, it signifieth deliuerance out of prison, without incurring ill or displeasure: it is good to goe to assault the enemy: it is good to buy cattell and heretages. Yea, and in all other things which ye may demand in this house this figure is singular good.

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

As thus ye haue the figures with their significations by the twelue houses, the which if ye doe well and diligently beholde and examine: you may also iudge well all the questions and demaundes of this Arte of Geomancie. Whereunto, that ye may the easier attaine and come vnto, I haue strained my selfe as much as I can, and moze ampler then any doutour, be he Hebrew, Chaldean, Greeke, Arabian, Latine, or Egyptian,

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

The Prologue of the third Booke.

I Am affrayde to be accused of great presumption and rashnesse, for that I haue ioyned Geomancie with Astrologie (a thing which fewe men before me haue doone or enterprised, for the difficultie and high vnderstanding which is in the sayde Astrologie) were it not for the assurance which I repose of the good esprites vnto whome this my Booke may come, who (as I suppose) shall not finde this coniunction of these two Sciences, strange vnto him which will giue his studie thereunto, as well for the vicinitie and allyance which they haue together (as I haue declared in my first Booke) as also for the pastime and recreation which is taken by this Arte, to exercise themselves in things high and wittie. I haue therefore according to my small vnderstanding, so well bounde and conioyned the sayd two Sciences in each of these three books, that he which doth not well vnderstande the first, shall not easily attaine vnto the vnderstanding of the seconde and of the third, neither of the third which vnderstandeth not the second, neither of the second which vnderstandeth not the third. Wherefore I desire the Reader of this worke to take the paines to vnderstande the two first Bookes for the easier opening of the third Booke which shall treat simply of the manner to iudge the figures with many of the questions alreadie iudged.

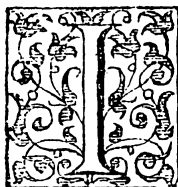


The third Booke.

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

CHAP. I.

1. 2
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If this figure named *Aquisitio*, do in mounting growe from the first house into the seconde, that is to say, that he be in the seconde or be like vnto the first where *Aquisitio* is; it signifyeth to gaine golwes, and clothing apparell, to get honour, and to make gaine and profit in all acts of honour and vertue, and with the like people.

1. 3

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

1. 4

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

1. 5

If that she goe from the first to the fyft, it signifyeth ioy of children, that is to say, they shall be good, and of honour, and to haue ioy and pleasure, to cate and drinke, and to bee well clothed.

1. 6

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

1. 7

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

1. 8

If she goe from the first into the eight, it signifyeth death for the thing demaunded, or for the demaunder and great profite in succel-

succession and heritages: it is also good for thinges of manerlike.

If she goe from the first to the ninth, it signifyeth to haue profite and gaine by voyages, and in thinges of the Church, as in benefices or offices: it is also good for the profite of the children that yet would put to schole, for they shall haue promotions Ecclesiasticall, and they shall be men of knowledge.

If she passe from the fyft to the tenth house, it signifyeth amitie, familiaritie, acquaintaunce and profite with kings, princes, and great lordes: likewise to receiue honour and dignitie by the mother: and also profite in succession and heritages. And to be byrde, it is good in all thinges.

If she goe from the fyft to the eleuenth, it signifyeth to haue honour and profite by his friends, and a good hope of the queston demaunded.

If she passe from the fyft to the twelfth, it signifyeth imprisonment, losse of beastes, and to be ouercome by the enemy: and to be byrde, it is ill in all thinges.

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

If she passe into the third house, it signifyeth anger and contentions betwene kinsfolks and allies, it is also ill for small and short termepes.

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

If she passe into the fift house, the woman with child shall haue unreasonable deliuerance: it is also ill to cate and drinke, and signifyeth anger about victuals.

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

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

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

If she goe into the eight, it signifyeth mortallitie by boat feners, and alteration of the vnderstanding, losse of goods of the women, and of the enemies: and in all the demaundes it is ill.

If she passe into the ninth, it signifyeth losse of substance, and to be robbed by the way: it is ill for substance of the Church, and for men learned.

If she goe into the tenth, it signifyeth anger and discontentment of kings, princes and lordes, and of the sea, and it is ill in all the demaundes of the tenth house.

If she passe into the eleventh, it signifyeth anger against his friend, and to haue an ill issue of the thing pretended or hoped to haue.

If she goe into the twelfth, it signifyeth losse of cattell, and imprisonment. And to be short, it is ill in all things.

If this figure *Fortuna maior* be in the first house, and thence leape into the second, it signifyeth a great gaine in goods, mouables, as gold, siluer, and rich vtensilles.

If she passe into the third house, it signifyeth to haue much substance by the meanes of the kindred: it is also good for small and short voyages.

If it passe into the fourth, it signifyeth the father to be of god and godly disposition: it is also good to buy heritages and possessions, and a good issue in all things.

If she goe into the fift, it signifyeth ioy, pleasure, to be in good order, well appointed and clothed, to eate and drinke well, and to haue fewe children, and they shall be of red colour.

If it passe into the sixt, it signifyeth fidelitie in seruantes, and that the sicke person shall amende: it is also good for small beastes.

If she passe into the seuenth it is good for marriage, and signifyeth that the enemy will make peace: for the acquaintance of a Ladie it is not good, because their secretes shall be disclosed.

If it goe into the eight, it signifyeth death: it is ill in all things

things but to haue the goods of a woman.

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

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

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

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

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

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

If it passe into the fourth, it signifyeth that the father is angry or sicke, it also signifyeth the losse of the sute.

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

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

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

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

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

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

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Sea

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

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

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

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

If you finde this figure *Albus* in the first house, and be found againe in the second house, it signifieth gaine and profite in white things, writings or letters, or bookes.

If the passe into the third, it signifieth god time for friendes and kinsfolkes, and that letters shall come from neare at hand.

If it goe into the fourth, it signifieth to winne his lute, it is also good in the demandes which may be made vpon the father, signifying as well in them as in all others a good issue and ende.

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

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

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

And if it passe into the eight, it signifieth death by a boat full of reames and catthers, it is also good for magicke.

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

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

and Lordes, and to goe to visite his mother.

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

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

If this figure *Caput draconis* be in the first house, & thence ascende into the seconde, it signifieth gayne and profite in all things.

If it passe into the third, it signifieth the kinsfolkes to be of good amitie, it is also good for short voyages, but that there shall be some slownesse therein.

If the goe into the fourth it signifieth god for the father, and to succede in his heritage.

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

If the goe into the sixt it signifieth gaine and profite in buying of cattell, and that the seruants be good and loyall.

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

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

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

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

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

If the goe into the twelfth, it signifieth to be made prisoner, and therein to haue much vexation and torment, and in all the demandes the is ill, but for to buy horses.

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

the goe into any of the other ye may there iudge it, saving in the fourth, where there is no certaine iudgement to be given, for the malice of the sayde figure and therefore at this time I will say no more.

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

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

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

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

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

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

* * If this figure *Pucha* goe from the first house to the second, it signifyeth gaine by women, and by white things, in all the other houses where this figure passeth shee is good, especially in the house where she signifyeth isph:ness: but in the eight she signifyeth death, and in the twelfth imprisonment.

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

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

* * This figure *Coniunctio* going from the first to the second, it signifyeth gaine by bookes and writings, in all other houses this figure is indifferent, but in the seventh where it is good for marriage, and in the ninth to put schollers to studie, and in the eight it is ill, for it alwayes signifyeth death, and in the twelfth it is neither good nor badde.

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

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

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

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

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

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

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

The houses wherein the figures be found to be good.

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

Amisio is good for losse of substance, and therefore is good in the eight house, and very ill in the second.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Of the two witnesses. Chap. 3.

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

only

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

Of the Iudge. Chap. 4.

The Iudge or the fifteenth figure is procreated of the two witnesses to iudge the ende of all the signification of the demand, to know if it be good or bad. The which iudge ought always of necessitie to be even: for if it be not, the figure should be false: and so if the Iudge be good, the signification of the demand shall come to a good ende, and if he be ill, it shall come to an ill ende. If the Iudge doe agree with the first, and with the other figures which be on the right side, it signifyeth good to the querant and in the thing demanded. And if he agree with those of the left hand which be called the daughters, it signifyeth to the querant an ill issue of the thing demanded. And so must ye say and estimate of the accorde which he hath with the right or left witness, as ye shall see by the example following, according to the doctours in this Arte, as well Hebrewes as Chaldeans, and other which have treated thereof.

This Table following shall serve you to knowe the Witnesses and the Iudge as wel even as uneven, and the signification which they have, and also for the better playing: the iudgement of each figure and demande propounded.

The third Booke

Populus	* *	* *	* * * *	* *
Euen witnesses	* *	* *	* * * *	* *
Judge	*	*	*	*
life	meane	good	good	meane
goods	meane	gold	good	ill
worship	meane	good	good	meane
possession	meane	good	good	ill
a wife	good	good	ill	good
woman with child	after the s	ill	hang her	bonne
Acknowledg	after the s	health	(some health)	health
priſon	come out	come out	ſome come out	out for nothing
loſer	goes by water	ſame	meane	goes by water
thing loſt	found	found	parte found	not found
Populus	* *	* *	* *	* *
Euen witnesses	* *	* *	* *	* *
Judge	*	*	*	*
life	meane	ill	good	meane
abſtinance	meane	ill	meane	good
worſhip	good	meane	meane	ill
confortion	good	ill	meane	good
a wife	good	ill	good	ill
woman with child	daughter	daughter	after the s	daughter
heretics	perilous	health	health	after the s
priſon	long	come out	die therein	die therein
loſer	ill	meane	meane	ill
thing loſt	found	loſt	found	parte found

<i>Latin</i>	* * *	* * *	* * *	* * *
<i>Witnesses</i>	* * *	* * *	* * *	* * *
<i>Judge</i>	*	*	*	*
<i>life</i>	god & long	meane	meane	ill
<i>substance</i>	increase	ill	meane	meane
<i>worship</i>	good dignity	meane	meane	good
<i>possession</i>	god	meane	meane	god
<i>a wife</i>	god	meane	meane	ill
<i>woman with child</i>	sonne	daughter	daughter	according to
<i>sickness</i>	health	after the	after the	dangerous
<i>prison</i>	late out	come out	come out	come out
<i>turney</i>	god in end	herfild	ill	ill
<i>thing lost</i>	found	round	part found	part found
<i>Latin</i>	* * *	* * *	* * *	* * *
<i>Witnesses</i>	* * *	* * *	* * *	* * *
<i>Judge</i>	*	*	*	*
<i>life</i>	meane	meane	meane	good
<i>substance</i>	god	ill	meane	meane
<i>worship</i>	god	ill	meane	meane
<i>possession</i>	god	ill	meane	ill
<i>a wife</i>	god	ill	meane	good
<i>woman with child</i>	a sonne	after the	a sonne	after the
<i>sickness</i>	health	health	health	after the
<i>prison</i>	come out	run away	flowe	come out
<i>turney</i>	god	ill	returne	goeth by water
<i>thing lost</i>	part found	part found	part found	part found

Fortuna maior	* * *	* * *	* * *	* * *
Even witnesses	* * *	* * *	* * *	* * *
Judge	* * *	* * *	* * *	* * *
Life	meane	ill	meane	meane
Substance	ill	ill	meane	meane
Worship	meane	good	meane	meane
Possession	ill	good	meane	meane
A wife	good	good	meane	ill
Woman with child	sonne	daughter	after the 5	after the 5
Sickness	health	dangerous	health	death
Prison	lost for nothing	ill	come out	not out
Journey	come by water	good by water	backe	returne
Thing lost	not found	not found	part found	found
Fortuna maior	* * *	* * *	* * *	* * *
Even witnesses	* * *	* * *	* * *	* * *
Judge	* * *	* * *	* * *	* * *
Life	meane	ill	meane	meane
Substance	meane	meane	meane	meane
Worship	ill	ill	meane	meane
Possession	meane	good	meane	meane
A wife	ill	ill	meane	meane
Woman with child	after the 5	after the 5	a sonne	after the 5
Sickness	death	death	health	health
Prison	not out	not out	come out	some out
Journey	returne	late	late	good
Thing lost	found	part found	little found	not found

Fortuna maior	* * *	* * *	* * *	* * *
Even witnesses	* * *	* * *	* * *	* * *
Judge	* * *	* * *	* * *	* * *
Life	good	good	ill	meane
Substance	good	good	ill	meane
Worship	possibiliti	good	ill	good
Possession	good by water	good	ill	meane
A wife	good	good	ill	good
Woman with child	after the 5	sonne	sonne	after the 5
Sickness	health	good	health	after the 1
Prison	come out	come out	late	die therein
Journey	good by water	difficult	ill	meane
Thing lost	found	found	not found	found
Fortuna maior	* * *	* * *	* * *	* * *
Even witnesses	* * *	* * *	* * *	* * *
Judge	* * *	* * *	* * *	* * *
Life	meane	meane	good	meane
Substance	meane	meane	good	meane
Worship	good	meane	good	good
Possession	meane	meane	good	evil
A wife	good	evil	good	evil
Woman with child	sonne	daughter	after the 5	after the 5
Sickness	health	perillous	health	health
Prison	come out	with harme	come out	come out
Journey	some returne	late	good	very good
Thing lost	part found	not found	found	not found

<i>Albus</i>	* * *	* * *	* * *	* * *
<i>Unseen witnesses</i>	* * *	* * *	* * *	* * *
<i>Judge</i>	* * *	* * *	* * *	* * *
<i>life</i>	ill	good	ill	sufficient
<i>substance</i>	ill	good	meane	good
<i>worship</i>	ill	good	ill	good
<i>possession</i>	ill	good	ill	good
<i>a wife</i>	ill	ill	meane	good
<i>woman with child</i>	daughter die	after the 5	daughter	after the 5
<i>sickness</i>	death	health	death	health
<i>prison</i>	perillous	late	not out	come out
<i>journey</i>	meane	good	ill	good
<i>thing lost</i>	not found	not found	not found	parte found
<i>Albus</i>	* * *	* * *	* * *	* * *
<i>Unseen witnesses</i>	* * *	* * *	* * *	* * *
<i>Judge</i>	* * *	* * *	* * *	* * *
<i>life</i>	ill	good	ill	meane
<i>substance</i>	meane	good	ill	meane
<i>worship</i>	ill	good	ill	meane
<i>possession</i>	meane	good	ill	meane
<i>a wife</i>	ill	good	ill	meane
<i>woman with child</i>	daughter	after the 5	daughter	daughter
<i>sickness</i>	death	health	health	after the 1
<i>prison</i>	die in prison	run away	come out	come out
<i>journey</i>	difficult	slowe	meane	very good or better
<i>thing lost</i>	parte found	found	not found	parte found

<i>Rubens</i>	* * *	* * *	* * *	* * *
<i>Unseen witnesses</i>	* * *	* * *	* * *	* * *
<i>Judge</i>	* * *	* * *	* * *	* * *
<i>life</i>	good	meane	meane	good
<i>substance</i>	good	meane	meane	good
<i>worship</i>	good	meane	meane	meane
<i>possession</i>	good	meane	meane	good
<i>a wife</i>	very good	ill	good	meane
<i>woman with child</i>	a sonne	daughter	daughter	a sonne
<i>sickness</i>	health	health	death	health
<i>prison</i>	come out	difficult	ill	ill
<i>journey</i>	difficult	ill	ill	ill
<i>thing lost</i>	part found	part passed	not found	found
<i>Rubens</i>	* * *	* * *	* * *	* * *
<i>Unseen witnesses</i>	* * *	* * *	* * *	* * *
<i>Judge</i>	* * *	* * *	* * *	* * *
<i>life</i>	ill	meane	ill	very ill
<i>substance</i>	ill	good	ill	very ill
<i>worship</i>	ill	good	ill	very ill
<i>possession</i>	ill	meane	ill	very ill
<i>a wife</i>	ill	good	ill	a whore
<i>woman with child</i>	daughter	after the 5	after the 5	after the 5
<i>sickness</i>	health	long sick	in danger	perillous
<i>prison</i>	come out	come out	difficult	death
<i>journey</i>	ill	slowe	ill	robbed
<i>thing lost</i>	not found	found	not found	not found

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

<i>Puella</i>	* *	* *	* *	* *
Ancien witnesses	* *	* *	* *	* *
Judge	* *	* *	* *	* *
life	meane	meane	good	good
substance	meane	good	good	good
worship	ill	good	very good	good
possession	ill	good	meane	good
a wife	meane	good	good	good
woman with child	daughter	a sonne	after the 5.	after the 5.
sickenesse	after the 1	health	dangerous	after the 1
prison	out by ill	come out	come out	good end
tourney	perilous	good	good by water	good
thing lost	part found	found	part found	found
<i>Puella</i>	* *	* *	* *	* *
Ancien witnesses	* *	* *	* *	* *
Judge	* *	* *	* *	* *
life	after the 5.	after the 5.	daughter	after the 5.
substance	health	health	long	wealth
worshippe	come out	come out	long	come out
possession	perilous	flowe	good	meane
a wife	not found	not found	found	part found
woman with child	ill	meane	good	ill
sickenesse	meane	meane	good	ill
prison	ill or id	good	good	ill
tourney	meane	meane	good	ill
thing lost	ill end	meane	good	meane

<i>Puer</i>	* * *	* * *	* * *	* * *
<i>Unknown witnesses</i>	* * *	* * *	* * *	* * *
<i>Judge</i>	* *	*	* *	* *
<i>life</i>	good	ill	ill	ill
<i>substance</i>	good	honour / good	ill	ill
<i>worship</i>	good	meane	ill	ill
<i>possession</i>	meane	meane	ill	ill
<i>a wife</i>	good	meane	ill	ill
<i>woman with child</i>	sonne	daughter	after the	daughter
<i>sickness</i>	health	to come die	after the	death
<i>prison</i>	well out	to come out	to come out	die
<i>journey</i>	returne	meane	people	ill
<i>thing lost</i>	found	part found	not found	not found
<i>Puer</i>	* * *	* * *	* * *	* * *
<i>Unknown witnesses</i>	* * *	* * *	* * *	* * *
<i>Judge</i>	* *	* *	* *	* *
<i>life</i>	meane	ill	meane	ill
<i>substance</i>	meane	ill	meane	ill
<i>worship</i>	meane	ill	meane	ill
<i>possession</i>	meane	ill	meane	ill
<i>a wife</i>	meane	ill	meane	ill
<i>woman with child</i>	sonne	daughter	sonne	daughter
<i>sickness</i>	health	perilous	health	ill
<i>prison</i>	come out	perilous	come out	ill
<i>journey</i>	meane	ill	meane	ill
<i>thing lost</i>	found	not found	found	not found

<i>Caput drac.</i>	* * *	* * *	* * *	* * *
<i>Unknown witnesses</i>	* * *	* * *	* * *	* * *
<i>Judge</i>	* *	* *	* *	* *
<i>life</i>	ill	good	very good	ill
<i>substance</i>	ill	good	very good	sufficient
<i>worship</i>	ill	good	very good	ill
<i>possession</i>	ill	good	very good	meane
<i>a wife</i>	ill	meane	good	ill
<i>woman with child</i>	daughter	after the	after the	daughter
<i>sickness</i>	after the	health	after the	health
<i>prison</i>	long	perilous	come out	hard
<i>journey</i>	ill	meane	good by water	ill
<i>thing lost</i>	not found	found	found	found
<i>Caput draconis</i>	* * *	* * *	* * *	* * *
<i>Unknown witnesses</i>	* * *	* * *	* * *	* * *
<i>Judge</i>	* *	* *	* *	* *
<i>life</i>	ill	good	ill	good
<i>substance</i>	meane	very good	ill	very good
<i>worship</i>	good	good	ill	good
<i>possession</i>	meane	good	ill	good
<i>a wife</i>	meane	meane	ill	good
<i>woman with child</i>	a sonne	a sonne	a daughter	a sonne
<i>sickness</i>	good end	health	health	health
<i>prison</i>	after the	come out	come out	out late
<i>journey</i>	ill	good	ill	very good
<i>thing lost</i>	part found	found	not found	found

<i>Cauda dr ac.</i>	* * *	* * *	* * *	* * *
Eleuen witnesses	* * *	* * *	* * *	* * *
Judge	* * *	* * *	* * *	* * *
life	meane	ill	very ill	tolerable
substance	good	ill	very ill	good
worshippe	meane	ill	very ill	meane
possession	good	ill	very ill	meane
a wife	meane	ill	very ill	meane
woman with child	a sonne	after the 5	after the 5	after the 5
sicknesse	health	perilous	death	death
priſon	good end	out to paine	death	come out
journey	ill	ill	very ill	meane
thing loſt	found	not found	not found	found
<i>Cauda dr ac.</i>	* * *	* * *	* * *	* * *
Eleuen witnesses	* * *	* * *	* * *	* * *
Judge	* * *	* * *	* * *	* * *
life	ill	meane	good	ill
substance	meane	ſufficient	good	ill
worshippe	ill	ſufficient	good	ill
possession	ill	ſufficient	good	meane
a wife	ill	ill	meane	very ill
woman with child	after the 5	after the 5	after the 5	after the 5
sicknesse	death	perilous	health	after the 1
priſon	come out	come out	ſoone out	dangerous
journey	ill	ill	good	very ill
thing loſt	not found	part found	found	not found

<i>Aquisito</i>	* * *	* * *	* * *	* * *
Eleuen witnesses	* * *	* * *	* * *	* * *
Judge	* * *	* * *	* * *	* * *
life	good	ill	very good	meane
substance	meane	ill	very good	ill
worship	meane	meane	very good	ill
possession	meane	ill	very good	ill
wife	good	ill	good	ill
woman with child	after the 5	ſonne	after the 5	after the 5
sicknes	health	health	health	health
priſon	death	come out	come out	come out
journey	meane	good	good	meane
thing loſt	found	not found	found	not found
<i>Aquisito</i>	* * *	* * *	* * *	* * *
Eleuen witnesses	* * *	* * *	* * *	* * *
Judge	* * *	* * *	* * *	* * *
life	good	meane	meane	good
substance	good	meane	meane	good
worship	good	meane	meane	good
possession	good	meane	meane	good
a wife	good	meane	meane	good
woman with child	a ſonne	daughter	after the 5	a ſonne
sicknes	health	health	after the 1	in danger
priſon	long	come out	late out	not out
journey	ſon returne	meane	ill	howe
thing loſt	found	found	found	found

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

<i>life</i>	good	meane	ill	meane
<i>substance</i>	good	meane	ill	meane
<i>worship</i>	meane	meane	ill	good
<i>possession</i>	meane	meane	ill	meane
<i>a wife</i>	meane	meane	kill	meane
<i>woman with child</i>	after the 5	a sonne	after the 5	after the 5
<i>sickness</i>	good health	health	perillous	health
<i>person</i>	long	good end	hard	come out
<i>journey</i>	good	meane	ill	good
<i>thing lost</i>	not found	found	not found	not found

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

<i>life</i>	meane	meane	ill	ill
<i>substance</i>	meane	ill	ill	meane
<i>worship</i>	meane	meane	ill	ill
<i>possession</i>	meane	ill	ill	meane
<i>a wife</i>	meane	ill	ill	ill
<i>woman with child</i>	daughter	sonne	after the 5	after the 5
<i>sickness</i>	death	health	death	health
<i>person</i>	come out	come out	out in the end	die
<i>journey</i>	meane	meane	ill	not he
<i>thing lost</i>	not found	not found	not found	not found

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

<i>life</i>	good	meane	meane	good
<i>substance</i>	good	meane	meane	good
<i>worship</i>	good	meane	meane	very good
<i>possession</i>	good	meane	meane	very good
<i>a wife</i>	good	ill	meane	good
<i>woman with child</i>	sons	after the 5	after the 5	daughter
<i>sickness</i>	long time	death	death	after the 5
<i>person</i>	long time	out with fear	perillous	long
<i>journey</i>	pleas	meane	good up water	good
<i>thing lost</i>	found	found	not found	found

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

<i>life</i>	ill	good	meane	meane
<i>substance</i>	ill	good	meane	meane
<i>worship</i>	ill	good	meane	harde
<i>possession</i>	ill	good	meane	meane
<i>a wife</i>	ill	good	good	meane
<i>woman with child</i>	after the 5	sonne	daughter	daughter
<i>sickness</i>	after the 5	health	perillous	harde
<i>person</i>	good	come out	come out	long
<i>journey</i>	meane	ill	flowe	harde
<i>thing lost</i>	not found	found	not found	found

<i>Career</i>	* * *	* * *	* * *	* * *
<i>Even witnesses</i>	* * *	* * *	* * *	* * *
<i>Judge</i>	* * *	* * *	* * *	* * *
<i>life</i>	god	meane	god	god
<i>substance</i>	god	ill	god	meane
<i>worship</i>	ill	meane	god	god
<i>possession</i>	meane	ill	god	god
<i>a wife</i>	ill	meane	god	god
<i>woman with child</i>	daughter	after the 5	longe	daughter
<i>sickness</i>	health	health	health	health
<i>prison</i>	god end	come out	late out	come out
<i>journey</i>	lowe	god	lowe	lowe
<i>thing lost</i>	found	little found	found	part found
<i>Career</i>	* * *	* * *	* * *	* * *
<i>Even witnesses</i>	* * *	* * *	* * *	* * *
<i>Judge</i>	* * *	* * *	* * *	* * *
<i>life</i>	meane	insufficient	ill	meane
<i>substance</i>	meane	insufficient	ill	meane
<i>worship</i>	meane	meane	ill	meane
<i>possession</i>	meane	insufficient	meane	good
<i>a wife</i>	meane	sufficient	ill	good
<i>woman with child</i>	after the 5	after the 5	after the 5	daughter
<i>sickness</i>	health	health	perilous	dangerous
<i>prison</i>	come out	come out	ill	late out
<i>journey</i>	lowe	lowe	difficult	ill
<i>thing lost</i>	part found	not found	not found	be found

<i>Fortuna minor</i>	* * *	* * *	* * *	* * *
<i>Even witnesses</i>	* * *	* * *	* * *	* * *
<i>Judge</i>	* * *	* * *	* * *	* * *
<i>life</i>	god	meane	meane	god
<i>substance</i>	god	meane	meane	god
<i>worship</i>	god	meane	meane	god
<i>possession</i>	god	meane	meane	god
<i>wife</i>	god	meane	meane	god
<i>woman with child</i>	after the 5	after the 5	after the 5	a sonne
<i>sickness</i>	health	death	health	health
<i>prison</i>	come out	come out	hard prison	long prison
<i>journey</i>	god	meane	god	late god
<i>thing lost</i>	found	found	part found	found
<i>Fortuna minor</i>	* * *	* * *	* * *	* * *
<i>Even witnesses</i>	* * *	* * *	* * *	* * *
<i>Judge</i>	* * *	* * *	* * *	* * *
<i>life</i>	evill	meane	god	meane
<i>substance</i>	evill	evill	god	meane
<i>gouvernement</i>	evill	meane	god	evill
<i>lands</i>	evill	meane	evill	meane
<i>a wife</i>	evill	meane	evill	meane
<i>woman with child</i>	a maide	a fortune	a maide	a maide
<i>sickness</i>	according to	health	health quickly	perilous
<i>prison</i>	come forth	come out	come out	be
<i>war</i>	god	meane	meane	evill
<i>thing lost</i>	not or found	not found	not found	found

An aduertisement of this Table here going before.

AND thus hath bene described unto you by this Table here before, by a discourse, the signification of the Judge, and of the witnesses euen and vneuen, to the ende you may the easelie give a certaine iudgement of the Figures as they shall fall, hauing sometimes like signification and importance for send; y^e demaunders, and sometime unlike, as to knowe if that a person shall be of long life or shorte, if he shall haue the goodes and succession of his father, if it be good to buy landes and lordships, if it be good to take a wife, and whether she shall be good or bad, and whether a woman with childe shall haue a sonne or a daughter, or if a sicke person shall amend of that disease, or that he which is in prison shall quickly come forth, or if it be good to take a voyage in hand, whether a thing lost shall be founde againe. And so of all other questions and demaunders which may be named, according to the example here before set out, wherby you may by your owne selfe without any further declaration knowe the Figures which be good for one demand, and those which holde no more on the one side then on the other. Moreover, I haue here placed the figure *Populus* for a Judge, contrarie to the opinion of all the Doctors in this Science, the which say all with one accorde, that when she is found in this place, that then the figure formed is not to be made, or question propounded, is not to be iudged by him, but that question must be iudged by the foure angles and other rules, which we will hereafter shewe, by the which they may be as well and certainly iudged, as by the Judge himselfe.

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

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

second

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

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

15 b 2

phews,

not continue, but it taketh away some part of the malice of the house: in like case if ye finde an ill fygure in a good house, it taketh away the malice of the figure, for the would doe harme, but the can not, keeping alwaies that the god come not to the querant: and so: as much as in this Chapter I have promised to speake of the company of figures, I will that you doe understand that this companie is of three maners, wherof the one is simple, the other demy simple, and the third compound.

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

When in two houses next together, there be found two figures a like, and that they be good, ye shall say incontinent that they signifye great goodnesse, and if they be ill, they doe signifye much ill: as by way of example, if ye finde in the fift and ninth *Rubeus*, ye shall say that it signifyeth much ill to the querant, for the question demanded, and to declare unto you more casely, you must knowe that the second house is alwayes companion of the first, the third of the fourth, the fift of the sixt, and so consequently of the others. If therefore they be both of one element, of one Planet, and of one signe, they signifye much good or much ill, according to their goodnesse or malice. If they be good they signifye that the happe and goodnesse of the querant shall be as well good present as in time to come: as much shall ye iudge of the contrarie part if they be euill, and y because that the first house signifyeth the time present, and the second the time to come, and likewise of other companies.

The companie demie simple is, when two figures be not both of one sort, nature or condition, although they be both of one Element, and of one Planet, so as the one partie be agree, and the other not, as by example, if it happen that the first be *Aquisitio* and the second *Leticia*, although they be both of the Element, of the aire, and of the Planet γ , yet be they of diuerse significations, for that the one of them is of γ direct, and the exaltation of \odot , and the other of γ retrograde and the exaltation of δ the

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

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

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

A figure of marriage of the yong Ladie of Giew which is an example howe to iudge the company deny simple.

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

Of the occupation. Chap. 9.,

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

made to know which of the two which haue states or other qualities shall come to an end, it signifyeth that the accord shall be surety, but it shall not be without fraude or deceit. If they were both good figures of the Ayre, or of the Water, or of the Earth, they should signifie great goodnes as by the deduction of this example you may see.

A figure for my Lorde of Clermont of Lodeues.

[illegible]

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

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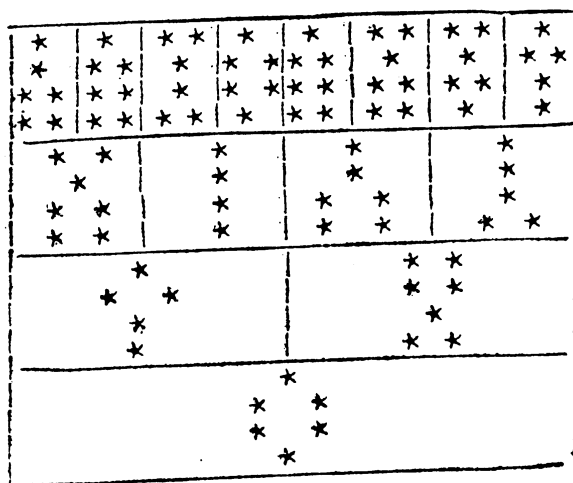
first figure is found and made occupation of the fourth, which is the house of the thing demanded, that is, of the fathers heritage. By all these reasons I did iudge, that all this did signifie that the saide Lorde of Clermont should winne his sute, and that especially, for that the occupation was good, and of good figures, for if the occupation had bene made of ill figures, it had signified ill, and mishap vnto the querant. You haue now this example, for occupation of the which I will likewise speake hereafter in the figure of Frauncis the French King, and the Emperour Charles the first: and so much as this example shall serue you to iudge a figure or question, for that cause I will declare it more at large. Because therefore that the ninth is a good figure and well accompanied with an other that is good, which is the tenth: this signifyeth that the Countsellours and Judges shall giue sentence and say iudgement, and because the fift is a figure of the Water, as the first and fourth be, which is the house of the thing demanded: by this it doeth signifie, that the saide Lorde of Clermont shall haue it for his profit, and so it came to passe, and the sute was iudged on his side in the Court of the Parliament of Paris.

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

Chap. 10.

You must vnderstand that most commonly that which in this Arte we call the place, house, or figure is not but all one thing, so that many times one of these is put in steade of an other, yet there is some difference in the learning of the one and of the other, because that some places be stronger then other some, for there be foure called angles, and foure succedants, and foure cadants, as we haue shewed vnto you in a figure of Astrologie in the end of the first Booke: the angles be the first, fourth, seauenth and tenth, which be the strongest places or houses of all the other, sauing that when they moue out of their places

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



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

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

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

Of the Aspects in generall.

Chap. 12.

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

Of the aspect of Conjunction.

Chap. 13.

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

Of the Sextile aspect;

Chap. 14.

In the question of figure made the Sextile aspect is, when the first figure beholdeth the third, and the third the first, and is

& consequently from three houres to three: and also, when the
 first beholdes that the 11. is a respect which signifies means and
 superfluitie amittic. Wherefore when in the regarde Sextile ye do
 finde a good figure which agreeth with the first, and be of the
 same Element and of one planet, or that they be both alike,
 you shall have good fortune and good issue of the question deman-
 ded: but contrariwise if ye finde an ill figure in the said respect
 which beholdeth the first, and be of the contrarie Planet and
 Element, as well unto her as unto the other aspects, you shall
 iudge ill of the question made, and of enmitie: whereof I will
 give you this example of a Gentleman which woulde buy an-
 house.

A Figure and example of the Sextile aspect.

[illegible]

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

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

This

This figure iudgeth entirely that the hoxe shall be bought, although the rest of the figures doe not agré with the Sextill aspect, although that the Sextill aspect be a great part of the iudgement of the Figure.

Of the Tryne aspect. Chapt. 15.

The Tryne aspect is in the figure, when the first, first, and ninth figures doe beholde one another. And this aspect is naturally good and perfect amitie. The reason why the first, first and ninth figures be said to behold one another by a Tryne aspect: the reason is because that figures from 5. to 5. do behold themselves by that aspect: the which aspect as I haue saide before, is of good and perfect amitie, by reason of the house, place and figure, as by example: if that *Aquisitio* which is a good figure, be in the first, first and ninth houses: or *Fortuna maior*, or *Leticia* in the saide first or ninth houses, *Aquisitio* being in the first, which is a very good sign for the querant, for they be all of the Element of the Ayre. As often therefore as you finde a figure in the first house, and that it goe thence into the first or ninth houses, you shall say the Tryne aspect is good and perfect, and signifyeth good happe to the querant, and good issue of his demand, and if the figures be all of one Element, it is the better. If yee finde a figure entring and good in the first or ninth houses which passeth from one house to another, although the first be not like vnto it, yet shall the signification be of good fortune to the querant, for the practise of which things, I will giue you the example following.

D d 4

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

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

This is a thing of no small difficultie and consequence howe to tell for what purpose a figure hath bene made, for it may happen sometimes that a person may finde a figure, and knoweth not for what intent and ende it hath bene made, neither findeth any inscription in the same, whereby he may know the cause. But this rule that I will hereafter shewe you shall serue to that purpose, if that ye doe well understand and practise the same. I will not here recite the opinion of all the Doctors in this Arte, for that woulde be an infinite worke, but I will shewe it vnto you as briefly as I can. The first rule howe to know the intent, is, to see when the first house goeth into any of the other, and to iudge according vnto the signification of the house where she goeth. Another rule is to take all the vacuities points of all the twelue figures, and giue one to the first, one to the second, one to the third, and so consequently vnto all the others, untill that all the points be bestowed, and then if the last point remaine on the first house, it signifyeth thereby that the person hath desired to haue that figure to be made vpon some of the demandes which be of the first house: if it rest vpon the second, it signifyeth that the question or demande is of mouable goodes, or other things contained in the second house: and so shal you Iudge of the other houses where the point doth stay. And if it doe happen that the point of the intent doe stay in the house of the thing demanded, or in the fift, ye must iudge according to the signification that the Iudge doth shewe vnto you: and when ye will iudge by the same Iudge, you must also take the vacuities points of the witnesses and the iudge, and bestowe them amongst them: but that rule which is onely by the 12. houses, is the better, more sure and certaine, as ye shall see by the example following.

Wilson

[illegible]

Upon a day a Gentleman desired me to giue iudgement on a fygure which he had found, and because that neither he nor I knew to the cause why it was made, I tooke all the vneuen points of the twelue houses, and gaue them (as before I haue saide) to eache fygure one, vnto the twelfth: and the vneuen points, being in number foure and twentie, and thereby hauing twice run ouer all the fygures, I found the last point to fall vpon the 12. fygure, so that I iudged that the fygure had bene made vpon the impijousment of some person. But if the point of the intent fall vpon the Judge, you shall iudge the fygure as the Judge is, be it good or badde. Yet there is another rule how to iudge the point of the intent which I will now tell you: take the first and seauenth fygures, and out of them take an other, and iudge them accordyng as they be, from whence the fygure was taken, as by exaruple: if the fyrst be *Populus*, and the seuenth be *Aquisficio*, and of these two cometh an other *Aquisficio*, you shall iudge accordyng to the signification of that *Aquisficio*: and so shall you doe of the other fygures which come of the fyrst and seauenth.

Here followe the Rules.

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the demaunde was for siluer	the demaunde was for money, or boiage, or a friend, or thing lost, or boiage hee touching cofins	of a thing he did lose, or of a woman with a friend, or of a childe, or boiage hee would take	of mirth, or of a woman with a childe, or of ma- riage, or of loy- ny
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of a woman, death, or of mo- ney	of a red thing, or of blood	of merchandise, changing of lod- ging, or of an union	of warres, or of things of malice
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of feare, death, or of gaine	of changing from one place to another	of marriage or of an assemble	of the losse of money, and of the way
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of some person which is worth some worde	of a thing bought, lost, or stolen, of sick- nes & inuocati- on of spirites	of prisonment, sicknesse, or a thing hidden	of some suspi- tion

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

To knowe what an other thinketh.

Chap. 19.

Following the Rules here before placed, to knowe to what
end a figure hath bene made, I haue thought it good by the
way of pleasure and recreation to place other Rules to knowe
the thought of any person, not to the intent that any man giue
any credit or trust to it more then to the rest of the Arte, which
was for none other purpose inuented (as I haue many times
protested and said) but for the pastime and pleasure of the wittie
heads and inuenture. If therfore ye would knowe the thought
of any person, you must make a figure, and then iudge accor-
ding to the figures which come therof: and behold the Rules
like vnto them which goe before.

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it is of women, money, or of beasts	of some thing lost, strife, or debate, or of the way	of sickness, im- prisonment, or of things lost	of a great rab- bery, or some pany, of pri- sonment, or of way
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of feare, or time, or gaine by a woman	of changing of lodging	of the way, or of things sad and melancholy	of some thing that hee is in doubt of, of voi- age, or of losse of money

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

Of the way of point. Chap. 20.

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

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

Ff 2

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The triplicitie of the element, Triplicitie of Fire, masculine
of the Aire Orientall masculine, meridional.

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

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

Aire, which be in triplicitie. So that if three partes of the figure be of one Element, and of one qualitie, you shall iudge the figure according to the condition of the triplicitie. And if the figure be halfe of one triplicitie, and halfe of an other, you shall iudge according to that part which is the stronger, and according to the nature and condition of the Elements and Planets, which shall be the Gouernours of that Triplicitie: and here is an example.

Figures of the Triplicitie of the Aire, ouer whom ☉ doth gouerne by day, and ♀ by night.

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Figures of the triplicitie of the Fire, ouer whom ♀ doth gouerne by day, and ♂ by night.

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Figures of the triplicitie of the Water, ouer whom ♀ doth gouerne by day, and ♂ by night.

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Figures of the triplicitie of the Earth, ouer whom ♂ doth gouerne by day, and ♀ by night.

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

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

Chap. 24.

If y^e would knowe the name of any person, or of a th^{ing} which hath stolen any thing, or of a towne in the which a person shall be fortunate, or in any merchandize, or of a man which doth write letters, or of any other whose name ye would knowe: make that y^e haue the figure of letters: of that which is in the first house, y^e shall take the first syllable: likewise of that of the tenth: take also the second and thirde syllable of the letters of the figure which ye shall find in the fourth house: and so shall ye finde the name which ye desire.

An other manner. Take the letters of the first, and seuen figure, and as often as y^e take the saide letters, so often times moue your figure, and then if y^e finde it not, take the letters of the tenth.

An other way, y^e must vnderstande that the first figure doth signifye the first letter of his name whome y^e desire to knowe, the seuenth and tenth signifyeth the letter of the middle of the name, the fourth and fift signifyeth the letter of the ende.

An other way more better. Take the foure angles, the first figure of them signifyeth the first letter bowell, the tenth, the second bowell, the seuenth the fourth bowell, the fourth figure the last bowell.

which loue him. The eight which is *Aquisitio* is good for all demands. The ninth which is *Tristitia* signifyeth to haue no recourse vnto them which be leaured. The tenth which is *Fortuna maior* signifyeth to obtaine something by kings, lordes, and princes. The eleuenth signifyeth displeasure by meanes of a friend. The twelfth which is *Puella* signifyeth that the person shall haue no displeasure this day against his enemies. And because the tenth is a good figure it signifyeth myrrh about none so the middle of the day: and because the fift and eleuenth be both of one sorte, he shall dine with one of his friends which shall be angrie. The fourth because it is an ill figure it signifyeth some anger about night. This is the manner howe to examine a figure made for the fortune of the day.

A figure of the weeke.

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This present figure sheweth that my Lorde of Lymoges shall be fortunate in this yeare by reason of Aries in the first house, a figure of 4.D. And because the saide figure is good and passeth into the seauenth, it doth signifie that the said Lord shall come to a point with his enemies, or else obtaine his life by lawe: the second, because it is a good figure, it signifieth that he shall lay by more money in store then he hath done other yeares before, and shall gaine much: the third, because it doth agree with the lesse Ulnesse, it doth signifie that he shall take an heauynesse for some of his kinsfolkes: the fourth being an ill figure signifieth that he shall be angry about some heretages, landes, woods, and other like things: and because the saide fourth goeth into the tenth which is the house of the king, it doth signify that this anger cometh because the king would take his inheritance or some other thing from him: the fift is an ill figure, and signifieth that he is angry against one of his kinsfolkes: as touching the seauenth, I haue tolde her signification: the eight signifieth that he shall not be in any danger of death this yeare: the ninth signifieth that he shall be discontented with a man learned, or a man of the Church: the tenth signifieth that seruantes shall be indifferent good this yeare: the eleuenth, he shall be displeased by reason of one of his friends: the twelfth signifieth that horses shall be diseased this yeare, and especially in their legges and side. The Ulnesses and Judges because they be good figures they signify a good ende, and the first doth signifie as much, because that it is in good Compaignie.

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

Chap. 26.

Following the application of the Signes which haue been heretofore in this present Booke placed in this Figure last going

going before, I thought it good in passing ouer to touch this one worde, to the ende that after ye haue iudged by all the Rules which I haue here before placed, you forget not to doe the like by this, that is, first you must haue respect vnto the first figure, and thereunto attribute the signe wherunto it is attributed (as it hath bene shewed to you in the first Booke, and consequently to doe the like by the other figures. As by example, if that *Fortuna maior* be in the first house, you must set ∞ ouer him, which is the Signe that is attributed vnto that Figure: or if in the second there fortune to be this figure *Populus*, set \times ouer it: and if *Via* be in the third, put γ ouer it. And doe the like of all the others, according vnto the Signes they be attributed vnto vntill ye come to the twelfth, as ye may more plainly see it by the figure which here followeth.

A Figure to knowe if a sicke person shall amend againe.

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The first, which is *Fortuna maior*, is a good figure, and signifyeth good for the patient, and that he shall have none other harme. The second which is *Carcer*, in this place signifyeth rather harme then good. The third which is *Aquisfio*, signifyeth a good issue to the patient. The fourth which is *Populus*, sayth that the sicknesse shall be long, this figure is also doubtful. The fifth which is *Rubeus*, signifyeth that whattsoever the patient taketh, it standeth against his heart. The sixt which is *Albus*, doth shew that all the diseases cometh of melancholy, and of humors from about the heart, which is the greatest disease that he hath. The seventh which is *Letitia*, and a figure of the Element of the Aire, accompanied with *Cauda draconis*, which is a figure of the Element of the fire, and in the house where he contained the demaundes which may be made upon death, signifye this disease to be mortall. The ninth which is *Amisio*, signifyeth that Riches shall have no profite by him. The tenth which is *Aquisfio*, with the third which is like unto him, giveth hope of life, and that he shall not die. The eleventh which is *Coniunctio* signifyeth that the disease is long tedious, that his friends have lost all their hope of life in him. The twelfth which is also *Coniunctio*, signifyeth that his enemies doe looke rather for his death then for his life, or that hee is in perill to lose his wits. On this wise must ye iudge a figure made for a sick person, and to place ouer euery figure the signe of heauen whereunto the figure is attributed. But in this behalfe ye must note, that whensoever the first figure is good, & go thence into the 10. house, the sick person shall amend. Which thing I haue many times approued.

The qualities and properties of all the figures

Chap. 27.

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

hereof. So that if ye doe vnderstand these Tables, you may also vnderstand the first, second, and third Booke of this worke. And note that all the figures which haue more pointes on high then belowe, be entring in and good, sauing *Tristitia*. And those which haue more pointes belowe then on hie, be going out and euill, sauing *Letitia*. And those which haue as many aboue as beneath be meane, sauing *Carcer*: and these be their significations, qualities and natures.

Good Figures for the yeare.											
*	*	*	*	*	*	*	*	*	*	*	*
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Figures signifying the moneth.											
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Figures signifying weekes, houres, and dayes.											
		*			*			*		*	
		*			*			*		*	
		*			*			*		*	
	*	*		*	*		*	*		*	*
Good figures signifying loyaltie.											
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*	*	*	*	*	*	*	*	*	*	*	*
Euill Figures signifying euill.											
*	*	*	*	*	*	*	*	*	*	*	*
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W b. 4.
Deane

Figures of life.

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Figures of death according as the eight agreeth.

*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
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Figures of liberalitie.

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Figures of couetousnesse and auarice.

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Of Justice Prudence Force Temperance

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Good figures to buy cattle

losse to buy cattle

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Amens.

Amendment of sicknesse

death

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All figures for sicknesse, and good for bloudie-fire

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Amendment of sicknesse, but the sicknesse will be long.

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Good for loue of women

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

All for womens loue, for they will not loue againe

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*	*	*	*	*	*

Good figures for bread and scare.

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

312

311

Ill for feare

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

Good for voyage and quicke

*	*	*	*	*	*	*	*
*	*	*	*	*	*	*	*
*	*	*	*	*	*	*	*
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Slowe for voyage, but profitable

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* *
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*

Good by land.

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*	* *
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*	*

Ill for the way

robbing by the way

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Good for honor and dignitie.

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311

Ill for honour

*	*	*	*	*	*	for fruitfulness of the peare, the
*	*	*	*	*	*	figures entering into elements
*	*	*	*	*	*	of water & earth be good, & those
*	*	*	*	*	*	which be of fire and ayre be ill.

Good to have libertie, and to come out of prison.

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Ill to come out of prison.

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meane to come out of prison.

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good to: the body.

better then the other.

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

evil for the body.

meane for the body.

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

good for a woman with child.

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

313

311

The third Booke

ill figure. for the child shall die.

★ ★
★ ★
★ ★
★

meane for child-birth.

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

good for marriage.

best of all.

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

ill in marriage, and haste without profit.

meane.

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

good to recouer a thing stolen.

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

ill for a thing stolen.

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

meane for a thing stolen.

★ ★	★
★ ★	★ ★
★ ★	★
★	★

good

of Geomancie.

good figures to take shipping.

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

ill shipping, for he shall be drowned.

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

meane.

★
★
★
★

good figures for changing from one country to another.

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

euill.

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

meane.

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

good figures in the suspicion of warre.

★	★ ★	★ ★
★ ★	★	★
★ ★	★ ★	★
★	★ ★	★ ★

3 1 4

euill

euill.

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good figures for victorie in combate.

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euill.

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meane.

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signifying raine, but not to last long.

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good fortune in the end by an ill beginning.

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ill for good fortune.

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To knowe the natiaitie of a person, or of what nature and complexion he is or shall be, you must first forme a figure, in the which if the fyrst and last be both of one Planet, by that is signified that the person shall be of the complexion and state that the saide planet signifieth, as by example, if that a figure of δ be in the fyrst and last houses, the partie shall be a man learned, or a Seruicer: and so it is of al the other planets. You must furthermore marke into which house the fyrst house passeth, for if that house be good it doth signify good, and if it be ill it signifieth ill. Thirdly, you must looke what company the fyrst hath: if that a figure of δ and an other of \odot be in companie, it is signified thereby, that the person shall be a man of warre, by the which he shall get honour and reputation. If that a figure of δ be in the companie of *Populus*, or of *Via*, or of *Albus*, it signifieth that he shall be a theefe and a pirate on the sea. If a figure of δ be in the fyrst and second house, it signifieth that he shall be a labourer of the earth, or of some occupation or Arte of small estimation. If in the second ye finde *Cancer*, it signifieth that he shall be a gayler or a porter of a prison. If δ be with *Puella* he shall be an armourer: if it be a figure of γ he shall be sage, wise honourable with all the worlde: if it be *Amisio* he shall be a tapster, a russian, a spie, or an interpreter betwene men: if it be *Caput draconis* he shall be rich and fortunat in all his interprises: if it be *Cauda draconis* he shall be a solitary man, louing woods, & abstaining from company. And thus iudge of all the other figures according unto the condition and nature of the planets and signe, signifying eche of the saide figures, unto whose estate the person shall apply himselfe during his life: If that *Albus* be in company of an ill figure, it doth signify that the man shall be a weauer: if the be founde with *Fortuna maior* or *Cancer* he shall be a tapster or spinner of cloth of golde: if the be in company of *Puella* and of *Lacerta* he shall be a capper or a hatter, and hee shall neuer finde againe that thing that he loseth, and likewise iudge of all the other figures according to their qualities and natures. And after that you knowe the thing that the person is giuen unto, then relecth it to knowe the disposition, and death, or life of that person, and

h h

all

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

An Alphabet to knowe which of the two that fight
or goe to lawe one against another
shall haue the victory.

A	B	C	D	E	F	G	H
1	3	22	24	22	3	7	6
I	K	L	M	N	O	P	Q
20	1	10	23	12	8	13	27
R	S	T	V	X	Y	Z	
13	9	8	2	6	3	4	

For to vnderstand and practise this Alphabet aright, you
must first knowe the proper names of them which would fight
or

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

E k 2

And

P 13	} makes 7 times 9.	P 13	} makes 4 times 9.
E 22 67		A 1 37	
T 8		V 2	
R 13		L 10	
V 2		V 2	
S 9	retheth 4	S 9	retheth 1
summe 67		summe 37	

And so by this example is shewed unto you the names, characts, numbers and summes of them, with their divisions by 9. So that they being divided and summed, there retheth 4. to Peter, and 1. to Paule: then loke to the twelfth place, where you shall finde these signes Δ and \circ , & against 4. and shall by these means knowe what shall happen in such affaires, be it for fighting or proceſſe: in like manner may you iudge of others.

In combate he that is of the lesser stature shall vanquish the other: some say the younger shall vanquish the elder, but I obserue not that rule: the greater shall be hurt on the head, and the lesser shall haue the choice of weapon, and overcome the other. In matter of lawe the lesser shall likewise winne, but not without great contradictions, defending and proouing on both sides, and the one in daunger to hurt the other. But in the end this strife shall be appeased, and the sute shall not be verie long, for that \circ being in his exaltation, shall be the cause, that not onely the lesser shall haue the victorie, but shall haue also short expedition and dispatch.

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

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

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

The lesser of stature shall chuse the weapon and overcome with short weapon, and the greater shall be hurt on the side, and on the head, and die thereof. In the lawe the lesser shall obtaine and shall haue very much aide & succour because of Δ , and of the house of \circ which sheweth unto him many friends, which will by their traualle so vse the matter, that their sute shall be short.

The higher of stature shall vanquish: but the lesser shall haue the choise of weapon, and be hurt on the handes, and at the heart, and die thereof. For the lawe, the greater shall win, and the sute shall be for readie money, or merchandice: but the sute shall be some thing long.

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

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

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

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

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

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

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

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

6. shall

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

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

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

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

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

2. shall haue the choise of weapon, and hurt 4. on the stomacke, and on the arme, and vanquish him. In sute 2. shall winne with the subtiltie that he shall vse to this doctor and Aduocate, as well by money as by threatening, and 4. shall be poore and fearefull.

lik 4

5. shall

5. Shall haue choise of weapon, which shall be short, and overcome 2. who shall be hurt in the flanke and on the stomack. In sute 5. shall winne, and the sute is about women, or for womens clothes, and by the slothfulnesse of h the sute shall be long, and there shall be much fraude and deceipt vsed against 5. which in the end shall winne with great pleasure and contentment.
2. Shall chuse long weapons and overcome 6. who shall be hurt in the bodie, and on his shoulders. In the laue 2. shall winne without any doubt, and in small time, and afterwarde vntill shall be made betwene them and god accord, and this sute is about merchandice or money lent.
7. Shall overcome with short weapon, and hurt 2. on the arme and side, although 2. shall haue the choise of weapon, yet shall he be overcome. In sute 7. shall gaine by delays, yet shall 2. keepe company with martiall men or with little men, hauing their eyes farre in their heads, and a small beard readie to doe a mischief, wherefore 7. shall content himselfe onely to haue the upper hand.
2. Shall haue the choise of weapon, and overcome 8. and hurt him on the stoncs and bottome of his belly. In the laue 2. shall winne in proceesse of time, being ayded by men of small stature, counterfeit, and as it were monstrous, yet 8. shall haue god right, but the subtiltie of 2. is of such force that 8. shall lose, and this sute is for immoueable goods, as houses, possession and inheritances.
9. Shall haue the choise of weapon which shall be short, and overcome and hurt 2. at the heart. In sute 9. shall winne, and the sute shall be about giftes or goods of the dead, which although 9. haue no god right vnto them, yet hee shall quickly obtaine them.
4. Shall haue the choise of short weapon, and overcome 3. and hurt him in the head and arme. In sute 4. shall winne, and it shall be about his fathers goods, wheresof his kinsfolkes will doe what they can to beguile him, but yet the sute shall not be long.
3. Shall haue the choise of short weapon, and overcome and hurt 5. on the side and on the shoulder. In sute 3. shall winne, and

and there will be great debate and controuersies before it be ended, with daunger of murther or hurtes on the one side or the other, yet 5. in his house shall so worke, that after the sute is ended, their mallice shall cease, and they shall be as good friends as they were before the sute begarne.

6. Shall chuse long weapon, and overcome, and hurt 3. in the belly. In the laue 6. shall winne, but there shall be much subtilty vsed on both sides, and the sute is for merchandice or money lent, and it shall be long with a good issue for 6.

3. Shall overcome with short weapon, 7. shall be hurt in the legges and on the arme, although he haue the choise of weapon. In sute 3. shall winne, but not by any god right that hee hath, but by subtiltie and craft, and they be people saterious and mercurious which shall obtaine him the victorie, and the sute shall be long.

8. Shall overcome with long weapon, and 3. shall be hurt on the bodie and entrals, and haue the choise of weapon and yet lose. In sute 8. shall winne as reason is, and the sute shall be about apparell, or bolozie, or thinges belonging vnto women, but before the sute be ended there will be some blowes dealt in the felbes: but in the ende they shall agree and become friends.

3. Shall chuse short weapons, and overcome 9. and hurt him in the head, whereof he shall die. In the laue 3. shall winne by force of the reasons that he shall bring out and alleage by the ayde and fauour of some lordes, and not without great strife and losse, and it is an hazard of murther, yet shall 3. be the winner in short time.

5. Shall haue the choise of short weapon, and overcome 4. which shall be hurt in the heart and dye thereof. In sute 5. shall winne, which shall be a good and an honest man, the sute shall be about goods giuen vnto them by the prince for their good seruice, 5. shall be the cause that there shall be an agreement more by friendship then be laue.

4. Shall chuse long weapons, and overcome 6. and hurt him in the bodie. In the laue 4. shall winne, although it will be long first, each of the parties shall thinke he hath god right, but

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

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

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

9. Shall haue the choice of short weapons, and overcome 4. and hurt him on the breast and arme. In sute 9. shall winne by subtiltie and craft, and shall haue against him mercuriall pceple, and for his counsaile vitious Aduocates and Proctors, so that in the end 4. shall winne.

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

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

8. Shall overcome with long weapon, 5. shall haue the choice of the weapon and yet be hurt on the sides and on the handes. In sute of lawe 8. shall winne without the craft or subtiltie of any one, because he hath god right thereunto, on such wise that his proccesse without any ayde of fraud or deceipt, shall come directly to a good issue: the sute shall be about garments of kinde folkes and with colens, but in the end they shall be friends.

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

bodie, and of a complexion mercuriall, and searcheth all means to assaile 5. and to take him at aduantage, by reason whereof he ought to trust to his gardes although hee shall winne the proccesse with god iustice, right and equitie.

7. Shall haue the choice of weapon, and overcome and hurt 6. on the head and visage. In the lawe 7. shall winne not without great quarrels and losse of men on both sides, but in the end they shall be friends: this sute is for merchandize.

8. Shall haue the choice of weapon, and yet be hurt on the head, and overcome by 6. For the lawe 6. shall winne without any difficultie, and both parties be of good conscience, so that ech of them shall thinke to haue a right, and by their goodnesse after the sute is ended, they shall remaine friends.

6. Shall haue the choyce of weapon, and yet be overcome with short weapon, and be hurt on the arme and on the legge. In lawe 9. shall winne after long time, and not without great costes and expences on both sides, and this sute is for debtes or debtors.

8. Shall chuse long weapon with the which he shall overcome and hurt 7. on the heart and breast. In sute 8. shall quickly winne as well by fauour as his reasons alleadged and brought out: the sute is for garments or moucables, least by the death of some of their himselfes.

7. Shall vanquish with short weapon and hurt 9. in the face and backe, although that he had the choyce of weapon. In the lawe 7. shall winne, but not without great quarrelles, debates and fighting, but shortly after they shall be friends: the sute is for something lent, the aduersarie is a martiall man, and yet in them there shall be an end not altogether to the minde of 9.

8. Shall haue the choice of weapon, and yet be overcome and hurt in the bodie by 9. In the lawe 9. shall winne with good fortune, and he shall haue to doe with honest folkes which be no subtill dealers: the sute shall be for immoueable goods, and shall not long last vncended.

A rule abridged to know incontinently which of the two persons which shall fight or goe to law the one against the other shall be conquerour, according to this Alphabet and rule going before.

the numbers.	2	4	6	8		1		3	5	7	8
	3	5	7	9		2		1	4	6	8
	I	4	6	8		3		2	5	7	9
	2	5	7	9	are conque-	4	the con-	1	3	6	8
	I	3	6	8	rours of	5	queroz	2	4	7	9
	2	4	7	9		6	is of	1	3	5	8
	I	3	5	8		7		2	4	6	9
	2	4	6	9		8		1	3	5	7
	I	3	5	7		9		2	4	6	8

Here followeth the wheele of fortune approued and confirmed by Science and reason of Pythagoras the most excellent Philosopher, by the which ye may knowe all things that you can demaunde.

The demaundes which may be made and propounded.

- 1 Whether ye shall enter into the fauour of a Lorde.
- 2 Whether your Maister shall at any time be Pope, Cardinal, or great Prelate of the Church or Lorde.
- 3 If ye shall haue the fauour of the Prince according unto your desire.
- 4 If the Prince shall take the towne besieged.
- 5 Which of the two Princes which make warre the one against the other shall haue the victorie.
- 6 Whether there shall be any great facte of Armes done in the campe or not.
- 7 If there shall be peace betwene two Princes.

8 If

- 8 If a Captaine shall be in great fauour with the Lord hee serueth.
- 9 If a Captaine be valiant or not.
- 10 If a horse shall winne the race.
- 11 If a prisoner shall come out of prison.
- 12 If a sicke person shall amend.
- 13 If the sickness shall be long or shorte.
- 14 If the suite in the Lawe shall be iudged to your profit.
- 15 If ye shall haue your hearts desire or not.
- 16 If you shall haue a childe by your wife or lemman.
- 17 If a woman with childe shall haue a sonne or a daughter.
- 18 If a childe shall be fortunate or vnfortunate in this worlde.
- 19 If a thing stolen will be recovered againe.
- 20 If it shall be a plentifull yeare.
- 21 If it be good to take a voyage in hand.
- 22 If it be good to occupie merchandise.
- 23 If it be good to take a wife.
- 24 If a friendship shall take good effect.
- 25 If a man shall be fortunate in his house.
- 26 If a person shall be alwayes rich or poore.

And thus may ye doe of all other demaundes whereof ye would be resolved.

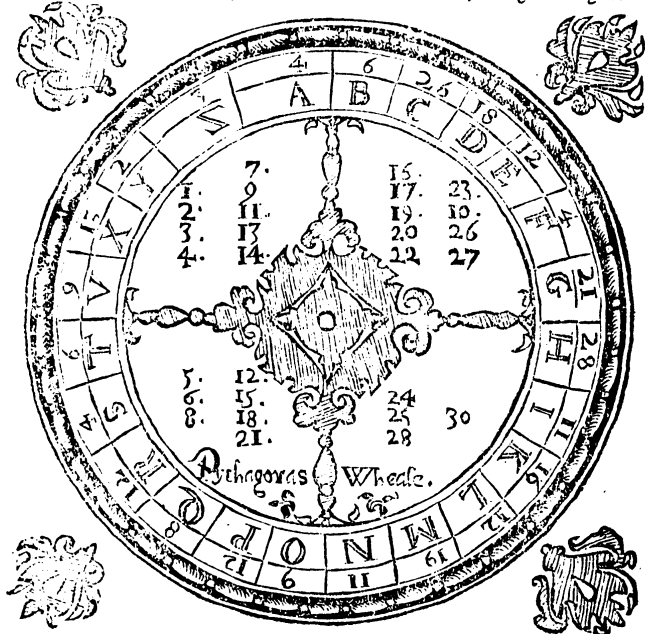
And to the end you may the better vnderstand this wheele of Pythagoras, and the resolution of the demaundes which ye would propounde, you must first of all chosse a number, what you list at your discretion, as 10. 15. or 22. or any other more or lesse, this done take the number of the day, as you shall hereafter finde, al set in order, and then take the number which ye finde in the wheele vpon the first letter of your name: as by example, if your name be Anthony, you must take A, and the number which is ouer him: all which things you shall finde all put in an order in the wheele, and gather al those numbers into one summe, which ye shall diuide by 30. referring the rest, as by example, if all your totall number doe amounte unto 134, diuide that by 30. and there will fouertene remaine,

LI 3

which

Which number ye must search in the wheele, and if you finde it in the upper halfe, your matter shall speede well, and if it be in the nether halfe, it shall be euill: and thus may you knowe all that ye desire to knowe.

And if ye would know whether ye shall enioy your louer or not, take the number of the first Letter of your name, the number of the Planet, and of the day of the weeke: and al these numbers ye shall put together, and then diuide them by 30. as ye did before, and take your remainder, and seeke in the wheele and you shal find it, and then if it be in the upper halfe you shall haue your request, and if it be in the nether parte, it is contrary. And thus may you do of al other things which you would know: you must consider that the numbers in the wheele passe not 30. as ye shall finde them beginning with 1. 2. 3. and 4. and so consequently to 30. as in the same wheele you may see.



The number of the Planets, and their Characts.

55	78	39	34	45	114	45
Saturnus	Iupiter	Mars	Sol	Venus	Mercurius	Luna
♄	♃	♂	♌	♀	☿	♎

The numbers of the dayes of the weeke.

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
106	52	52	102	31	68	45

There be euill and vnsfortunate daies, so called by the ancient philosophers, in the which, if any fall sicke he shall be in danger of death, or else to be long sicke, or if any person take vpon him a iourney, and set forward in any of these daies, he shall haue ill lucke in his doing, neither is it good to plant, to make bargaines, or banquets in any of them.

January hath five ill dayes, that is, the third, fourth, fifth, ninth and eleventh: February hath three, that is, the thirteenth, seventeenth and nineteenth: March hath 3. that is, the thirteenth, fifteenth and sixteenth: April hath two, that is, the first & fourteenth: Maie hath two, that is, the eighth and fourteenth: June hath one, that is, the first: July hath two, that is, the sixteenth and nineteenth: August hath two, that is, the eighth and sixteenth: September hath three, that is, the first, fifteenth and sixteenth: October hath one, that is, the sixteenth: November hath two, that is, the fifteenth and sixteenth: December hath three, that is, the first, seventh and eleventh.

Here follow the signes which shew the dayes, and houres good and euill about any affaire that ye haue to doe.

Aries	Taurus	Gemini	Cancer	Leo	Virgo
♈	♉	♊	♋	♌	♍
Libra	Scorpio	Sagittarius	Capricornus	Aquarius	Pisces
♎	♏	♐	♑	♒	♓
			114		

Ye must note that \odot stayeth in eche of these Signes thirtie dayes, and D but onely two dayes and an halfe, which is the cause of the changing and mutation of the time. You must further note, that foure of these, that is to say, A , B , N , I be called masculine, and other foure, that is to say, C , S , L , K be called feminine; and other foure, that is to say, V , M , P , Q be common: these thre V , A , L be of the fire, and be hote and drie: these thre I , B , P be of the Ayre, and be hote and moiste: these thre C , N , S be of the Earth, and be colde and drie: these thre S , M , K be of the Water, and be colde and moiste. Moreover, of these Signes these foure be fixed, that is to saye, S , L , M , Q , these be very ill for a man to take any thing in hande when that D is in any of them, saving to labour, solve, builde, make bridges and other things firme and stable, unto the which it is very good: but to buy, or sell, or make bargains or other things moueable and inconstant it is very ill. There are other foure meane, that is to say, I , N , A , K , of the which, A and I be ill, N and K be good to beginne thinges moueable and unstable, except it be to buy and sell: in the Signe of I , a man may doe what he will, for it shall come unto his profite. In S and V if a man woulde goe into any place, he may goe safely, signifying that he shall fynde that which he doth seeke for. Any enterpryse taken in hand in the Signe of K shall have a good issue.

Solwe must I shewe unto you which houres of the daye be masculine, and which be feminine, and marke, that if you woulde desire any thing of a Lord or of a Lady, he must demaunde it of a Lord in a Signe masculine, and of a Lady in a Signe feminine, for in such elections of the times hee shall 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 breuen be masculine, as well by day as by night.

To

To knowe whether a person doe tell the truth or not.

You must write his or her name that you would proue this practise by in Latine, and likewise the name of the day that he tolde you the tale, and adde unto eche of all those letters the number therunto belonging, as you shall see by this Alphabet following, and put all those numbers into one totall summe, and adde therunto 26, and then divide the whole totall summe by 7, and then if the remainder be even, the person hath not tolde you the truth, but if it be breuen he hath tolde you the truth.

A	B	C	D	E	F	G	H
10	2	22	4	14	6	16	7
I	K	L	M	N	O	P	Q
18	10	11	12	4	14	6	16
R	S	T	V	X	Y	Z	
8	18	10	2	12	4	14	

To knowe whether the husband or wife shall first die,

To knowe and understand the resolution of this question, you must write the proper names both of the man and of the woman in Latine, and put unto eche letter in them the number to it belonging, as ye finde it in this Alphabet before, and putting all those numbers into one totall summe, divide them by 7, and then if the remainder be even, the woman shall dye first, and if it be breuen, the man shall dye first.

If a woman with childe shall have a boy or a wench.

Write the proper names of the father and of the mother, and of the month that shee conceived with childe, and adding
 in likewise

likewise all the numbers of those letters together, diuide them by 7. and then if the remainder be even, it shall be a daughter, and if it be vneuen it shall be a sonne.

To knowe if a childe newe borne shall liue or die.

Write the proper names of the father and of the mother, and of the day that the childe was borne, and put to eche letter his number, as ye did before, and vnto the totall summe, being collected together, put 15. and then diuide the totall by 7. and then if the remainder be even the childe shall die by and by, and if it be vneuen it shall liue.

To knowe if a wife be honest or vn honest.

Write the name of the wife and of her mother, and put the numbers vnto eche letter, as is aforesaide, and vnto the totall summe put 15. and diuide it by 9. and then if the remainder be vneuen, she is an honest woman, but if it be even, she is dishonest.

You must note that alwayes you must write the proper names in Latine according to the true Pythagoric.

Thus endeth the third Booke of Geomancie,
translated by Francis Sparry.

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L O N D O N

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