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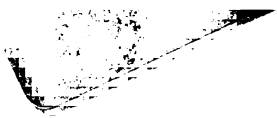
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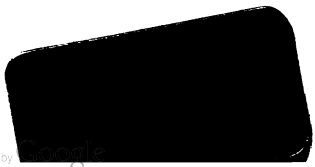
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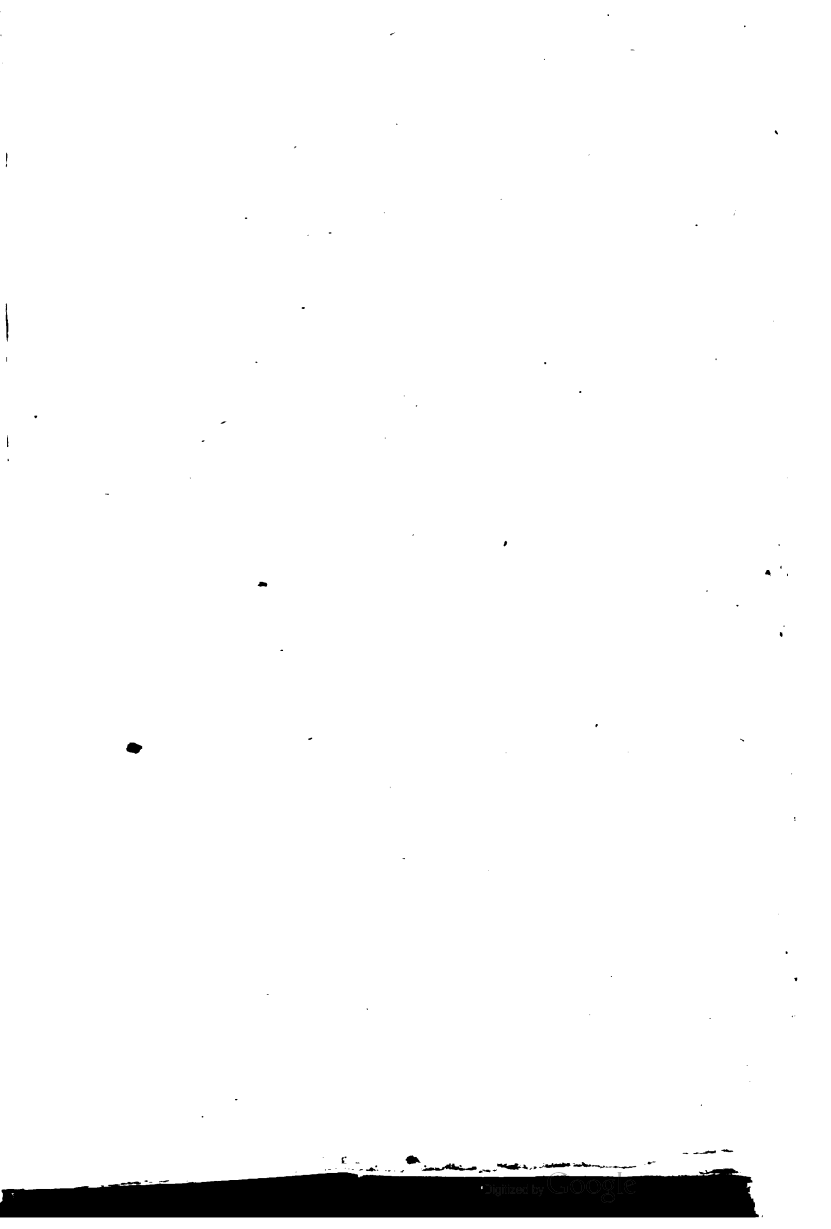


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THE  
QUADRIPARTITE;  
OR,  
FOUR BOOKS  
Concerning the INFLUENCES  
OF THE  
S T A R S.

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Professor of PHYSIC and ASTROLOGY; and OTHERS.

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THE SECOND EDITION,  
REVISED, CORRECTED, AND IMPROVED

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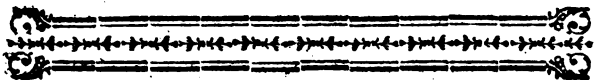


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T H E

P R E F A C E

**C**LAUDIUS PTOLEMY, whose name is famous throughout the world of Learning beyond all others in Astrology, that he hath justly merited from the most ingenious the title of Prince of that profession, flourished in the second Century after Christ, in the reign of Antonius Adrian, &c. in Alexandria in Egypt, where he was both born and educated; However originally of the Land of Sem, and the Province of Phen-ludia, or Penlusiam; and for Mathematical Learning one of the most celebrated the world ever produced: He was most curious in Astronomy, but in Geometry and Astrology he excelled. He wrote several choice books, on several subjects; particularly of Geometry, Geography, Music, Astronomy, and Astrology: of which this Treatise is one.

III

*His Geometry, Astronomy, and Geography are so well known, that it is needless here to say any thing of them. And as to his Harmony, no meaner a man than the great Wallis, Professor of Geometry at Oxford, and one of the most profound Mathematicians, thought it worthy his labour and charges to translate it from the Greek into Latin.*

*As to his Person, I find in the Epistle to his Almagest, that a certain Prince named Albague, in his book which he calls, The Choice of Sciences, and Beauty of Words, saith,*

*“ Ptolemy, the Prince of Astrologers, was of  
 “ an ordinary stature, white complexion, a broad  
 “ gait, having small legs, and a red mark on his  
 “ right cheek; his beard thick and black; his  
 “ fore-teeth half covered and open; his speech  
 “ sweet and pleasant; in anger severe, and hard  
 “ to be pacified; he delighted and rid abroad  
 “ much on horse-back, eat little, and fasted  
 “ much; was spruce in apparel, but had a stink-  
 “ ing breath. He died in the 78th year of his  
 “ age.”*

*With respect to this Work, the Author's name and the wonderful Reasonings of the matter it contains, is sufficient to recommend it; so that to spend time and paper to that purpose, would be much to be lost, and rather to hazard the*

*amended. For if I may without offence make a comparison, As the Bible is in Divinity the principal fountain whence all other books have their original; So all other Books, conformable to the Divinity of Astrology, must derive their Original from this of the Quadripartite; for there is nothing in Astrology but what is there comprehended; nothing there comprehended, but the Quintessence and Divinity of Astrology.*

*In some places at first sight, it must be confessed it may seem something cloudy to young Beginners and weak understandings: but to rectify that, we have in every chapter (where needful) added Annotations, as we hope may make the very darkest Sentence throughout the whole subject plainly intelligible, even to the most unlearned, or meanest pretender that way conversant.*

*If there be an Astrology, as undeniably there is, it must be built upon a Foundation, Natural, Certain, and always the same, as the Doctrine of the Quadripartite most truly is: And that these Principles might be universally known and revived is the ardent wish of*

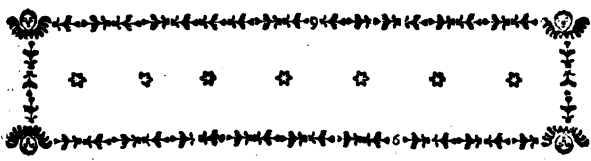
The Editors,

M. S.

J. B.

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B O O K THE F I R S T.

C H A P. I.

*I N T R O D U C T I O N.*

T
 HERE are two properties which fit a man for predicting the things of futurity. One, and the first in order and importance, is that by which we discover the positions of the Sun, Moon, and Stars ; how they aspect each other as well as the Earth ; the other is, that wherein we consider the mutations of the subjected things, which the configurations produce according to their natural propriety. Of the first we have treated demonstratively to the utmost of our power in our following treatise ; for this alone of itself is worthy and needful, without a conjunction of the second. But now we will treat of the latter, (which of itself is not alike perfect) both as it becomes a lover
   
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of truth, and is agreeable to profound philosophy, and so least a comparison should be made by any that have regard to truth between the first and immutable certainty, when he understands matters and the imbecility of its habit, and the difficulty of making conjectures; and least any one should recede from their contemplations, when they are able to perceive that the manifest, and the more general events, flow from that which doth encompass us, even heaven, and seeing many are used to condemn whatsoever cannot be easily apprehended. But we say they who reprehend the first of these two speculations, are altogether blind, but they who blame the second, have some cause. Some have thought that what they could not comprehend themselves, others could not attain to; or because they often learned it, and yet kept it not in memory, (for 'tis easily forgot) they deemed it unprofitable. Therefore seeing these things are so, I will undertake to survey the reason of each, viz: The possibility and usefulness of the prescience of futurity: and then we will speak particularly of the doctrine.

CHAP.

## C H A P. II.

*That a knowledge by ASTRONOMY is attainable, and how far.*

**I**T is manifest to all, that a certain power is distributed and passeth through all things that are near the earth, from the nature of the firmament; first it is distributed on the elements under the Moon; viz. those of fire and air, which are encompassed by, and changed with the motion of the firmament; and these again encompass the rest, viz. the earth and water, which are varied according to the mutations of the others; as also the plants, and the living creatures in them; for the Sun, with that which doth environ, (viz. the heavens and Stars therein) governs all things that are about the earth, not only by changing the seasons, and bringing to perfection the seed of animals, the fruitfulness of plants, the flux and reflux of waters, and the mutations of bodies; but also passing by all things every day, causeth changes of the day, of heat and moisture, dryness and cold; as it hath respect to our midheaven: and the Moon, who is the nearest the earth, distils down much influence, by which things animate and inanimate are affected and changed: according to her light, rivers are augmented and changed; the tides vary, as she rises and sets; plants and animals, in whole or in part, increase and decrease with her. In the same manner, the stars, both fixed and erratic, as they keep on their course, cause

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many



many appearances about us ; for they are producers of heat and winds, as also storms ; and by which likewise, the things on earth are suitably governed : and their influences being commixed by their mutual configurations, produce various mutations, both in the macrocosm and microcosm. But the glorious luminary the Sun, hath the greatest effect in influencing, inasmuch as he is more universal, and more noble than the rest : the rest in a measure co-operating or opposing, according to the variety of their aspects to Sol. The next in force is the Moon, whose manifest influences more frequently appear, especially at the new Moon, the quarters, and full. The influences of the other stars affect in longer time, and more obscurely, as they either appear or disappear, or decline. Since these things are so, not only conjoined bodies are subject to the motion of the stars, but also the buddings and perfections of seeds, are framed and formed, according to the quality with which the surrounding heavens are endued. Now the more observant husbandmen and shepherds, by conjecturing from the winds which happen at the seasons of seed-sowing and copulation of animals, foreknow the quality of succeeding accidents : and in a word, the more universal, and whatsoever comes to pass by the more apparent configurations of the Sun, Moon, and Stars ; even they who are not skilled in nature, foreknow by observation alone. Thus we see, that they who are very ignorant, from observation alone, guess at those things which are produced by a higher power ; such as that of the Sun, and more uncompounded order, and which have not a variation by the configuration of the

the Stars and the Moon to the Sun. Yea, some irrational animals have a foreknowledge; as may be seen in the mutations of the seasons of the year, as of the Spring, Summer, and the other quarters: and moreover in the change of the winds. Now in general, the Sun is the cause of these; but are not positively alike simple, and have some small mixture; these, the men, who accustom themselves to observe them, do foreknow; as mariners do storms to come, and blasts of wind, which are caused by the rays of the Moon, or the fixed stars in their circular course. But they are often deceived; for by reason of their want of experience, they neither know the times, nor the places, nor the courses of the wandering Stars: all which if exactly known, conduce to a certain prescience of things. What therefore hinders, but that he who exquisitely knows the motion of the Stars, and of the Sun and Moon, and is not ignorant of the times, nor the place, nor any of the aspects, and is further well skilled in their natures (though not in their essence, but what efficient power they have, as that the nature of Sol is heat, and that of Luna moist, and so of the rest). What, I say, hinders any man, thus furnished, from knowing both naturally and suitably, the effects of all these mixed together? so that he may be able to foretell in every season, the proper state of the air; as that it will be hotter or moister; which he may foreknow by a manifest respect or ray of the Stars and Moon to the Sun. And, as it is possible for him that is very well skilled in these matters before-mentioned, to foretell the qualities of the seasons,

what hinders but that he may likewise predict concerning every man? For from the state of the AMBIENT, at the time of the constitution of each, it is easy to know in general, the qualities and temperament of each person born; that SUCH he shall be in Body, and SUCH in Mind; and the future events advantageous or disadvantageous, are also foreknown by the state of the Ambient. So, because such is the state of the heaven, it will be proper and agreeable for such a temper; or because the Ambient is such, it will be disagreeable and hurtful. Therefore it is apparent, that a presage is possible to be deduced from these and such like considerations. But because they who slander the Art, do it with some pretence (though not deservedly) we will thus expose them.

**FIRST.** The errors of those who do not accurately understand this learning which is of amazing and manifold contemplation; is the cause that what is are truly foretold seem to be said by chance; but this is not the weakness of this science, but of those who are unable to manage it exactly. Moreover many set themselves forth under the name of this science, because it is worthy of credit, for the sake of vending some other art; deceiving the ignorant, and seeming to foretel many things, which naturally cannot be foreknown; and therefore give occasion to the more prudent to condemn those things which can be predicted: but neither is this deservedly; for philosophy ought not to be rejected, because some who assume the names of Philosophers are vicious. Nevertheless it is manifest, that he who hath rightly attained this science, often mistakes, because

cause of the nature of the things, and his weakness, in respect of the greatness of what he professeth: for the speculation which is about the quality of the matter is conjectural, and not certain; and especially because of mixtures made of many different things. Further, the ancient configurations of the Planets, from which observations were adapted by them in their predictions, are more or less like the configurations of these times; and this because of the long intervals, for they are not at all immutable; for a restitution of all things in heaven and earth will, either never happen exactly, or not in that time which man can comprehend, since the examples laid down are unlike; on this account predictions sometimes are not true. The consideration therefore of events caused by the Ambient hath only this difficulty; for no other cause can be assigned than the motions of the heavenly bodies. But the consideration of Nativities, and that which is wholly about the particular temper of each person, hath causes neither light nor common in respect of the proper qualities of those begotten: for the diversity of the seeds, very much confers towards the propriety of the kind. Since that though the Ambient is the same, and the Horizon the same, yet each seed prevails for the formation of its own kind: out of man's seed, man; from the horse, an horse; and so of others. Moreover, the places of the birth of each may cause no small difference in those that are born; and though the seed be the same, as of men or horses, and the constitution of heaven the same; the diversities of countries in which they are born, cause a difference

ence in their bodies and minds. Furthermore, different education and custom causeth a different manner of life in each. Therefore, he that doth not jointly consider each of these differences, with the causes which proceed from the Ambient, will meet with much difficulty; and, although the power of heaven is greatest, and with these all the others are conceived as adjuvant causes; yet these do not all assume the Ambient as a con-cause; so that he who attempts to prognosticate from the motion of the heavenly bodies alone, except he join these therewith, will meet with great difficulty. Since these things are so, it is not meet (though it might be admitted) that because such prognostications sometimes deceive, on this score we should wholly reject prognostication, nor again so to search out all things by prognostication, as though the presager was not man, or what he presages not conjectural: but as we do not reject the art of governing, though it often errs, so we ought not to lay aside this, because several errors happen in it; but receive, as it promiseth, great and wonderful things; and respect, as much as may be, the prognostic art. And as we do not reprehend physicians when they enquire about the disease, or proper temper of the sick; so here when we join the kind, education, and countries, with the motions of heaven, it ought not to offend; for physicians do nothing amiss, when they consider not only the disease, but the proper temper of the diseased; so do we with the heavenly motions; and in those matters we cannot have wholly from  
there

thence, we from elsewhere conjoin and adapt those things which co-operate.

#### ANNOTATIONS.

To comment fully upon this chapter would require considerable more room than the matter itself ; and therefore I shall for the sake of brevity only, observe, First, that the word Ambient, here and elsewhere used by our author, in the Greek, (which was the language in which he wrote) signifies (that which contains or encompasseth) viz. the heavens, or air, or both. Secondly, that of all the Stars, the influence of the Sun is most powerful. Thirdly. That the influences of the other Stars are the most powerful, when the beams of the Sun most conveniently correspond with them. Fourthly, That by reason of the swiftness of the Moon, and her nearness to the earth, she beyond all others, mediates and conveys to the earth, the influences of the other Stars. Fifthly. That when the Moon by her frequent mediatorship, conveys the influence of the other Stars to the Sun, or of the Sun to the other Stars, and from thence to the earth, their influences are more powerfully (than at other times) poured down upon sublunary bodies. Sixthly, That Ptolemy had a special regard to the latitude, declination, rising, and setting of the Stars, both fixed and errattick ; especially those near the ecliptick : the neglect of which due consideration in many, has brought no small scandal upon this art.

C H A P.

## C H A P. III.

*That ASTROLOGY is Profitable.*

**H**OW far astronomic predictions are possible, and that it only appertains to the accidents of the Ambient, and those things which happen to men from the influence thereof. (These are, the powers implanted in the mind and body from the beginning: Affections which happen at certain seasons, the shortness and length of these affections; and also those things which properly and naturally have a complication of externals, such as are possessions to the body, and a conjugal state of life to the mind, offspring, and dignity; to fortune and those things which occur in their seasons, we say, that a prognostick of these things is possible) is already made manifest. It remains that we speak of the advantages of such a prognostick; but let us first say after what manner, and to what intent we allow the power of advantage. For if a foreknowledge is useful in respect of the goods of the soul, what can be more advantageous either in respect of delight, happiness, or pleasure, than such a foreknowledge, by which we understand things both divine and human? And if it be useful in respect of the body, and to this utility be referred to other things that are fit for life, it is more profitable and advantageous to temporal happiness than any other consideration whatever. But if this pre-science be despised, because it avails not in gaining riches and honors, this takes place in  
all

all other disciplines; for neither do other disciplines in themselves, conduce either to riches or honor, nor are they on this account esteemed unprofitable; nor is it meet to condemn this proficience, which contains an access and fitness for greater matters. They who accuse prognostication and judge it of no use, have not a regard to a thing necessary; but thinking that a fore-knowledge of these things which shall certainly happen, is superfluous; therefore they condemn it as useless. But they apprehend this simply, and unlearnedly, and not right: for it ought first to be considered, that those things which happen altogether necessarily, whether they cause fear, or produce joy; if they come unexpectedly, they confound with fear, and transport with joy; but if they are fore-known, they accustom the mind by the fore-knowledge, and prepare it by meditating on them though absent, as though they were present; and when the time is accomplished, cause them to receive it with calmness and constancy. Moreover, ought we to think, that all things befall men, so as though a law were set over every thing by some divine command, and indissoluble cause from above, and that all things are brought to pass by necessity, no other cause being able to oppose it? We must not thus imagine, but know, that the motion of the celestial bodies, is always immutable by divine law and perfect order; and the mutation of earthly things, is disposed and revealed by a natural generation and order, which followeth the superior cause by accident. And this also is to be observed, that many things happen to man, by reason of  
some



some more universal causes, and not only by reason of the natural and proper quality of each thing. Because of the great mutations of the Ambient, there happens plagues, floods, and conflagrations, by which multitudes perish. For the greater cause always overcomes the lesser, and the stronger the weaker : the stronger therefore in the great mutations prevailing, the more general effects which have been spoken of, happen ; and other things happen to every one, because the natural property of each is overcome by the contrariety of the Ambient, whether the antipathy of the Ambient be little or fortuitous. Now seeing this is so, it is apparent, that of those things which happen generally and particularly, even whatsoever accident, whose first cause is strong and irresistible, and no other cause hath power to withstand ; these come to pass wholly by necessity. But the accidents which have a weaker cause, are overthrown, if another cause able to withstand it is found ; but if such a resisting cause appears not, these things succeed, following their first cause, and they happen not through the strength of the cause, nor of necessity ; but because the antipathy by which it can be destroyed is not known. And thus it happens to all things that have a natural cause and beginning, for stones, plants, animals, wounds, affections, sickness ; some of them work necessarily, others not, when something is found that opposeth their efficient power. Therefore the practisers of such prognostication, ought to know, that they predict futurities after a natural way, and by such prescience, and not by any other vain opinion ;

as

as that this thus shall happen, because it hath many great and efficient causes, and that 'tis impossible to resist them ; and that this shall not happen because it hath resisting conversions : As physicians who can distinguish distempers, and foretel whether they are altogether mortal, or curable. When, therefore, calculators of Nativities speak about those things which may come to pass, we suppose they say nothing else but that by the proper quality of the Ambient, the subject proportion being more or less changed to such a temperature, produceth such an affection : as when a physician says an ulcer will eat away or putrify ; or one skilled in metals, that the loadstone draws iron : not because it is necessary that the ulcer should eat or putrify, or the loadstone draw iron ; but if the containers are not known, the ulcer will produce putrefaction, and the loadstone will draw iron, according to the causes and consequences of things, as they have been from the beginning ; but if those things are applied which naturally disagree, neither will happen : and so ought we to say of the calculators of Nativities ; for if the loadstone be rubbed with garlick, the iron will not be drawn by it ; nor will the ulcer eat or putrify if contraries be applied : and therefore those things which do happen to men, do so befall according to the succession of natural order, either because things which may oppose, are not found, or because they are not known ; and again, events known naturally, and according to order ; and those things which disagree being found, either they wholly come not to pass, or else will be more moderate. But some may  
won-

wonder, that seeing there is both in generals and particulars such a consequence; for what cause they believe in generals, that it is possible to prognosticate, and think it advantageous towards preservation; but in particulars they do not allow it; for many confess they know the seasons, and the significations of the fixed Stars, and the aspects of the Moon, and they observe them for their own preservation, and to reduce their constitutions to a good temper; in summer by cooling things, and in winter by heating: they also observe the signification of the fixed Stars, to be certain of the season in which they apply themselves to navigation; and they cause their animals to copulate, and set plants, observing the aspects of the Moon at the full; and no one judgeth these generals either impossible or useless. But of particulars, as of cold or heat, which increase and decrease in their proper temper, and by the property and mixture of others, they think it neither possible to foretel or concede that we may be preserved from any thing; and yet if it is manifest, that we do the less perceive those general heats, being prepared by coolers, why may not a like preparation do the same in a particular and proper temperament; labouring under a disproportion of heat? but the cause of this opinion is, the difficulty of knowing particulars, and the management of them with diligence and truth; and because that one is seldom found of so perfect a disposition, that none of the contraries be hid from him; the opposing power, for the most part, not being joined with a foreknowledge in the effect produced by first causes without impediment, and

and seeing it doth not cohere with it, he judgeth of all things simply, as though immutable, and impossible to be prevented. But, as in prognostication its possibility appears worthy of consideration, although it is not altogether infallible; so this preservative part is worthy of regard; and though this brings a cure, not to all, but to some; yet this is not worthy to be embraced and esteemed as no ordinary gain.

The Egyptians seem to have understood this, who chiefly finding the efficacy of this art, every where joined Physick to Prognostick Astronomy; for, if they thought futurities would not be removed, or diverted, they could never have made certain atonements, remedies, and preservations, against the cause of the Ambient, present or to come, whether general or particular. But now, they setting the production and order of the cause, in the second place, and the cause which opposeth according to other natures; they joined to the faculty of prognostication, that which is called by them Jathro-Mathematics; a method out of these advantageous and profitable: that by Astronomy the quality of the subjacent temperaments, and the accidents which came to pass by the Ambient, and the proper causes of them might be known; but by the medical art, to distinguish the sympathies and antipathies of each, and to understand the cures of present diseases, and the preservatives from future; for without astronomic knowledge, for the most part, medical help is apt to fail: nor indeed are there remedies for all bodies and diseases. But so much for these, which are briefly explained. Henceforth we will speak as in an intro-

roduction, beginning with the efficient properties of the heavenly bodies, following the ancients in that natural manner wherein they made their observations : and first, of the influence of the wandering Stars, and the Sun and Moon.

#### ANNOTATIONS.

The scope of the Author in this chapter is of none of the least consequence in astro-logical considerations, and therefore well worthy the most deliberate meditation of such as are that way curious ; but being in itself sufficiently evident, needs no explanation. Therefore what I shall remark shall be, first, that however much later it was that the loadstone became known in Europe, what is mentioned of it in this chapter makes it evident that it was known in Egypt, where Pto- lomy lived : in his time, which was in the second century after Christ ; for I find elsewhere, that in the year of Christ 138. Dec. 22, 8 Hor. P. M. this our author, in an observation made at Alexandria, in Egypt, found Saturn half a degree in consequence from the Moon. Secondly, that though causes simple, have natural properties to themselves peculiar ; that yet, by other causes, in themselves alike simple, happening in community with those of the former, such the bare simple nature of each is changed into a third, different from either of the former, and accordingly such simple natural properties are either wholly, or in part changed ; or other-

otherwise frustrated or diverted. Example in the weather, the Sun, in his own simple nature, is the fountain of light and heat; yet being joined with Saturn, never fails, if not prevented by some other apparent cause, either in winter or summer, to produce cold and cloudy weather; but if Mars at the time happens to join with them, the case is altered, and instead of cold, &c. the weather will not fail in summer to prove sultry; yet cloudy, corrosive, or otherwise disorderly; and in winter more warm, but ruffling; but more especially if attended with a new or full Moon. Thirdly, that of all other nations, this doctrine of Astrology was perfectly known to the Egyptians; and therefore it cannot be unreasonable to believe this our author, who was not only the most famous of that nation (but even of the whole world, in respect to the time in which he lived) would impose any thing he knew to be fallacies upon the world, for the credit both of himself and nation, or omit any thing possible to be collected, which he could offer as truth, relating to an art which he took so much pains as he did to commit to posterity: and if Ptolomy's be the only true system of Astrology (as most assuredly it is) whatever else we have passable under that title, is, in the main, not only fallible, but wholly groundless; this being purely natural, and that on the contrary chiefly mere chance, and bottomless uncertainty. Fourthly, that as in Astrology, so in all other the most abstruse learning and knowledge of things natural, none were so eminent as the Egyptians; and however disesteemed by the physicians of these days and nations, our

author

author here assures us, that those of his country well knew the deficiency of the art of Physick without the union of Astrology; and all the world cannot induce me to believe the Stars are now any more fallible, than they were fifteen or sixteen hundred years since, in the days of Ptolomy.

#### C H A P. IV.

##### *Of the Power of the Wandering Stars.*

**T**HE Sun is found by nature to cause heat and dryness moderately; his power we are made more sensible of than the rest, by reason of his greatness, and the manifest mutations of the seasons; for, by how much the nearer he approacheth our vertical point, by so much the more he stirs up heat in us, and subjects us to his nature; but the nature of the Moon is chiefly moistening; for being nearer the earth, she draws the vapour of moist things, and so evidently maketh bodies moist, and putrifies them; but because of her illustrations from the Sun, she moderately participates of heat. Saturn cools and dries, because he is far distant from the heat of the Sun, and vapours of the earth; but he cooleth more abundantly, and drieth more moderately; and the rest receive virtue according to the configurations they make with the Sun and Moon; for they seem some one way, and some another, to alter the constitution of the Ambient. Mars drieth much, and burns, because of his fiery nature, as he shows by his colour, and  
nearness

nearness to the Sun; for the sphere of the Sun lies under him. The virtue of Jupiter is temperate, because he moves between the coldness of Saturn, and the heat of Mars; therefore, he heats and moistens, but he heateth more by reason of the spheres which lie under him; hence he raiseth fruitful winds. Venus hath the same temper, but in a different measure; she warmeth, but less, because of her vicinity to the Sun; but she moisteneth more, as doth the Moon, through the greatness of their lights; she also assumeth to herself the moisture of the vapour of the earth. The Star Mercury sometimes dries, and sometimes moistens, and it dries when it sucks up the moisture, for it is never by longitude far distant from the Sun; but it moistens because it is placed over the sphere of the Moon, which is near the earth; therefore, it swiftly causeth mutations to each, being swiftly carried about by its motion with the Sun.

## C H A P. V.

### *Of the Beneficks and Maleficks.*

**O**F the four Humours, two are generative and two active, the hot and the moist; for by these all things join together and increase: and two are corruptive and hurtful, the dry and the cold; for by these all things are dissolved and perish. Wherefore two of the Planets are esteemed Beneficks, viz. Jupiter and Venus, because of their temperature, and because heat and moisture abounds in them: and likewise the Moon, for the same reasons. But



Saturn and Mars are judged of a different nature; the one because of much cold, and the other because of much heat. But Sol and Mercury of a common nature, as able to cause both, and convertible to the nature of those with whom they are.

## C H A P. VI.

### *Of the Masculine and Feminine.*

Seeing there are two Primary Sexes, the masculine and the Feminine, and the feminine sex partakes most of moisture, therefore they call the Moon and Venus Feminines, because much moisture abounds in them; but Sol, Saturn, Jupiter and Mars, masculines: Mercury indifferent, because he sometimes equally dryeth, and sometimes moisteneth. Moreover, they say, the Stars are masculine and feminine, according to their respect to the Sun. When they are Oriental, and going before the Sun, they become masculine; when they are Occidental and follow it, they are feminine; and likewise from the horizon; for from the east to the mid-heaven, and from the west to the fourth, they are esteemed masculine, inasmuch as they are Oriental; in other two quadrants feminine inasmuch as they are Occidental.

#### A N N O T A T I O N S.

In the Vulgar Astrology, a Star or a Planet is esteemed Oriental from the Fourth-house to the Ascendant, and from the Ascendant to the Mid-heaven: but by Ptolomy, only such as proceed from the horizon to the meridian are said to be Oriental; and

so

so such as are between the Ascendant and Mid-heaven, obtain the first place of strength: and are said to be in their Oriental Orientality; but between the Western Horizon or Seventh and the Fourth, in their Occidental Orientality, and is the second place of strength: and a Star between the Fourth and Ascendant, in its Oriental Occidental, and in the first degree of weakness: and between the Tenth and Seventh house, in its Occidental Occidental, and the weakest of all.

## C H A P. VII.

### *Of Diurnals and Nocturnals.*

**W**Hereas there are two apparent distinctions of Times, the Day and Night; and the day, because of its heat and activity, is masculine; and the night, because of its moisture, and conveniency of rest, feminine: therefore they teach that Luna and Venus are nocturnal; Sol and Jupiter diurnal; but Mercury indifferent: diurnal when in an Oriental situation, nocturnal when Occidental: but the other two malevolents, Saturn and Mars, they attribute to diurnal and nocturnal, but not according to their quality and nature, as heat to heat, but contrary: for a good temperament taking its like, maketh the good greater; and unlike mixed with evil, dissolveth much of the evil: therefore they have joined Saturn as cold to the heat of the day; and Mars, as dry to the moisture of the night: so each of them becoming moderate in temper, will appear agreeable to the conditions which give the temperature.

## A N N O T A T I O N S.

To this chapter may be properly added, That a Planet is said to be Diurnal, when in a Diurnal Nativity above the earth, and in a Nocturnal Nativity under the earth. But Nocturnal when in a Nocturnal Nativity above the earth, or in a Diurnal Nativity under the earth.

## C H A P. VIII.

*Of the Power of Configurations to the Sun.*

**N**OW the Moon, and the three Planets, viz. Saturn, Jupiter, and Mars, have a lesser or greater force, according to their configurations with the Sun: for the Moon along HER increase, from her first appearance to her 1st quarter, is more moistening; from the first quarter to the full she warms; from the full to the last quarter she drieth; from the last quarter till she is hid, she is cold. And the Planets Matutine, to the first station are more moist; from the first station till they rise at night, they are more heating; from their rising at night, to the second station, they dry more; and from the second station till they are absconded they cool more. And it is manifest that being mixed among themselves, they cause many differences of qualities in that which doth encompass us; the proper power of each for the most part prevailing; which is changed more or less by the power of other configurations.

## A N N O T A T I O N S.

The first station, in this chapter mentioned, is when a Planet begins to be retrograde: and the second station when from retrogradation, a planet becomes direct.

direct. They begin to rise at night, when in opposition to the Sun. Moreover the rising and setting of the Stars, are three-fold; Cosmical, Achronical, and Heliacal.

First. Cosmical rising is, when a Star or Planet ascends the horizon with the same degree and minute of the ecliptick in which the Sun is : and Cosmical setting is, when a Star or Planet sets exactly when the Sun riseth.

Secondly. Achronical rising is, when a Star riseth above the horizon at sun setting : and Achronical setting is, when a Star sets with the Sun.

Thirdly. Heliacal rising is, when a Star, which before was hid by the Sun, begins to appear in the East : and Heliacal setting is, when a Star which before was seen, is hid under the Sun's beams, and disappears.

## C H A P IX.

### *Of the Influences of the fixed Stars.*

**I**T follows, that we survey the natures of the Fixed Stars; and the power and properties each have, as we did about the Planets: and first, we will speak of those that are formed in the middle circle, viz. the Zodiack.

**Aries.** The Stars in the Head of the Ram, have the same efficient power as Saturn and Mars. They in the mouth are endued with the virtue of Mercury, and something of Saturn. They in the hinder foot of Mars. And they in the tail of Venus.

C 4

Taurus.

**Taurus.** The Stars of Taurus, which are in the abscision, are of the same temper as Venus, and moderately of Saturn. The Pleiades, of the Moon and Mars. Of those in the head, the bright and reddish Star of the Hyades, called a small Torch; hath the Nature of Mars. The rest have Saturn's, and moderately Mercury's. They in the top of the horns, are Martial.

**Gemini.** Of the Stars of Gemini, they in the feet have the same power as Mercury, and moderately of Venus. The bright ones in the thighs are Saturnine. Of the two bright ones in the heads, that in the foremost which is called Apollo, is like Mercury; that which follows, which is called Hercules, agrees with Mars.

**Cancer.** Of the Stars of Cancer, the two which are in the eyes, are Venereal and moderately Martial. They in the claws, Saturnine and Mercurial. That cloud-like circle in the breast, which is called Præsepe, hath a like efficacy with Mars and the Moon. The two placed on each side the Præsepe, called the Asses, are Martial and Solar.

**Leo.** Of the Stars about the Lion, the two in the head have the virtue of Saturn, and moderately of Mars. The three in the neck agree with Saturn, and moderately with Mercury. The bright one in the heart, called Regulus, is Martial and Jovial. They on the loins, and the bright ones on the tail, are Saturnine and Venereal. They in the thighs partake of the nature of Venus and partly of Mercury.

**Virgo.** The Stars in the head of Virgo, and that at the extremity of the south wing operate like Mercury,

Mercury, and partly \* Saturn. The other bright Stars in the wing girdle, Mercurial and moderately Veneral. The bright Star in the North wing, which is termed *Vindematrix*, hath the influence of Saturn and Mercury. That which is called *Spica* is like Venus, and moderately like Mars. They in the tops of the feet, and the edge of the garment, are agreeable to Mercury, and partly to Mars.

*Libra*. They in the tops of the claws of *Scorpio*, affect like Mercury and Jupiter. They in the middle of the claws, like Saturn, and moderately like Mars.

*Scorpio*. Of those which are in the body of *Scorpio*, the bright ones in the Forehead, do the same thing in power that Saturn and Mars doth, but moderately. The three in the body, of which the middlemost, which is ruddy and brightest, is called *Arcturus*, in nature agrees with Mars, and in part with Jupiter. They in the joints are Saturnine, and moderately Veneral. They in the sting, Mercurial and Martial; The cloudy circles Martial and Lunar.

*Sagittarius*. They in the point of the arrow agree in power with Mars and Luna. They in the bow and holding of the hand, are like Jupiter and Mars. The cloudy circle in the face is Solar and Martial. They in the fash and back, obtain the efficacy of Jupiter and of Mercury moderately. They in the feet, of Jupiter and Saturn.

*Capricorn*. They in the horns influence like Venus, and moderately like Mars. They in the mouth

\* The Greek makes it Saturn, but the Latin makes it Mars.

mouth are Saturnine, and partly Venercal. They in the feet and belly are Martial and Mercurial. They in the tail Saturnine and Jovial.

Aquarius. They in the shoulders, operate like Saturn and Mercury; as do they which are in the right hand and forehead. They in the thighs, are more agreeable to the Stars of Mercury, but less to Saturn. They in the stream of water, operate like Saturn, and moderately like Jupiter.

Pisces. The Stars in the head of the south fish, operate like Mercury, and partly like Saturn. They in the body, are Jovial and Mercurial. They in the tail and south cord, are Saturnine, and partly Mercurial. They in the body and back-bone of the northern fish, are Jovial, and somewhat Venercal. They in the north cord are like Saturn and Jupiter. The bright one in the knot is Martial, and moderately Mercurial.

## C H A P. X.

### *Of the Stars northward of the Zodiack.*

**O**F those Stars, which are found on the north side of the Zodiack, the bright ones which are about the little bear, have a power like that of Saturn, and partly like Venus. They about the great bear, are Martial; but the collection under its tail is Lunar and Venercal. The bright stars in the dragon, are Saturnine and Martial. They of Cephas, Saturnine and Jovial. They of the Bootes Mercurial and Saturnine. The bright ruddy Star which is called Arcturus, is Martial and Jovial.

vial. They in the North Crown Venereal and Mercurial. They in Eugovatis [or the Kneeling Constellation) Mercurial. They in the Harp, Venereal and Mercurial. And so are those in the Bird. They in Cassiopeia, Saturnine, and Venereal. They in Perseus, Jovial and Saturnine. The collection in the handle of the sword, is Martial and Mercurial. The bright Stars in the waggoner, are Martial and Mercurial. They in Ophiculus, are Saturnine, and moderately Venereal. They in the serpent, Saturnine and Martial. They in the Arrow are Saturnine, and partly Venereal. They in the Eagle are Martial and Jovial. They in the Dolphin, Saturnine and Martial. The bright Stars in the Horse, are Martial and Mercurial. They in Andromeda, Venereal. And they in the triangle, Mercurial.

## C H A P. XI.

### *Of the Constellations of the South Side of the Zodiack.*

**O**F the constellation of the south side of the Zodiack. The bright Star in the mouth of the south fish, is of influence with Venus and Mercury. They in the whale are like Saturn in power. Of the constellation of Orion, they which are in his shoulders are Martial and Mercurial; and the other bright Stars Jovial and Saturnine. Of those which form the river; that which is east and shining, is Jovial, and the rest Saturnine. They in the hare are Saturnine and Mercurial. Of those which form the dog, the bright one in his mouth,



is Jovial, and moderately Martial, but the rest Venereal. The bright Stars in Procyon, are Mercurial, and moderately Martial. The bright Star of Hydrus, Saturnine and Venereal. They in the Cup; Venereal, and moderately Mercurial. They in the Crow are Martial and Saturnine. The bright Stars of Argus, are Saturnine and Jovial. Of those which form the Centaur, they which are in the human shape, are like Venus and Mercury; and the bright Stars in the Horse, are like Venus and Jupiter. The bright ones in the wild beasts, are Saturnine, and moderately Martial. They in the Altar Venereal, and partly Mercurial. The bright ones of the south crown, are Saturnine and Mercurial.

Thus did the Ancients severally observe the influences of the Stars.

#### ANNOTATIONS.

Of the Fixed Stars in general, those of the greatest magnitude, are the most efficacious; and those in or near the ecliptick, more powerful than those more remote from it; the bright ones, than the dull; the reddish like Mars; the lead colour like Saturn, and so of the rest. They with north latitude and declination, affect us most; and with south latitude, the more southern. They in the Zenith, qualified as before, influence more than others more remote. Likewise such as are in partile conjunction or antiscians of any Planet, or they which rise and set, or culminate with any Planet, or when they are beheld with any Planet, have a power extraordinary; but of themselves, the Fixed Stars emit no rays.

C H A P.

## C H A P. XII.

*Of the Four Seasons of the Year.*

**O**F the Four Seasons of the year, Spring, Summer, Autumn, and Winter: the Spring much abounds with moisture, because the cold being gone, and the heat now beginning, there is a diffusion of heat in the air. But the Summer is hot, because the Sun approacheth our zenith. Autumn is cold, because the heat hath consumed the moisture. And the Winter is very cold, because the Sun is much distant from our vertex. Therefore of the circle of the Zodiack, which as a circle naturally hath no beginning, the beginning of all, is the twelfth part, which is Aries, beginning at the Vernal Equinox, the moisture of the air being the primary original in the Zodiack, as in living creatures; for the first ages of all animals abound with moisture; and the Spring, agreeable to the first age of animals, is soft and tender. Therefore supposing the Spring the beginning, we will annex the rest of the Seasons of the year in order; and the next shall be that of the Summer, because it is hot; for the second age of animals, and its vigor abounds with heat. Again, that age which decays, and begins to corrupt, abounds with dryness, as doth the Autumn. The last, which is of old age, tends to a dissolution, abounds with coldness, as doth the Winter.

C H A P.

## C H A P. XIII.

*Of the Power of the Angles.*

**T**Here be four places of the Horizon and Angles, from whence the General Winds take their beginning. The Oriental hath much dryness; for when Sol comes thither, those things which were moistened by night, begin to dry. And the winds which blow from that place, commonly called East-Winds, are drying, and without moisture. The Angle of the south is most hot, because the Sun being culminate, burns and heats much; and because our mid-heaven (as our habitation is situated) declines more to the south; and the winds proceeding from thence, vulgarly called South-Winds, are hot and filling. But the Occidental part is moist, because when the Sun comes thither, those things which were dried by the day, begin to be moist; and the winds blowing thence, commonly called West-Winds, are void of thickness and moisture. But the place which lies towards the Bear, that is to say the North, is most cold, because the culminating Sun, in respect to the part of the earth we inhabit, declines much from it: and the winds blowing thence, commonly called North-Winds, are cold and freezing.

The knowledge of these things is profitable, to make one able to judge of the mixture of particulars. For it is apparent, that according to the constitution of the Seasons, and of Ages, and of the Angles; the efficient power of the Stars varieth; and when there is no contrary constitution, the  
Stars

Stars have a stronger influence, because it is not mixed: as in heating, they that are hot, are more powerful; and they that are of a moistening nature, are more powerful in moist constitutions. But when the constitution is contrary, they are weaker; by reason of the temperament and mixture of contrariety; as the heating Stars in cold constitutions, and the moist in dry. And after the same manner each of the other constitutions, have a power according to the proportion of their mixtures. To these we will join the mutual properties of the twelve Signs of the Zodiack; for their general temperatures, are agreeable to the seasons subject to each Sign: and they obtain some proper qualities, from their respect to the Sun, Moon, and Stars. Of these we shall speak hereafter; but now we will explain the virtues which the Signs alone have unmixed, considered in respect of themselves and each other.

#### A N N O T A T I O N S.

The last four chapters are so plain that they need no explanation. And in this chapter the author by the Angles, means the First, Tenth, Seventh, and Fourth Houses: and indeed what he observes both concerning them and the agreement or disagreement of the natures and mixture of the influence of the Stars, Signs, and Parts of Heaven, is not of the least concern in Astrological considerations.

#### C H A P.

## C H A P. XIV.

*Of Tropical, Equinoxial, Fixed, and Bicorporeal Signs.*

**O**F the Twelve Signs, some are termed Tropical, some Equinoxial, some Fixed, others Bicorporeal. The Tropicks are two; the first from the Summer Solstice, the 30 parts of ♄; the other from the Winter Solstice, the 30 parts of ♁. These are called Tropicks, because when ☉ is in the beginning of these Signs, he turneth back out of the courses of latitude, to the contraries; making Summer by his entering into ♄, and Winter by his passage into ♁.

There are two Equinoxial; one from the Vernal Equinox, the first Sign which is ♈, the other from the Autumnal ♎. These are so termed, because when ☉ is in the beginning of them, he makes the days and nights equal.

Of the other eight, four are Fixed, and four Bicorporeal. The Fixed are those which follow the Tropical and Equinoxial: because when ☉ is in these, the cold or heat, dryness or moisture of the seasons, which began while ☉ was in the Tropicks or Equinoxials, more strongly affect us; and the constitution of the times more forcibly affect us; not because their condition is naturally such, but because we being longer under such a constitution, become more sensible of its power. The Bicorporeal follow the Fixed; and, because they are between the Fixed and the Tropicks, they partake of the nature of both constitutions, both as to their beginning and ending.

ANNO-

## A N N O T A T I O N S.

By the course of latitude, in this chapter mentioned, our author means the Declination: and by the words, parts of ♄, and parts of ♃, he means Degrees of those Signs; and so he is to be understood throughout the following subject.

## C H A P. XV.

*Of Masculine and Feminine Signs.*

**A** GAIN of the Twelve Signs, six are named Masculine and Diurnal, and six Feminine and Nocturnal. And because the night is always next to the day, and the Feminine is joined with the Masculine, they are ordered one after another by turns: but the beginning, as it is said, is taken from ♈, because the moisture of the spring is the beginning of the seasons; and because the Masculine virtue is predominant, and the active power is before the passive. Therefore the Signs ♈ and ♉ are esteemed Masculine and Diurnal; for these describe the Equinoxial circle; and the prime mutation and strongest motion of all, is caused by these. The other Signs are alternately placed one after another. But some do otherwise dispose of Male and Female Signs; for they constitute the Signs arising which they call the Horoscope, the first of the Masculine, as some take the beginning of the Tropicks From the Sign of the Moon; because ♀ is turned about more swiftly than the rest: and so, because of its being more to the east, they take the beginning of Masculine Signs, from the Horoscope: and

D

these

these also dispose them one after another. But others again do not order them one after another, but divide the whole Zodiack, according to the four quarters: and call them Matutine and Masculine, which are from the Horoscope to the Mid-heaven, and from the West to the Fourth; but the other two quarters of the four, Vespertine and Feminine: they also attribute other names to Signs, from the form which appears in them; as some Four-footed, others Terrestrial, some Commanding, others Fruitful, which names (to number here) we think superfluous, seeing the cause is apparent; neither is such an exposition necessary for the judging of events.

#### ANNOTATIONS.

Cardan upon this chapter, instead of the Sign of the Moon, hath the Lunar Circles: but by the Greek, whence this translation is taken, it is the Sign of the Moon: that is, the Sign the Moon is in. But the opinion of Ptolomy is more rational; and so the Signs  $\gamma$ ,  $\pi$ ,  $\Omega$ ,  $\sphericalangle$ ,  $\dagger$ , and  $\equiv$ , are Masculine and Commanding.  $\delta$ ,  $\ominus$ ,  $\text{♁}$ ,  $\text{♂}$ ,  $\text{♆}$ , and  $\text{♃}$ , Feminine and Obeying.  $\text{♄}$ ,  $\delta$ ,  $\Omega$ ,  $\dagger$  and  $\text{♆}$ , Four footed.  $\delta$ ,  $\text{♁}$ ,  $\text{♆}$ , Terrestrial.  $\ominus$ ,  $\text{♂}$ ,  $\text{♃}$ , Fruitful. Again,  $\text{♄}$ ,  $\ominus$ ,  $\sphericalangle$ , and  $\text{♆}$ , are termed Moveable.  $\delta$ ,  $\Omega$ ,  $\text{♂}$ , and  $\equiv$ , Fixed.  $\pi$ ,  $\text{♁}$ ,  $\dagger$ , and  $\text{♃}$ , Common.  $\gamma$ ,  $\delta$ ,  $\pi$ , Vernal.  $\ominus$ ,  $\Omega$ ,  $\text{♁}$ . Estival.  $\sphericalangle$ ,  $\text{♂}$ ,  $\dagger$ , Autumnal.  $\text{♆}$ ,  $\equiv$ ,  $\text{♃}$ , Hyemal. Hot, dry, and fiery,  $\gamma$ ,  $\Omega$ ,  $\dagger$ . Cold, dry, and earthly,  $\delta$ ,  $\text{♁}$ ,  $\text{♆}$ . Hot, moist, and airy,  $\pi$ ,  $\sphericalangle$ ,  $\equiv$ . Cold, moist, and watry,  $\ominus$ ,  $\text{♁}$ ,  $\text{♃}$ .

C H A P.

## C H A P. XVI.

*Of the Configuration of the Signs.*

**T**HE parts of the Zodiac, have a familiarity with each other; and first, as they form certain figures. And they are so, who are diametrically distant from each other, having two Right Angles, six Signs, and 180 Parts: and whatsoever makes a Triangle, containeth one Right Angle, and a third, and four Signs, and 120 parts: and whatsoever formeth a Quadrangle, having one Right Angle, or three Signs, or 90 parts: and whatsoever describeth a Sexangle, containeth two parts of the Right Angle, two Signs, and 60 parts; and these distances alone, are received for this cause. That which is made diametrically, is made from hence, for the concurrence is made upon the Right Line, then let two of the greatest harmonizing parts, and \* super parts be taken, viz. of the parts at the diameter, two Right Angles, the half and the third part: that which hath proportion to two, constitutes the distance of a Quadrangle; that to three, a Sexangle and Triangle. But the superparts the Quadrangle of a Right Angle, being taken at the middle, the whole and a half, and the whole and a third part, from the whole and a half, they form the figure of a Quadrangle to a Sexangle; and from the whole and a third, of a Triangle to a Quadrangle. Of these configurations the Triangles and Sexangles are said to agree, because they are made from Signs of a like nature; for they are composed of all Feminines, or all Masculines. But



they disagree which are made diametrically opposite, or in Quadrangle, because they behold each other, not from Signs of the same kind, but from those that differ.

ANNOTATIONS.

\* The Super-parts, in this chapter mentioned, are such as being conferred with another, doth exceed the other; for example, suppose the case, a Square and Sextile, the first an Angle of 90 degrees, and the latter 60 degrees; so much as 90 exceeds 60, are what the author here calls Super-Parts. But to make this chapter yet something more intelligible, to the more ignorant; though Ptolomy here takes notice only of four configurations, and those too such as happen in the Zodiac: yet in my thoughts, it would be no small affront to the memory of a man of such profound learning and parts, to conclude he either was ignorant of, or slighted such others as experience daily confirms to pour their powerful effects upon all sublunary beings. But the reason, as I suppose, why he here takes notice of no other Familiarities, either Zodiacal or Mundane, was either because he believed those here mentioned, as indeed they are, of all others the most powerful; or for that having elsewhere said something to the matter, was unwilling to spend paper with them here again. And though Ptolomy had not known or taken notice of any others, yet that ought not to hinder others from doing what experience says constant Amen to. But though Ptolomy hath not in this chapter taken notice of any other aspects, but the \*, □, △, and 8 in the Zodiac; yet if the 5th chapter of the Second Book of his Treatise, concerning predicting

Par-

Particulars be but compared with the preceding part of this book, and what our own eyes are hourly witness of, relating to the  $\odot$  of the  $\odot$  and  $\text{D}$ ; we have no reason to doubt, but Ptolomy was as well acquainted with that, as he was with any other Familiarities beforenamed; and yet he takes as little notice of it here, as of any other Familiarity he hath omitted here to mention: and if we should therefore conclude, he thought the  $\odot$  not to be of any efficacy, I know not which we should wrong most, the profound Ptolomy, or our own much more doubtful judgment. But to put the matter much further out of doubt, in his *Almagest*, Lib. 8. cap. 4. speaking of the Stars, "It remains, says he that we write of their aspects. Of these—some are considered in respect of the Planets alone, and the  $\odot$  and  $\text{D}$  or parts of the Zodiac: some only in respect of the earth; some in respect of the earth and also of the Planets the  $\odot$ ,  $\text{D}$  and parts or the Zodiack." Which, if I misunderstand not the text, plainly proves Ptolomy had regard to other aspects besides those of the Zodiack in this chapter beforenamed: yea and those too, such as we call Mundane Aspects; for such, and no other, such as respect the earth only, are: which I the rather here note, because some noisy pretenders to Astrology, have had the ignorance to suppose them innovations of no greater age than since the days of the learned Placidus. Nay to confirm this yet farther, Lib. 3. cap. 12, of this work, Ptolomy tells us, that the Ascendant and 11th are in  $\ast$ , and the Ascendant and Mid-heaven in  $\square$ , the Ascendant and 9th in  $\triangle$ , and the Ascendant and 7th in  $\text{g}$ : and if so, all men allow certainly

tainly Planets upon the cusps of houses with a like distance, must have aspects conformable. And to shew I am not singular, Haley, upon the Third Book, and 12th chapter of this Treatise, and Rozodious in his Introduction to Nativities, were of the same opinion. And Almanfor, Proposit. 146. saith, when two climates are diversifyed, the Planets rays are likewise altered: which cannot be meant of any other, but such as relate to the world; for those of some Planets in the Zodiack, sometimes continue with little or no material alteration for many days together. And this being so, it is odd, that such as for several years past have boasted more than a little, of their vast acquisitions in Astrology, and ability beyond others of the profession to teach it in all its parts, should be so ignorant of so great and material a share of what they have professed.

Well then, the case stands thus; Aspects are of two sorts at least, viz. Zodiacal and Mundane; and tho' the ☿ cannot properly be called an Aspect: yet it may fall under the more general name of Familiarity, common to all the Aspects.

First, Then in the Zodiacal Aspects, a conjunction is when two Planets or Stars are bodily joined; the \* when 2 Signs or 60 degrees asunder; the □ when 3 Signs, or 90 degrees asunder; the Δ, when 4 Signs, or 120 degrees asunder; the ⋈, when 6 Signs, or 180 degrees asunder. Of this sort these are the principal: those of lesser note and power, are the Semiquadrate, consisting of 45 degrees; a Quintile of 72 degrees; a Sesquiquadrate of 135 degrees; and a Biquintile, consisting of 144 degrees. These again are either Partile or  
Platick

Platick :—Partile when the  $\delta$  or aspect is made at or to the same degree and minute. Platick when not configurated to the same degree and minute, yet within the Orbs of the Aspecting Planet. The orbs of  $\eta$  are 10 degrees, of  $\zeta$  12 degrees, of  $\delta$  7 degrees 30 minutes, of  $\odot$  17 degrees, of  $\rho$  8 degrees, of  $\gamma$  7 degrees 30 minutes, of  $\nu$  12. 30.

Moreover, these Aspects are either Dexter or Sinister. Dexter when contrary to the succession of Signs; as a Planet in  $\Omega$ , casts a \* Dexter to another in  $\gamma$ . Sinister Aspects are according to the succession of Signs; and so a Planet in  $\gamma$ , casts his  $\Delta$ , Sinister, to another in  $\Omega$ ; or one in  $\Omega$ , casts a  $\Delta$  Sinister, to another in  $\gamma$ .

Secondly, Of Mundane Aspects, we take notice only of the \*,  $\square$ ,  $\Delta$ , and  $\delta$ ; tho' there are other Familiarities we have a regard to, which we call Parallels, both Zodiacal and Mundane; but because they are not properly Aspects, we refer to a more proper part of the following discourse.

Thirdly. Of the Familiarities, the  $\delta$  is on all hands owned to be good, with good Stars; but with the malevolents bad. But in the common Astrology, the Quintile, Biquintile, Sextile, and Trine, are said to be good: the Semiquadrate, Sesquiquadrate, Square, and Opposition bad. And indeed the former being composed of more harmonious parts, like the concords in musick, must undoubtedly produce less jarring, and more sweetness in their effects, than the latter; which are composed of more disagreeable and discordant Proportions. But when all that is said, the good or bad influences proceed much more powerfully from

from the nature of the Sars themselves, than from the nature of the Signs they possess. And that even good Aspects of bad Planets, will produce mischief, though not so violently as the bad : and the most ingenious Partridge, in his *Opus Reformatum*, and *Defectio Geniturarum*, hath amply demonstrated, that even in crowds of malevolent directions to the giver of life, which otherwise fails not to give Death : whenever but one  $\square$  or  $\delta$  of  $\text{\textcircled{f}}$  or  $\text{\textcircled{u}}$ , have intervened, they have never failed to preserve Life ; but more especially the latter, viz.  $\text{\textcircled{u}}$ , which well confirms what Ptolomy says, chapter the 7th before-going, that a good temperament taking its like, maketh one good greater ; and unlike mixed with evil, dissolveth much of the evil.

## C H A P. XVII.

### *Of Signs Commanding and Obeying.*

**T**Hose are termed Commanding and Obeying Signs, which are configurated by an equal distance from the same or any other Equinoxial Sign, because they rise and set in equal space of time, and are in equal parallels. Those which are in the Summer Circle, Command ; and those in the Winter Circle, Obey ;  $\odot$  being in those, the day is longer than the night, but in these contrary.

C H A P.

## C H A P. XVIII.

*Of Signs Beholding each other, and of Equal Power.*

**T**HEY are of Equal Power that have an Equal Distance from the same, or any Tropical Sign, because in which soever of those  $\odot$  is, he makes days equal to days, and nights to nights; and the space of their times are equal. And these are said to Behold each other, for what we spoke of before: and because each of those rise from the same parts of the horizon, and set in the same.

## A N N O T A T I O N S.

To make these two short chapters a little more plain, Signs Commanding are,  $\gamma$ ,  $\delta$ ,  $\Pi$ ,  $\ominus$ ,  $\Omega$ , and  $\mathfrak{M}$ . Signs Obeying are  $\sphericalangle$ ,  $\mathfrak{M}$ ,  $\ddagger$ ,  $\mathfrak{V}$ ,  $\mathfrak{W}$ , and  $\mathfrak{X}$ . Signs Beholding each other are  $\mathfrak{V}$ ,  $\mathfrak{W}$ ,  $\mathfrak{X}$ ,  $\gamma$ ,  $\delta$ ,  $\Pi$ .— $\ddagger$   $\mathfrak{M}$ ,  $\sphericalangle$ ,  $\mathfrak{M}$ ,  $\Omega$ .  $\ominus$  Or otherwise in reference to the 17th chapter, 10 degrees of  $\gamma$  and 20 degrees of  $\mathfrak{X}$ , are Equal Distance to the beginning of  $\gamma$  or  $\sphericalangle$ . And in reference to the 18th chapter, the  $\odot$  in 10 of  $\Pi$ , and 20 of  $\ominus$ , makes days of Equal length, nights of Equal length; and Horary times of Equal length.

Moreover, in these two chapters, our author exhibits the Antiscians of the Planets. Which Antiscians are no more, but two points at Equal distance, from the beginning of any of the Tropicks or Equinoxial Points; and the very same we call Zodiacal Parallels, or Parallels of Declination.

So in the former example, one Planet in 10 degrees of  $\gamma$ , and another in 20 degrees of  $\mathfrak{X}$ , are in  
in

in a Zodiacal Parallel, to each other: or one Planet in 20 degrees of  $\kappa$ , casts its Antiscian or one Parallel to 10 degrees of  $\gamma$ , and its Contra-Antiscian or another Parallel, to 10 of  $\sphericalangle$ . And in this we agree with the common Astronomy; but in the manner of computing these Parallels or Antiscians, we vastly differ. In the common way there is not any regard had to the Planet's latitude; and we say, that without regard had to the latitude, neither the Ecliptical longitude, Declination, nor Parallels, or Antiscians can be truly had.

For example, suppose the  $\text{D}$  in 22 of  $\delta$ , with 5 degrees of north latitude, her Antiscians, or Zodiacal Parallels, taken according to the common way, falls in 8 of  $\Omega$ , and her Contra-Antiscian, as they called it, in 8 of  $\approx$ : but the true Antiscian is in 10 of  $\sphericalangle$ , viz. no less than 28 degrees from that obtained in the common way; for no less than that difference there is, between the Ecliptical longitude of 22 of  $\delta$ , without latitude; and 22 degrees of  $\delta$ , with 5 degrees of north latitude. And when the true Ecliptical longitude is so found, then the true Antiscians or Parallels, may be readily computed after the common way. Or otherwise found by the tables of Declination.

A Planet thus considered, as having latitude, hath four Zodiacal Parallels, viz. one at its Body, one at its point Antiscional, and the other two at their opposite points. And so in the former Example, the Moon's Parallels at her Body, fall into 20 degrees of  $\Pi$ , and at the point Antiscional, which is really the true Parallel, in 10 degrees of  $\sphericalangle$ ; and their Opposite points, 20 of  $\ddagger$ , and 10 of  $\text{v}\text{f}$ . And the two latter are what by the generality of our  
Astro-

Astrological authors, are called Contra-Antiscians ; and of these they say, the Antiscians are always good ; and the Contra-Antiscians always evil, let them be of what Planet they will : but we say, that all Parallels of the same Planets, whether called Antiscians or Contra-Antiscians are all and always, of the same nature, as well in respect of position as directions, viz. of the Benevolent Planets friendly, and of the Malevolent Planets inimical : of which see more in Mr. Partridge's *Defectio Genitura-rum*, chap. 5.

And though in the common Astrology, its author takes no notice of any other Parallels, but those before-mentioned ; and that too, as deficiently as you have heard : yet since it hath here fallen in my way to discourse of Parallels, I take leave to acquaint you, that however ignorant the professors of common Astrology have hitherto been thereof, there are notwithstanding other Parallels in the following Books taken notice of by this prince of Astrologers, Ptolomy, in reason and influence no whit inferior to the former ; and those are what we call Mundane Parallels, or Parallels in the world. And as the Zodiacal Parallels are only Equal Distances from the Tropical and Equinoxial Circles : so these Mundane Parallels, by a like reason, are nothing more or less, than a like Equal Distance from the horizontal or meridional Points or Circles. For example, suppose a Planet on the cusp of the 12th House as being exactly at the same distance from the Ascendant or Horizon that the 12th is ; and likewise to the 8th, as being exactly the same distance from the 10th House or Meridian, that the 12th is. And as the Zodiacal Parallels, are measured



measured by the Zodiacal circle: so these Mundane Parallels, are measured by the diurnal or nocturnal Arches: and so in the case present, just so long as the ☉ or any other Planet, is proceeding from the cusp of the 12th House, to the cusp of the 10th; the same Sun, or other Planet upon the same day, will be proceeding from the cusp of the 10th, to the cusp of the 8th House: for so many hours and minutes of time, as there are between sun-rising and noon; just so many hours and minutes there are in time, between noon (the same day) and sun-setting; and the distance between sun-rising and setting, is nothing but the diurnal Arch which the meridian cuts in two equal parts: and he that is not capable of seeing the reason of this, will make but a very indifferent Astrologer; and in truth knows but little of reason, or of celestial or natural motions.

In Directions, these Mundane Parallels have a two-fold consideration. First, Simple, and secondly according to the Rapt Motion of either the Earth or the Primum Mobile, which you please: all which have been largely explained by the learned Monk Placidus de Titus, in his Celestial Philosophy, and his Primum Mobile; and by my worthy and ingenious friend Mr. John Partridge in his Opus Reformatum, and his Defectio Genitura-rum: in which the errors of the common Astrology, particularly relating to the Nativities of the famous Morinus, Argol, Gadbury, and others, are fairly and plainly detected and exposed.

And to back those authorities, no meaner an author, than the admired old Haly, in the 7th chapter of his Treatise, speaking of Eclipses and the

the dignities of the Planets, " They are, (saith he) " Essential and Accidental : the Essential are " these, House, Exaltation, Trigon, and Term. " The Accidental are Application, Separation, " Orientality, Occidental, Masculine, Femi- " nine, or Apparition ; or having Familiarity " with ☉ and ☽ in the figure : or that it be with " the Eclipse upon one circle, or upon two " Equidistant circles ; or that it hath such a situa- " tion as the Eclipse hath, and this is to be with " the Eclipse in circles, which are equidistant " from the horizon. For example, the altitude " of a Planet in the Oriental horizon 7 degrees, " and the altitude of the Eclipse in the Occidental " horizon 7 degrees, &c." Which last words here quoted are plainly spoke of our Mundane Parallels. And Almanfor, Prop. 140, speaks fully to the same purpose : so that however so much omitted, or neglected by our common Astrological authors, they are not, either a new invention, as some willing to shew their parts have lately insinuated ; nor do they want the most ancient, best, and learned authority ; which I have dwelt the longer upon to make the more plain and evident. For it is no small wrong to this most Divine Art, that the true knowledge of so important a part of it, should be lost or forgotten ; while mere chimæras and imaginary whims ; wholly incongruous and inconsistent either with nature, or truly natural motion, are introduced and advanced in its stead and place.

CHAP.

## C H A P. XIX.

*Of those SIGNS which are not joined.*

**T**hey which are Diffociate and Separate; are those which have no familiarity by any of the fore-named ways: as which neither Command, nor Obey, nor mutually Behold each other, nor are of Equal power; and they which are configurated by one or five Signs, and they that do not at all partake of the four rehearsed Aspects,  $\delta$ ,  $\Delta$ ,  $\square$ ,  $*$ : these are inconjunct; for they which are configurated by one Sign distance, are as it were distorted from each other; and whereas they are two, they possess the angle of one, but they which Behold, by five Signs, divide the whole circle into Unequal parts: but the other Aspects, as the  $\delta$ ,  $\Delta$ ,  $*$ , do not make the division so, but by Equality.

## A N N O T A T I O N S.

The Signs which in this chapter are meant to want Familiarity or Aspect, are; First,  $\gamma$ ,  $\Pi$ ,  $\epsilon$ , and  $\dagger$ , have no Familiarity with  $\zeta$  or  $\mathfrak{m}$ . Secondly,  $\ominus$ ,  $\mathfrak{m}$ ,  $\nu$ , and  $\times$ , have no Familiarity with  $\Omega$  or  $\infty$ .

## C H A P. XX.

*Of the Houses of each of the Stars.*

**T**HOSE which are called Planets, have Familiarity with those parts of the Zodiac called Houses, Trignons, Exaltations, and Terms; and such like. And such is the nature of

of those termed Houses; for seeing that of the Twelve Signs ♋ and ♌, approach nearer to our vertical point than the rest, and therefore caused Heat, and are more warm, they determine that these two should be the Houses of the great and primary Two Lights. Leo they attribute to ☉ as masculine, and Cancer to the ☽ as feminine; and thence forward the semicircle from ♌ to ♍, they constituted as Solar; and from ♍ to ♋ Lunar; that so each of the Planets should possess one Sign in each Semicircle; the one conveniently bearing configuration to ☉, the other to ☽, according to the motion of the sphere of each, and their natural qualities. Saturn therefore, seeing he is cold, and contrary to heat, and hath the highest orb, and greatest distance from the Lights, takes the Signs that are opposite to ♋ and ♌, that is ♏ and ♎; because these Signs are cold and winterly; and the Aspects which are made by ♄, do not combine to do good. Jupiter, because he is near the sphere of ♋, assumeth the two next, ♌ and ♍, which are windy and fruitful, because of their Trigonal respect to the Luminaries; and this situation is fit for the production of good. Next Mars being dry by nature, and under the sphere of ♌, hath the next Signs, which is endued with a like nature, ♍ and ♎; which have a hurtful and disagreeing radiation with the Luminaries. Venus being temperate, and under the sphere of ♌, takes the two next Signs ♍ and ♎, which are fruitful; and agree with the Luminaries by a \* ray; and this Planet never is above two Signs distant from the ☉. And ♃ is never above one Sign distant from the Sun: he is under the others, and is nearer

nearer the Lights. Therefore to ☿ are given the other two Signs ♀ and ♁.

### ANNOTATIONS.

Of the signs thus assigned the Planets as Houses, each of them, excepting the Luminaries, are said to be more powerful in one by day, and in the other by night. And thus, The

Day } House of ♃ is { ☿ } of ♃ { ♀ } of ♀ { ♁ }  
 Night } { ♁ } of ♁ { ♃ } of ♃ { ♀ }

The { Day } House of ♀ { ☿ } and of ♁ { ♁ }  
 { Night } { ♁ } of ♁ { ♃ } of ♃ { ♀ }

## CHAP. XXI.

### *Of the Triplicities.*

**T**HE Familiarity by Triplicity is after this manner: for whereas a Triplicity and Figure of Equal Sides, obtain an agreement; and the circle of the Zodiac is circumscribed by three circles, the Equinoxial, the two Tropicks, and twelve parts of the Zodiac, viz. the Twelve Signs, are divided into four Equilateral Triangles.

The first Triangle is formed by ♀, ♁, and ♀; for it is composed of these three Masculine Signs, and hath for its Lords ☉, ♃, ♀. But ♀ being contrary to the solar condition, is excluded; and the ☉ and ♃ therefore rules this Trigon; the ☉ therefore hath the dominion by day, and ♃ by night. ♀ is in the Equinoxial circle, ♁ in the Aestival, and ♀ in the Winter. This Trigon is chiefly

chiefly northern, because of the dominion of ♃, It is fruitful and windy, and is familiar to the winds that come from the north. It is also north-west, taking some mixture of the southwest winds, because of Mars his house: for ♂ stirreth up sharp winds, by reason of the Moon's condition, and the Occident, which is Feminine.

The second Triplicity, which contains ♂, ♍, and ♎, belongs to ♀ and ♀; for it consists of three Feminine Signs. The ♀ governs by night, and ♀ by day. ♂ is in the Aërial circle, ♍ in the Equinoxial, and ♎ in the Winter. This Triplicity because of the dominion of ♀ is south; for this Star being endued with a warming and moistening power, produceth such winds; and because of ♄, it receives a mixture of the east wind; for he hath his House in ♎, which is easterly; in which ♄ having his House, as such is a causer of winds, and mixeth the east wind, he himself being familiar to the Oriental parts, because of the condition of the Sun.

The third Trigon is made up of ♈, ♉, and ♊, three masculine Signs; and seeing it hath no respect to ♂, but to ♄ and ♃, because of their Houses, it is attributed to them; ♄ having the dominion by day, because of his condition, and ♃ by night; and ♈ is situate in the Summer circle, ♉ in the Equinoxial, ♊ in the Winter. This Triangle is chiefly easterly, because of ♄, and it becomes north-east, assuming a mixture, because of Jupiter's condition, suited to ♄ on the diurnal account.

The fourth Trigon, consisting of ♌, ♍, and ♎, is left to ♂ yet remaining, who hath a power there

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because

because of ♀ his House : but because these Signs are Feminine ; the ♃ by night, and ♀ by day, rule together with ♂, because it is Feminine ; and because of its condition. ☽ is in the *Æstival* circle, ♀ in the Winter, ♄ in the Equinoxial. This Trigon is westerly, because of the dominion of ♂ and ♃ ; but assuming a mixture, because of the rule of ♀, it becomes south-west.

## C H A P. XXII.

### *Of the PLANETS' Exaltations.*

**T**H E Exaltations of the Planets, so called, are thus occasioned : since ☉ while he is in ♈ maketh his transit into the high and northern Semicircle, but when in ♎, he passeth to the low and southern Semicircle, they have assigned ♈ for his Exaltation ; in which the days begin to lengthen ; and the heating nature of ☉ increasing : but they have placed his fall in ♎, for the contrary reasons. Again, ♃ that he might have an opposite station to ☉, as in the Houses, oppositely takes ♎ for his Exaltation, and ♈ for his Fall : for where-soever heat is increased, cold is diminished ; and where there is any augmentation of cold, there heat is lessened. Again, whereas the ♃ making her ♂ with the ☉ in ♈ first appears, and makes the beginning of the increase of her light, in the first Sign of her Triplicity ; that is in ♂, which is named her Exaltation ; and her fall in the opposite Sign ♎. Moreover, ♃ the causer of northern and fruitful winds, when in ☽ becomes more northerly

erly, and acquires an increase of his proper power; he takes this for his Exaltation, and ♄ for his fall. And since ♂ is of a burning nature, and becomes most heating in ♄, because he is then most southern, he hath his Exaltation in ♄, opposite to ♃, and his fall in ♁. Further, ♀ is naturally moistening; and chiefly when in ♋ is most moist, in which the beginning of a moist air is perceived, and she increaseth her proper virtue in ♋; she assumes that Sign for her Exaltation, and hath her fall in ♌. And seeing ☿ hath a contrary nature, being rather somewhat dry, he hath ♍ the opposite Sign for his Exaltation; for then dryness, that is Autumn, appears; and ♎ is his fall.

## C H A P. XXIII.

### *Of the Dispositions of the Terms.*

**T**HE rule of the Terms accommodated to the dominion of the Triangles, is two-fold. The one Egyptian, and the other Chaldean: the Egyptians observe not the consequence of order or quantity. Not of order, because it attributes the the first degree sometimes to the Lords of the Houses, sometimes to the Lords of the Triplicities, and sometimes to the Lords of the Exaltations. In one example let us see the fault in order. If it respects the Lords of the Houses, wherefore doth ♃ possess the first in ♈, for example, and ♀ is so qualified? and why ♃ in ♄, and ♂ is so qualified? If it regards the Triplicities wherefore doth ♄ assume the first in ♄ and ♀ so dignified. And



if it followeth the Exaltations,  $\delta$  in  $\text{♌}$ , and  $\pi$   $\text{♍}$  qualified. If it respects the most of these, why should  $\delta$  take the first parts in  $\text{♌}$  where he only hath Triplicity? and not  $\eta$ , who ruleth it by House and Triplicity? or why doth  $\delta$  at all assume the first of  $\text{♍}$ , having no manner of power in that Sign? one may observe the like consequence appearing in the remaining orders. Nor hath the quantity of the Terms consequence: for the number of each Star collected out of all the Signs, according to which number as it is collected from each of the Sars, (as it is indeed asserted by the Egyptians) the number so collected will be otherwise found, if the quantity of the Signs be changed divers ways. And because some persuade and teach, that in every climate the formed times, according to the reason of Ascensions, make up this quantity of each Star; this is False: first it followeth a vulgar practice, built on the equal risings of Ascensions, which doth not in the least approach the truth. And according to which in the parallel which passeth through the lower parts of Egypt,  $\gamma$  and  $\pi$  arise each in 38 times and a third, and  $\alpha$  and  $\mu$  in 35. But it can be demonstrated by lines, that these arise in more times than 38, but  $\mu$  and  $\pi$  in less. Moreover, it appears that they who endeavour to build up this opinion, do not follow the quantity of Terms embraced by many, and have broached many Falsehoods, and being forced to defend their opinion; they use parts of parts; and nevertheless they miss the true point. Therefore the Terms which are talked of by many, because of the credit of its ancient tradition, are as followeth.

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*The Terms according to the Egyptians.*

<i>Aries</i>		♀		<i>Taurus</i>		♀		<i>Gemini</i>		♀		<i>Cancer</i>	
♄	6	6	♀	8	8	♃	6	6	♂	7	7		
♀	6	12	♃	6	14	♄	6	12	♀	6	13		
♃	8	20	♄	8	22	♀	5	17	♃	6			
♂	5	25	♂	5	27	♂	7	24	♄	7	2		
♂	5	30	♂	3	30	♂	6	30	♂	4	30		
<i>Leo</i>		♀		<i>Virgo</i>		♀		<i>Libra</i>		♀		<i>Scorpio</i>	
♄	6	6	♃	7	7	♂	6	6	♂	7	7		
♀	5	11	♀	10	17	♀	8	14	♀	4	11		
♂	7	18	♄	4	21	♄	7	21	♃	8	19		
♃	6	24	♂	7	28	♃	7	28	♄	5	24		
♂	6	30	♂	2	30	♂	2	30	♂	6	30		
<i>Sagittary</i>		♀		<i>Capricorn</i>		♀		<i>Aquary</i>		♀		<i>Pisces</i>	
♄	12	12	♃	7	7	♀	7	7	♀	12	12		
♀	5	17	♄	7	14	♀	6	13	♄	4	16		
♃	4	21	♀	8	22	♄	7	20	♃	3	19		
♂	5	26	♂	4	26	♂	5	25	♂	9	28		
♂	4	30	♂	4	30	♂	5	30	♂	2	30		

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The number of each of them is thus called, ♄ 57, ♃ 79, ♂ 66, ♀ 82, ☿ 76, altogether makes up 360. But the manner of the Chaldeans, hath a more simple order and quantity ; and a more probable consequence in respect to the dominion of the Trigon : nevertheless it is not so absolute, that one may receive it without observation. For as the first Trigon ♄, ♃ and ♂, having the same division of the Signs according to the Chaldeans, ♃ the Lord of the Triplicity, possesseth the first ; afterwards the rule of the next Trigon, that is ♀ ; and so afterwards that of ♃, then ♄ and ☿, and lastly ♂ Lord of the remaining Triplicity. In the second Triplicity ♂, ♃ and ♀, having also the same division of the Sign, the first is ♀, then ♄ and ☿ ; after those ♂, and ♃ last. And in the other two Trigons almost the same order is observed. But where there are two Lords of the same Trigon, I say ♄ and ☿ ; Saturn assumes the first in order, by Day, and Mercury by night. And the quantity of each is simple ; for there is ascension of the order of the first degrees, and the quantity of each Term, lesseneth and leaveth a part of that which precedeth ; and so the first has always 8, the second 7, the third 6, the fourth 5, the fifth 4 ; from these are gathered the parts of ♄ by day 78, by night 66, of ♃ 72, of ♂ 59, of ♀ 75, of ☿ by day 66, by night 78 ; and the Sum is 360 ; of these Terms the Egyptians are most worthy of belief ; both because the collection of them is written down by Egyptian authors as useful, and because for the most part, the parts of the Terms in exemplary Nativities, reduced into order by the Egyptians, agree with them. But of the Chaldean manner

manner, neither the order, nor the number being any where made plain by their writers; rendered the method suspicious, and the incoherence of their order, blame-worthy. But we did light upon an old writing, containing the natural reason and congruity of the order and quantity of them. “ In many places, (says Cardan) worn out by age: but the discourse was exposititious, and full of words, and contained many a needless argument: but the book itself was torn, that we could scarcely understand the design of what was generally said; although the description of the Terms (which remained whole at the end,) did assist more than a little.”

#### ANNOTATIONS.

Note, that the copy whence this translation is taken, is that of Leo Allatius, and for the reasons in the epistle at the beginning of this book given, I presume the best of the Greek copies; and yet hath neither in the Greek nor Latin, the last seven lines of this chapter, noted by Cardan; and here for that reason inserted as quotations thus ( “ ” ); nor does Cardan shew whence he had it.

#### C H A P. XXIV.

##### *Of the Terms according to Ptolemy.*

**I**N order then of every Sign, the Exaltations, Triplicities, and Houses are taken; and in General, that Star which hath two Prerogatives in the same Sign hath the first place, though it be a Malefick

Malefick. But when it doth not happen to have two Prerogatives, the Maleficks are always placed last; the Lords of the Exaltation are first, then those of the Triplicity, then consequently the Lords of the Houses, according to the order of the Signs. Again, when Stars have two Prerogatives in the same Sign, as is said, they are preferred to those that have but one. Cancer and Leo, which are the Houses of Sol and Luna, since the Luminaries have no Terms, the Maleficks possess them; because they are more powerful in order. Therefore Cancer is attributed to Mars, and Leo to Saturn; where also a convenient order is observed. But concerning the quantity of the Terms when there is found no ruler by two testimonies in one Sign, or those following to the quadrant, each of the Beneficks, that is Jupiter and Venus take seven parts; the Maleficks, that is Saturn and Mars, each five parts: but Mercury, who is common, 6, to make up 30. And because some have a double ration always, for Venus alone is a Lady of ♀ and ☿; seeing that ♃ hath no Terms, every one that hath a double Prerogative, either in the same Sign, or in those which follow to the Quadrant, assumeth one part, to which points were joined: but the parts which those that have a double testimony do assume, take away from those who have a single Prerogative: for the most part from Saturn and Jupiter because their motion is slower.

And

And these Terms are thus, according to Ptolomy.

<i>Aries</i>			<i>Taurus</i>			<i>Gemini</i>		
♈	6	6	♀	8	8	♊	7	7
♀	8	14	♋	7	15	♈	6	18
♊	7	21	♈	7	22	♀	7	20
♋	5	26	♊	*2	24	♋	6	26
♌	4	30	♌	16	30	♌	4	30
<i>Cancer</i>			<i>Leo</i>			<i>Virgo</i>		
♌	6	6	♌	6	6	♋	7	7
♋	7	13	♀	7	13	♀	6	13
♈	7	20	♊	6	19	♈	5	18
♀	7	27	♀	6	25	♌	6	24
♌	3	30	♋	5	30	♋	6	30
<i>Libra.</i>			<i>Scorpio</i>			<i>Sagittary</i>		
♌	6	6	♋	6	6	♈	8	8
♀	5	11	♀	8	14	♀	6	14
♋	8	19	♋	7	13	♋	5	19
♌	5	16	♈	7	21	♋	5	19
♈	5	24	♋	8	21	♋	5	19
♋	8	24	♀	6	25	♌	6	25
♋	6	30	♌	3	30	♋	5	30
<i>Capricorn</i>			<i>Aquary</i>			<i>Pisces</i>		
♀	6	6	♊	6	6	♀	8	8
♋	6	12	♋	6	12	♈	6	14
♈	7	19	♀	8	20	♋	6	20
♊	6	25	♈	5	25	♋	6	26
♋	5	30	♋	5	30	♌	5	25
						♌	4	30
						♌	5	30

## C H A P. XXV.

*Of the Places and Parts of every one.*

**S**OME have divided these into several parts, calling them Places and Parts of Dominion: and Place they name the Twelfth part of a Sign, and they attribute its dominion to the following Sign. And some again following other dispositions, attribute Parts to each of the Stars from the beginning, according to the order of the Terms of the Chaldeans: but we pass by this which hath neither probable nor natural reason, but is vain-glorious. Yet we will not omit that which is worthy of observation: that the beginning of the Signs and of the Terms also, ought to be made from the beginning of the Equinoxial and Tropical Signs, and this is manifest from authors; and chiefly because we see their natures, their powers, and familiarities, which have not any other cause, but from the Tropicks and Equinoxes, as is apparent from what was said before: for if other beginnings are appointed, either we shall be necessitated to use the nature of the Signs no longer in the theory of judgments, or else receiving and using them, we err, corrupting the distances, and dividing those from which influences are offered them.

## C H A P. XXVI.

*Of the Planets Faces, Thrones, and such like.*

**S**UCH are the Familiarities of the Stars and Signs. They are also said to possess their proper

proper Face, when each Star keeps the same Figure with the ☉ and ☾ which its House has to their Houses. As for example, when Venus makes a Sexangular Figure to the Lights; to the Sun when she is Occidental, and to the Moon when Oriental, and according to the succession of Houses from the beginning. Moreover, they are said to be in their proper Chariots, Thrones, and such like, when they have a power in the place which they possess, according to the fore-mentioned Prerogatives, by two or more testimonies: for then their influences and energy is increased, because the Familiarity of the Ambient twelve Signs is made agreeable and co-operates. And it is said they are in their joy, when although there is no Familiarity of the Ambient Signs with them, yet there is with others of the same condition with them; and although it be far off, yet there is found a sympathy of communication by such likeness. As again, when they are found of a contrary and unlike condition, much of their power is diminished; a new and mixed virtue arising from the different temper of the Ambient Signs.

#### ANNOTATIONS.

For the better explaining of this chapter, it is to be understood, that when Mercury is one Sign distant from the Sun, he is said to be in his face. Venus, if two Signs; Mars, if three Signs; Jupiter, if four Signs; and Saturn, if five Signs after the Sun. And so in respect of the Moon; but then they ought to be in Signs antecedent to her; as if she were in Virgo, then Mercury would be



be so dignified in Leo. Venus in Cancer. Mars in Gemini, &c.

The Thrones of the Planets are thus; Saturn hath his in Aquarius. Jupiter his in Sagittary. Mars his in Scorpio, Sol his in Leo. Venus hers in Taurus. Mercury his in Virgo. And Luna hers in Cancer.

## C H A P. XXVII.

### *Of Applications, Separations, and other Familiarities.*

**I**N general, they which precede, are said to apply to those which Follow; and they which Follow to Separate from them which precede; when there is no great distance between them. And this is to be understood of bodily Congresses, or any other configuration of those before related. But that in the Applications and Separations which happen between bodies, it is fit to observe the latitudes themselves, and admit only those Transits which are made in the middle; viz. the Zodiac: but in those which are made by Aspect, that observation is superfluous, for all the Rays are carried to the same; that is to the centre of the earth: and so do meet together on every side.

From all these it is evident, that the efficient power of the Stars is considered from their peculiar and natural properties; and also from the quality of the Ambient Signs, and from their respect to the Sun, and the Angles as hath been said of all these. And their virtue is strong; first by being  
Oriental,

Oriental, and when they hasten their motion; for then they are much stronger; or they are weak, when Occidental, and slacken their motion, for then they operate more weakly.

Moreover, their influence is more powerful or weak, from their respect to the horizon: for when they are in the Mid-haven, or pass in the place succedant to the Mid-haven, they are very strong, and also in the horizon itself, or in the succedant; for then they are powerful, and chiefly when in the Oriental parts. But if they are under the earth in the Imum Cœli, or otherwise configurated with the Oriental place, they are more weak; and when they are not so, they are altogether weak.

#### ANNOTATIONS.

And here note, First, that Application is much more strong than Separation.

Secondly, that the distances here-mentioned, are neither more nor less than the Orbs of the Planets, which is herein before shewed, Chap. XVI.

Thirdly, that the lesser the latitude of the Planets in conjunction is, the more powerful will its influence be: for if two Planets in conjunction have considerable latitude of different denominations, the influence thereof, will be much the more lessened. And this is to be considered not only in Congresses, but in directions also; for the nearer any Planet is to the Ecliptick, the more powerful will his influence be.

Fourthly, by hastening of motion, is to be understood, when a Planet is swifter than his mean Motion: and by slackening of motion, when slower in motion than his mean motion.

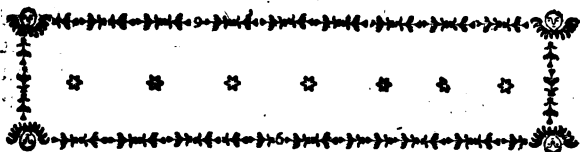
Now

Now the mean motion of Saturn is two minutes; of Jupiter four minutes, fifty-nine seconds; of Mars thirty-three minutes, twenty-eight seconds; of Sol fifty-nine minutes, eight seconds; of Venus fifty-nine minutes eight seconds; of Mercury fifty-nine minutes, eight seconds; and of Luna thirteen degrees, ten minutes.

Fifthly. By the place succedant to the tenth House, you are to understand the eleventh House, and by the place succedant to the first House, is meant the second House, and so of the rest.

**END OF THE FIRST BOOK.**

**BOOK**



## BOOK THE SECOND.

### CHAP. I.

*Of the Division of the General Consideration.*

THOSE things which are more chief in the Consideration of particular Predictions, we have particularly described as on a table; we will now lay down in order the rest of the Treatise; that is to say, whatsoever may conduce, as may be possible, to such a Prediction, ordering our Institutions every way according to natural reason.

Prøgnostication by Astronomy, is divided into two great and most principal parts; the first, which is called General, respects whole nations, countries, and cities; the other, which is termed Particular and Genethliacal, regards every man singly; therefore,

therefore, seeing there are two parts, it is fit we speak first of the more Universal : for the more General events have causes more necessary and greater than the particular; and therefore the stronger nature rules over the weaker, and Particulars are comprehended under Generals. And again, Universals being divided into whole countries, cities, &c. the one respects whole Regions, the other Cities; the one hath a greater cause, and such as is periodical, as of Wars, Pestilence, and Famine; or Earthquakes, Inundations, and such like; but the other hath a lighter cause produced in certain times, as in mutations of Seasons, or their alteration more or less in Winter; Heats or Winds more vehement or remiss, and of Plenty, Scarcity, &c. But that ought here to precede which regards whole nations, and is produced by greater causes, because it is more General than that which considers cities, &c. and is brought to pass by a less cause.

In this Consideration two things are required. viz. the Familiarity of the twelve Signs of the Zodiac, and the Stars to the Climate, and the significations produced in certain Seasons in proper places, according to the Ecliptical conjunctions of ☉ and ☽; and according to the transits of the Planets, their risings and stations; therefore we will propose the natural reason of the sympathy of these; speaking also in short about the properties, when only observed in whole Regions, as to their manners and bodies, according to the congruity of the Stars, and of those things which have properly a natural cause there.

ANNO

## A N N O T A T I O N.

By Ecliptical conjunctions of the Sun and Moon, the author intends Eclipses of the Sun only ; which are worthy of observation.

## C H A P. II.

*Of the Properties observed through the whole Climate.*

**T**HE properties which are under the whole Parallels and Angles are divided by their respect to the ☉, and the circle passing through the middle of the Signs. For of the earth, inhabited by us, lying under the north Quadrant, they who are under the more southern Parallels. I say those Parallels from the Equinoxial to the Summer Tropic, seeing they have the ☉ in the centre, being scorched by it are black, and have hair thick and curled; of a grim countenance, thick stature, hot by nature, and savage manners, because of the continual heat. They are commonly called Ethiopians; and the heat of the countries appears not only by them, but also by the state of the air about them, and by other living things.

They which are under the more northern Parallels. I say under them subject to the Bears, seeing their vertical place is far distant from the Zodiac and heat of the ☉; they are for this cause cold, and of much moisture, which nourisheth exceedingly, and is exhausted by no heat: they are white of colour, have long hair, and great bodies and stature, fat, cold of temper; and their manners wild, because of the continual cold. The

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con-

constitution of the air about them, animals and plants agree with the men : they are called for the most part Scythians.

They which are between the Summer Tropick and the Bears, seeing they have not ☉ in their Vertex, nor far remote towards the south parts ; these have a well tempered air : but this good temper hath some difference and diversity of heats and coldness ; and yet the difference is neither great nor vehement. They therefore who live within this temperature, are of a mild colour and stature, of a well tempered constitution, not wandering up and down, but living together, and of courteous manners ; of these they who live towards the south are more ingenious, crafty, and readier to learn, because the Zodiac and the wandering Stars in the Zodiac being near their Vertex, join themselves with them, and render their minds brisk, and inclined to Disciplines.

Moreover, of these, they which are towards the East, are more courageous, and because of their courage, they act all things openly : for such is the nature of ☉, Oriental, Diurnal, Masculine, and on the right-hand. And we see in animals, that the right parts are stronger. Therefore they which are in the East are more courageous : but they in the West are more tender, effeminate, and close ; for the portion of the West is Lunar ; for Luna always appears first after the conjunction arising from the West, and maketh the Climate effeminate, nocturnal, and sinister. Since these things are so, there follows in every one, certain properties of manners and laws : and some differ particularly on account of kind ; even as we see  
some

some differences in conditions; as in places hot and cold and temperate, there are found countries and places which have their proper temper, and are more or less hot or cold, as they lie higher or lower. And as there are some Navigators, because the sea is near; others Horse-men, because of the evenness of the country; others again are of a gentle nature, because of the goodness of the Region: so by a natural Familiarity with the Stars and Signs made from particular Climates, some proper qualities are found in each. And this for the most part: but not so as that each one should have such a property. And seeing this is requisite in particular Consideration, it is necessary we speak concisely concerning it.

### CHAP. III.

*Of the Familiarities of the Countries, Triplicities, and Stars.*

**I**N the Zodiac are seen four Triplicities, as was said before: one constituted of  $\gamma$ ,  $\Omega$ , and  $\zeta$ , is north-west;  $\mu$  rules over it principally, because of the north; and  $\delta$  is co-ruler, because of the West. That which ariseth from  $\sigma$ ,  $\nu$  and  $\nu\rho$ , is south-east, and Venus rules chiefly there, because of the south; and Saturn is co-ruler because of the east. That which is composed of  $\Pi$ ,  $\sphericalangle$  and  $\approx$  is north-east; Saturn governs it because of the east; Jupiter is Co-Lord, because of the north. That which is constituted of  $\omin�$ ,  $\text{m}$  and  $\text{x}$ , is south-west;  $\delta$  chiefly governs here because of the west; and Venus is co-ruler because of the south.



Seeing these things are so, and that the earth we inhabit, is divided into four parts, according to the Triplicities, in latitude from the sea that is by us, that is the Mediterranean, which is from the Herculan Straight, to the Asian Bay, and thence along the Mountainy Part, towards the east, under which latitude is comprehended the south and north part of the inhabited Earth. According to its longitude, it is divided by the Arabian-Bay, the Ægean Sea, and Pontus, and the Lake Mæotis, by which the east and west parts are divided.

Our earth, being divided into four quarters after this manner, according to the number of the four Trigons: one is situate in the north-west of the world, towards Celto-Gallia, and is commonly called Europe. Opposite to this Quadrant, lieth towards the Eastern Ethiopia, the south-east Quarter, which is called the South part of Asia the Great. Again, another part of the Earth is the north east Quarter, towards Scythia, which is named the North part of Asia the Great. Opposite to this, is situate towards the south-west, the Quarter, or the Occidental Ethiopia, and this is vulgarly called Lybia.

Of each of these Quadrants the parts which are rather towards the midst of the whole Earth, lie opposite to the Quadrant adjacent to them, as that is situate in respect of the whole Earth. For the parts of the European Quadrant, lying towards the north-west of the inhabited World, they which are in the midst thereof, and they in the Angles are seen to be situate towards the south-east of that Quarter; and so it is in the other Quadrants. From hence therefore it is manifest, that each of the

the Quadrants have Familiarity with the two opposite Triangles; all parts being adapted to the Quadrant Incumbent: but the particular opposite places, are accommodated to the particular, and opposite in the middle.

According to this Familiarity, the Stars are to be chosen, which have dominion in their proper Trigon, but in other Habitations, only they that bear rule. And in these Habitations in the Middle of the Earth; Mercury is assumed together with them, because he is of a middle nature, common to each of the conditions.

From the distribution of the first Quadrant, which containeth Europe, the parts of the whole Earth, which lieth towards the north-west, are joined to the north-west Trigon; which is composed of  $\gamma$ ,  $\Omega$ , and  $\ddagger$ ; and are certainly ruled by the Lords of the Trigon  $\mathcal{U}$  and  $\mathcal{S}$  Occidentals.

And these parts, as they are possessed by whole nations, are thus, Britain, Galatia, Germany, Apulia, Sicilia, Tyrenia, Celtica, and Spain. But seeing this Trigon is Imperious, and fit for dominion; for this reason these nations are rebellious and lovers of liberty, and delight in war; patient in labour, aspiring to government, cleanly, and high minded. But because of the Occidental Familiarity of  $\mathcal{U}$  and  $\mathcal{S}$ , and likewise because the first part of the Trigon are Masculine, and the latter part Feminine: therefore these nations are despisers of women, and without emulation; but much moved towards Masculine Congresses and Jealousies; deeming this neither shameful nor unbecoming man. For this reason they are not weakened, inasmuch as they are not subject to this; but they retain

retain their man-like courage, friendship, faith, love; their own, doers of good. But of these countries Britany, Galatia, Germany, and Barbania agree more with  $\gamma$  and  $\delta$ , therefore the inhabitants are more savage, bold, and cruel. But Italia, Apulia, Sicilia and Gallia are subject to  $\Omega$  and  $\Theta$ . Therefore they are more imperious, doers of good, and affecters of community. And Tyrrenia, Celtica, and Spain are united with  $\ddagger$  and  $\mathcal{U}$ , hence they that are in them are lovers of liberty, simple, lovers of neatness.

But the parts of this Quadrant which are situate in the middle of the inhabited Earth. Thrace, Macedonia, Illyrium, Greece, Achaia and Creet: and also the Cyclades of the sea coasts of the Lesser Asia, and of Cyprus, extended towards the south-east part of the whole Quadrant; these assume the Familiarity of the south-east Trigon of  $\gamma$ ,  $\mu$ , and  $\nu$ , whose rulers are Venus and Saturn, and also Mercury. Hence they that inhabit those conformed to these Rulers and Triangles are temperate both in body and mind; and they are affectors of dominion, stout, impatient of subjection, because of Mars; but because of Jupiter, they are lovers of liberty; their own masters; orderers of publick affairs, and lawgivers; lovers of learning and music; champions, neat in their way of living, because of Venus; because of Mercury, hospitable, sociable, lovers of justice and learning, and eloquent. But chiefly they are institutors of mysteries, because of the Occidental constitution of Venus.

Again, among the Regions, they who dwell in the Cyclades, and the sea coasts of Asia the Less,

and Cyprus, are conformed more to Taurus and Venus; hence they are given to pleasures and neatness, and solicitous about the things which concern their bodies; but they which are in Greece and Achaia, and Creet, have Familiarity with Virgo and Mercury; for which reason they are more eloquent and lovers of learning, and careful about the things of the mind, rather than those of the body. And they in Macedonia, and Thrace, and Illyrium, are under Capricorn and Saturn; therefore they are lovers of wealth, nor are they of a gentle temper as others, nor governed by laws.

Of the second Quadrant, which is on the south part of the Greater Asia, the parts which contain India, Arriana, Gedrosia, Parthia, Media, Persia, Babilon, Mesopotamia, and Assyria, as lying towards the south-east of the Earth: properly respect the south-east Trigon of Taurus, Virgo, and Capricorn: and also have Familiarity with Venus, and Mercury, and Saturn, in the Oriental state. Therefore they have qualities agreeable to the virtue of the rulers, and worship Venus, calling her Isis. They also worship Saturn, naming him Mitheranbelios; and many foretel future events; and consecrate their genital parts to the Gods, because the Familiarity of the fore-named Stars; is naturally spermatic. Moreover they are hot, and excited to lust; given to dancing, and lovers of Venereal Congresses openly, because of the Oriental state. But they have Masculine Congresses; and many of them beget children by their own mothers. They do reverence with their breasts, by reason of their Oriental Configurations, because of the heat in the principal part, hath a solar power. They

They are for the most part neat and effeminate, about the cloathing of their bodies : as robes and other adornments, because of Venus. But they are great in mind and councils, courageous and warlike, because of the agreement with Saturn, which he hath with the Oriental disposition. Again, particularly, Parthia, Media, and Persia, are ruled by Venus and Taurus : wherefore, they who dwell there have splendid garments, and cover their whole bodies, the breast excepted ; and are lovers of pleasure and neatness.

Moreover, the parts about Babylon, Mesopotamia, and Assyria, have Familiarity with Virgo and Mercury, whence the inhabitants are mathematical, and very great lovers of the Five Stars.

Again, India, Arriana, and Gedrosia, are governed by Capricorn and Saturn, whence they in those places are ill formed, unclean, and savage.

The other parts of the Quadrangle lying about the middle of the whole earth, Idumæa, Cœlosyria, Judea, Phœnicia, Chaldea, Orchinia, and Arabia-Felix : these are situate towards the north-west of the whole Quadrangle, and have for their governors Jupiter and Mars, and likewise Mercury : wherefore the inhabitants are dealers in merchandizes, makers of bargains, despisers of danger ; treacherous, of servile mind, and altogether changeable, through the configuration of the mentioned Stars.

Again, they of those which inhabit Cœlestine, Idumæa, and Judea, have rather Familiarity with Jupiter and Mars : wherefore for the most part they are bold, Atheists, and treacherous ; but the Phœnicians, Chaldeans, and Orchinians are under

Leo and Sol; wherefore they are plain, humane, and lovers of Astrology, and worship ☉ more than any. Again, they which are in Arabia Felix, are ruled by ♁ and ♃: the country is fertile and full of spices, and the men thereof well composed; of a free spirit in their contracts and dealings.

Of the third Quadrant, which is in the north part of Asia the Great, the parts which lie towards the north east of the Earth, containing Hyrcania, Armenia, Mantiana, Bactriana, Casperia, Serica, Sauromatica, Oxiana, Sogdiana; these have Familiarity with the north-east Trigon, attributed to ♃, ♁, and ♄. It hath for its rulers in Oriental figures Saturn and Jupiter. Therefore they in those countries worship Jupiter and Sol. They are very rich, have much gold, cleanly in their diet, easy, skilled in divine matters; Magicians, just and free in their manners, magnanimous, haters of evil, lovers of friendship, and willingly dying for their relations in a good cause: in their marriages they are honest and pure; and in their garments sumptuous; free-hearted and high-minded; for the most part Saturn and Jupiter doth these because of the Oriental Figures.

Again, of these, they of Hyrcania, Armenia, and Mantiana have rather Familiarity with Gemini and Mercury. Therefore these are more sharp and evil.

They of Bactriana, Casperi and Serica, are under Libra and Venus. Hence they in those Regions are very rich, neat, and lovers of songs.

The parts about Saomatæ, Oxiana, and Sogdiana have Familiarity with Aquarius and Saturn; whence;

whence these nations are more ungentle, austere; and savage.

The other parts of this Quadrant which lie in the middle of the whole Earth, contain Bythinia, Phrygia, Colchis, Lexia, Syria, Commagene, Capadocia, Lydia, Lycia, Colicia, and Pamphilia: these lying in the south-west of the Quadrant, have Familiarity with the south-west Trigon, consisting of ♄, ♀, and ☿, and have for their rulers Mars, Venus, and Mercury. Wherefore they in these countries for the most part worship Venus as mother of the Gods; calling her by different names agreeable to their country language; and likewise Mars, calling him Adonium, and some other names: and they perform their ceremonies with lamentations. They are of a servile mind; laborious, crafty, fraudulent, rapacious; in war mercenary, taking each other prisoners, enslaving them; making war upon each other, because of the Oriental respects of Mars and Venus: for in the triangular Sign of Venus, I say in Capricorn, Mars is exalted: for this cause it is, that the women are well affected towards the men; have natural affection, look well after their families; work and serve and altogether love to be subject to, and obey the men.

Further, of these, Bithinia, Phrygia, and Colchis, are conformed chiefly to ♄ and ♃; whence it is, that the men of those countries are timorous and obedient; but most of the women because of the Oriental and Masculine position of the Moon, are of a man-like nature; love to rule; warriors as the Amazons: they avoid lying with men, they love to be armed, and behave themselves like men;

men : and they cut off the right breasts of their female infants, for military advantage ; and that they shewing this part naked in their arrays, may seem to be of a Masculine nature.

Again, Syria, Commagene, and Cappadocia, have Familiarity with  $\text{m}$  and  $\text{♂}$ . Therefore they in these countries are bold, evil, treacherous, and laborious.

They of Lydia, Cilicia, and Pamphilia, have  $\text{✕}$  and  $\text{♀}$ . Whence the people there possess much ; are merchandizers, free, common in living, and faithful in their bargains.

Of the remaining Quadrant, situate in that part commonly called Lybia ; the parts containing Numidia, Carthage, Africa, Phyzania, Nasamonica, Garamantis, Mauritana, Getulia, and Meconitis, is extended towards the south-west of the Universal Earth ; and have Familiarity with the south-west Trigon, consisting of  $\text{♁}$ ,  $\text{♃}$ , and  $\text{✕}$  ; and  $\text{♂}$  and  $\text{♀}$  in the Occidental station govern it. Wherefore on this account of the configurations of the Stars, it happens that the inhabitants are ruled by the men and women, being children of the same mother ; the men govern the men, and the women the women : and they are very hot, prone to Feminine Congresses ; force their marriages, and in many places the chief kings force the spouses of their subjects ; and among some, the women are common to all. They love to be well cloathed, and to wear women's apparel, because of Venus. But because of Mars they are manlike, crafty, Magicians, impostors, and ready to undergo dangers.

Again,



Again, of these, they of Carthage and Africa, are chiefly under ♄ and ♃ : therefore they live in common, they traffick and enjoy all plenty.

But they which inhabit Metagonitis, Mauritiana and Getulia, have Familiarity with ♀ and ♂. Whence they are savage, most addicted to war, eaters of flesh, very prompt to dangers, careless of their lives ; so that they abstain not from killing each another.

They of Pharsania, Nasamonitis, and Garamantis, have Familiarity with ♁ and ♀. Wherefore they are free, of plain manners, laborious, just, and for the most part ungovern'd. They worship Jupiter as Ammon.

The remaining parts of this Quadrant, which are in the midst of the whole Earth, which contains Cyrenca, Marmaria, Egypt, Thebes, Oafis, Trogloditis, Arabia, Azania, and the middle Ethiopia, those situate in the middle of the Quadrant, have Familiarity with the north-east Trigon, consisting of ♁, ♀, and ♁, and have for rulers ♃, ♀, and ♂ ; therefore they of these places, as participating of the Five Planets, according to their Oriental habit, are lovers of the Gods, fear the Deity, serve the Gods ; addicted to lamentations, bury the dead, and put them out of their sight, because of the Vespertine Respect. They use all sorts of laws, and worship all sorts of Gods. When they obey, they are humble, and fearful, and patient ; but when they rule, they are couragious and high-spirited. The men love many wives, and the women many husbands ; addicted to coition, and lie with their sisters : the men are prolifick, and the women very apt to conceive, even as the country

country itself is fruitful. Many of the men are tender and effeminate; and some despise their genital parts; because of the Vespertine figuration of the Maleficks with Venus.

Again, they of these who inhabit Cyrena, Marmarices, and the Lower Egypt, rather agree with  $\pi$  and  $\zeta$ . Therefore, they are thoughtful, intelligent, skilled in all things, chiefly in wisdom, and the invention of divine matters. They are Magicians, institutors of sacred Rights and Mysteries; they are altogether addicted to learning.

They of Thebes, Oasis, and Trogloditis, have Familiarity with  $\epsilon$  and  $\varphi$ : are hotter and swifter by nature, and enjoy much plenty.

But they of Arabia and Aziana and the middle Ethiopia, are under  $\mu$  and  $\beta$ . Therefore they are eaters of flesh and fish; dispersed and not united; beastly, and lead a rude and savage life.

The agreement therefore of the Stars and Signs, and the manners and properties which proceed from them, on particulars and generals, is set down in short after this manner: but that the knowledge and use thereof may be easy, I will describe each nation in order as it hath Familiarity with the twelve Signs, according to the aforesaid order.

*The Disposition of Countries, as each of them is subject to each of the Signs.*

γ. Britannia, Galatia, Germany; in the middle Palestine, Coelesyria, Idumea.

δ. Parthia, Media, Persia; in the middle, Cyclades, Cyprus, Asia Minor.

π. Hir-

Π. Hircania, Armenia, Mantiana ; in the middle Cyrene, Marinarica, Egypt the Lower.

Ϟ. Numidia, Carthage, Africa, in the middle Bithynia, Phrygia, Colchis.

Ω. Italia, Gallia, Sicilia, Apulia ; in the middle Phœnicia, Chaldea, Orchenia.

ϙ. Mesopotamia, Babylon, Assyria ; in the middle Greece, Achaia, Crete.

Ϡ. Bactriana, Capiria, Serica ; in the middle Thebes, Oasis, Trogloditis.

ϟ. Metagonitis, Mauritana, Getulia ; in the middle Syria, Cammagenia.

ϡ. Thyrrœnia, Celtica, Spain ; in the middle Arabia Felix.

ϣ. India, Irrania, Gedrosia ; in the middle Thrace, Macedonia, Illyrium.

ϣ̄. Sauromatica, Oxania, Sugdiana ; in the middle Arabia, Azania, Ethiopia.

ϣ̅. Phazania, Nafamonia, Garamantis ; in the middle Lydia, Cilicia, Pamphilia.

These things being set forth, this ought to be added, viz. that each of the fixed Stars have Familiarity with countries which are under the parts of the Zodiac ; seeing the fixed Stars have respect unto the parts which sympathise with such parts ; as are on a circle drawn through the Poles of the Zodiac.

Another thing also is to be joined, viz. that with the principal cities those places of the Zodiac chiefly agree, which the Sun or Moon happen to transit when that principal city had its first building : and of the Angles, the Horoscope chiefly agreeth : but of those cities, the times of whose building

building cannot be found ; the Mid-heaven happeneth according to the Nativity of the then Princes and Kings.

#### ANNOTATIONS.

The former part of this chapter needs no explanation ; therefore, what I shall remark in it shall be of the two last paragraphs ; and that is first, that in Mundane Considerations, a special regard is by the author advised to be had to the Fixed Stars. Secondly, that their passing from one Sign to another, is in an especial manner to be regarded in considering the mutations, manners, customs, laws, government, and fortune of a kingdom.

#### CHAP. IV.

##### *Of the Manner of predicting Particulars.*

THESE things being thus premised, we will briefly shew how we consider Predictions. And first of the general events of cities and countries : for the chief and most strong cause of these accidents, are the Ecliptical conjunction of the Sun and Moon ; and the transits of the Planets at them.

Of the Consideration of those Eclipses, one is Local ; by which we foreknow in what cities and countries Eclipses particularly happen, or the station of the Planets continue for a time : these are  $\eta$ ,  $\gamma$ , and  $\delta$ , when they are stationary ; for then they are significative. Another is Temporal, in which we know the time in which the event happeneth : and how long it will continue. Another  
General

General, as by what kind the accident will be comprehended. And lastly, Special, by which is foreknown what the accident will be that shall happen.

#### ANNOTATIONS.

What these Ecliptical Conjunctions of the Sun and Moon are, and how by them and otherwise to judge of Mundane Revolutions in General, I have plainly demonstrated in Whalley's Treatise of Eclipses; wherein is fairly answered and refuted the erroneous suppositions of Mörinus, and others, concerning that doctrine; and therefore needless here to be repeated; let such as are that way curious, see that Treatise.

#### CHAP. V.

*Of the consideration of the Countries in which the Accident happens.*

**T**HE first, which is in the principal consideration, is thus. In the Ecliptical Conjunctions, the Sun and Moon, and chiefly in those which are plainly visible, we consider the Ecliptical place of the Zodiac, and the countries, which according to that place, have Familiarity with the Trigon.

Moreover, some cities sympathise with the Sign of the Eclipse; either because of the Horoscope at their building, and that irradiation of their Luminaries, or from the Mid-heaven of the prince of kings, which

which were at the time when the cities were : for whatsoever countries or cities are found in that Familiarity will be seized by the Accident. But principally the Accident will befall those which agree with the Sign, of the Eclipse ; and those parts where the Eclipse appears above the earth.

#### ANNOTATIONS.

In the former chapter Ptolemy tells us, the principal foundation for judging of the general events of cities and countries is from Eclipses of the Sun, for such the Ecliptical conjunctions of the Sun and Moon are, and no other. And to make the matter yet plainer, in this chapter he tells us, no less than twice, that those Eclipses too must be such as are visible ; for it is an undoubted truth, that Eclipses operate and affect only those places to which they are visible : so that it is not sufficient that they be not only above the earth, but also they must be visible ; for wherever they are not so, they have no influence : and therefore subterranean Eclipses cannot have any, as some, no mean pretenders to this art, have weakly dreamed ; and has been one main cause their predictions have so often failed their own and others expectation.

#### CHAP. VI.

##### *Of the Time of the Events.*

**T**HE second head is Temporal ; by which we know the times when the Accidents will happen, and how long they will continue. This we survey after this manner.

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## C H A P. VII.

*Of the Kind of Sufferers.*

**T**HE third part is to know what it is that will suffer under the effects. And this is judged from the form of the Signs and their property, in which the places of the Eclipse are found; and the Stars both fixed and wandering, according to the Sign of the Eclipse and the Angle before the Eclipse.

The dominion of these is thus taken: in the Wandering Stars whosoever hath more respects to both places, viz. the Eclipse and Angles; and applies or recedes according to vicinity and appearance; and hath more respect to these that have Familiarity of configuration; and moreover is Lord of the Houses, Trignons, Exaltations, and Terms; this alone is taken as Lord.

If the same Planet be not Lord of the Eclipse and the Angles, we take the two which have more Familiarity in each of the places; and the two so taken, we prefer as Lord of the Eclipse. If many are found equal and alike in power in each place, he is preferred to the dominion, which is rather angular, or hath greater Familiarity or Faction: so it is in the Planets. But of the fixed Stars, we observe the first of the bright Ones, which at the time of the Eclipse hath commerce with the past Angles; as we have described in the nine ways of apparent respects in the first construction.

We also assume that which at the Ecliptick hour is in a visible situation, either rising with, or culminating

minating with the Angle following the place of the Eclipse.

Thus having considered the Stars as causes of Accidents, we shall here take a view of the forms of the Signs in which the Eclipse and the ruling Stars are. From the quality of these for the most part, are judged the Kind, apprehended by the Accident: for if the Signs are of human shape, in the middle circle of the Signs, and the fixed Stars, the effects will fall on mankind: but if they are not of human shape, but of terrestrial, that is, four-footed, it is evident the Accident will be about such like animals: and they which are formed like creeping things, signify the effects will fall on serpents and such like: and again, when like wild-beasts, on beasts cruel and hurtful; but if like tame creatures, on those which are subservient to man and tame, according to their forms; as of horses, cows, sheep, and such like. Moreover of the Terrestrial, they which are towards the Bears, shew sudden earth-quakes; they towards the south unexpected rain from the sky.

Again, if the Ruling Places be in them, which are formed with wings, as in the Eagle, and such like, it signifies that the events will fall on Volatiles; and chiefly those which are for man's food. If they are in those which represent things swimming, if in the sea, as the Dolphin; the effects will happen on the sea to navigators and navies; if in rivers, as  $\approx$  and  $\times$ , the effects will fall on those which live in rivers and fountains. If the Ruling Places be in Argus, the Accident will comprehend both kinds.

Again,

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time of the Eclipse, and if the Eclipse falls in, or nearer the ascending horizon than it doth to the Mid heaven, the effects (of a solar Eclipse) shall begin in that place to appear in the first four months after the Eclipse's appearance: but the greatness of its effects, shall appear in the first third part of the effects duration; but if the Eclipse considered as to its middle time, be in or nearer the Mid-heaven, than either the Oriental or Occidental horizon; the event will not begin till the second four months; and the intention will happen in the second third part of the effects duration: and if the Eclipse so considered, happens in or nearer to the western horizon, than to the Mid-heaven, the effects will begin in the third four months, and its intention shall begin in the last third part.

Thirdly, that though in the former chapters, Ptolomy made no mention of the Lunar Eclipse, yet by this it is plain, he did not reject them. But that forasmuch as instead of a year being allowed to every hour, the Sun shall be eclipsed, there is but one month to be allowed, for every hour the Eclipse of the Moon shall continue, for the time of the beginning of its events, or the duration of its effects: two days, or thereabouts, are equal to four months; so that in Eclipses of the Moon, if they happen in, or nearer the eastern horizon than the Meridian, their effects will begin as it were immediately; and if in or nearer the meridian than the eastern horizon, within a week: but if in, or nearer the western horizon than the meridian, in about a fortnight; and its general intentions will soon after follow: but as the begin-

ginning and duration of the effects of Lunar Eclipses are much shorter, than those of the Solar, so in themselves they are not any thing near so powerful; and yet falling nearer the Ecliptick, are much more powerful than any other Lunation.

Fourthly, From hence it will by consequence follow, that the nearer any Planet, or other Star, Aspect, or other Familiarity happens to the Ecliptick, the greater will their influence and effects be.

Fifthly, That Planets or Stars, concerned in the effects of Eclipses, or Eclipses themselves, or other Configurations or Familiarities happening in an Oriental quarter, gives a swifter appearance of its effects; but when Occidental, the contrary.

Sixthly, Where the author in this chapter saith, "But we consider the particular intentions and remissions, from the immediate copulations, when the copulations happen in the places where they produce the cause, or in Aspects to those places." He teacheth, that by observing the New and Full Moons, and their square Aspects, and how they ageec with, or behold the place of the Eclipse, the particular times in which the effects of Eclipses will increase or diminish, are to be discovered.

Seventhly, That when Stars emerge, or are freed from the sun-beams, as they increase in light and motion, so their power grow stronger.

Eighthly, That when a Planet is Stationary, or but very slow of motion, they cause the greater intention of the Accident: and hence it is, that  $\beta$  and  $\gamma$  being slower of motion, have effects much more powerful, than the more inferior Planets.

In Eclipses which are made at the same time seeing they are not made in every Habitation in the same Temporal or solar hours ; nor is the greatness of the obscuration, nor the time of duration every where alike. First, we will dispose of the Angles as in a Geniture, to the Ecliptical hour in which they happen in each Region, that hath Familiarity according to the elevation of the Pole ; and afterwards examine how many Equinoxial hours in every of the Habitations, the obscuration of the Eclipse lasts. These being so enquired into, if the Eclipse be of the Sun, we determine that so many years the event will endure, as the obscuration measured hours ; but in an Eclipse of the Moon, for years ; so many months shall be accounted ; and the beginning of the event, and the general intention is observed, from the situation of the Ecliptic place, in respect of the Angles ; for if the Ecliptic place happen in the Oriental horizon; the accident will begin to appear in the first four months, from the time of the Eclipse ; and its general intention will be in the first third part of the whole duration of its time. If the Ecliptical place be in the Mid-heaven, the evil will begin in the second four months, and its general intention will be in the middle third part : and if it fall in the western horizon, it will begin in the third four months, but its intention will be in the last third part.

But we consider the particular intentions and remissions, from the intermediate copulations ; when the copulations happen in the places where they produce the cause, or in aspects with those places ; and from the other transits of the Stars, when the Stars which cause the accident have

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Familiarity with the Signs which possess the causes; whether they make Oriental or Occidental, Stationary, or Achronical appearances; for when they emerge, or are stationary, they cause an intention of the Accidents; but being Occidental and under the sun beams; or when they make Achronical appearances, they produce more remiss effects.

#### ANNOTATIONS.

In this chapter it is observable, First, that for the better ascertaining the measure of the time of the event of the Eclipses, the author mentions two sorts of hours; the one he calls Temporal, the other Equinoxial: the first he makes use of in directions in Nativities; and the latter in the measuring the time of the events of Eclipses. Temporal hours are always, and in all places unequal; and neither more nor less, than those vulgarly called Planetary Hours; that is to say the difference between sun-rising and sun-setting; or between sun-setting and sun-rising, divided into twelve equal parts, and one of those parts is one such Temporal or Planetary hour; which always increase or decrease in every parallel of latitude, according as the day or night grows longer or shorter: and is always different, according to the different elevations of the Pole under which it is computed: but Equinoxial hours, which are those the author here useth, are the equal parts of a day natural, divided into 24, between noon one day, and noon the next day.

Secondly, That for discovering the time of the events of Eclipses, a scheme must be erected under the elevation of the Pole of the place; for which the events are to be considered at the middle

Again. In Tropical or Equinoxial signs, they signify a change in the constitution of the air, according to the seasons to which each of the Signs properly belong: but properly they signify a change in the spring and plants of the earth: for when they are in the Spring Equinox they produce Accidents about the budding of trees; as the Vine, Fig-tree and others, then budding.

In the Summer Tropick, they respect the gathering and laying up of fruits; properly in Egypt, the inundation of Nilus, &c.

If the Ruling Places be in the Autumnal Equinox, it bears signification of the seed, grass, and herbage.

If in the Winter Tropic, it shews the effects will be on pot-herbs, the birds coming at the season, and fishes.

Moreover Equinoxial Signs signify what will be about holy things, and divine worship. They which are Tropical manifest the mutation in the air and public affairs. Fixed Signs concern foundations and buildings. They which are double-bodied, foreshew what is to happen to men and kings.

Moreover, whatsoever at the time of the Eclipse are more Oriental, shew the effects will be about fruits, youth, and foundations: but they which possess the Mid-heaven above the earth, these threaten Accidents about sacred things, the middle age, and kings: but they in the west about laws, old age, and the dead.

But how greatly the Accident will affect the kind on which it falls, is known from the greatness of the Obscuration of the Eclipses, and from the respect

respect of the Stars, which are the causes, which they have with the place eclipsed. For Occidental configurations to Solar Eclipses, or Oriental to Lunar, for the most do lessen the effects. In the Opposition they make it half: Oriental configurations to Solar Eclipses, and Occidental to Lunar, do augment the effects.

#### ANNOTATIONS.

To make this chapter yet more plain, first, when the Planets in election for Lord of the Eclipse, are found of equal strength and dignity, you are to prefer such as are direct, before those retrograde; and the Oriental before the Occidental.

Secondly. As to the electing of the fixed Stars: Cardan on this place, directs, to observe the Angle which the Eclipse follows, and which it precedes: as if the Eclipse be between the 7th House, and Mid-heaven; the Stars shall be preferred, which are in the 7th, next those in the Mid-heaven: but if between the Mid-heaven and Ascendant, those in the Mid-heaven shall have the preference, and next those in the Ascendant; that is by corporeal presence, for the fixed Stars emit no rays.

Thirdly, The nine ways of Apparent Respects mentioned by the author in this chapter, according to Cardan, are:

First, The Matutine Orientality, when a Star riseth with the Sun, which is three-fold: that is a little after the Sun; with the Sun; or a little before the Sun: and in this last alone it is to be seen, and is the firmest state.

The Second is, when it is said to Culminate, and is when a Star Culminates at sun-rising; and this

The constitution of the air shall be healthy and temperate, but windy and moist, and such as will nourish fruits. He will be favourable to navies and ships; and rivers will increase moderately. There will be plenty of fruits, and of other things, which are for the well-being of man.

When Mars is Ruler alone, he generally causeth destruction, arising from dryness: but among men, properly wars will arise, intestine seditions, captivities, devastations, and insurrections of the people, the anger of princes towards their subjects, and for that cause sudden deaths.

Moreover, feverish distempers will happen, Tertians, eruptions of blood, sudden and violent deaths, chiefly of the younger sort: also burnings, murder, violation of the laws, injuries, oppressions, rapines, and robberies.

The constitution of the air will be hot; hot winds, and pestilential consumptions. Moreover there will be drought and thunders, and lightnings from heaven.

In the sea there will be sudden ship-wrecks, because of turbulent winds, and thunder. Rivers will fail, fountains be dried; and in Summer water for drink will be wanting: and they of the earth that are necessary for the use of man. I say irrational creatures, plants, and fruits will be destroyed; partly by heat, and partly by rain, and the violence of winds: and those things which are laid up, shall be damnified by conflagrations.

If Venus alone hath dominion, generally she causeth the things that Jupiter doth, but with more pleasure.

Among men, properly these things will happen, honours, respects, joy, happy marriages, and many children; and every thing will proceed very pleasantly. Possessions will increase, and in short, man's diet will be cleanly. Honour will be given to worshipful and holy things. Moreover there will arise Familiarity between rulers and princes, and their subjects.

In the air there will be a good temper, the constitutions of the winds will be moist and nourishing: and in short, the air will be well tempered. There will be many showers, and they fruitful. Ships will sail safely, and prosperity and gain will happen; and the necessaries for the use of men, living creatures, and the fruits of the earth, will multiply exceedingly.

When Mercury is Governor, generally as he is with others, he is rendered conformable to their nature; but properly being as it were an addition of power, he stirs up the rest the more.

But when the effect befall men, he produceth dispatch and craftiness in affairs; robberies, violencies, thefts, factions, conspiracies of plotters, &c.

Further, Mercury being in configuration with the Maleficks, he causeth unsuccessful navigations to ships, and is the cause of dry diseases, quotidian, coughs, eruptions of blood, and consumptions. Moreover he disposeth those things which belong to divine worship, religious rights, affairs of kingdoms, customs, and laws, according to his quality and Familiarity with each of the Stars.

And whereas because of his nearness to the Sun, and his swiftness, he is dry: in the Ambient he causeth disorderly, impetuous, and mutable winds  
thunde;



effect. Therefore we will begin with the Effective Property of each of the Planets: but we will withal add this, that when we, for brevity sake, say, that any thing is generally performed by the Five Stars, you ought presently to consider their temper, their co-operation, and power, proceeding from the like nature: and whether it hath a proper constitution; and whether there be a like mixture from the fixed Stars, or from the Zodiacal place.

After this manner ought we to contemplate as we have said. When we speak of any thing in general, about the Five Stars, their temper and quality ought to be understood, as if we had spoken of their quality and nature, and not named the Stars themselves.

And this also ought to be considered, that in the co-mixtures, not only the mixture of the Planets among themselves, is to be observed; but also the mixture of those which communicate their nature to the Planets and fixed Stars, and places of the Zodiac, according to the fore-mentioned Familiarities, which they make with the Planets.

Therefore, if the Star Saturn rule alone, he causeth corruptions by cold; but in events which properly seizeth men, there will be chronical diseases and consumptions, collocations, rheumatisms, disorders of moist distempers, and epidemic quartans.

There will be banishments, wars, sorrows, lamentation, fears, and death, chiefly happening to those stricken in years.

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Among irrational animals, it seizeth those which are profitable, destroying them by diseases; which being diseased, and men using them, perish as is reasonable.

And the air being changed into horrible cold, frost, cloudy, and pestilential constitutions, will be intemperate, misty, and dark. Moreover, there will be many hurtful showers happen, from which will arise creeping things mischievous to mankind.

In rivers and seas, there will be frequently storms, ship-wrecks of navies; their navigators falling out ill. There will be diminution of waters, and again inundations: rivers will augment with waters above measure, and will be corrupted.

The fruits of the earth, and chiefly they which are for necessary uses, will fail, being ruined by caterpillars, locusts, floods, rains, hails, or such like so that the evil proceeds to famine.

If Jupiter alone be Lord, he generally increaseth all things; but properly among men, he will give these things; happy days, tranquility and peace; and augmenteth those things that are necessary for life, and is also the author of mental and corporeal goods.

Moreover he confers from kings, benefits, favors, and gifts; and makes the kings themselves more respected; increasing their greatness and magnanimity; and in general happiness will be on all things.

But the effects happening upon irrational animals, they which are tame, and for the use of man, shall be multiplied, but the useless on the contrary he will destroy.

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this is also three-fold ; that is, either immediately after he riseth ; at his rising ; or a little before his rising ; and in this alone state may be seen.

And so many ways there are, when a Star is on the Fourth, when the Sun riseth : this in the general is stronger than the first ; but by distinction the third is stronger than the sixth.

The third is when the Sun riseth and a Star setteth, and hath three differences ; that is, after the rising ; at the rising ; and a little before ; and in this third alone, can the Star be seen: it is weaker Generally and Particularly, than the second, but stronger than the first ; but the ninth is weaker than the third,

The other principal ways, to wit the fourth, fifth, and sixth, are exactly opposite ; that is to say, when the Sun is setting, the Star is so too ; which is the fourth way : it hath three members as the first.

Or the Star on the Meridian, which is the fifth way, and hath three members, viz. three when in the Mid-heaven, and three when in the fourth.

Or the Star in the East, which is the sixth way, and hath three members.

The seventh is, when the Sun is on the Mid-heaven or Fourth, and the Star, and Opposite to him, hath four members.

The eighth is, when a Star ariseth and the Sun is in the Mid-heaven or Fourth, and it hath two members.

The ninth is, when the Star and the Sun are together on the Mid-heaven or Fourth, and hath two members.

In general there are thirty-two Members, and nine Principal Ways : there is but one member in which the Star can be seen, and the Sun and it in Angles.

Then when a fixed Star is with any Planet, or in any Angle, consider whether it be by any of these ways ; if not, it is most weak : if it be, consider whether it be with the Sun and not to be seen ; then it is very weak. Or if it is to be seen, and is with the Sun Occidental, it is indifferent.

Or if it be seen, and is not with the Sun, it is stronger ; or if it be seen and is Oriental, then it is strongest.—Thus far Cardan.

Fourthly. By the Middle Circle in this chapter, and other parts of the book mentioned, you are to understand the Zodiack.

## C H A P. VIII.

### *Of the Quality of the Effect.*

**T**HE fourth part is the Knowledge of the Effect, of what sort it is Good or Bad : and what is its property, whether Good or Bad.

This we know from the virtue of the Stars ruling the principal Places, and from the mixture which they have with each other, and with the places of which they have dominion : for the ☉ and ☽, as it were, rule and govern the other Stars, they being the known power and causes, of all the dominion of the Stars, and of their weakness.

And the speculation of the mixture of the Stars which have dominion, manifest the quality of the effect

thunder, lightenings, coruscations, chafms, and earth-quakes. And because of them he induceth the corruption of animals and plants, fit for the use of man. Further in Occidental configurations, he diminisheth waters, and in Oriental, he encreaseth them.

And every Planet, causeth these things when he hath his proper and genuine nature : but when one is mixed with another by Aspect, and Familiarity in Signs, and likewise in respect to the Sun, then the effect will happen according to the mixture and temperament arising from the communication of influences : but seeing it is impossible to relate all mixtures and configurations, which are made every way, because the business is manifold and infinite : this is well known from the particular judgment, and mathematical precepts. Now we say thus, that we ought to observe all the Familiarities of the Ruling Stars of the Event ; and those very cities and countries where the Events seizeth.

For if the Stars are Beneficks, and conformed to the Region upon which the effect falls, and are not overcome by contraries, they more powerfully produce the benefit according to their proper nature ; as on the other side they are of less advantage, if any impediment happen in Familiarity, or they be overcome by contraries.

But if the Ruling Stars of the Event are not Beneficks, but Maleficks, and if they have Familiarity with the Regions on which the Accident falls, or are overcome by contraries, they do less harm ; but if they have not Familiarity with the countries, nor are overcome by those that being  
contrary

contrary to them, have Familiarity with the countries, then they produce much greater mischief: but for the most part, the men are seized by more universal affection, who in their proper Nativities have the same constitution with the cause, which produceth the General Accident: I speak of those cogent places the Lights, and Angles, that is, the Ecliptick Places, or their Opposites. Of these chiefly the Partile Congresses, and Ecliptical Oppositions of the Lights, are inevitable, with whichsoever of the Luminaries they are configured.

#### ANNOTATIONS.

First, by a Planet having his Proper and Genuine Nature, the author means its being free from affliction and the rays of other Stars, and other impediments herein before-mentioned.

Secondly. In reference to the last nine lines of this chapter, he is not to be understood as the Generality of our Common Astrologers suppose, to intend all persons to be seized by the Universal Events; whose radical Ascendant, Mid-heaven, Sun or Moon are evilly beheld, or otherwise afflicted by the presence of the Eclipse, or the Ruler thereof: for as I have herein before observed, Eclipses do not influence any places or people, but such to whom and where they are visible: and therefore however correspondent the Nativity and Eclipses may be; yet unless the Eclipse be visible to the Place, it will in no wise affect either itself, or any of its inhabitants.

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## C H A P. IX.

*Of the Colours of Eclipses, Comets, and such like.*

**I**T is moreover requisite to observe the Colours of Eclipses, in Universal Accidents; which colours either appear in the Luminaries, or are near them, as rods, and such like: for if it be black or greenish, it signifieth that there shall happen such things as Saturn produceth; if it be white, such as Jupiter causeth; if it be ruddy, they of Mars; if yellow, they of Venus; if of divers colours, their signification is Mercurial: and if the whole body of the Lights be so coloured, or if it be in all the parts about the Lights, it shews that the effects will happen in most parts of the threatened countries; but if all the Lights be not overspread with such a colour, but in part, that part alone shall be affected by the Accident, where the constitution of the seen colour inclines. Furthermore, In Universal Considerations, we ought to observe the beginning of those appearances called Comets, whether they appear in Ecliptic times, or at other times; such as beams, trumpets, tubes, and other such like; and they cause effects suitable to  $\gamma$  and  $\delta$ , as wars, hot seasons, motion, and whatsoever follow them: and by the parts of the Zodiack, in which parts they being constituted, appear; and by the respect and inclination of their tails, they signify the places where the event shall happen; and by their form, the species of their effects, and the kinds that shall suffer by them.

Moreover, by their duration is manifested the time of the continuance of their Accidents, and by their

their respect to the Sun they declare the beginning of the event. For if they be Oriental, they signify that the beginning will be soon; if Occidental slow.

These things being thus shewed, and the general consideration of the countries and cities being opened, we ought to treat of particulars: I say of the effects which happen every year, and in the seasons thereof; and first of that which is called the New Month of the Year.

### ANNOTATIONS.

First, as to what concerns the Colour of Eclipses, see the 5th chapter of Whalley's Treatise of Eclipses, where is amply proved, how inconsistent the common method for calculating and judging the effects of Eclipses are, with the Primitive and Ptolomean Astrology.

Secondly, As to Comets; to know the places where the event shall happen, our author here tells us, we must have a regard to the Parts of the Zodiac; that is to say, What countries are subject to the Sign in which the Comet first appears; and towards what parts its brush, tail, or beams are directed; as whether East, West, North, or South, &c. for those places under the Sign of its first appearance, towards which its beams are directed, will be much more subjected to its influence and effects, than other places under the same Sign, towards which its beams are not directed. And the places subject to the Sign of its first appearance, will be much more powerfully influenced by its effects, than those subject to any other it shall transit;

But



But as to such places as are subject to the Signs in Square or Opposition to the former, I think there is nothing in it; for my opinion is, that the influences of Comets, are conveyed with their beams, and if that be so, certainly no place can be seized by the effects, but those to which the beams are, as aforesaid directed: and if any think I understand not Ptolomy right in this matter, I should be thankful for their better information.

## C H A P. X.

### *Of the New Month, or Moon of the Year.*

**T**HAT the New Month of the Year, ought to be appointed the beginning of the return of the Sun in each circuit, is manifest from its name and power; but what for a beginning in the circle should be constituted, is not easy to comprehend. For this cause therefore we assume as beginnings, and that not incongruously, the points in the middle of the Signs circumscribed by the Equinoxials and Tropics; that is, the two Equinoxes, and the two Tropics.

But some may doubt here, which of the four will be the chief beginning. If it be considered according to the simple motion of the circle, nothing can be found preferable as a beginning. But they who write of this consideration, have attributed one certain property to each of these four Points, according to natural reason; for each of them hath its genuine property. They have therefore reasonably judged the Vernal Equinox the beginning of

of the year; for that then, the days first begin to grow longer, and the time is of a moistening nature; and that nature abounds in all generations. And the Summer Tropick after this, because the day is longest; and then with the Egyptians, the overflowing of the river of Nilus happeneth, and the Dog Star riseth. After these the Autumnal Equinox, for then all fruits are gathered, and again the seed hath beginning. And then the Winter Tropick, when the day passeth from its decrease to its increase. Thus it seemeth good to consider things.

But it seems to me more natural and agreeable; to observe these four beginnings, with the copulations of the Sun and Moon, Synodical or Full; and chiefly those which are Ecliptical, and nearest these Points. Therefore we consider the Spring Quarter from the beginning of Aries, the Summer from Cancer, the Autumnal from Libra, and the Winter from Capricorn. For the Sun causeth the constitutions of the Seasons, and their general quality; and according to which constitutions and qualities, those who are altogether ignorant, of science, foreknow things to come.

Moreover, the ☉ disposeth the proper significations of the Signs, Winds, and some other generals, which are changed more or less in certain seasons. And these generally are performed by the copulations made at the fore-mentioned Points, and by the configuration of the Planets which they make at the copulations: but particularly by the New or Full Moons in every Sign, and by the transits of the Planets.

But

But seeing it is requisite to speak of the particular nature of each Sign, and how each of them is qualified in the seasons of the year, we will now treat thereof: for we have before spoken of the property of the Planets and Fixed Stars; their mixture, and Familiarity with the Winds and Air; and likewise concerning the Signs, how they are conformable to the Winds and Seasons.

#### ANNOTATIONS.

It is very remarkable in this chapter, how foreign the rules of the Common Astrology, are to these of Ptolomy. For first, according to the rules of the Common Astrology, if at the Ingress of the Sun into Aries, the Sign Ascending is Fixed, the general judgment for the whole year is to be deduced from that vernal figure only. If a common Sign ascend in the vernal figure, a second figure is to be erected for the time of the Autumnal Ingress, and the judgment of the second half of the year is to be deduced from thence. But if a moveable Sign ascend at the Vernal Ingress, then figures are erected for the time of the Sun's entrance into every one of the Cardinal Points, viz. Aries for the Spring quarter, Cancer for the Summer quarter, Libra for the Autumnal quarter, and Capricorn for the Winter quarter. But according to the doctrine of this chapter, Ptolomy was quite of a different opinion; and till I can find some more natural reason to induce me to the contrary, than what Ptolomy offereth in defence thereof, I hope it may be excused, if I prefer his doctrine, before all others; and at the same time leave every one else to their own liberty.

Secondly.

Secondly, By the great stress he lays upon Annual as well as Monthly Lunations, both Synodical and Full, it is evident, that Ptolemy was too sensible of the uncertainty of Ingressional Figures, to rely as our common Astrologers do, for judgement on the then fallible momentary positions. For among the multitude of planetary tables extant, scarce two are to be found but differ vastly in the time of the Ingresses; and no one dare say that the most approved tables extant, are indubitable: and since so, the judgment deduced from so uncertain a foundation and the position of the Planets thereat in respect to the Houses, cannot be less fallible, than the foundation whence the judgment is deduced.

## C H A P. XI.

*Of the particular Nature of the Signs, and how they affect the Seasons.*

**T**HE Sign **ARIES** is throughout a causer of thunder and hail, because of his Equinoxial presence; but the parts thereof, cause something more or less, according to the nature of the fixed Stars that are in  $\gamma$ ; for its fore-parts moves showers and winds; the middle parts are temperate; the latter parts hot and pestilential. Moreover, the northern parts are hot and corruptive; the southern freezing, and something cold.

**TAURUS.** All this Sign hath both tempers, and is somewhat warm; the fore-parts, and chiefly about the Pleiades, produce earthquakes, clouds and winds; the middle-parts moister and cooler; the latter parts and about the Hyades are fiery, and cause lightning and thunder. Further, its north-

ern parts are temperate; the southern are dry and moveable.

**GEMINI.** Is generally temperate: the first parts moist and hurtful; the middle parts temperate; the latter parts are mixed and disorderly. Moreover, the northern parts create earthquakes and wind; the southern are dry and burning.

**CANCER.** The whole Sign is gentle and warm: the first parts and about the Præiepe, are suffocative; the middle parts temperate; the last parts windy: the northern and southern parts of them fiery and burning.

**LEO.** Is wholly burning suffocating, and pestilential: the middle parts temperate; the last parts moist and hurtful: the northern parts are moveable and burning: the south parts moist.

**VIRGO.** Is moist, and causeth thunder; the first parts are more hot and hurtful; the middle parts temperate; the last parts watry. Moreover the north parts move winds, but the south are temperate.

**LIBRA.** Is generally variable and mutable: the fore and middle parts are temperate: the latter parts are watry: the north parts are windy: the south parts moist and plentiful.

**SCORPIO.** Generally causeth thunder, and is fiery: the fore parts produce snow; the middle parts are temperate; and the last parts cause earthquakes: its north parts are hot, the south parts moist.

**SAGITTARY.** Generally is a producer of winds: the fore parts are moist; the middle temperate; the last parts cause earthquakes. Moreover, the north parts are windy: the south parts cause variety and moisture.

CAP-

**CAPRICORN.** Is wholly moist: the fore parts are burning and hurtful; the middle temperate; and the last stir up showers: and further, the north and south parts are moist and hurtful.

**AQUARY.** Is wholly cold and watry: the first parts are moist; the middle temperate, and the last windy. Moreover, the north parts are heating, and the south cause snow.

**PISCES.** Is moist, and a causer of winds: the fore parts are temperate; the middle moist; the last parts burning: the north parts stir up winds; and the south are watry.

## C H A P. XII.

### *Of the particular Consideration of the Seasons.*

**O**F the consideration of Constitutions, one is more General, which hath respect to the Quarters, by which we ought, as we said before, to observe the New and Full Moon which are made before the Tropick and Equinoxial Signs; and according to the degree, whether of the New or Full Moon, found in each of the supposed climates, to order the Angles as in a Nativity; then to take those Stars which are found to bear rule in the place of the New and Full Moon; and also the following Angle, as we directed before concerning Eclipses. And these being so taken, we judge generally from the property of the quarters; but we discern the intention and remission thereof, from the nature of the Ruling Stars; determining of what quality they are, and how they affect the Constitution.

The

The second consideration is Monthly, in which we ought to observe after the same manner, the New or Full Moons, celebrated in each of the Signs: but we must observe this, that if a conjunction happen nearest the past Tropick or Equinoxial Point, we take the conjunction even to the following quarter; but if it be a Full Moon, we assume the Full Moon.

It is also fit to observe the Angles, and the Lords of both places, and chiefly the nearest Light, the applications and separations of the Planets, and their qualities; and likewise the properties of the places, and what winds the Planets stir up; and the parts of the Zodiac in which they are. And further, to what wind the latitude of the Moon declineth, according to the obliquity of the middle, viz. of the Ecliptick: and thus from all these, we shall know the constitutions of all the months, according to the virtue of all the qualities.

The third consideration is of the Less Significations, and their intensions and remissions; and this we observe from the particular configurations of the Sun and Moon; not from the New and Full Moon alone, but also from the Quadrants; the change of the Seasons beginning for the most part three days before, and sometimes three days after, from the time the Moon hath equated her course to the Sun.

Moreover, from the order and nature of the configurations of the Lights to the Planets which are made at each of these stations, whether they be Trines or Sextiles: is taken the property of the mutation of constitutions, according to the natural  
Fami-

Familiarity which the aspecting Planets and the Signs, have to the Ambient and the winds.

The particular quality is increased some days, chiefly when the more bright and efficacious of the Fixed Stars respect the Sun, making Oriental and Occidental appearances or risings; then for the most part they turn the constitution of the air to their own natures. But when the Lights pass through the cardinals, there happens the same; for in such horary times the constitutions are changed, and are more intense or remiss at certain seasons, as the flowing and ebbing of the sea happen according to the Moon's aspects; and the change of the winds, when the Luminaries are upon the Angles, according to the wind the Moon's latitude declineth to. Therefore we ought always to consider, that the more general and first supposed cause must precede, and the particular follow: but the power is chiefly confirmed, when the Stars which are Rulers in General, are also configured in the particulars.

#### ANNOTATIONS.

As in the last chapter but one before going, there are in this two things remarkable; the first is, that in judging of Mundane Revolutions or Quarterly Ingresses, in the Common Astrology, we are directed to have a special regard to the Lunation Synodical, and Full, as well succeeding as preceding the Ingress; and in monthly observations, to all the New and Full Moons of the year: but according to this Prince of Astrologers we are in the first to observe, the New or Full Moons preceding the Ingress only, for our judgment on the  
the



the succeeding quarter ; and not the Lunation succeeding ; and the reason I conceive to be, because the Lunation which immediately precedes the Ingress, carries its influence to the very position of the Ingress itself ; but not so to that which follows the Ingress : and in conformity to the first, in monthly observations, we are not to have the same regard to both the New and Full Moons, but to consider whether it was a New or Full Moon that happened next and immediately before the Ingress ; and if a New Moon, then we are to regard the New Moons throughout all the months, to the following Ingress ; but if it was a Full Moon that last so preceded, then we are to observe the position of Heaven at all the Full Moons to the following Ingress ; the want of the knowledge of which hath been no small oversight in the common Astrology.

Secondly, That the author here directs to consider of the constitutions of the respective quarters of the year, from the Lunation preceding the Ingress ; of the months from the correspondent Lunation thereof : of the parts of the month from the Conjunctions, Squares, and Oppositions of the month ; of the days from the Fixed Stars, and the time of the day from the Lights passing the Angles.

## C H A P. XIII.

### *Of the Signification of Meteors.*

**F**OR the fore-knowledge of particular significations, it is useful to observe the Signs which are seen about the Sun, and Moon, and the Stars : for we observe the sun rising for diurnal con-

constitutions, but his setting for nocturnals; and we conjecture the duration and intention from the aspects with the Moon; for every aspect, for the most part, foresheweth the constitution that will last till the next aspect: for when he is clear, and free from darkness, bright and free from clouds, rising and setting, it shews a fair constitution; but if he hath a various circle or reddish, or sendeth forth red beams, or seems to draw them from without to itself, or if he hath on one part clouds called Parelia; or stretcheth forth reddish clouds, as long rays: by all these he foresheweth great winds, and chiefly from those parts in which the mentioned signs appear. But if he be black or watery, and riseth and sets encompassed with halo's, that is to say, Circles, in what parts the clouds called Parelia, or waterish, or black beams are, he threatens storms and rain.

And we ought to observe the Moon in her transits at the New Moon, and Full, and Quarters, or three days before, or three days after; for if she appear thin and clear, and hath nothing about her, it denotes fair weather; if she be thin and red, and hath all the dark orbs perspicuous, and doth, as it were, tremble, it signifies wind from those parts to which she declines: if she appears black, or green, or thick, she foreshews wind and rain.

Moreover, you ought to observe the circles which are about her; if there be one of these, and if it be clear and vanisheth by degrees, it denotes fair weather; but if there be two or three, they signify foul weather; but if they appear reddish and broken, they foreshew tempestuous weather; if they be dark and thick, tempestuous with snow:  
but

but if they be watery or black and broken, bad weather, with wind and snow.

And the Planets, and the brightest of the Fixed Stars, signify according to the colour which they have, and the nature of the Stars about which they are.

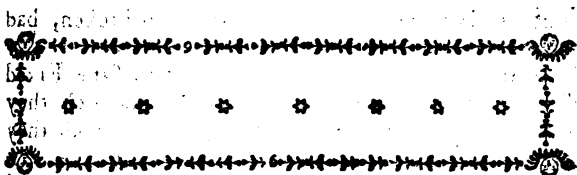
Further, the greatness of the Fixed Stars, and the colour of those things which are gathered near them, are to be considered; for when they seem brighter and greater than they were wont, in what part they are, the winds shall come from thence. Moreover, Nebulous Circles, as Præsepe and such like, ought to be minded; for these Circles if they seem dark and scarcely visible, or thick, threaten plenty of waters. If they be bright and moving continually, they signify turbulent winds.

Moreover, they which appear in the air at certain times, as the concourse of Comets, for the most part signify winds and dryness; and so much the more, if they be in many places; and their constitution is commonly durable.

The running (of those) called Stars, and their shooting, if they proceed from one part, foreshew the motion of wind from that part; but if from contrary parts it demonstrates that there shall be various winds, and thunder, and lightnings.

Moreover, if there appear clouds like fleeces of wool, they sometimes produce bad weather; and rainbows appearing at times, these if it be ill-weather, foreshew good; and if good, ill. And in a word Aerial appearances, foreshew accidents agreeable to their colours, each of them under their proper causes in the manner related.

End of the SECOND BOOK.



# BOOK THE THIRD.

## CHAP. I.

### PREAMBLE.

WE have in the former books treated of Universal Events; for the cause of Universals is chief, and so powerful, that it overcomes the particular events of every man, happening according to the property of nature: the knowledge of which particular events we call the Doctrine of Nativities; and we ought to know, that the efficient and prognostick cause of Generals and Particulars is one. For the efficient cause of Universal Accidents, and of those which happen to each one, is the motion of the Planets, and the Sun and Moon; and the prognostic of these things are considered from an intense observation of the subjected natures, and their mutations; and the configurations of the heavenly bodies thro' the Ambient: but the cause of

Universals is greater and more perfect; of Particulars not so.

But though, as we have said before, the power of the Nativity, and of the prognostic of Generals and Particulars, be one, yet have they not the same Principals; which we supposing, behold the disposition of the Cœlestials, and endeavour to know the things signified by the configurations of such a disposition. For many effects are to be considered from Generals; and these beginnings are not always assumed from subjected things, but from the Ambient, which induce the causes. For, as we may say, we consider all the beginnings from the more perfect Eclipses; and from the Stars which make their course, attended with something remarkable.

The beginning of each man is one and many; one the beginning of the thing made; and many the following significations of the Ambient, and the dispositions they have in respect of the first beginning.

The first beginning in particulars is the beginning of the thing itself; seeing that on its account others are assumed.

These things being so, after the beginning of the thing, the property of the whole mixtures are observed; next after, those which are called the distinction of following years. Then the events which happen at Seasons, more or less are to be observed.

C H A P.

## C H A P. II.

*Of the Conception and Birth, and by which the Animals come out of the Womb, and live another Life,*

**T**HE beginning of Human Generation is Temporal; the Conception potentially by nature; and by Accident the exclusion of the birth. Therefore in those that are generated, whether the time of conception be acquired by accident or observation, we ought to pursue this very time; and consider the effective power of the configurations of the Stars, which is found at that time; and from thence contemplate the qualities of the mind and body. For in the beginning the seed at once assuming a quality by the communication of the Ambient, although at the other times of its formation and increase, it becomes different: yet naturally, as it increaseth, it retains its alone proper matter, and is rendered more like the peculiar nature of the first quality, with which it was impressed at the time of conception.

But the time of Conception being unknown, the beginning of the egression, ought to be followed by those who are ignorant of that: for this itself is the chiefest, and doth not in any thing come short of the first, viz. the time of Conception, but in this only, that by that, the Accidents before birth are known: by this, those after delivery. And indeed any one may call that a beginning, and this an after beginning; the latter will be found best in time; and in virtue equal to the former, and rather more perfect.

perfect. So that one may say, that is the Generation of Human Seed, but this is of man. For the infant assumes many things in this, which it had not when it was in the womb; and these peculiar to human nature alone, and the formation of the body.

And although the constitution of the Ambient seemeth to confer nothing to it at the birth, in respect of its formation; yet it avails that it comes into the Light at a proper constitution of the Ambient; nature now after the perfection of the formation, disposing the following particular motion, according to the state of the former, at the beginning.

So that it is reasonable, in those whose time of conception is not known, that the configuration of the Stars found at the birth, should be significative; not that it doth wholly contain an effective power, but because it necessarily hath a power by nature, like the effective.

We therefore being willing at present, skilfully to perform this part, as hath been said at the beginning of this treatise, concerning the possibility of such a prediction, will cease to speak of the ancient way of predictions, which is framed according to the mixture of all the Stars, because it is manifold and infinite; for it is not profitable, and otherwise difficult to be performed, if one would largely and accurately handle it, and singularly survey the particular considerations in their traditions.

But we will briefly, and following natural conjecture, expound these matters, by which each of the species of the events are comprehended, and the effective power of the Stars; how they are in respect

respect to each, according to their quality, and the more universal: proposing certain places, of the Ambient, according to which places the singular events which concern men, are considered as a certain Sign, which is necessary to be aimed at; and adapting the operative virtue, of those that are conformed to the places, according to the more universals, bearing the effect to be collected from the mixture of many qualities by the confederate, as by a skilful archer.

But first, we will speak of the Generals, which are to be considered at the beginning of the Birth, in an agreeable consequence of order: for all those things which are to be assumed, are to be taken from that beginning.

It also advantageth, if any one will curiously search into those properties alone, which are at the Conception, and whatsoever qualities seem to happen by this speculation at the time of conception.

#### ANNOTATIONS.

If the time of Conception can be had, it will undoubtedly be very convenient to compare it with the time of Birth, for both together is best: for the Conception shews what shall happen to the infant while in the womb; as whether it shall be weak or strong, firm or infirm, perfect or imperfect, monstrous or otherwise, male or female, plural or singular; or whether it shall arrive to the full and perfect time of birth. But the state of Life after Birth, is to be considered from the position of heaven at the Birth only.



## C H A P. III.

*Of the Part of the Horoscope.*

**W**HEREAS a difficulty often ariseth about the time of Birth, and that it might be exquisitely taken. For the most part, the minute of an hour can only be taken, if the inspection be made and skillfully observed at the very Birth, by Horoscopical Astrolabes: all other Horoscopical Instruments, which many use with diligence, often deceive. I speak of those by water, which through the flowing of the water, for many different causes, runneth down irregularly: Those of the Sun deceive, because of the position or distortion of the Gnomon.

Seeing all these deviate from the truth, it is necessary, to deliver a way by which one may be able to find out, according to a natural and congruant manner, the part of the Zodiac which ought to ascend: pre-supposing that part which is found nearest by the Doctrine of Ascensions at the given hour. We ought therefore to take the Copulation of the Luminaries, which immediately precedeth the Birth, whether it be a Conjunction or a Full Moon; and if it be a conjunction, the Lights ought to be carefully observed: but if it be a Full Moon, we consider the degree of that Light alone, which at the time of Delivery was above the earth. We further observe the Stars which have dominion in the degree of the Light. In general the manner of dominion is seen in these five, viz. in Triplicity, in the House, in Exaltation,

tion, in term, and Apparition, or Configuration. This is when the degree sought out, is agreeable to one, or more, or all of these for a future Ruler.

If there be found one Star properly, in respect of all, or most of these; the exact degree of the Zodiac it possesseth, and which at the time of birth it transits, is to be observed. Knowing this, we say, that a number equal to this that is found in the nearest, ariseth by the doctrine of Ascensions.

If there be two, or more, which have equal dominion, of whatsoever kind, at the time of birth, the Partile transit hath a number to the degree arising according to Ascensions. We use this in the quantity of degrees.

If two or more are near, we follow that which hath the better respect to the Angles, and the condition: but if the distance of the degrees of the Ruler, which it hath in respect of the degrees generally arising, be greater than in respect of that which is on the Mid-heaven; then taking the same number for the degree Culminant, we dispose of the remaining Angles.

#### ANNOTATIONS.

The author knowing well, both the necessity and difficulty of attaining truly the degree Ascending in every Nativity, for the better attaining thereof, in this chapter lays down rules which therefore are called the Animoder of Ptolomy, which is thus:

When you have erected a scheme, as near as you can to the estimate time of Birth, consider in what Sign, and in what degree of that Sign, the last New Moon happened, that last preceded the birth,

or if a Full Moon more nearly preceded the time of Birth, the degree of the Sign wherein either of the Lights that was above the earth was; but if one of the Lights be exactly rising, and the other setting, take that arising: and observe what Planet hath most dignities by Triplicity, House, Exaltation, Term, Apparition or Configuration, in the degree of such preceding New Moon, or in the degree of the Light above the Earth, or that Ascends at such preceding Full Moon; and also what Sign and degree then ascends the Horizon or culminates; and if the degree of the Planet so qualified, be nearer the degree Ascending, than it is to the degree Culminating, place the same degree in number of the Sign Ascending upon the Cusp of the Ascendant, that such Ruling Planet, did possess of the Sign it was in: but if nearer the degree Culminating, than the degree Ascending, make the degree Culminating the same in number, with the degree the Planet possessed of the Sign it was in: and so according to that degree, vary the rest of the figure. And if it happen that two Planets have equal dignities in the degrees aforesaid; prefer that which is nearest to the degree Ascending; which though, according to Ptolemy, is foreign to what in the Common Astrology is taken as such; for which I refer to their own authors.

C H A P

## C H A P. V.

*Of the Division of the Doctrine of Nativities.*

**T**HESSE things being said, if any one will divide the Doctrine of Nativities, for order sake, and call one of these the first part, and the other the second, and so on; he will find some certain, possible, and natural considerations. One consideration of Accidents only before the Birth, and many after the Nativity; as that doctrine which considers Brothers, another of those which are at the Geniture, which is not simple but manifold. And lastly, that which is after the Birth. This also hath a manifold Theory.

Those things that are sought out at the Geniture, are about Males and Females, or Twins or more; of Monsters, and of those which are not nourished.

After the birth we enquire concerning the Space of Life; for the tract about those that are not nourished, is not united to this. After the Space of Life we enquire about the Form of the Body; bodily Diseases, hurt of the Members, and so on. Then concerning the Quality of the Mind, and mental Affections; afterwards about the Fortune, as well in Possessions as Dignities. After these concerning the quality of the Actions; then about Marriage and Procreation, and the Harmony of Friends; and next of Travelling; and lastly, of the quality of Death. But the tract concerning Death, is potentially joined with the discourse of the Space of Life: but it is conveniently placed last in order.

The doctrine of these, shall be briefly handled, the institution being expounded with the naked effective powers: but whatever is nicely talked of by many, and have no probable reason, these we pass by, to the causes which proceed from the first nature.

And those things which have a possible speculation, not by lots or numbers, which have no reason for their cause, but the configurations and the theory, which respects their proper places; these we will speak of. But generally and simply of all, lest we should repeat the same thing. First, Let the place of the Zodiac, which is agreeable to the head concerning the actions to the species of the Geniture be observed. As for example, the place of the Mid-heaven, with the head which concerns the actions. The solar place to the head concerning the Father. Then the place being commodiously assumed; let the Stars which have right of dominion, in the place according to the aforesaid Five Ways, be observed; and if one Planet be found Ruler by all these ways, this shall receive the dominion of the event. But if two or three shall be Lords, they which have Familiarity by more ways, shall assume the dominion.

Next let it be considered, of what sort the event will be; from the nature of the Ruling Stars, and of the Signs in which those Stars are, and have Familiarity with the places.

The greatness and power of the thing is known, from the Lordships and Dominions, being strong and forcible; or weaker, according to their respect in the world, and the Geniture.

And

And they are strong in respect of the world, when they are in proper places, or Oriental, or augmented: but by position in the Geniture, when they make their transits on the Angles or Succedants, and especially on the chiefest: I say Arising or Culminant. But they are weaker in respect of the world, when they are in unagreeable places, or Occidental, or diminishing their courses: but according to the Geniture when they fall from the Angles.

The general time of the event, shall be considered from their being Oriental or Occidental, in respect of the Sun and Horoscope, and from their being in the Angles or Succedants: for when they are matutine or angular, they are more quick; but Occidental and Succedent more slow. The Quadrants therefore preceding the Sun and the Horoscope; and they which are opposite to them are Oriental: the rest, and they which follow, are Vespertine.

## C H A P. V.

### *Of Parents.*

**T**HEREFORE the particular consideration according to the first manner is thus. And we must begin in order, making our first discourse concerning Parents.

The ☉ therefore and ♀, represent the person of the Father, the ☽ and ♀ of the Mother: and as these are found afflicted among themselves, or others, so we understand the Accidents of the Parents. There-

Therefore the Satellitium of the Lights sheweth what relates to their fortunes and possessions. For the Luminaries being environed by the Beneficks, and they that are of the same condition, either in the same Signs, or in the following, signifies that their fortunes will be illustrious and splendid; and especially when the Sun is guarded by Oriental Stars, or Moon by Occidental; they being also well constituted after the same manner.

If ♀ and ♁ are Oriental, in their proper persons, or angular, they foreshew the happiness according to the particular position of each Parent. If the Lights are void of course, and have no guard, the contrary fortune of the Parents; a low condition, and ignoble life is prenoted, and especially if ♀ and ♁ are not well affected. But if the Luminaries are guarded, but not by those which are in the same condition, a mediocrity and inequality in the fortune of parents is signified; as when ♁ ascends to ☉, or ♀ to the ☽, or if the Beneficks are not found well affected, and according to this condition.

Moreover, if the part of fortune discovered in the Nativity, is found agreeable, by good position, with the Satellites of the ☉ and ☽, the affairs of the Parents will be safe: but if it be discordant and contrary, or if the Maleficks obtain the Satellitium, the substance of the Parents will be unprofitable and hurtful.

But the length and shortness of life, must be considered from other configurations. Therefore, as to the Father, if ♀ or ♁ have configuration any manner of way with the ☉ or ♀, or if ♀ himself hath a harmonizing configuration to the ☉, that

is, if they are together, or behold by \* or  $\Delta$ , if these be with strength, they promise long life to the Father. But with weakness, not so; nor is shortness of life manifested from this alone: for if this position be not, but  $\delta$  is elevated above  $\odot$  or  $\gamma$ , and  $\delta$  himself doth not agree with the  $\odot$ , but there is a  $\mu$  or  $\xi$ , if being so, they decline from Angles, they make them short lived, or subject to hurts. And when they are in the two principal Angles, the Ascendant and the Mid-heaven, and their Succeedents, they render them short lived. When they are in the other two Angles, the western and the subterranean, or in their Succeedents, there they induce a sickly and hurtful life to the Father: for  $\delta$  beholding the  $\odot$  after the same manner as we have said, killeth the Father suddenly, or causeth hurt about his eyes: but beholding  $\gamma$  he produceth rigours and fevers, and affects of burning and wandering; or bringeth to death. And  $\delta$  himself being evilly configured with the  $\odot$ , affects the Father with sickness, and death; and induceth distempers, which take their constitution from a watery humour: and so we must judge concerning the Father.

But the things which relate to the Mother, are these. After what manner forces  $\delta$  is configured to the  $\mu$  or  $\xi$ ; so  $\mu$  herself agreeth with the  $\delta$  by \* or  $\Delta$ , or be with her, the Mother will be long lived. But if  $\delta$  succeedeth, beholding the  $\mu$  or  $\xi$  with a  $\square$  figure or making an opposite aspect, or if  $\delta$  so behold the  $\mu$  alone, they being in flow of motion, or declining from Angles, they induce to the Mothers, only the contrary accidents and diseases. Being increased in motion, or angular



angular, they declare a short and unsound life to them: but a short life when they are in the Oriental Angles or Succedants, but unsound when in the Occidental. Mars therefore beholding the ♃ being Oriental after this manner, threatens the Mother with suddenness of death, and hurts in their sight. But if she be Occidental, death happens by abortion, burning, or cutting. Thus it is when ♂ beholds the ♃; but if he aspect ♀, he brings death by fevers, occult diseases, and the Vertigo. But ♃ beholding the ♃; she being Oriental causeth diseases and death by rigors and fevers; if she be Occidental the dangers arise from hysteric affections and corrosives. But we ought with these considerations to assume the qualities of the Signs in which are the Stars containing the cause. Moreover, by day we ought chiefly to observe ☉ and ♀; but by night ♃ and the ♃.

These things being sought out, it remains and follows, that we substitute the paternal and maternal places of the condition, as the Horoscope in particular disquisitions. And so as in the Nativity, to consider the remaining accidents of the Parents; as shall hereafterwards be shewed by the more general kinds, considered in respect of action and event. But we ought here and elsewhere to remember always the manner of mixture, and conjecture if some of the Stars particularly have not an operative cause; and if there be other Stars with them having dominion; which of these are most powerful, and which is prevalent towards the constitution of the event, that inspection may be made agreeably, and in respect to their natures. Or if they be equal and alike powerful, according

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the diversity of nature, and the inixture arising from the diversity, through the different mixture: the event considered may be prudently conjectured. But when each of the Stars are separate, being distinguished according to their proper times, they divide the accidents of which each is the causer; in the first place, chiefly they which are Oriental: in the last place they which are Occidental. For it is necessary that the Star which is about to effect any thing, have from the beginning Familiarity with the place enquired after: but if this doth not happen nothing considerable can come to pass; for the Star that is not at all Familiar from the beginning, will not do any thing strongly. But of the time in which each of the events will happen, the Primary Dominion hath not a cause, but the distance of the Star which hath the dominion, being such or such, in respect of the Sun and the Angles of the world.

#### ANNOTATIONS.

First, By the Satellitium or Satellites or Guards of the Lights, we are here to understand, the other Planets about the Lights. Secondly, As concerning the elevation of one Planet above another, in this chapter mentioned, Cardan says, "That Planets is most elevated, which is more Occidental and Ponderous. Thirdly, That by the last paragraph of this chapter, Ptolomy teacheth, from the Child's Nativity, to erect schemes for the Father and Mother, and thence to give judgment, as if it were their proper Nativities: the rule is this.

If the Nativity be diurnal, for the Father, observe the degree the Sun is in, in the Child's Nativity.

tivity ; and make that the degree ascending for the Father; and conformable to that, order the cusps of all the other houses. If for the Mother, use Venus. But if the Nativity be nocturnal, for the Father, take the place of Saturn ; and for the Mother, that of the Moon: and in this case (1) the Nativity of the first-born, takes the principal place ; next that of the second, &c. (2) that what in this chapter hath relation to the Parents, is what shall happen to them after the birth of such child or children, and not before.

## CHAP. VI.

### *Of Brethren.*

**T**HE place of Brethren (but we ought only to examine generally here, and not enquire particularly, nor nicely to search into more than is possible) shall be taken more naturally (which is only of those born of the same Mother) from the Sign of the Mid-heaven and the maternal place; which hath Venus by day, and the Moon by night; for this Sign, and that which succeeds it being maternal, shall be the place of Brethren. This place therefore being configurated by Beneficks will cause plenty of Brethren; the increase of Brethren, happening according to the multitude of Stars, and from the Stars being in the double-bodied Signs, or of those of one form. But if the Maleficks are superior, that is to say in number and

and power, or are adverse by opposition, paucity of Brethren will happen; chiefly if the Maleficks circumscribe the Sun.

If the contrariety of aspects be in the Angles, and chiefly the Horoscope, Saturn will procure those that are first nourished and first born: Mars will bring the fraternity to fewness, inducing death.

Moreover, if the Stars which give Brethren, be well affected according to Mundane situation, the Brethren will be glorious and famous; but mean and obscure, if the contrary position be found. But if the Maleficks be \* superior to the Stars which give Brethren, the life of the Brethren will be short. Stars affected as Masculines give Males, and as Feminines Females. And further the more Oriental Stars give the Elder, the more Occidental the last.

Again. If the Stars which denote Brethren, and that which hath rule in the place of Brethren, agree by configuration, the Brethren will be well affected to each other, and friends: and if the agreement shall be also with part of Fortune, they shall live in common. But if the Stars which are givers of Brethren, are in Signs inconjunct, or differ by the contrary, they will be at enmity and hate; and for the most part circumvent each other.

#### ANNOTATIONS.

Thus far Ptolomy concerning Brethren: to which Cardan further adds, that what remains is, that

\* In number and strength, says Cardan.

that if any one would take upon himself more curiously to enquire into particulars, he may search out the rest, not otherwise than in a Nativity; constituting the place of the given Planet, as an Horoscope; that is the Planet which hath the principal rule in the place of Brethren, be it by day or night, and whatsoever degree that is found in, place upon the Horoscope, after the same manner of the last chapter concerning parents. And these considerations are deduced from the figure of the birth, and not from the conception as those that next follow.

## CH A P. VII.

### *Of Males and Females.*

**H**AVING treated of Brethren in a natural and proper manner, we will treat next of those which happen in the very Generation: and first of Males and Females. And this consideration is not simple, nor from one point only; but from both the Lights and the Horoscope, and the Stars which have regard to them, chiefly at the time of Conception; but more generally at the Birth: but above all, the said three places ought to be observed, and the ruling Stars how they are affected; of a Masculine or Feminine nature, all or most of them, and it must be predicted as they are found disposed. For the production of Males and Females, and the manner of distinction of Masculine and Feminine Stars, we have spoken of in the beginning: that it proceeds from the nature of the Signs in which

which they are ; and from their mutual and Mundane Respect ; for being Oriental they are Masculine, Occidental Feminine ; and also from their respect to the Sun, for being Oriental they are referred to the Male ; Occidental to the Female. The greatest power found from all these, will give opportunity to conjecture at the sex of those that are born.

## C H A P. VIII.

### *Of Twins.*

**W**E likewise consider the same places about Twins, or more ; that is the Two Luminaries and the Horoscope : and it falleth out thus through the mixtures which are made when two or three places possess Bicornoreal Signs ; and principally when the same happens to the governing Stars, or some of them be in Bicornoreal Signs, and some of them constituted two or more together ; for when the ruling places are in Bicornoreal Signs, and many Stars cast their rays to the same, then are born more than Two.

The number of those that are Generated, is known from the Star which causeth the propriety of the number ; but the sex of those that are born, we conjecture from the Stars configured with the Sun, Moon, and the Horoscope. When the disposition is thus, the centre of the Horoscope is not assumed with the two Lights, but that of the Mid-heaven ; then for the most part, Twins are procreated, and sometimes more.

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But particularly three Males are generated when ♃, ♄, and ♀ have configuration with the assigned places, in Bicornporeal Signs under the Generation of the kings: but three Females when ♀, the ♃ and ♄ disposed after a Feminine manner, are configurated under the Generation of the \* Graces. But ♃, ♄, and ♀ configurated under the Generation of the Dioscury †, produceth two Males, and one Female. But ♀, the ♃ and ♄ configurated under the Generation of Ceres and Proserpina ‡ Two Females and One Male are produced; in which, for the most the Conception comes not to full perfection, but are brought forth with monstrous members: and in such places, something notable and unexpected happens, thro' the evidence of Accidents.

#### ANNOTATIONS.

The last chapter and two first paragraphs of this need no explanation; but in the last paragraph of this chapter, the words Under the Generation of Kings, of the Graces, Dioscury, Ceres, Proserpina, and Core, are to be understood as examples, and as if the configurations to each of them applied, were such as happened at the Conception of persons so named.

#### C H A P

- \* Aglaia, Eu-Phrosine, and Thalia.
- † Castor, Pollux, and Helena.
- ‡ Or Core, that is a beautiful Woman.

## C H A P. IX.

*Of Monsters.*

**M**OREOVER, the Doctrine of Monsters, is of the same consideration: for in such the Luminaries \* decline, or are found altogether without configuration to the Horoscope; but the Angles † are occupied by the Maleficks. Therefore when such a position happens, we ought presently to consider the foregoing Copulation, Synodical or Full Moon, and the Ruler thereof, and also the Lords of the Luminaries at Birth: for if the places of the Lights at the time of birth, and of the ☽ and ♀, either all, or most of them, have no Familiarity with the place of the fore-made copulation, what is then born will be monstrous. But if they be so unagreeable, and the Lights likewise found in four-footed or bestial Signs, and the two Maleficks angular, then what is born will not be humane. Therefore none of the Beneficks giving testimony to the Lights, but some of the Maleficks, what is born will be altogether fierce, savage, and hurtful by nature: but ☿ or ♀ giving testimony to the Lights, that which is born will be like creatures that were used to be consecrated to God.

If Mercury give testimony, the birth will be like those which are, for the necessary use of man, as fowl, or black cattle, or swine, or such creatures;

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\* That is, are Cadent from Angles.

† Chiefly the Ascendant and Mid-heaven.



If the Lights be in Signs of humane form, and the others found as before, they that are generated will be humane, but monstrous in quality, with a peculiar perplexed form, the reason and manner of which from the form of the Signs in which the Lights and the Angles of the Malefics are, is considered; and if here none of the Benefick Stars give testimony in any of the aforesaid places, what is then born will be a still foetus, and truly monstrous: but if ♃ or ♀ give testimony, the monster will have a spacious form, as Hermophraditer, and those called Harpocratiaci, and such like. But if ☿ giveth testimony to ♃ or ♀, they will be expositors of Oracles, and interpreters of dreams, and live thereby: but if ☿ alone gives testimony, that which is born will be deaf and dumb, but otherwise crafty and ingenious.

#### ANNOTATIONS.

In this chapter there are three things remarkably observable. First, by the fore-going Copulations, Synodical or Full Moon, we are to understand not such as last preceded the time of birth, but such as last preceded the time of Conception, or as the author hath it, Generation; for so he explains himself in Chapter VI. of the Division of the Doctrine of Nativities; and Chapter VII. of Males and Females last fore-going; and in the beginning both of the last Chapter and this, he tells us, that the Doctrine they treat of, falls under the same consideration.

Secondly, That though he tells us, that with these we are to join in consideration the Lord of the Luminaries at birth; yet forasmuch as the  
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Kind, Sex, Number, and Figure, comes into the world fully formed, it is not reasonable to conclude, that the effect can precede the cause, or that the formation is effected just in the very moment of birth; and if so, as it is undeniable so, it must by consequence follow, as the learned Sir Christopher Heydon, in his unanswerable Defence of Astrology, ingeniously concludes: that the time of conception, and that only, is to be observed for the Accidents of the child in the womb; and the time of birth, for what shall happen after: and for the accidents in the womb, that these of the Kind, Sex, Number, and Figure are not to be excluded, but to be allowed to proceed from the very Generation. However, since the whole chain of natural causes are linked one into another, there always is such concurring agreement between the conception and birth, that whatever is produced by the former, is in a great measure to be observed and known by the latter, though not to be wholly relied upon as infallible, as some modern Astrologers pretend: and though many who are born wholly free, after birth become crippled and lame, even to a monstrosity; yet since not brought into the world with the Native, they rather fall under the titles of blemishes, hurts, or bodily diseases, than that of Monsters. Of which see more in the XVIIIth Chapter of this same Third Book, where the Great Ptolemy hath profoundly laid down all these matters.

Thirdly, As to what is said concerning creatures consecrated to God, and being had in veneration, seems something barbarous, and must there-

therefore be accordingly understood either to allude to the custom of such nations, who, as Gods, or representations of the Gods, worship such creatures: as in particular the Egyptians, who worshipped Mercury, under the shape of a Dog, calling him Anudis. Or otherwise that Monsters, Generated, under those positions, will be Venetative, that is plentiful, or many in number as are the products of Cats or Dogs, or the like.

## C H A P. X.

*Of those that are not Nourished.*

**O**F those which are considered at the Geniture, it remains that we speak concerning them which are not Nourished. And this is joined to the Doctrine about the Space of Life, and again it is separate; for it is joined seeing the Kind that is enquired after is not different; for it is after a sort, the same to enquire about those that are not Nourished, and about the Space of Life: but it is separate, because the virtue of their consideration is different: for the doctrine of the Space of Life is considered in those whose space that is not less than a solar Period is assumed, or a year; but virtually time is less than these; as months, days, and hours: but the question concerning those that are not Nourished, is understood of those who by reason of abundance of evil, most speedily perish, and do not at all go out a year.

Therefore the Doctrine of the Space of Life is more various, but of those who are not Nourished more Univerſal\*. For certainly if one of the Luminaries

\* Or, according to Cardan, more simple.

minaries be angular † and one of the Maleficks be joined ‡, or be distant in longitude partily, and according to a figure of equal sides, none of the Beneficks aspecting, but the Lord of the Lights found in the places of the Maleficks, what is then born cannot be Nourished, but dies soon. And if they be not equilaterally configured, but the two Maleficks nearly irradiate the places of the Luminaries, hurting either of the Lights or both; whether the Maleficks be Succedant or Opposite, or one Malefick partily behold, hurting one of the Lights, they who are so born will be of no time; for the greatness of the power of the Maleficks, destroyeth what conduceth to the continuance of life. But chiefly ☿ hurt the Sun by successions, and ♃ the ♃; but by oppositions and elevations the contrary happens; for the ☉ is hurt by ♃, and the ♃ by ☿; and chiefly if these being found in the same places with the Governors of the Lights and the Horoscope: but if there be two oppositions, the Lights being in Angles, and the Maleficks configured equicrually, then they will be born dead, or half dead.

These things being so, if the Lights separate from any of the Beneficks, or be some other way in aspect with the Beneficks, their beams being cast to the precedent parts, he that is born will live so many, either (months, says Cardan) days, or hours, as are numbered parts between the beams of the Aphetæ, and the nearest Malefick. If the Maleficks cast their beams to the parts preceding the Lights, and the Beneficks to the degrees follow-

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† And that Luminary, Giver of Life.

‡ Or oppose, says Cardan.

ing, what is born shall be exposed indeed, but shall recover and live.

Again. If the Maleficks shall be elevated above the configurated benevolent Stars in the Geniture, he will live in pain and servitude; but if the Beneficks are superior, they will be in subjection to other parents; but if any of the Beneficks either ariseth to the D, or applies, and one of the Maleficks be Occidental, the proper parents shall receive him: and the same manner is to be observed in more that are born; for if one of the Stars configurated by two or three, be in the west, they will be born half dead, or preternaturally fleshy and imperfect; and if it be overcome by the Maleficks it will not be Nourishing or Lasting.

## C H A P. XI.

### *Of the Space of Life.*

**O**F the events which happen after birth, the chiefest is about the Space of Life: for how shall any other event which befalls after the birth, be considered in him that doth not at all arrive to that age of life? therefore the doctrine concerning the Space of Life is chief of all: and this is not simple nor easy, but is diversly taken from the dominion of the principal places: and the manner which chiefly pleaseth us, and hath likewise natural consequence, is thus. That the whole concerning the Space of Life, depends on the Aphetic places, and the Rulers of the Apheticks; and upon the dispositions of the Anaretic places of the Stars, each of these are thus determind.

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## A N N O T A T I O N S.

The Aphetic, Hylegiacal, and Prorogatory places are all the same: the first from the Greek, the second from the Hebrew, and the last from the Latin; and are the places whence the Apheta, Hyleg or Prorogator (which are all one) is taken: and the Anaretic Places or Stars, are such as are killing.

## C H A P. XII.

*Of the Prorogatory Places.*

**F**IRST, the Prorogatory places are to be supposed those in which the Star is, that must assume the Dominion of Prorogation, both the Sign which is about the Horoscope from five degrees ascending above the horizon, unto the 25 remaining degrees, which being angular succeed, and also the Sextile Dexter of those 30 degrees which are of the Good Demon, and the Quartile of the Mid-heaven above the earth, and the Trine, which is called God, and the opposite of the west. And among these again are preferred as stronger and more powerful, first they which are in the Mid-heaven above the earth, then they in the east, next to those they in the Succedant to the Mid-heaven, then the west, and lastly, they which precede the Mid-heaven. For whatsoever is under the earth, is not fit for such a Dominion, besides what comes into light with the Ascendant.

Whatsoever House of the Twelve above the earth, hath no Familiarity with the Horoscope, is not proper to be taken; and that which riseth before

fore it, which is called the Evil-Demon, seeing that it not only declines, but also hurts the influence of those Stars that are in it flowing from them on the earth, for it disturbs, and as it were destroys the thick and dark vapour proceeding from the moisture of the earth, whereby they appear contrary to nature, both in colour and magnitude.

#### ANNOTATIONS.

By the Good-Demon is to be understood the 11th House; and by that which is called God, the 9th House; and that called the Evil-Demon, the 12th House: and the degrees here mentioned are not those of the Ecliptick, but of the Equinoxial or Equator, of which the Space of every one of the 12 Houses contain 30, and so in the whole the 12 makes up 360, in every latitude.

The meaning of this chapter then is, that the Prorogatory places are, first, from the 5 degrees next and immediately above the cusp of the Ascendant, to the 25 degrees next below it, which may be computed by Oblique Ascension.

And as in the Ascendant, so a Planet in the 5 degrees next preceding the cusp of the second (tho' actually in the Ascendant) yet hath its influence in the second, and therefore those 5 degrees are not Prorogatory. The like is to be understood of the 10th, 9th, and 7th.

But in the Eleventh House, the Prorogatory place doth not exceed the middle of the House towards the 12th, which middle is easily computed by adding half the Semidiurnal Arch to the right ascension of the M. C. and where that ends is the  
middle

middle of the Eleventh House; and the part beyond that is not Prorogatory.

Secondly, These things being premised when two or more significations shall happen to be equally strong, and otherwise contend for Dominion of Prorogation, (as it sometimes happens) so that it is hard to judge who is the true Prorogator that takes place first, that is in the Mid-heaven, next that in the Ascendant, then those in the 11th: next those in the 7th, and lastly that in the 9th.

### C H A P. XIII.

*Concerning the Part of Fortune, or Lunar Horoscope.*

**T**HE part of Fortune is computed from the intercepted degrees between ☉ and ☽, and hath equal degrees from the Horoscope, according to the following Signs. This, therefore, is always computed by night and day, that what proportion and configuration the Sun hath to the Horoscope, the same hath the Moon to the part of Fortune, that it may be as a Lunar Horoscope.

#### A N N O T A T I O N S.

For the better understanding the true meaning of Ptolemy, observe the following Canon.

If the Oblique Ascension or Oblique Descension of the Sun in his horary circle, be subtracted from the Oblique Ascension of the Horoscope, and the difference be added or subtracted (as Ptolemy teacheth) to or from the Oblique Ascension or Oblique Descension of the Moon in her horary



horary Circle, the product will be the Oblique Ascension or Oblique Descension of the part of Fortune in its horary Circle. Or you will do the same if you subtract the distance in the Equator, between the horary Circle of the Sun and Moon from the Oblique Ascension of the Horoscope.

The Oblique Ascensions and Descensions you may find thus. If the Semidiurnal or Seminocturnal Arch, give the right distance of the Planet, what will 90 degrees of the Equator give? and the Quotient apply to the Right Ascension of the Meridian.

If the Planet be between the Ascendant and the Medium Cœli, or the Imum Cœli, add the Quotient to the Right Ascension, but in the other two quarters subtract it, and the sum or difference, is the Oblique Ascension or Descension of the point; then making comparison of the Oblique Ascension or Oblique Descension of part of Fortune, with the Right Ascension of the Meridian, you may know how many degrees of the Equator it is distance from thence: and seeing every House contains 30 degrees of the Equator, if you cast away so often as you can 30 degrees from this distance, you may know in what House part of Fortune is, and how far from its cusp. Then take notice of the Poles intercepted; between that House in which the part of Fortune is placed, and the following; and say, if 30 degrees of the Equator, give the Poles intercepted, how many will the distance of the part of Fortune give! add or subtract the Quotient, to or from the pole of the House you took the distance of part of Fortune from, according as it recedes from, or draws nearer to the Meridian,

ridian, and you have the pole of part of Fortune, under which in tables of Oblique Ascension gain the degree of the Ecliptic."

Besides what the Greek or Latin Translation of Alatius hath in this chapter, concerning the part of Fortune, Cardan adds, "But we ought also to observe which of the Luminaries is more than the other in consequence of the Signs; for if the Moon be, we ought to add towards the consequence of the Signs, the number of degrees from the Horoscope; but if the Moon be towards the precedent more than the Sun, to subtract it." The meaning of which is, that from the New Moon to the Full, the difference is to be added to; and from the Full Moon to the New, to be subtracted from the Horoscope.

#### C H A P. XIV.

*Who is to be chosen as the Governor of the Aphetic Place.*

**T**H E four principal places to be taken as Governors of the Aphetic, are those of the Sun, Moon, the Horoscope, and part of Fortune. Of these again let the Sun be preferred by day, if he be in the Aphetic places; if he be not, let the Moon; if she be not, that Planet shall be preferred that hath most titles of Dominion in the place of the Sun, the preceding conjunction, and the Horoscope; that is, when he hath dominion three ways or more, in one of the mentioned places; for all the

the ways of Dominion are Five. But if there be none such, the Horoscope shall be taken.

By night the Moon shall be preferred, if she be likewise in Aphetical places, but if she be not, the Sun shall, if he be; and if he be not, that Planet which hath more Prorogatives of Dominion in the place of the Moon, the preceding Full Moon, and part of Fortune; and if there be none such, the Horoscope shall be taken, if a conjunction preceded: but if it was a Full Moon, the part of Fortune.

If both the Lights or the Ruler of the proper condition are in Aphetic places, he shall be taken that is more principal: but if the Ruler of the Lights possess the more principal place, and hath prorogative of Dominion in both conditions, he alone shall be preferred to others.

## C H A P. XV.

*How many be the Ways of Prorogation.*

**T**HE Prorogator being so determined, we ought to admit two ways of Prorogation: one of which is made only on the consequent Signs, under that which is called Actinobolia, or a projection of Rays, when the Prorogator is in Oriental places, that is, in the places from the Mid-heaven to the Horoscope. This therefore we ought to assume, and not only this which is to consequent Signs, but also to the precedent Signs; according to that which is called Horimea, which is  
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when the Apheta is in places declining from the Mid-heaven.

These things being so, there are interficient degrees according to the prorogation which is made to the precedent Signs. The degree of the Occidental horizon only is interficient, because it destroys the Lord of Life. But the other degrees of the Stars so occurring or testifying, subtract from or add to the collected numbers, until the prorogator is set : but they do not kill, because they are not carried to the Aphetic place, but that rather to their places.

The Beneficks therefore add, and the Maleficks subtract ; but  $\gamma$  is adapted to those by whom he is beheld. The situation of the degree of each, indicates the number of addition or subtraction ; for how many shall be the horary times of the degree of each, such shall be the number of years : but by day, the times of the diurnal parts, by night the nocturnal must be considered ; but this ought to be observed when they are in the ascendant\*. Afterwards to subtract according to the proportion of distance, until they coming to the west, nothing remains.

But the places of the Maleficks  $\eta$  and  $\zeta$  kill according to the prorogation made to the following Signs, when they either meet bodily or cast their rays from any where, whether it be  $\square$  on  $\gamma$ , and sometimes in Sextiles, proceeding from Signs obedient or beholding, because of their equipolence, and also a  $\square$  configuration from the fol-

\* But says Cardan, when his number is in the Ascendant it ought to be kept whole.

following Signs to the Aphetic place; and also a \* evilly affected, when it is in Signs of Long Ascension: yea and besides the  $\Delta$  in Signs of Short Ascension kill, as will the solar place, if the Moon be Hyleg; and the rancounters made in such a prorogation can kill or save, because such occurrences are carried to the Aphetic place direct.

These places are not always Anaretic, but only when they are evilly affected; and their Anaretic part is impeded, when it falls in the terms of a Benefick, or if any of the Beneficks cast a quartile, Trigonal, or opposite Ray, to the very Anaretical-point, or to those which follow it. In  $\gamma$  not above 12 degrees, and in  $\eta$  not above 8. Or if both the body of the prorogator and the occurrent part have not both the the same latitude.

Therefore when the Assisting or Anaretic Rays are found two or more on each side, you must observe which is strongest in power and number; in number when some exceed others in multitude: in power when the assisting or killing Stars are some of them in proper places, and others not; and chiefly when some of them are Oriental, and some Occidental: for generally none of these that are under the Sun beams, are to be left either to kill or save, unless when the Moon is Apheta, the place of the Sun afflicted by some Maleficks joined to it, and receiving freedom from none of the Beneficks, causeth death.

The number of years arising from the distance between the Aphetic and Anaretic place, is not taken simply and indiscreetly, always from the ascensions of the times of each Planet, but then only when the Orient possesseth the Prorogation,

or

or some other which ariseth in the Oriental horizon. For there is one scope alone proposed to him that would naturally consider after how many Equinoxial times the place of the following body or ray cometh, to the place of that which precedeth in the Geniture; because the Equinoxial times equally pass the Horoscope and Mid-heaven, according to both which, the likenesses of the local distances are taken, and each time signifies a solar year.

Therefore seeing those things are so, it is fit when the Aphetic and precedent place be in the Oriental horizon, that the Ascensions even to the meeting of the degrees be taken. For the Anareta after so many Equinoxial times cometh to the Aphetic-place, that is to the Oriental horizon; but when the Aphetic-place is found in the Mid-heaven, we ought to take all the Ascensions in a right sphere: in which Ascensions each Section passeth the Mid-heaven.

But when the Aphetic-place is in the Occidental horizon, we ought to take the Descensions in which each degree of the distance is carried down, that is, in which the degrees opposite to them are carried upwards.

But when the Aphetic and preceding-place is not in these three mentioned limits, but in some space between the times of these Ascensions and Descensions, or Culminations, they do not carry the following places to the precedent, but others; for the places are like the same which have one position, and is in the same degrees in respect of the horizon and meridian: but this happens to them which are situate nearest to one of the Semi-circles def-

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cribed

cribed by Sections of the meridian and horizon; each of which Semi-circles according to the same situation, maketh the temporal hours very equal.

Therefore, as it is carried by the same places, it comes to the same position both of the horizon and the meridian; and maketh the times unequal and diverse, by the transit of the Zodiac: and in the same manner according to the positions of the other distances it maketh transits, by times unequal to them: but we have one method, that if the Apheta and precedent-place have an Oriental position, or Meridional or Occidental, or any other from the analogy of the times, which are brought to the Aphetic-place, we take the following place. The way is thus.

Taking the degree of the Zodiac which is on the Mid-heaven, and the precedent, and also the subsequent; first we consider what position the precedent degree hath, and how many unequal hours it is distant from the Meridian, and numbering the Ascensions of a right Sphere, which we find between the considered and the precedent degree, and the Mid-heaven, whether it be above or under the earth, we divide them into the number of horary times of the precedent degree, either diurnal or nocturnal. But if it be above the earth, diurnal; if under the earth, nocturnal; seeing the sections of the Meridian are distant from the Zodiac, the same horary times they are contained under one and the same Semi-circle. Then we enquire after how many Equinoxial times the following Sections or place is distant so many equal temporal hours, from the same Meridian, as the pre-

precedent degree is distant from it. And assuming these, we consider again, by the Ascensions of a right Sphere, how many Equinoxial times, according to the position from the beginning, the following degree was distant from the degree on the Mid-heaven, and how many it was distant when it made the equal temporal hours in the precedent; and multiplying these into the number of horary times of the following degree; if they be above the earth of the diurnal, if under the earth, of the nocturnal; and assuming the times arising from the excess of both distances, we have the number of years sought after.

#### A N N O T A T I O N S.

By the second and third paragraphs of this chapter, we are taught, First, that no Conveys Direction kills, but that of the Hyleg or Prorogator to the Cusp of the 7th.

Secondly, That all the Directions of the Hyleg to Mundane (not to Zodiacal) Rays, which happen between it and the 7th, are to be calculated, and the Arks of Directions to the Benefick's rays are to be added together, and so are the Arks of Directions of the Malefick Aspects: and the sum of the Benefick's rays are to be added to, but of the Malefick's subtracted from the Arch of Direction of the Prorogator to the cusp of the 7th, and the result is the True Arch of direction, according to Ptolemy, which most certainly kills, if no Benefick ray assist.

C H A P.



## C H A P. XVI.

*An Example.*

**T** Herefore, for Example sake, let us take a precedent-place, the beginning of  $\gamma$ , and the subsequent the beginning of  $\Pi$ ; let the climate be in which the longest day is fourteen hours. The horary magnitude of the beginning of  $\Pi$  nearest the Equinoxial times seventeen. And first let us take the beginning of  $\gamma$  arising, that the beginning of  $\nu$  culminate, and let the beginning of Gemini be distant from the Meridian, that is above the earth, 148 Equinoxial times. Since therefore the beginning of  $\gamma$  is distant from the Mid-heaven, that is above the earth, 6 horary times; these being multiplied in 17 Equinoxial times of the horary magnitude of the beginning of  $\Pi$ , they will make the times of that distance 102; for the Epocha of 148 times is in respect of the Mid-heaven above the earth: and whereas the 148 times exceed 102 times by 46, the following place will be carried to the precedent place after the 46 times of the excess; and so many are the nearest times of the Ascension of  $\gamma$  and  $\delta$ , when the Prorogatory place is situate on the Horoscope.

Likewise let the beginning of  $\gamma$  culminate, that the beginning of  $\Pi$  be distant from the Mid-heaven which is above the earth according to its first position 58 Equinoxial times: therefore according to the second position the beginning of  $\Pi$  ought to culminate; the excess of the distance of 58 times shall be taken, in which excess  $\gamma$  and  $\delta$  pass the  
Meridian

Meridian, that the prorogatory place may again culminate.

By the same rule let the beginning of  $\gamma$  be Occident, that the beginning of  $\ominus$  may culminate, and let the beginning of  $\Pi$  be distant from the Mid-heaven above the earth towards the precedent 32; therefore, because again the beginning of  $\gamma$  is distant from the south towards the west, 6 temporal hours, if we multiply these 17 times, we shall make 102 times, by which the beginning of  $\Pi$  setting is, is distant from the south: but the beginning of  $\Pi$  according to the first position was distant towards the same 32 times, which the 102 times exceed by 70; therefore after the excess of 70 is carried to the west when  $\gamma$  and  $\delta$  are set; but the opposite  $\sphericalangle$  and  $\mathfrak{m}$  do rise.

Again, let us take the beginning of  $\gamma$ , not posited in any Angle, and let it be distant from the Mid-heaven towards the precedent, 3 temporal hours; that the 18th degree of  $\delta$  may culminate; and let the beginning of  $\Pi$  be distant from the Mid-heaven above the earth, according to the first position, towards the subsequent 13 Equinoxial times: therefore again, if 17 times be multiplied by three hours, the beginning of  $\Pi$  will be distant from the Meridian towards the precedent 51. Therefore both those times, the 13 of the first position, and 51 of the second, make 64 times. The Aphetic place first did finish by the same order; ascending 46 times, culminating 58 times, and setting 70 times.

So that this number of the times, which by position is between the Midheaven and the west, differs from each of the other numbers; for it was 64 times, but it was changed by the proportion of ex-

cess of 3 hours; for in the other Quadrants which are according to the Angles, it was of 12 times, but in the distance of 3 hours it hath 6 times.

But it is possible to use a more simple way; for if the precedent part ascends, we take the Oblique Ascensions; but if it culminate, we use the Ascensions in a right sphere; if it be Occidental, we take the Descensions; but if it be between these, as the late mentioned distance of  $\gamma$ , first we take the proper times of the nearest Angle; and whereas the beginning of  $\gamma$  is supposed to be between the two Angles of the Mid-heaven and west, the proper times of these will be found, I say unto the beginning of  $\Pi$ , 58 from the Mid-heaven, and 70 of the Occident: afterwards, learning how many temporal hours the precedent place is distant from each of the Angles, how the same temporal hours by which the precedent Section is distant from each of the Angles, shall be the part of the temporal hours from the Quadrant, such a part collected from them both, we either add to, or subtract from the compared Angles. As in the proposed example, 70 times exceed 58 by 12, but the precedent place was distant from the Angles three equal temporal hours, which are the half of six; therefore seeing there is the half of six, and either adding these to 58 times, or subtracting them from 70, we shall find what is enquired after 64 times.

But if the precedent place was distant two temporal hours from the centers, seeing the two are the third part of six, we again assume a third part of the times of the excess, which are 12, that is 4, and if the distance of 2 hours was constituted from the

the Mid-heaven, we would add it to the 58 times; but if the distance was from the west, we would subtract it from 70.

It remains that we determine the interficient and Climators of each occurse or dimensions, according to the order of those that are of shorter times: and whatsoever else falls by transit, the occurse being either afflicted or assisted after the mentioned manner: and also by others which happen from the occurse of temporal Ingresses, for both places being afflicted, and the transit of the Stars which is at the Ingress, afflicting the principal places, death certainly follows: but if one place favourably assist, the climators will be great and dangerous; but both the places being favourably assisted, only sluggishness and a transient harm will befall: but we ought in these to assume the Familiarity of the property of the occurrent places, which it hath in respect of the affairs of the Geniture.

But oftentimes the interficient doubting to take the killing power, it is proper to consider and judge the Occourses singly: and so whatever chiefly agrees with the events already accomplished, and those which are to come, these we should compare, even all of them, and from thence it is possible to make conjecture, from their equal power, be it more or less.

#### ANNOTATIONS.

Note here that Climacterical years have not their virtue from any power lodged in bare numbers, as some supposed, but depend wholly on the motion of the Moon: and those years are to be esteemed Climacterical, in which she comes to her own place in the Radix, or a  $\Pi$  or 8 to it, reckoning a day

for a year, from the day of birth in your Ephemeris.

## C H A P. XVII.

*Of the Form and Temper of the Body.*

**H**AVING therefore finished the discourse of the Doctrine of the Space of Life, it remains that we speak particularly of the Figure and Shape of the Body, beginning in a proper order.

Seeing that the parts of the body are formed before the soul, and the body hath, because it is more gross, a connate and almost apparent endowment of temper: but the soul after this, and by degrees manifests an aptitude proceeding from the first cause, and likewise much later than external Accidents, and in progress of time the aptitude thereof is known. Therefore generally it is fit to observe the Oriental horizon, and such of the Planets as rule it, or hath the dominion thereof, and also the Moon in part; for from these two places, and the Ruling Stars, and the Formative Virtue, and the Temperament in each species, and also the declination of the ascending Fixed Stars, is considered the description of bodies. The Stars therefore that have dominion are first in power, and the proper qualities of the places concur. If any one would simply deliver the particulars, they are thus.

Therefore, if ♀ be Oriental, he maketh men to be honey-coloured of complexion, of a good habit, black hair, curled head, broad breast, great eyes, middle stature, and they have their temper rather moist and cold. When ♀ Occidental, he renders them black, lean, little, thin hair, body without hair

hair, well shaped, black eyes, their temperament is more dry and cold.

Jupiter ruling and Oriental, causeth men to be white-complected, well coloured, moderate hair, great eyes, well statured, and venerable; they have a more hot and moist temper: but Occidental he makes these white in colour, but not alike coloured; lank hair, bald before or on the crown, middle-statured; their temper is most moist.

Mars Oriental, maketh a ruddy complexion, well statured, good habit, hairy, moderate hair on their head, their temper is hot and dry. But Occidental he makes men simply red of complexion, middle stature, little eyes, the body free from hair, yellow hair'd, lank hair'd, and their temper is more dry.

Venus doth the like things as Jupiter, but more beautiful, acceptable to women, effeminate, full of juice, and delicate; and she properly maketh the eyes very comely and sky-coloured.

Mercury being Oriental, maketh the complexion honey coloured, a just stature, and well formed, small eyes, indifferent hair; and the temperature hath more of heat. Being Occidental, he makes the complexion white, but not so well coloured, long hair of a black colour; lean, thin, and squint-eyed, goat-footed, and somewhat red; but the temper is more dry.

With each of these the Sun and Moon co-operate, being configurated; that is, the Sun towards the production of a more comely personage, and of a good habit; but the Moon chiefly when she withholds her defluxion) in her separation, says Cardan) generally concurs to the causing a more  
pro-

proportionate, slender, and moist temper: but particularly according to the analogy of the property of illuminations\*, as we have said concerning the temper of this Treatise.

Again, being Oriental and making appearances, they give great bodies; being stationary, the first time strong and hasty; but proceeding disproportionate: being fixed, the second time, more weak. But Occidental, altogether ignoble, bearers of evil treatment and oppression; their places concurring, as we have said, with configurations of the conformation, and with the tempers.

† Moreover, in general, the Quadrant from the vernal Equinox to the Summer Tropick, makes men well coloured, of a good stature and habit, comely eyed, abounding with heat and moisture: but the Quadrant from the Summer Tropick to the Autumnal Equinox, makes them of a middle colour, proportionate stature, healthy, great eyed, hairy, curled hair, abounding with heat and dryness. That from the Autumnal Equinox to the Winter Tropick, makes them honey coloured, slender and lean, sickly, indifferent hair, good eyes, abounding in dryness and cold. That from the Winter Solstice to the Spring Equinox, makes them black in colour, a fit stature, large hair, without hair on their bodies, well shaped, abounding with moist and cold.

But

\* That is according to the several quarters of the Moon.

† These saith Cardan are to be understood of the Sign Ascending the Sign of the Moon, and the Sign in which the Lords are.

But particularly, the Signs which are of human form, both they in the Zodiac and without it, make bodies well shaped and proportionate in form: but they which are not of human shape, transform the symmetry of the bodies to their proper form, and after a certain manner make them like their own parts, either to the greater or the less, to the stronger or weaker, to a good shape or an ill one. To the greater for example sake, as  $\Omega$ ,  $\text{♁}$ ,  $\text{♃}$ . To the less as  $\text{♁}$  and  $\text{♄}$ , (and says Cardan and Alat  $\text{♄}$ .) and again as  $\text{♄}$  \*  $\text{♃}$  and  $\Omega$ . The superior and anterior make men more strong; the inferior and posterior more weak: but  $\text{♃}$ ,  $\text{♄}$ , and  $\Pi$  contrary: the foreparts more weak, the latter more strong.

After the same manner  $\text{♁}$ ,  $\text{♂}$ , and  $\text{♃}$  figure the body to a symmetry and fit shape;  $\text{♁}$ ,  $\text{♁}$ , and  $\text{♃}$  unfit and disproportionate, so in others: all which ought to be observed, and commix the quality considered from their temper, and so conjecture concerning their form and temper of the body.

## C H A P. XVIII.

### *Of Blemishes or Hurts and Bodily Diseases.*

IT followeth that to what has been said we join those things which are concerning Blemishes or Hurts, and bodily affections, and the consideration of these is such. We ought here generally to take the two Angles of the horizon, the east and west, but chiefly the west, and that which preceded, the 6th, viz. which is inconjunct with the Oriental angle. These Angles being taken, we ought to observe

\* Cardan  $\text{♄}$ , instead of  $\text{♃}$ , but the text is  $\text{♄}$ .



serve the Maleficks of the Stars, how they are configured with them, for if both, or any one of the Maleficks are upon the ascending parts of the said Angles, either bodily, or by  $\square$  or  $g$ , there will be on those that are born, hurts and bodily diseases; chiefly if both the Lights or one of them be angular, after the manner before said, either together or by opposition, for then not only a Malefick ascends to the Lights, but also pre-ascending, if he be angular is able to produce such affections and hurts, as the places of the horizon and the nature of the Signs shall manifest, and the nature of the Stars malefick and evilly affected, and also of the configurations to them: for the degrees of the Signs which are about the degree of the evil-affected horizon, will shew the bodily part in which the cause is, whether it be a hurt or disease or both: and the nature of the Stars produce the species and cause of the symptoms.

Of the principal parts of man,  $\eta$  is ruler of the the right ear, the spleen, the bladder, the phlegm, and the bones.

Jupiter governs the hand, (Cardan says, the touch) the lungs, the arteries, and the seed.  $\zeta$  the left ear, the kidneys, the reins, and the genital parts.  $\odot$  the sight, the brain, the heart, the nerves, and all the right parts.  $\varphi$  the smell, the livers, and flesh.  $\varkappa$  governs the speech and mind, the gall, the tongue, and the seat. But the Moon the last, the swallow, the stomach, the belly, the womb, and all the left parts. But generally blemishes and bodily hurts for the most part happen when the Maleficks are Oriental: but diseases when Occidental: for a disease and a hurt differ; because a  
hurt

hurt once hath pain, but it is not prolonged; but a disease either continually affects the patients, or by fits. These are general. The particular consideration concerning a hurt and disease hath another speculation of figures, by which for the most part like accidents follow. For there is blindness of one eye when the ☽ is in one of the said Angles by herself, or making a New or Full Moon, or when she is configured, by a figure having any other proportion (as a □, &c.) and applies to any of the nebulous conversions in the Zodiack. As to the small cloud of ☽, or to the Pleiades of ♀, or the point of ♄, or the sting of ♃, or the parts of the Lyon about the plaited hair, (of Bernice, says Cardan) or the water-pot of ♁.

Moreover, when ♃ or ♄ being Oriental, ascend to ☽, being in an Angle; but if they be configured to both the Lights, either in the same Sign or in the opposite, being Oriental in respect of the Sun, but Occidental in respect of the Moon, they hurt both eyes. Mars causeth blindness by a blow, or thrust, or iron, or burning; but being configured with ♀, he will cause this either in places of exercise, or by the onset of villains.

Saturn causeth blindness by cataracts, or pin, or web, and such like: but if ♄ be in any one of the said Angles, but especially in the west, ♃ being joined or configured, or changing place, ♄ being elevated or opposite, the men will be without children, and the women miscarry, or bring forth dead children, or the foetus that cannot be born, shall be cut in pieces, chiefly in ☽, ♃, and ♀: and if the Moon be in the ascendant,

applying

applying to Mars, if according to the same manner ♀ be configurated with ♂ and ♃, and Mars elevated or opposing, they will be Eunuchs or Hermaphrodites, or will not have passage or outlets.

These things being so, if the Sun being configurated, both the Lights being disposed after a masculine manner and ♀, and the Moon decreasing and the Maleficks ascend in the next following degrees, the males will be deprived of their genitals, or hurt in them, chiefly in ♀, and ♁, but the women without children, and barren, and sometimes hurt in their eyes.

They will be hindered in their speech, be stutters, or speak with difficulty, who have ♃ and ♂ with the Sun in the said Angles, chiefly if ♂ be in the west, and both be configurated with the Moon: but Mars being found with them loosens the impediment of the tongue after the Moon meets with him.

Again, if the Maleficks be in Angles, and the Lights either together or by Opposition ascend to them, or if the Maleficks ascend to the Lights, and chiefly by the Moon being in her Nodes or bending, or in hurtful Signs, as ♀, ♂, ♁, ♃, or ♄, the effects of the body will be gibbosities, lameness, maiming, luxations. If therefore the Maleficks be with the Luminaries, they will happen from the birth. If they are in the Mid-heaven elevated above the Luminaries, or opposing each other, these affections will arise from great dangers, as from precipitations, or from falls, or from thieves, or four-footed beasts.

If Mars hath the dominion, he will cause these from wounds, quarrels, robbers. If ♃ by falls, ship-wrecks, and convulsions.

Blemishes.

Blemishes happen for the most part when the Moon is in Tropical or Equinoxial Signs. In the vernal Signs chiefly by Morpew; in the Summer tetter; in the Autumnal, the leprosy; in the Winter, pimples and such like.

But diseases happened when the Maleficks are configured in the aforesaid constitutions, but contrarily, as Occidental to the Sun, Oriental to the Moon. For ♃ maketh men cold bellied, very phlegmatic, subject to fluxes, sickly, subject to the jaundice, bloody fluxes, cough and spitters-up of humours, subject to cholicks and leprosy; he afflicts women with these and hysterical affections.

Mars maketh spitters of blood, melancholicks; diseased in the lungs, scabby, and troublesome affections in the secret parts, by burning or cutting, as fistulas or hæmorrhoids, or swellings in the fundament, or hot ulcers, or putrefaction: besides these, he causeth women to miscarry, or the fœtus to be cut, or suffer corrosion: now the peculiar configuration of the Stars do particularly affect the parts of the body with general diseases. Thus Mercury co-operates with these for the increase of evil: having therefore Familiarity with ♃, he increaseth the cold, and causeth continual fluxes and perturbations of humours, but chiefly on the breast, jaws, and stomach. If he have Familiarity with Mars, he co-operates in the production of more heat, augmenting ulcers imposthumes, falling of the hair, escharres, St. Anthony's-fire, tetter, as diseases from melancholy, madness, the falling-sickness, and such like.

And

And some properties of diseases are from the variety of Signs which possess the forementioned configurations, upon the two Angles. Therefore properly ☉, ♀, and ♁, and in a word terrestrial and watry Signs, cause diseases from putrefaction, tetter, scaly scabbiness, king's evil, fistulas, elephanties, or such like. † and □ by falls, or the falling-sickness.

If the Stars are in their latter degrees of the Signs they chiefly cause diseases and blemishes in the extremities, through fluxations or injuries; from whence spring elephanties, gout in the hands and feet, &c.

These things being so, if none of the Beneficks are configured to the Maleficks which possess the cause, nor to the lights angular, the diseases and blemishes will be incurable; or if they have configuration but are overcome by the Maleficks that are strong: but if the Beneficks possessing the principal figurations, overcome the Maleficks that are causes, then the hurts and diseases will be moderate, and will not be shameful: and sometimes they are curable when the Beneficks are Oriental: Jupiter by the help of man, by riches, or dignities hideth the blemishes, and mitigates the disease: and if ♃ be joined, he assists by medicines and good physicians; but ♀ after a sort makes the blemishes neat and seemly, through the benevolence of her nature; and mitigates the diseases.

If ♃ be present, they who have the blemishes or diseases will wander up and down to shew and declare them; and if ♃ are so, to get some help and substance by such diseases and blemishes.

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## A N N O T A T I O N S.

Besides what is remarked in the notes of this chapter, it is convenient here further to observe, First, that the stronger any Planet is, whether Malefick or Benefick, the more eminent and powerful its effects will be; and in relation to Orientality and Occidental in this chapter often mentioned, a Planet is stronger when Oriental, than when Occidental; and therefore it is a Malefick Oriental gives blemishes, but Occidental diseases: and the like is to be understood of other dignities and debilities, mentioned in the former books and chapters.

Secondly, That as in the former books and chapters is also observed, one Planet is said to be elevated above another when more Occidental and more ponderous; and superior is the same, and the same as to ascend too; to which Cardan Com. in Quad. page 452. adds Exaltation and Power according to the Planets approach to the centre of the Angle in the Geniture.

Thirdly, That Haly on this chapter remarks further, that if the position be very strong, the defect will be from the birth: if weak, then it will happen after birth.

Fourthly, That what our author in this chapter mentions of the Moon being in her Nodes, is not to be understood, that therefore the Nodes have the power and influences attributed to them in the Common Astrology: but when the Moon is in her Nodes, she is in the Ecliptic line; as well every Planet or other Star, but in a much more especial manner the ☽ is much more powerful when near or in the Ecliptick, than when remote from it:

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and

and so in the case present, the power extraordinary by our author attributed to the Moon when in her Nodes, is not to be understood as though he therefore concluded the Nodes to have any such power to lend her ; but forasmuch as when in her Nodes, she is also on the Ecliptick line, in or near which place only she is capable of being Eclipsed, and therefore then, (and not from any power in the Nodes) much more powerful than when farther from it: for since the Nodes are neither Bodies nor Rays of Bodies, but points at which the Moon intersects the Eclipticks, it is certain they cannot have such influence as the Common Astrology attributes to them either as to simple position in a cœlestial scheme and direction in Nativities, which is the principal scope and design of the author in this and the following book more especially.

Fifthly, As to what the author in this chapter offers concerning the causes of stuttering and speaking with difficulty, it maybe added, that when the mentioned influences happen in mute Signs, as ♄, ♀, or ♁, the impediment will prove yet much the greater.

## C H A P. XIX.

### *Of the Quality of the Mind.*

**B**ODILY Accidents then have such a manner of consideration ; but the qualities of the mind, as rational and mental, are judged from the  
con-

constitution of ☿ : but whatsoever respects the sense alone, or what is irrational, is considered from the more corporeal state of the Lights ; that is of the Moon and Stars configured by separation or application : but seeing the kind of mental inclination is various, we do not contemplate this simply and rashly, but from diverse and many observations, and the diversity of the Signs which contain ☿ and the Moon, or the Stars which have dominion in them, which do much confer to the quality of the mind : so likewise the configurations of those Stars which have respect to the mentioned kind, which they make to the Sun and the Angles : and also the proper nature of the Stars, which each of them hath in regard of the mental motions.

Generally, therefore, Tropical and Moveable Signs render the minds more politick, and addicted to publick and politick affairs, and lovers of fame, diligent about what is divine, ingenious and sharp, inquisiters, inventors, Astrologers, and Divines.

Double-bodied Signs make men various, crafty, hard to be taken, light, unstable, double-hearted, lovers, turn-coats, delighters in musick, negligent, easily pleased, penitent.

Fixed Signs make men just, void of flattery, constant, firm, prudent, patient, laborious, rigid, continent, mindful of injuries, followers of what they begin, contentious, ambitious, seditious, covetous, obstinate.

Oriental configurations and those with the horoscope, and chiefly when they are in their proper persons, make men free and simple, self-pleasers,



fers, strong, ingenious, that have nothing hid in their minds, and quick.

Matutine stations and Culminations make men considerate, constant, mindful, stable, prudent, high-minded; attainers of what they desire, immoveable, strong, rigid, not easily deceived, judicious, impetuous, inflictors of punishment, and endued with knowledge.

The Stars rising in the beginning of the night, and Occidental, make men unstable, wicked, weak, impatient, humble, servile, ambitious, threatening, dull, boasters, and sturdy.

But Vespertine stations, and on the fourth, and also ♀ and ♁ by day making Vespertine settings, but by night risings, make men ingenious and prudent, not very mindful, nor lovers of labour, searchers out of hidden things, as Magicians, Revealers of Mysteries, Mechanicks, makers of instruments, Meteorologers, Philosophers, Augurs, interpreters of Dreams.

Moreover, if the Stars which have dominion be in proper places and in proper conditions, they make the mental endowments exquisite, and not hindered and fortunate; and chiefly when they have power in both places together; that is, when they are configurated to ♀ any manner of way, and have the separation or the application to the Moon.

If they are not so disposed, but are in strange places, they impress, obscure, occult and imperfect ideas in the soul according to their nature: but the property of the ruling or elevated Stars, imprinteth on the mind with energy and power; as they who by reason of the society of Maleficks are evil and unjust, have not the inclination to do  
evil,

evil, hindered when the Familiarity is not overcome by some contrary: but if a contrary condition hinders the Familiarity and overcomes it, the inclination is hindered, and they are easily taken and punished.

Again, they who are good and just, because of the Familiarity of the Beneficks to the mentioned places, no contrary being elevated, joyfully and heartily perform their duties, and do well, and are wronged by none, but their justice will be advantageous to them; but if the Familiarity be overcome by a contrary condition, it will happen to them because of meekness and covetousness, to be despised and reprehended, and subject to be injured by many, therefore the general consideration of manners is such.

We will next speak of the particular qualities from the nature of the Stars imprinted on the operations of the Soul, according to the dominion of each. For the Star of  $\gamma$  having alone dominion of the Mind, and ruling  $\delta$  and the  $\Delta$ , if he be in glory, in respect of the world and the Angles, will make men lovers of their bodies, confirmed in opinion, laborious, timorous, apt to inflict punishments, covetous, lovers of money, violent collectors of treasure, and envious: but if he be not nobly placed in respect of the World and Angles, he makes men sordid, penurious, mean-spirited, evil-minded, indifferent, invidious, fearful, evil-spoken lovers of solitariness, subject to cry, impudent, superstitious, laborious, without natural-affection, treacherous to their friends; not chearful, but careless of their bodies: but if he likewise have Familiarity with  $\alpha$  after the same manner, and be also

honourably placed, he renders men good, reverencers of others, of good intentions, aiders, judicious, lovers of possessions, magnanimous, officious, affectors of good, lovers of their family, mild, prudent, patient, philosophers: but unhappily placed, he maketh men furious, foolish, fearful, superstitious, no observers of mysteries, suspicious, haters of children, destitute of friends, crafty, without judgment, faithless, foolish, evil, wrathful, hypocrites, idle, despisers of honour, mutable, austere, difficult of access, cautious, and slow: but configured with ♂ and nobly disposed, he makes men indifferent, very laborious, speaking freely, turbulent, bold, austere in their actions, uncharitable, despisers, rough, warlike, contemners of danger, lovers of sedition, deceitful, treacherous, implacable, stirrers up of the people, tyrannical, covetous, haters of the Republic, lovers of contention, mindful of injuries, deeply wicked, vehement, impatient, insolent, pernicious, proud, evil, unjust, yielding to none, inhumane, inflexible, immutable, curious, able in the management of affairs, active, invincible, and altogether ready for undertakings: but if he be evilly disposed, he will make men robbers, extortioners, adulterers, sufferers of evil, pursuers of filthy gain, Atheists, without natural affection, injurious, treacherous, thieves, perjured, homicides, delicate in their appetites, evil doers, men-slayers, church-robbers, impious, diggers of sepulchers, and wholly wicked: but if united to ♀ and likewise with glory, maketh men lovers of women, desirous of rule, lovers of solitariness, of difficult access, contemners of honour, haters of

seemly

seemly things, envious, austere, unpleasant in company, singular Divines, addicted to ceremonies, mysteries, expiations, priests, fanatics, serving at divine rights, grave, bashful, and philosophers, faithful in friendship, continent, ingenious, religious, complaining, jealous, in respect of women. But if unhappily disposed, renders men vile, lascivious, obscene, doers of filthy things, indiscreet, impure in copulations, unclean, deceivers of women, and chiefly his domesticks, base, reproachful, prone to venery, haters of good things, evil-spoken, drunkards, superstitious, privily adulterers, wicked, despisers of God, scoffers at mysteries and sacred things, sorcerers, daring all things. If he have Familiarity with ♁ in a good position, he maketh men curious, talkative, searchers into laws, studious in physick, mystical, partakers of secrets, workers of wonders, captious, diligent pursuers of busines, of quick mind, bitter, careful, sober, studious, industrious, successful. But if evilly disposed, he makes men triflers, mindful of injuries, haters of their domesticks, lovers of tormentings, not cheerful, night-walkers, treacherous, betrayers, unmerciful, thieves, magicians, sorcerers, counterfeiters of writings, ill-doers, unsuccessful in undertakings, and readily falling to the contrary and these proceed from ♃.

Jupiter alone having the dominion of mind in a good disposition, maketh men magnanimous, acceptable, worshippers of God, reverend, living in pleasure, courteous, honourable, free, just, high-minded, venerable, followers of their own affairs, merciful, learned doers of good, having natural affection,

fit for government. But evilly disposed, he causeth that the same things seem to be imposed on the minds, but more faintly and obscurely; as for liberality, prodigality; for worshipping of God, superstition; for modesty, fear; for veneration, arrogance; for courteousness, foolishness; for love of good things, love of pleasures; for greatness of mind, negligence; for freedom, indifference.

If he have familiarity with ♂ wellplaced, he makes men rough, fighters, soldiers, impetuous, unwilling to be subject, hot, bold, speaking freely, busy, reprehenders, lovers of contention, imperious, magnanimous, lovers of honour, hasty, judicious, successful. But evilly disposed, he maketh men injurious, negligent, cruel, unmerciful, seditious, contentious, stubborn, slanderers, arrogant, covetous, rapacious, inconstant, light, instable, rash, unfaithful, indiscreet, inconsiderable, turbulent, factious, complainers, lustful, triflers, and altogether irregular and moveable. If he have Familiarity with ♀ in a happy disposition, he maketh men neat, lovers of pleasure, of beauty, of children, of learning; addicted to singing, profitable to their friends, simple, doers of good, charitable, not evil, reverencers of God, lovers of exercise and activity, wise, lovers, and beloved, chearful, diligent, splendid, ingenious, liberal, judicious, moderate, decent, godly, lovers of justice, ambitious, and wholly fair and good. But if she be evilly disposed, he renders men prone to pleasures, sensual, effeminate, sumptuous, great epicureans, amorous, lascivious, prone to venery, back-biters, adulterers, lovers of adornments, proud, slow, shame-

shameless, patient, affected; comely, of feminine wit, observers of holy rights and mysteries, faithful, not evil, affable, easy of access, chearful, and free in conversation. When configurated with  $\gamma$ , and that happily, he maketh men full of business, lovers of learning, geometricians, mathematicians. poets, orators, ingenious, sober, humane, good counsellors, politicians, doers of good, fit for government, wise, lovers of God, gameful, friendly, lovers of their own, learned, worthy of estimation. But evilly affected, he will cause the contrary, as levity, triflers, contemptible, erroneous, enthusiasts, fanatics, vain, bitter, pretenders to wisdom, stupid, proud, undertakers, magicians, disorderly; he also maketh men known in many things to have memories; teachers, and clean in their thoughts.

If Mars alone have dominion of the mind, with note, he maketh men generous, rulers, hasty, lovers of war, mutable, strong, confident, bold, not subject, indifferent, quick, rash, despisers, tyrannical, violent, wrathful, fit for government. But unhappily disposed, he makes them cruel, injurious, lovers of blood, tumultuous, sumptuous, brawlers, strikers, headstrong, drunkards, rapacious, uncharitable, evil-doers, turbulent, furious, haters of their domesticks, atheists. Having Familiarity with  $\varphi$  if luckily placed, he maketh men chearful, tractable, lovers of their friends, lovers of their pleasure, merry, given to play, simple, good-humoured, given to dancing, amorous, lovers of arts, (and children, says Cardan) imitators, manlike, prone to venery, cautious, circumspect, wary, disposed to congress with females and males,

males, haſty, ſumptuous, jealous. But having an unhappy diſpoſition, he maketh men proud, hurtful, laſcivious, ſufferers, adulterers, injurious, lyars, deceitful, corrupters of their domeſticks and others, ſoon ſatisfied with things they deſire, corrupters of women and virgins, raſh, hot, diſorderly, treacherous, perjured, unſtable, giddy, ſometimes ſhameleſs, given to adornments, bold, and petulent. If he have Familiarity with ♀ in a prosperous ſtation, he maketh men ſkilled in military affairs, timorous, vehement, moveable, deſpiſers of none, mutable, inventers, ſophiſters, laborious, crafty, eloquent, inventers of evil, quick witted, frudulent, treacherous, of evil manners, buſy, lovers of evil, ſucceſſful, freely converſant with thoſe of a like temper, and wholly injurious to enemies, but benevolent to friends. If evilly ſituate, he makes men ſumptuous, covetous, cruel, hair-brain'd, bold, impenitent, inconstant, lyars, thieves, atheiſts, perjured, invaders, ſeditious, incendiaries, hunters of thieves, reproachful, robbers, houſe-breakers, men-ſlayers, counterfeiters of writings, villainous, conjurors, magicians, poiſoners, paracides.

Venus alone ruling, if ſhe be in a prosperous ſtate, maketh men courteous, good, delicate, eloquent, neat, chearful, lovers of dancing, jealous, haters of labour, lovers of arts, lovers of God, well diſpoſed, of good habit, dream luckily, naturally affected, benevolent, charitable, haters of uncleanness, pleaſant in converſation, eaſily reconciled, fortunate, and altogether lovers. But contrarily diſpoſed, ſhe cauſeth men to be ſlothful, amorous, effeminate, fearful, indifferent, hurt-

hurtful, blameable, obscure, and infamous. Having Familiarity with  $\gamma$ , if well, she maketh men lovers of arts, philosophers, endued with science, ingenious, poets, lovers of learning, eloquent, of good manners, living in pleasure and delicately, chearful, lovers of friends, godly, prudent, of much business, considerate, prosperous in performing business, ready, learners, teachers of themselves, emulators of the best, imitators of the good, eloquent, of a pleasant speech, well composed, and of laudable manners, lovers of contention, right, judicious, magnanimous, continent in respect of venery with women, but prone to that with men, and jealous. Otherwise disposed, she makes invaders, crafty, evil-tongued, unstable, evil-minded, deceivers, turbulent, liars, calumniators, perjured, turn-coats, treacherous, wickedly perverse, unskilful, debauchers of women, corrupters of bodies, decked, effeminate, hurtful, infamous, notorious among the vulgar, attempters of all things.

If Mercury alone hath the dominion in a commendable station, he maketh men prudent, witty, considerate, learned in many things, inventors, expert, logicians, philosophers, given to speculation, ingenious, emulators, doers of good, disputers, conjecturers, mathematicians, addicted to mysteries, tractable. But contrarily disposed, he maketh men crafty, rash, forgetful, furious, light, mutable, repenting of past actions, foolish, inconsiderate, lyars, indifferent, unstable, insatiable, covetous, unjust, wholly unsteady in judgment, and subject to err.

These things being so, the Moon also contributes, for when she is in the bendings of the south  
and



and north term, she maketh the mental qualities more various, more crafty and mutable: but being with the Nodes, she maketh them more quick, active, and industrious. Moreover, being in Orientals, and increasing in Lights, she renders them more ingenious, fair, and free: but found in the decrease of Lights, or in Abscensions, she makes them more slow and dull, more ready to change purpose, cautious, and obscure.

The Sun also contributes when he hath Familiarity with the Ruler of the Temper of the Mind, and in a laudable place, rendering them more just, industrious, honourable, and perfect: but in the contrary position more abject, laborious, obscure, cruel, obstinate, and wholly for the worst.

#### A N N O T A T I O N S.

First, from the sum of this chapter, we learn, that the Quality of the Mind is considered, 1. From the places and positions of  $\gamma$  and  $\delta$ . 2. From the Lords of the Places. 3. The constitutions of the Planets with those places or their respect to the Sun with those Lords. 4. Their respect to the Angles. 5. The property and nature of each Star in  $\delta$  with, or beholding those places. 6. The power or debility of every such significator. Nor ought the Fixed Stars, especially of the greatest magnitude in or near the Ecliptick, or that are nearly vertical to the place of birth, and in conjunction with the significators, in this case to be neglected.

Cardan on this chapter says, That  $\gamma$  with the  $\odot$  maketh men fit for business, but being above 20 or 25 degree from him, on the contrary altogether unfit for business, but more fit for learning. To  
which

which I add, that in Equinoxial or Tropical Signs he excites to business no less than when with the ☉; but when in watery the contrary. In other Signs more indifferently; but best where best dignified.

If Mercury be afflicted, the wit is more dull, slow and turbulent, and foolish, though seeming otherwise. Swift he maketh men inconstant; retrograde, dubious. Under the Sun-beams searchers into hidden and unprofitable things; but when shining, what are for common use. Oriental, more free and open. But Occidental, dissembling and close.

Haly observes, that if ☿ be stronger than the ♃, the reasonable part will be stronger than the sensitive; and chiefly if ☿ be in Signs of Long-Ascension, and the ♃ in Signs of Short-Ascension, (and Cardan addeth) if ☿ be in Commanding Signs, and the ♃ in Obeying, and that if the ♃ be afflicted, the natives will decline what is customary, and therefore will be deemed fools.

Secondly, What Matutine and Vespertine rising and setting of the Stars are, is taught in the former part of this Treatise, to which I refer such as are ignorant of the matter.

Thirdly, By the Moon being in the Bendings of the North and South mentioned in the last paragraph of this chapter, is to be understood her greatest North or South latitude. By her Nodes the Dragon's Head and Tail, of whose influence, see more of the Annotations on the last chapter. By Orientals, the author intends the Oriental Houses, (which see in the former part of this Treatise) by Abscensions when near the Sun. The Moon increasing in Light, is from the New to the Full Moon.

C H A P.

## C H A P. XX.

*Of the Vices and Diseases of the Mind.*

**A**S we have discoursed concerning the peculiar nature of the soul, it follows now we consider concerning its principal affections or diseases; such as of madness, the falling-sickness, and the like.

Generally then in these must  $\gamma$  and the  $\delta$  be observed again; how they are posited in respect of each other, and the Angles and also the Maleficks. For if the  $\delta$  and  $\gamma$  are inconjunct, in respect of themselves; or from the Oriental horizon, being surrounded and impressed by the Maleficks or bad Stars, or they opposing it; they constitute various diseases in the Qualities of the Mind: and the knowledge of them is manifest from the Quality of the Stars, which possess the places. Many therefore of the moderate diseases, are conceived from what has been said before of mental Qualities: for the increase of such qualities, maketh an excess of evil; for one may aptly call them diseases which are unmixed, and are either below or above a mediocrity; yet many, and they which have a great disproportion and are wholly beside nature, as diseases in the intellectual part of the soul, and in the appetitive, have such a consideration.

They therefore have the falling-sickness for the most part, whosoever are born when  $\gamma$  and the  $\delta$  are inconjunct either between themselves, or in respect to the Oriental horizon,  $\eta$  and  $\zeta$  being  
angular

angular and beholding the figuration ; but ♃ so-  
 posited by day, and ♄ by night ; mad men are  
 born when the contrary happens, as when ♃ by  
 night obtains the dominion, and ♄ by day ; and  
 chiefly in ☌, or ♀, or ♁.

They are tormented by Demons, and of a moist  
 head, (Cardan says Lunatick) when the Moon  
 within the orbs of ♄ or ♁ if ☉ is overcome by  
 the Maleficks ; by ♃ at the New Moon ; or by  
 Mars at the Full Moon, but chiefly in ♃ and ♁.

Therefore the Maleficks alone overcoming the  
 figuration, as hath been said, the mentioned dis-  
 eases of the mind are innumerable : but they are  
 not so remarkable but obscure and latent.

If the Beneficks ♀ and ♃ have Familiarity, they  
 being in Oriental parts, angular, but the Male-  
 ficks in Occidental, the diseases will be curable  
 indeed, but remarkable : but in ♃ they will be  
 cured by medical help and dyet, and pharmacy :  
 in ♀ by Oracles, and assistance from the Deity :  
 but if they being setting, the Maleficks be found in  
 Oriental parts angular, the effects will be incur-  
 able and manifest : and Epilepticks suffer this  
 continually, and fall into deadly dangers ; but  
 mad-men are out of their wits, cannot stay in one  
 place, and are alienated from their domesticks,  
 and live naked and trifling : but they who are pos-  
 sessed with Devils, and of a moist-head are en-  
 thusiasts, speaking hidden things and scourging :  
 and of the places which possess the figuration, they  
 of the ☉ and ♄ co-operate to madness ; but for the  
 falling-sickness of ♃ and ♁ ; for enthusiasms of  
 ♀ ; but the places of ♁ and ♃ for possessions by  
 the Devil, and moisture of the head.

Such.

Such is the morbid mutation in the active part of the Soul; that is, which is in the Mind, and is deduced from configurations: but the great change which is in the patient, that is in the irrational part of the Soul appears chiefly in the excess or defect, according to the kind, which is in that concerning male and female, either of which kinds doth either exceed, or is deficient in that which agreeth according to proper nature. The judgment of this, according to the aforesaid rule, only instead of ♀ substitute.

The Sun with the Moon, and ♂ with ♀ having Familiarity with them: then if the Lights alone are found in masculine Signs, the men will exceed in that which is natural, or will have those parts which are agreeable to man in excess; but the women have a mutation preternatural composed to what is more manly and violent: but if ♂ and ♀ both or one of them, shall be constituted after a masculine manner, the men shall be subject and prone to congresses and mixtures, which are according to nature: but the women to those besides nature, as lustful and intemperate; (taking upon them the man's part (says Cardan.) If ♀ alone be disposed after a masculine manner, they will go to such action privily, and not openly; but if ♂ shall be with ♀ constituted after a masculine manner, impudently and openly: and according to Cardan's text, shall keep them as wives with whom they act.

If the Lights in the aforesaid configuration be alone in Feminine Signs, the women will have excess in that which according to nature; but the men will be changed to that which is besides nature,

ture, towards more effeminateness and tenderness : and if ♀ be constituted after a Feminine manner, the women will be prone to venery and lustful \*; the men tender, weak, and will be stirred up and drawn to the unknown coitions of nature; and will challenge to themselves the womens part, although indeed privily and secretly : but if Mars be disposed after a feminine manner, impudently and openly. Cardan here adds, “ And with brazen face exercising whoredom, acting the part of impure, accursed, publick prostitutes; infamous, even to the indignation of the common people, and religion.”

The Oriental or Diurnal configurations of Mars and ♀ contribute to their being more masculine, famous, and notorious; Occidental and Vespertine, to their being more effeminate and abject : likewise ♃ configurated with them contributed to more lust and uncleanness, and infamous for the worse; ♄ to more modesty and order, and in sum for the better; but ♀ to the greater mobility of passion, variety, contentiousness, and famousness.

#### ANNOTATIONS.

First, by Planets being inconjunct, as in the beginning of this chapter is mentioned of the Moon and ♀, and being so in respect of themselves or the Oriental horizon; or any other Angle, House, or Sign, we are to understand them to be so placed

\* Cardan here adds Adultery, and will perform congresses disagreeable to their Sex; regard no time, refuse no Man, let them be impure or illegitimate

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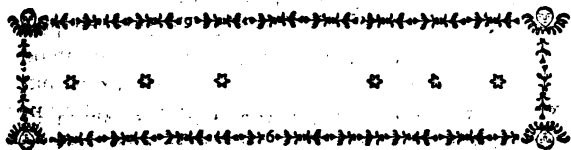
placed, that they do not behold each other, or such mentioned Angles, &c.

Secondly, as what the author in this chapter says of the Mind and Soul, is not to be understood of the super-natural Soul, which never dieth; but of the intellectual rational part of the animal Soul, which is formed, ruled, and wholly governed by those supreme and sole Governors of Natural Beings, the Stars; but principally by the ♃ and ♄: and in short, neither more nor less, than the animal natural Spirits, which are always better or worser affected, as ♄ and the ♃ are more or less befriended or afflicted by other concurring and adjuvant causes. They therefore, says Ptolomy in this chapter, have the falling-sickness for the most part, who are born when ♄ and the ♃ are inconjunct, either between themselves, or in respect of the Oriental horizon, and afflicted by ♃ and Mars from Angles, &c.

Thirdly, And as to what he says of the Natives being tormented or possessed with Demons or Devils, who in their Geniture have their ♃ afflicted as above-mentioned; as the cause is natural, the effect must be so too, and cannot be meant according to the common notion of Demons and Devils; but that such whose radical Moon first shall be so affected, will be so afflicted in their spirits, as to believe and say they are tormented and possessed by such.

END OF THE THIRD BOOK.

BOOK



BOOK THE FOURTH.

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CHAP. I.

PREAMBLE.

Whatsoever ought to be spoken of before  
the birth, and at the birth, and after  
the birth; and whatsoever are proper  
for the constitution of the Body, and  
of the whole Mind, we have treated  
of. The rest, and those things that happen from  
without are to be considered, the first contains the  
speculation about riches and honour, and the  
character of the Native; of these that of possession  
agrees with the Body; that of honour pertains  
to the Mind.

CHAP.



## C H A P. II.

*Of Riches.*

**W**E will take those things which concern Possessive Fortune, from that point called Part of Fortune alone, according to which we cast away the distance from the Sun to the Moon from the Horoscope, alike in things that are by day and by night. This being supposed, we will take the Lordship, and consider the strength of them, and their Familiarity, and also of those that are configured with them, or elevated, whether they be of the same or contrary condition.

They therefore which assume the Lordship of the part of Fortune, being in strength, cause much riches, and chiefly when the lights give proper testimony to them. But ♃ will increase riches by building, husbandry, or navigation; ♄ by protection, or by those things that were committed in trust to him, or by priesthood; Mars by warfare and generalship. ♀ by friendship and gifts of women. ♁ by eloquence and business.

Saturn having Familiarity with part of Fortune, and in configuration with ♄, properly causeth hereditaments, and chiefly when this is in superior Angles ♄ being (Occident, says Cardan,) in a double-bodied Sign, or expecting the Moon's application, for then being adopted, they will be the heirs of others: and if they which are of the same condition with the Lords, give testimony of dominion, the possession will remain with them:

but if they which are of the contrary condition are elevated above the principal places or succeed, the possession will not endure: but the general times is taken from the inclining of the Stars, which produce the cause to the Angles and Succedants.

#### ANNOTATIONS.

To this chapter may be added, If the Significators of Riches be angular, the riches will be acquired in youth, and on the cusp, very early; in succedants in middle age; in cadents, late, and in old age. The same is to be said if they be Oriental or Occidental in respect of the Sun and the World. As concerning Computing Part of Fortune, see Book III. Chap. XIII.

### CHAP. III.

#### *Of the Fortune of Honour and Dignities.*

**W**E consider those things which concern Dignities, and this blessed part, from the disposition of the Lights, and the Familiarity of the Stars by which they are guarded. Therefore, if both the Lights be found in masculine Signs, and either both or one of them angular, that is, the Sun by day, and the Moon by night chiefly the Conditionary; and especially if they have the Satellitium of the Five Planets, the Sun being guarded by Oriental Stars, and the Moon by Occidental, they that are born will be \* kings: and

N 3

\* That is to say, such as shall have rule and power extraordinary, or as Kings.

if the guarding Stars be angular or configurated to the superior Cardinal House of Heaven, they will be great and powerful, as Lords of the World, whose happiness and honour will indeed be greater: if the Satellities make configurations Dexter; but if otherwise thus it happens, that the Sun alone is found in a masculine Sign, and the Moon in feminine, and of the two one only being in an Angle, they that are born shall only be princes, having power of life and death. If the Luminaries being so in these, and neither of the Satellities be angular, nor give testimony to the Angles, they shall be great, but have particular honours, as guardians, generals, or princely dignity; but not having principality: and if the Lights not being in Angles, it happens that most of the guarding Stars be angular, or configurated to the Angles, they will not give the more illustrious dignities; nevertheless they will moderately excel in civil affairs. If neither of the Satellities are configurated to the Angles, they will be obscure, and not promoted to honour: and if not one of the Lights be found either in a masculine Sign, nor angular, nor guarded by the Beneficks, they are born to be extremely abject, and of a very unhappy mind.

Therefore, the general description of highness and lowness of dignities hath such a speculation; but an infinite number of things in a mediocrity are to be considered from the mutation and variety which happens particularly about the Lights themselves, and the Satellitium, and the dominion of the Satellities. For the Beneficks assuming the dominion, or they which are of the same condition, they will possess dignities with greater authority,  
and

and will be more firm : but if the Maleficks assume the dominion, or they of the contrary condition, they will be of a lower order, and more uncertain.

And we observe the kind of dignities from the properties of the Satellities : for if  $\text{h}$  hath dominion he will give rich and wealthy government. The rule from  $\text{z}$  and  $\text{q}$  will be pleasant, full of gifts and honour. That from Mars will be about expeditions, victories, and terrible to subjects. That from  $\text{g}$  by understanding, prudence, learning, diligence, and care of affairs.

#### ANNOTATIONS.

First, In the preceding part of this treatise I have told you, that the Satellities of the Sun are  $\text{h}$ ,  $\text{z}$ ,  $\text{q}$ ,  $\text{g}$ , and  $\text{g}$ ; and those and no other are the Satellities often mentioned in this chapter; and the Satellitium and guards, are the concurrence or number of them at any time respecting the luminaries.

Secondly, That though the author in this chapter is very particular and positive concerning respective dignities, yet we are not to understand that hereby he intends that all that are so born shall arrive to such dignities, nor that every one that doth shall be equal therein; for many who have such princely positions, have also others that cut the thread of life before they can arrive to them; and of such as do arrive thereto, their respective significators are not of equal fortitude to support it; and if they were, the title to such dominion is not the same in all princes; for the dominions to which some have title, is far short of what others have: and though some by reason of the extraordinary power of their proper significators of hon-

our and dominion, do often invade the rights of others; yet as such more powerful significators are not so common as others; neither are such invasions as general as the particular titles of princes to respective dominions. The like is to be understood of riches, pleasures, wedlock, children, friends, and enemies, travelling, or the like; for though there may in the Nativity be testimonies very large for such matters; yet where there are other testimonies of short life, it follows that where death thereupon accordingly ensues, that all those of other Externals are prevented.

#### CH A P. IV.

##### *Of the Quality of the Profession.*

**T**HE Lord of the Profession is taken two ways, from the ☉ and the Sign which hath dominion of the Mid-heaven. Therefore we ought to observe the Star that maketh Oriental appearance next to the ☉: and that which agrees with the Medium Cœli, either therein, or in Familiarity thereto; chiefly when it respects the application of the ♃: and if one and the same Star hath power in both respects, we take that alone, for what is enquired after; and if it is not found in both respects, but only in one of the two, that alone shall be taken: but if one next appear before the ☉, and another be in the Mid-heaven, and hath Familiarity with the ♃, both shall be taken; but he shall be preferred who is more strong unto the dominion.

If none be found making apparition, nor in the Mid-heaven, he that hath dominion of the Medium

**diurni Coeli**, we take as the proper significator of the office, exercise, or study to which the Native will be agreeable to apply himself; at least when we know the business is commodious to the situation in life; because some are born for idleness from the constitution of their Stars: and the things which concern the Lord of the action is thus investigated.

And the kind of profession will be made known by the properties of the three Stars, that is, when they have dominion of the profession, viz. ♂, ♀, and ♃, and the Signs in which they are: for ♃ makes scribes, managers of business, calculators, masters, dealers, exchangers, diviners, Astrologers, and those who live by learning and interpretation, and the stipends and gifts of others: and if ♃ give testimony to him, they will be stewards to others, or interpreters of dreams, or conversant in churches for the sake of divination and enthusiasm. If ♃ give testimony, they will be limners, orators, sophisters, conversant with great personages. If ♀ have dominion of the profession, she will make those conversant with the scent of flowers, unguents, and wines, colours, tinctures, spices; as unguent makers, plaiters of garlands, vintners, apothecaries, weavers, sellers of spices, limners, dyers, sellers of garments; and if ♃ gives testimony to her, she will make men dealers in things which relate to pleasure and adorning, forcerers, poisoners, deceivers, and those that deal in such like: but if ♃ give testimony, they will be champions, bearers of armory, promoted to honour by favour of the women

But

But  $\gamma$  ruling the profession, configurated with  $\odot$ , he will make those who work at the fire, as cooks, founders, burners, breakers, workers about nettles: but being with the Sun, he makes ship-wrights, carpenters, husbandmen, stone-cutters, cutters of wood, under workmen. If  $\zeta$  gives testimony to him, he makes seamen, emptiers of vaults, feeders of beasts, cooks, butchers. If  $\eta$  give testimony, he will make soldiers, servants, tax-gatherers, inn-keepers, custom-gatherers, sacrificers.

Again, two being found rulers of the profession together, if they be  $\gamma$  and  $\varphi$ , they make musicians, causers of melody, and they that are busied about instruments, songs, and poetry, and chiefly when they change places; for then they make stage-players, actors, buyers of men, instrument-makers, dancers, players on stringed instruments, caperers, alias tumblers, workers in wax, painters: and if  $\zeta$  gives testimony to them, he will make with those mentioned, those that deal in womens ornaments: and if  $\eta$  give testimony, they will be lawyers, employed in the common wealth, teachers of children, rulers of the commons.

If  $\delta$  and  $\gamma$  together be Lords of the Magistracy, they will be makers of statues, of armour, engravers of holy things, formers of animals, wrestlers, (Cardan says physicians) surgeons, accusers, adulterers, evil-doers, forgers of writings: and if  $\zeta$  give testimony to them, they will be homicides, stealers of cloaths, rapacious, thieves, stealers of cattle, conjurors.

If Mars and  $\varphi$  together take the Lordship, they will be dyers, ointment makers, workers in tin  
and

and lead, gold and silver, dancers in armour, apothecaries, husband-men, physicians curing by medicines: and if ♃ give testimony, they will take care of sacred animals, be sextons, lamenters and pipers at funerals, enthusiasts, conversant in mysteries, lamentations, and blood: and if ♃ give testimony, he will make men sacrificers, augurs, bearers of holy things, rulers of women, interpreters, and they who live by such things.

Moreover the quality of the Signs in which the Lords of the Profession be, confer the variety of the profession: for they of the human-shape conduce to all those sciences and exercises which are for the use of man. But four-footed Signs conduce to metallic arts, negotiations, buildings, smiths and carpenters art. Tropical and Equinoxial Signs to interpretations, commutations, measuring, husbandry, and priesthood. Earthy and watery Signs, to arts conversant about water, and by water and herbs, and ship-makers, and also burying, pickling, and salting.

Again, the Moon properly possessing the place of Profession, and having a course with ♃ from the ☉ with ☉, in ♃ and ♄, and ♁ will make diviners, sacrificers, diviners by bason: in ♃ and ♁ she makes mourners, and those moved by devils. In ♀ and ♁ Magicians, Astrologers, speakers of Oracles, having foreknowledge: in ♁, ♃ and ♁, she makes Enthusiasts, interpreters of Dreams, Conjurors.

Therefore the kinds of Profession is distinguished by these; but the greatness thereof is manifested from the strength of the Ruling Stars: for being Oriental or angular, they make the Profession



tion powerful; but Occidental or declining from Angles, makes them subordinate.

If the Beneficks are superior, they will be great gainful, firm, glorious, and joyful. If the Maleficks be superior to the Lords of the Profession, it will be mean, inglorious, unprofitable, and uncertain.

Saturn therefore bringeth opposition by cold and mixture of colours: (slowness and lukewarmness, says Cardan) but Mars through boldness and divulgation; and both are opposite to the perfection of the Profession: but the general time of increase or diminution of arts, is judged from the disposition of the Stars, which cause the effect, which they have in respect of the Oriental and Occidental Angles:

#### ANNOTATIONS.

The east Angle signifies the beginning of life, the west Angle the end, the Mid-heaven the middle part, that is, from 30 to 40, or thereabouts; and significators accordingly disposed in the radical figure, will produce their effects in time conformable.

Cardan in his comment on this chapter says, that the Planet making Oriental appearance, must not in this case be above 30 degrees from the ☉, and that if 2 or 3 Planets be so taken, that which is nearest the ☉ must be elected before others, provided he can be well seen.

CHAP.

## C H A P. V.

## Of MARRIAGE.

**T**O what is said, followeth the discourse about the fit conjunction and living together of man and woman according to the law, which we ought thus to consider.

In men the disposition of the Moon shall be observed. For first when she shall be found in the Oriental Quadrants, she maketh men marry while young; or to marry young women when they are old\*: and if she be in these oppressed by the sun beams, and configurated with ♃; she causeth that men do not marry at all. Moreover, if she be in a Sign of one form, and apply to only one of the Stars, she makes men marry but once. If in a Sign Bicorneporeal, or of many forms, or apply to many Stars (in the same Sign, says Cardan) she causeth many marriages; and if the Stars which receive the application, either by propinquity of place, or by testimony † are Beneficks, they will get good wives; but if the Maleficks, evil: therefore ♃ receiving the application, he promiseth laborious and austere wives: but if ♀ possesseth the application, grave, and taking care of the household. If ♂ bold and refractory. If ♁, chearful and merry. If ♃, wise and brisk: if ♁ be with ♃, ♀, or ♁, she promiseth those that are advantageous; lovers of their husband and children: but if

with

\* Cardan addeth, if she be in Occidental, he will marry late, or when young to an old woman.

† That is, have Dominion in the place.

with Mars, passionate, unstable, and inconsiderate. In men thus.

In women, let the Sun be observed instead of the Moon, for he being situate in the Oriental Quarters, they will marry young, or (Cardan adds, when in age) be married to young men : but being in Occidental, they will marry late, or to men aged or stricken in years : and if he be in a Sign of one form, or configurated to one Oriental Star, he will cause that they will marry but once. If in a double-bodied or of many forms, or configurated to many Oriental Stars, he will give many husbands.

Saturn configurated to the Sun, will promise husbands modest, rich, and laborious : ♀ grave and magnanimous ; ♂ violent, without natural-affection, and unruly ; ♀ neat and handsome ; ♂ one who procures what is necessary for life, employed in business. If ♀ be found with ♃, dull and timorous ; with Mars quick, prone to venery, and adulterous ; with ♄, she will give those desirous of boys.

They are called Oriental Quarters in respect of the Sun, which precede the Oriental and Occidental Sign of the Zodiac : in respect of the Moon, they from the New and Full to the Quarters : the Occidental are opposite to these Quarters.

When therefore both the Genitures of the Man and Wife, have the Lights so configurated with agreement, that is being  $\Delta$  or  $*$  to each other, their living together for the most part continues, and chiefly when the agreement is with change\* : and the duration will be more firm, when the husband's Moon agrees with the Sun of his wife : but if the position of the Lights be in Signs incon-

junct

joined or opposite, or in a square, the living together will be dissolved on light occasions, and they will be finally estranged from each other,

Moreover, if the Beneficks behold the configuration of the Lights which they make with agreement, the duration of their marriage shall be honest, pleasant, and profitable: but if the Maleficks behold the configuration, it will be quarrellsome, contentious, and hurtful.

So likewise when the Lights are not well configured with agreement: if the Beneficks give testimony to the same, the marriage shall never be cut off, but receive conciliation and restitution: but if the Maleficks give testimony to the disagreeing position, the marriage will be dissolved with scandal and disgrace. ♀ alone being with the Maleficks, the dissolution shall be for publick disgrace, and if ♀ be found with them, the divorce shall be for adultery, sorcery, and such like.

But they who in the other manner contract together, are considered in both genders from the Star of ♀, agreeing with ♃, or ♄, because their meeting the Luminaries, they will be discerned living together with familiars, and with near relations or kindred; and it will be according as ♀ shall be affected towards the others; for if she is affected towards Mars, it will be with those of a younger age; seeing they each one have exaltation in mutual Trigonal Signs. But if she be affected to ♃ it will be with those of older age, seeing they have House Trigonal to each other: whence ♀ with ♄ manifestly produceth amorous affection; and

\* That is, with mutual reception.

and if the Star of ♄ be with them it will not be without divulgence\*.

If she be found in familiar and promiscuous Signs, as ♃ and ♋, she causeth contracts with brothers and relations: and in men if ♀ be with the Moon, she causeth them to join to two sisters, or relations; and in women, if she be with ♃, (Cardan says the Sun) she causeth them to join to two brothers or kinsmen.

Again, ♀ being with ♃, causeth that the living together be pleasant and constant: and if ♄ be with them, they will be profitable: but if Mars be there, instable, hurtful, and jealous. After the same manner, if ♀ shall be configured with them, agreeably the contracts of matrimony will be with those that are of equal age. If she be more Oriental, that is easterly, with young men or women; if more Occidental, with older men or women. If ♀ and ♃ be found in promiscuous Signs, that is in ♃ and ♌, the copulation will be with kindred: but this configuration of the Stars on the Horoscope or Mid-heaven, if the Moon concur, the men will go in to their mothers, or aunts or mothers-in-law: but the women to their sons, or their brothers sons, or their daughters husbands. If instead of the Moon, the Sun concur in the said figuration, and chiefly if the Stars are Occidental, the men will go in to their daughters or their

\* As ♃ in ♃ the triplicity of ♀, and ♀ in ♋ the triplicity of ♂. Or ♃ in ♋ the exaltation of ♀, and ♀ in ♃, the exaltation of ♂. So ♃ and ♌ are common to ♃ and ♀, for ♀ in ♌ hath house, and ♃ triplicity; and in ♃, ♃ hath house, and ♀ triplicity; and so, are said to be in promiscuous Signs.

their sons wives ; but the women to their fathers, or their uncles, or their daughters husbands.

If the mentioned configurations, not being in Signs of one Kind\*, are found in feminine places, they wholly affect to lust and immodesty ; as if they be found in the fore-parts and latter parts of  $\Upsilon$ , and the hyades, the pitchers, the last part of  $\Omega$ , and the face of  $\nu$  : and if the mentioned Stars, that is  $\zeta$  and  $\varphi$ , be in the two chief Angles of the east and Mid-heaven, they will make the affections altogether open and publick : but being in the two last Angles, the west and the north, they will make eunuchs and barren, and without passage. To which Cardan here addeth, “ But if Mars concur, males will have their genitals cut off ; but the women are such as are called Tribades, having something secret for venery.”

The things which concern men in copulation, we consider from Mars ; for if he be separate from  $\zeta$  and  $\varphi$ , aided by the testimony of  $\mu$ , he maketh men pure and modest in their copulations, and disposed only to the natural use : when found with  $\zeta$  alone, and he in strength, they will be dull and cold. If  $\mu$  and  $\varphi$ , be configured to both these being together, they will be easily moved on, desirous of venery, but continent, and restrain themselves, and avoid the shame. If  $\zeta$  (and Cardan says  $\mu$ ) being away, Mars be with  $\varphi$  alone, or if  $\mu$  be with her, they will be lascivious, taking all manner of  
 O ple-

\* That is, not in Masculine or Feminine Signs, but opposite, which are alike in the sex, but contrary in nature, and those that are ruled by places of a contrary nature, as  $\nu$ , ruled by  $\zeta$ , and  $\mathfrak{J}$ ,  $\mathfrak{K}$  by  $\mu$  and  $\varphi$ .

pleasure: and if one of the Stars be Occidental, and the other Oriental, they will be disposed to both men and women, but not above measure. If both the Stars be found Occidental, they will be hotly carried to men. If the Sign be masculine, to men of all ages.

Further, if ♀ be found more Occidental, he will go in to mean (women) servants and externals; if Mars be found Occidental, with more eminent, gentlewomen, and married folks. So it is concerning Men.

In Women, let ♀ be observed, for she being configured with ♃ or ♄, makes them sober and pure in copulations: but having Familiarity with ♄, ♃ not being with them, she will make them prone to lust, but contain themselves, and avoid the shame. ♀ being configured to Mars alone, will make them lascivious, and prone to venery: if to both of them being together or configured, if the Star or ♃ shall be with them, they will be more dull: Mars being under the Sun beams, they will copulate with servants, mean persons, or externals: but if ♀ be under the Sun-beams they will copulate with more eminent and genteel persons: and the Stars be in Feminine places, or configured after a Feminine manner, they will be only prone to be passive; if they be disposed after a masculine manner, to be active also. ♃ having familiarity to these configurations, (and he in feminine Signs, adds Cardan) contributeth to the greater filthiness: if Oriental and masculine, obnoxious

Cardan here adds, And so if the Signs be Feminine to women. If both be masculine, they will burn after boys.

noxious to infancy and reprehension by reason of detestable lust; if helped by the Star of ♃ to the greater modesty; & to the actions being more notorious, dangerous, and open.

## CH A P. VI.

### *Of Children.*

**I**T follows after these that we pass to the treatise concerning Children. Therefore this observation is to be taken from the Stars that are in or configured to the Mid-heaven, or the succedant, which they call the Good Demon. If there be not any Stars in that place, or configured, you ought to observe the opposites.

The Moon and ♃ and ♀ are assumed for Givers of Children; the Sun, Mars, and Saturn are assumed for sterility or paucity of children: but ♃ being common to both, contributes according to that to which he is configured; giving when he is Oriental in the east, but taking away when he is Occidental in the west.

Therefore the Stars that are Givers of Children, being so disposed, and by themselves, give one child; but in double-bodied Signs, or in feminine, they cause the generating of twins.

So also being in fruitful Signs, as ♋, ♌, ♍, they give two or more. If they be of a masculine nature, because of the configuration to the Sun, and because of being in masculine Signs, they will give males; but if of a feminine nature females. If they be overcome by the Malefics, or be found in barren places or Signs, such as ♎ and ♏, they will give  
 O 2 children,



children, but not for good or vital. If the Surr and the Maleficks possess the said places, that is the Mid-heaven and the Succedant of the Good Demon, if they be in masculine or steril Signs, and have not the Beneficks superior, they shew utter want of children: but if they be in feminine or fruitful Signs, or aided by testimony of the Beneficks, they give children indeed, but such as are hurt and short-lived.

Both conditions † being configured and having respect to prolifick signs, there will happen, a rejection of children according to the excess which the Stars giving testimony have in each condition, either of all the children, or of a few at most, as they are found more powerful by being more Oriental, or more angular, or more elevated, or more succedant. Therefore,

If the Lords of the mentioned Signs being Givers of Children, be Oriental, or in proper places, the given children will be famous and glorious. If Occidental, or not in proper places, they will be obscure and mean.

Moreover, if they agree with the Part of Fortune and Horoscope, they will make them beloved by their parents, pleasant, and heirs of their goods. But if they be found unconjoined, and disagreeing, they will be rebellious, odious, and hurtful to their parents, and will miss the inheritance of their substance.

Moreover, if the Stars which give children are agreeably configured among themselves, they will

† That is, if the Maleficks have Dominion, and the Beneficks give Testimony,

will make them lovers of their brethren, and respectful to each other.

And such is the General consideration of Children, but in those particulars which follow, we ought to assume the Horoscope, at each Star of those which give the children, and observe and judge the other dispositions as in a nativity.

#### ANNOTATIONS.

As in the former part of this treatise intimated, by the Good Demon in this chapter mentioned, the author intends the 11th House: and by assuming the Horoscope of each Star of those that give children, in the last part of the chapter, we are advised to make the degree in which such Star is, the degree ascending; and having made the figure of heaven conformable to the Ascendant, to judge it as though a Nativity to the respective children.

#### CHAP. VII.

##### *Of Friends and Enemies.*

THE things which concern Friendship and Enmity, is thus. The great and more lasting familiarities or differences, are called Sympathies and Enmities, and the small and temporary are termed societies and contentions, of these the consideration is such. Therefore, the great and continual friendships and enmities are to be considered by observing the principal places found in the Geniture of each, that is, that profess Friendship or Enmity.

We ought to observe the solar place and the Lunar, and the Horoscope and part of Fortune, for

if these happen in the same Signs, or if they change mutual places, either all or most, or chiefly when arising they are distant from each other 17 degrees, they constitute sincere and indissoluble friendship; not exposed to any offences. But if they be inconjunct or in opposite Signs, or mutually oppose, they cause great enmities, and lasting: being in none of the mentioned places, but only configured in Signs, if they be  $\Delta$  or  $\times$ , they make small friendship; if by a  $\square$  they cause small Enmity. So that it happens that at times the Friendship as it were cease and lye still, when the Maleficks transit the configuration. In like manner the enmities as it were are silent and quiet when the Beneficks do make ingrets upon the configuration.

Whereas friendship and enmity have three kinds, for men are so disposed either by election or for profit, or for sorrow or pleasure, when either all or most of the mentioned places have Familiarity with each other, friendship is constituted by these three kinds: but if the places are unagreeable, enmity ariseth in like manner.

When the places of the Lights alone, have Familiarity or are unagreeably disposed, friendship will arise from election, which is the best and firmest; in like manner hatred, which is the worst and most faithless.

When the place of the part of Fortune hath Familiarity or not, they are made for profit or loss; when they are of the Horoscope they are for sorrows or pleasures: but we ought to observe in the mentioned places, the Stars elevated above them and affecting: for that place shall have more power or  
friendship

friendship and enmity, to which the elevation or succession is near, either in the same Sign or nearest; but the place which passeth the aspecting Stars that are more powerful to do good, shall assume more advantage by friendship and enmity, and more easy to break. These concerning those that are great and lasting.

But concerning those that are made at certain times, which we said are called Society and Contention, we ought to observe the motion of the Stars taken in both Genitures, that is in what times the motion of the Stars in one Nativity, comes to the places in the other Nativity; for at those times there will be particular friendships and enmities, and they will last a little while, until the dissolution of such Stars. ♃ therefore and ♄ coming to each other's places will cause friendship by meeting together, or agriculture or inheritance. ♃ and ♀ cause strife and ambushes framed on purpose. ♃ and ♁ amity by the favour of kindred, but soon growing cold. ♃ and ♁ friendship by business, or profit, or mysteries. ♄ and ♁ cause amity by government and dignities. ♄ and ♁ in like manner friendship by the favour of women, or priests, or oracles. ♄ and ♁ friendship by science and philosophy. ♁ and ♁ cause friendship by love, adultery, and whoring. ♁ and ♁ cause enmities and contentions through occasion of business or sorcery. But ♁ and ♁ through arts or learning, or commerce by letters, or favour of women. These are thus considered.

The increase or decrease for the less or more of society or contention is discerned from the disposition of the possessed places to the first four principal

cial places. For if they occur to the place of the part of Fortune, or Lights angular they render the societies and contentions more manifest; but separated they make them not manifest. And that they are more hurtful or more advantageous, we judge from the Stars beholding the mentioned places having quality for good or evil.

## C H A P. VIII.

### *Of Servants.*

**C**ONCERNING Servants, and their being honestly or badly disposed towards their masters, we take from the Sign of the Evil Demon\*, and from the Stars which behold the place in the Geniture itself, either by ingresses or oppositions, and chiefly when the rulers of the Sign have either familiarity with the chief places of the Geniture, or unagreeably configured.

## C H A P. IX.

### *Of Travelling.*

**T**HE things which concern Travelling we consider from the position of the Luminaries to the Angles, of both, but chiefly of the Moon: for she being Occident†, and declining from Angles, causeth Travelling, and change of places. And sometimes Mars himself Occidental or declining from the place of the Mid-heaven causeth the same, when he hath an opposite or quadrate state to the Luminaries. If part of Fortune also falleth in  
Signs

\* The 12th House, † In the 7th House.

Signs which cause Travelling, the whole life, conversation, and actions will be foreign.

Moreover, when the Beneficks behold the mentioned places\*, or Succeed, the Travelling Life will be famous and profitable, and the returns will be quick, and without hindrance. But if the Maleficks behold or succeed, the travelling will be hurtful and dangerous, and the return difficult; but we ought every where to assume the temperament, and observe the stronger of the made configurations.

For the most part if the Lights fall to the inclining of the Oriental Quadrants, the Travelling will happen to be towards the east and south parts, but if in the Occidents, or in the Occident Quadrants, the peregrination will be towards the north or west.

Moreover, if the Signs which cause Travelling be of one form, either in respect to themselves, or the Stars which have the Lordships over them, Travelling will be rare, and not without some leisure; but if they be double-bodied, or of two forms, they will be continual, and in many times.

Jupiter and Venus being Rulers of the Lights, and the places which cause Travelling, the Travelling will not only be without danger, but also pleasant; for by the Governors of those countries, and concurrence of friends, he is sent away with pleasure, the constitution of the air, and the plenty of necessaries favouring.

If Mercury be joined to them, there will be an addition of gain, gifts, and honours.

But

\* That is, place of the Sun, Moon, Mars, and Part of Fortune.

But Saturn and Mars possessing the Lights, especially if they are opposed mutually to them, they will cause great dangers and unprofitable Travelling. But being in moist Signs, they will produce dangers by ship-wrecks, or by desert and unaccessible places. In Fixed, by precipices and contrary winds. In Tropical and Equinoxial, by want of necessaries, and a sickly constitution of the air. In humane shaped, by robbers, ambushes, and thefts. In earthly by the increase of wild beasts or earthquakes. But if ☿ concur, the danger will occur through accusations and creeping things and casters of venom.

The reason of these peculiar judgments. whether they will be gainful or hurtful, is taken from the difference of that Planet which gives the cause; and the cause of the comprehended places, works, and possessions, power, and dignities is to be considered according to the first and principal constitution: but the signification of the times appears from the configuration meeting in succeeding times, that is to say, from directions.

#### ANNOTATIONS.

First, Some are of opinion, that what is said of the Lights in the third paragraph of this chapter, is also to be understood of Mars and the part of Fortune. But though by the first paragraph they are allowed to cause Travelling, and by that and the 6th paragraph the success of such Travelling; yet the Luminaries alone and only do point out the Quarter towards which the Peregrination shall be.

Secondly,

Secondly, The Signs (in the 4th paragraph) said to cause Travelling, are the Signs in which the aforesaid Significatory of Travelling are found.

## C H A P. X.

### *Of the Quality of Death.*

**I**T remains that we speak of the Quality of Death. And we know this from what has been said in the discourse about the Space of Life, how Death will happen, the Ruling Place being Oriental or Occidental.

For if Death happens by the Orientality, or occurse of the beams, the place of the occurse ought to be observed, and according to that judge of the Quality of Death. If it be Occidental, consider the Occidental place, for such as they are which rule the mentioned places : or if none rule then such as before others are carried to these places, such ought we to esteem the Deaths, the configuring Stars concurring, and also the Quality of the mentioned Killing Places, and the nature of the Signs and the Terms.

Therefore ♃ possessing the Dominion of Death †, causeth Death by chronick distempers, pthyicks, fluxions, colliquations, agues, spleen diseases, dropfies, chyliac and hysteric distempers : and in a word those arising from abundance of cold.

Jupiter, by the quinsy, inflammation of the lungs apoplexy, cramp, and cardiack affections, and in some, they which happen with vehement breathing, its disorder and stink. Mars causeth Death by  
continual

† That is, the causer of the Quality of Death.



continual fevers, semitertians, sudden strokes, and nephretick affections, spitting of blood, and hemisorrhage; by abortion, birth, and St. Anthony's fire: and in a word, they which arise from abundance and ametry of heat. ♀ by affections of the stomach and liver, ring-worms, bloody-flux, putrefaction, fistulas, and giving of poison; and in a word, those which proceed from abundance of moisture, or through want or wasting thereof: but by madnes, extasie, melancholy, falling-sickness, falls, coughs, spitting affections, or those which happen simply thro' much dryness or want thereof: but thus they die naturally, when the Rulers of Death are in their proper and natural quality, and none of the Maleficks concur.

But violent and remarkable Deaths happen when both the Maleficks are Lords of the Anaretick-places, or are joined, square, oppose, or otherwise evilly affect both the Lights, or the Sun alone, or the Moon, or both, or one of the two: for then the mischievousness of Death proceeds from the congress of the Maleficks: but the greatness of the Death, from the Testimony of the Lights. ♀

Its Quality is known from the rest of the affecting Stars, and the Signs containing the Maleficks.

Saturn therefore squaring or opposing the Sun contrary to condition, in Fixed Signs, causes Death by suffocation, by tumults of the people, by hanging, or strangling. In like manner he doth the same if he be Occidental, and the Moon follow. If he be in beast-like formed, either Signs or places, he causeth to perish by wild beasts. And if ♀ favours, and is infected by the Maleficks, it will be in publick and celebrated places, sometimes by

con-

condemnation to die ; if he be in the west opposing either of the Luminaries, the native will end his life in prison ; being configured to ♄, especially about the Serpents which are in his Sphere, or if found in earthy Signs, they will die by poison.

- And ♁ being joined to them, Death will occur by poison, and the treachery of women, in ♍ or ♎, or in most Signs configured to the Moon, he will cause Death by water, being suffocated and drowned. If he be found about Argo, by shipwreck. If he be in Tropical or Equinoxial Signs, and instead of ☉, ☿ be there, he will cause Death from falling. If they culminate, Death will happen by precipitation from on high : ♃ therefore will cause such things being configured with them, as is said.

- Mars squaring or opposing the Sun or Moon contrary to condition in Signs of human form, he will cause Death by slaughter, either, civil, hostile, or by himself.

and give Testimony to them, Death will ensue by women, or killers of women.

If ♄ be configured to them, Death will happen by robbers, evil-doers, and pyrates. If he be in mutilate or imperfect Signs, or with the Gorgon of Perseus, or Caput Medusæ, he will induce Death by beheading, or cutting off of members : being found in ♍ and ♎, he will cause Death by medical cutting, burning, or contractions : but if he be found in the Mid-heaven, or opposite to the Mid-heaven, he will cause Death by crucifixion, and chiefly if found about Cepheus and Andromeda. If he be found in the west, or opposite to the Horoscope, he will cause Death by burning

of

of fire : in four-footed Signs by falling and the breaking of Bombs.

If 2<sup>d</sup> evilly affected, or deprived of all his dignities, give testimony to 2, Death will happen thro' the anger of Princes and Kings, and condemnation. If the Maleficks especially agree together, and so oppose any of the said places, they make the cruelty of the Death the more : but the Quality of Death and the Dominion, will offer near that which is in the Anaretic.

When both the Maleficks have respect to the Anaretic Places, such shall be cast out unburied, and be consumed by beasts and birds ; and chiefly when the Maleficks are found in Signs, in the form of Beasts or Birds, none of the Beneficks giving testimony to the place above the Earth\* which occurs as the Anaretic Place.

Death happens in strange places when the Stars which possess the Anaretic Places fall from Angles, and especially when the Moon either is found with, or in square, or oppose the said places.

#### ANNOTATIONS.

By this and the 14<sup>th</sup> chapter of the Third Book, before going, it is plain, First, that Ptolemy, whom the generality of Astrologers by one consent, have owned to be the Prince and Principal of their Profession, had not the least regard to the 8<sup>th</sup> House, or its Lord, for the Cause and Quality of Death, as is most absurdly taught in Vulgar Astrology : but in all vital Nativities to Directions either Direct by which the Anaretic point is carried to the place

\* That is, the M. C. ♃ hurts most in M. C. ♃ in the 7<sup>th</sup>.

place of the Givers of Life, or Converse by the Hyleg's being carried to the west Angle, which alone of all Converse Directions hath power to cut off life. And how far he is from regarding the 8th or its Lord for such as are not vital, see chapter X. of the preceding Third Book, concerning those that are not nourished.

Secondly, In such Nativities as are vital, one Direction, how malevolent soever, rarely kills: but in all or most Nativities whatsoever, there is required a train of malevolent Directions to concur to Death: for it hath been most admirably proved by the laborious Partridge in his *Opus Reformatum* and *Defectio Geniturarum*, even but one single Direction, though it be a Square or Opposition of the Benevolents, intervening among such trains of malevolent Directions at the Anaretic point, generally preserves life: but where several malevolent Directions, (that is Directions of the malevolents) concur together with the aid or intervenings of the Benevolents, they fail not to destroy life.

Thirdly, In such trains of Directions, the author here distinguisheth between the Killing Planet and the Caufer of the Quality of Death; for one Planet doth not give both. The foremost of the malevolent train is the Killing Place, and shows the Time of Death; but the following Directions, though benevolent, shew the Quality. If the train fall all together, and none follow, for the Quality observe those which precede, though at a distance and benevolent also: for though the Benevolent contribute to the preservation of life as aforesaid, yet they frequently specify the disease

case which is the Cause of Death. And with these our author tells us concur the configurating Stars, the Quality of the Stars and Signs, and the terms in which their Lords happen.

Fourthly, In violent Deaths the Genethliacal positions of the Lights are to be observed, and how the Maleficks affect them, and are also concerned by Directions in the Quality of Death.

## C H A P. XI.

### *Of the Division of Times.*

**H**AVING discoursed about the Kind of Death, we have yet remaining the Division of Times, which ought to be added and considered according to Natural Order. And as in all Genethliacal Places, a certain more General Disposition is supposed, to which peculiar speculations, (and according to each both of the countries and genitures about the form of the body, and the Quality of the Mind, the more peculiar manners and custom of the country, and the mutation thereof) are subject: therefore as in these the more general and principal, are presupposed to the particular, so ought he that naturally conjectures, always observe the first and more principal cause, and not to forget it, lest the similitude of the Genitures if it so happen, cause us to say, that the blackamore born is white in colour, or long-hair'd, the first and more principal cause being unknown to us. Or again to say a German or a Frenchman is black in colour, or curl'd hair, or those to be of gentle manners

manners, and lovers of learning; but they in *Greece* rude and unlearned, and so in others, whose difference and change of life are according to the countries.

After the same manner it is necessary to presuppose and consider in the division of times, the diversity of ages, and the fitness of each age for giving judgment, lest we wholly forget at any time, and from the alone common consideration, apply to infant-age some more perfect and manlike action; and to an old man through ignorance, attribute procreation or some other youthful deed: but the things that are fit and convenient for every age, considered in themselves, we should apply.

There is therefore generally one and the same consideration in human nature, likened to the order of the seven Planets. And this consideration begins from the first age and the first sphere from  $\alpha$ ; that is of the  $\Delta$ , and it ends in the last age and the last sphere of the Planets, that is of  $\eta$ . And it happens indeed that the properties of each sphere to which each age is attributed, occur in each age.

Let it therefore be observed, that we assume the universals of the division of time from the spheres as from the first order, but the small diversities from the properties found in the Geniture.

Therefore the first age to four years, which is Infantile, according to the number of the four years of the  $\Delta$ , and is adapted to it, being moist and uncorrupt and increaseth swiftly, and is nourished with moist things, and the habit very mutable. In like manner the mind is imperfect according to the proper and effective state of the  $\Delta$ .

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The age from this to ten years is applied to the second sphere of  $\gamma$ , therefore the cogitative and rational part of the soul begins to be informed, and receive seeds of learning, and that as it were, manifests the principals and beginnings of manners, studies, and property. And the mind is stirred up by disciplines, institutions, and the first exercises.

Venus assuming the next age, and the third, to the following eight years, according to the number of her proper course, begins to cause a motion in the feminal passages, eagerness and intemperance in love matters, and rashness.

The fourth and juvenile age following from the fourth sphere, that is of the  $\odot$ , is indeed according to the number of him nineteen years.

Now begins the authority of the actions of the soul and the constitutions of life, and the desire of glory, and a translation from childish disorders to that which is more orderly and honourable.

After the Sun, Mars the fifth, assumes the virile age according to the number of fifteen years, his proper course, and causeth a more austere life, solicitous, troublesome, and laborious.

Jupiter the sixth, takes the older age, and he also according to the equality of his circuit, (twelve years, adds Cardan.) and causeth labour, danger in actions, and troubles to be removed: but it conduceth to more modesty, and providence, and prudence, and consideration, and causeth men to look after honor, and praise and liberty.

Saturn being last, assumes the last and old age which is cold, hindering the animal motions,

inclinations and pleasures; making them weak and dull, because of the dullness of his motion.

Therefore the universal property of times is thus generally laid down. And properly the particular considerations of nativities, shall be taken from the principal prorogators, from all of them, and though in the space of life from only one.

Therefore from the Horoscope, the Prorogation is taken for bodily accidents and travelling. That from Part of Fortune, for substance. That from the ☽, for affections of the mind, familiarities and societies. That from the ☉, for dignities and glory. And that from the Mid-heaven, for other particular institutions of life; as for profession, friendship, off-spring.

For thus at the same time and season, one Star whether Benefick or Malefick will not be ruler. For, for the most part, many accidents happening (which are) contrary at the same time, neither will any one loosing a kinsman, assume an inheritance, and be sick at once, or do well and gain, nor doing ill or being in want; nor is seen a father being without children.

Nor doth it happen that some be happy in the same things and unhappy, either in respect of the body or mind, or dignities, or possessions. Therefore many times in those that are very happy or unhappy some such things happen, when the occurrence of all the Beneficks or all the Maleficks came to all the Prorogators or most of them. But this is seldom, because human nature is not so disposed either to the extremity of good or evil, but to change moderately to good or evil.

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Therefore the Aphetic-Places shall be determined as is said, and all the occurses to the Prorogators are taken, but not only the Anareticks as in the space of life, or only the Opposite or Terragonal Configurations, but also the Trines and Sextiles.

And first, he shall assume the times according to each Prorogation which is in the Aphetic Degree, or configurated to it. If there be none so found, he shall be taken that next precedes that which beholds the following degree in the Consequents, and this again to the following, and in like manner all the Stars that are assumed for dominion, and also they which possess the terms.

Again, the degrees of distances are taken that follow according to the Prorogation of the Horoscope, equal to the ascending times of the proper climate; but according to the Prorogation of the Mid-heaven, a number equal to the times of the Culminations. But in other Prorogations according to the analogy or nearness of ascensions, which is in respect of the Angles, or of Descensions, or of Culminations, as hath been said about the space of life.

Therefore the general Chronocrators shall be assumed after the mentioned manner. But the Annual thus, numbering the years that are from the birth, how much shall be that number; this we project from each Aphetic-place, in the Subsequence according to a Sign (for a year) and assume the Lord of the last Sign.

And in Months the same, for there we project the number found from the month of birth, from the places that possess the ruler of the year, according to a Sign twenty-eight days. And so likewise  
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in Days, for we project the days collected from the nativity, from the Menstrual places, for a Sign two days and a third.

We ought also to observe the Ingresses made to the places of the Times, for they do not a little contribute to the events of seasons. But chiefly to observe the Ingresses made to the places of  $\eta$ , which he makes to the general places of the Times. Of  $\gamma$ , to the places of annual Times. Of  $\zeta$  and  $\odot$  and  $\ominus$  and  $\xi$  to the Menstrual, and the transits of the  $\Delta$  to the Diurnal.

And this ought to be known that the general Chronocrators are more strong to the (production of the) effects, the particular either co-operate or oppose, according to the proper nature of each. But the Ingresses (that is Transits) cause increases and decreases of events. Therefore the place of the Prorogation, shews the universal property of the quality, and the extension of Time, and also the Lord of the general Times, and that which possesseth the terms, because of the familiarity which the Stars have each of them from the birth, to those places of which they took dominion at the beginning.

Moreover, that the accident will be good or evil, the Chronocrators will manifest by their natural property and temper, whether Malefick or Benefick; and by their familiarity from the beginning, to the place of which they become Lords, or by their antipathy. But in what times the effect will chiefly happen, the Configuration of the Annual and Menstrual Signs, by which they behold the places that are causes, and the Ingresses of the Stars doth shew.

.. And moreover the ☉ and ♃ thro' their disposition (that is Radiations) to the annual and menstrual signs. For these being agreeably configured to the Places that are the Causes from the Beginning of the Nativity, and at the Ingresses observing an agreement, they do good, as they do evil if they be contrary. But if they disagree with the said places, and contrary to condition, oppose or square in transits, they are causers of Evil: but neither squaring nor opposing, but making other configurations, they are not so malefic. And if the same Stars be lords of the Times and Ingresses, the quality of the evil will be superabundant and immoderate, if it be good; but much more, if it be evil. But if they be not only Lords of the Time, but also have the dominion in the beginning at the Birth, and also if all the Prorogators or most of them are taken in one and the same place, or if the Prorogations are not so, and the times be found, having all or most of the Occurrences benefick or malefic, they will make men altogether fortunate or unfortunate.

The Seasons shall thus be considered according to the practice which observes a Mutual Consequence. But the kinds of the effects which happen in the times, I will cease to apply here largely, for the reason we have spoke of in the beginning. For the effective quality of the Stars which they have in Universals, and also in Particulars, may be adapted in order, conveniently joining the mathematical Cause, with the Cause arising from the Mixture.

ANNO-

## A N N O T A T I O N S.

The first three Paragraphs of this Chapter tend wholly to shew, how absolutely requisite it is, in all Particulars relating to Astrology in general, but in Nativities more especially to have a peculiar regard to Generals; and how impossible it is without such an especial regard, to avoid errors in judgment common to the Vulgar Astrology. The next nine Paragraphs particularize the number of years attributed to each Planet in its first order in the age of mankind, as first to the ♃ 4, to ♄ 10, to ♀ 8, to the ☉ 19, to ♂ 15, to ♃ 12, in all 68, and thence to the end of life to ♄.

In the 13th, 14th and 15th Paragraph, the author tells us, that tho' in the Space of Life we regard only one Prorogator, yet that for other particulars relating to Nativities, we are to direct all the Prorogators for finding out the times of particular Accidents, and that too, to all Rays and Configurations as well mundane as zodiacal, and converse as direct.

The 16th and 17th Paragraphs tend principally to explain the former. But by the 18th and 19th we are to observe in Direction (which is to be continued from Birth) that the Star in exact Ray with the Prorogator, shall be Ruler until the Prorogator meets another Ray; that then the Planet whose Ray it is, shall take the Dominion, and so on. But that if no Planet aspect the Hyleg exactly, that which casts its rays before the Prorogator, is to be taken for Ruler of the Time, till another Planet's Ray comes in by Direction. And the Lord of the Term in which the Direction falls, must be considered as a Co-partner in this Dominion. And how

how these Rulers are affected in the Nativity must also be considered.

By the General Chronocrators, mentioned in the beginning of the 20th Paragraph, we are to understand the Rulers of the times; and by the Annual, the Author intends Profecions, for the taking of which, for every year from the Birth, add one Sign to the Sign in which the Aphetics are at Birth, and the Sign which ends at the Year desired, is the Sign Profecional for that year, and the Lord of that Sign is Chronocrator for that year, viz. So far as the Degrees of that Sign doth reach.

As for example, If a Prorogator at Birth, be in 15 of  $\square$  to 15 of  $\ominus$  serves the first year, but the first six months are ruled by  $\gamma$ , and the last Six by the  $\delta$  and  $\zeta$ , and so on.

For Menstrual Profecions, Paragraph the 21st. allowing 28 Days for every Month, let a Sign be added for each Month, to the Sign of the Year. So in the example before proposed the last 15 of  $\square$ , and the first 15 of  $\ominus$ , shall serve for the first month: the last 15 of  $\ominus$ , and the first 15 of  $\Omega$ , for the second month, and so on. And for Days, from 15 of  $\square$  to 15 of  $\ominus$ , rules Two Days and Eight Hours after Birth, &c.

Ingresses Paragraph 22. are no more than the Rays of the Planets by Diurnal motion to the places of Direction of the Hylegiacal points, and are Active and Passive.

Ingresses Active are the Rays of the Active Stars, which by universal daily motion come to the places of the primary or secondary Directions and Progressions of the Significators. The Passive are the Rays

Rays of the Prorogators by Universal Daily Motion with the active Stars of Directions and Progressions.

By Active Stars are meant, those to which Power is given to act, and are put in the place of Promissors, as ♃, ♄, ♀, &c.

And tho' the author here takes such notice of Ingresses, yet he is not to be understood to suppose them of themselves sufficiently powerful to produce any eminent effects, but that when they are made to the Places of the Times, in this Chapter often mentioned, (that is to the places where the Directions in Time fall) they add to the Effects of such Directions either Good or Evil, according as the Stars by whom they are made are benefic or malefic, strong or weak, and so make the Direction more or less powerful, according as they are of the same or of a contrary kind, but of themselves their Influence hath no such power over Life, &c. as is attributed to them by some of our Common Astrologers.

T H E E N D.















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