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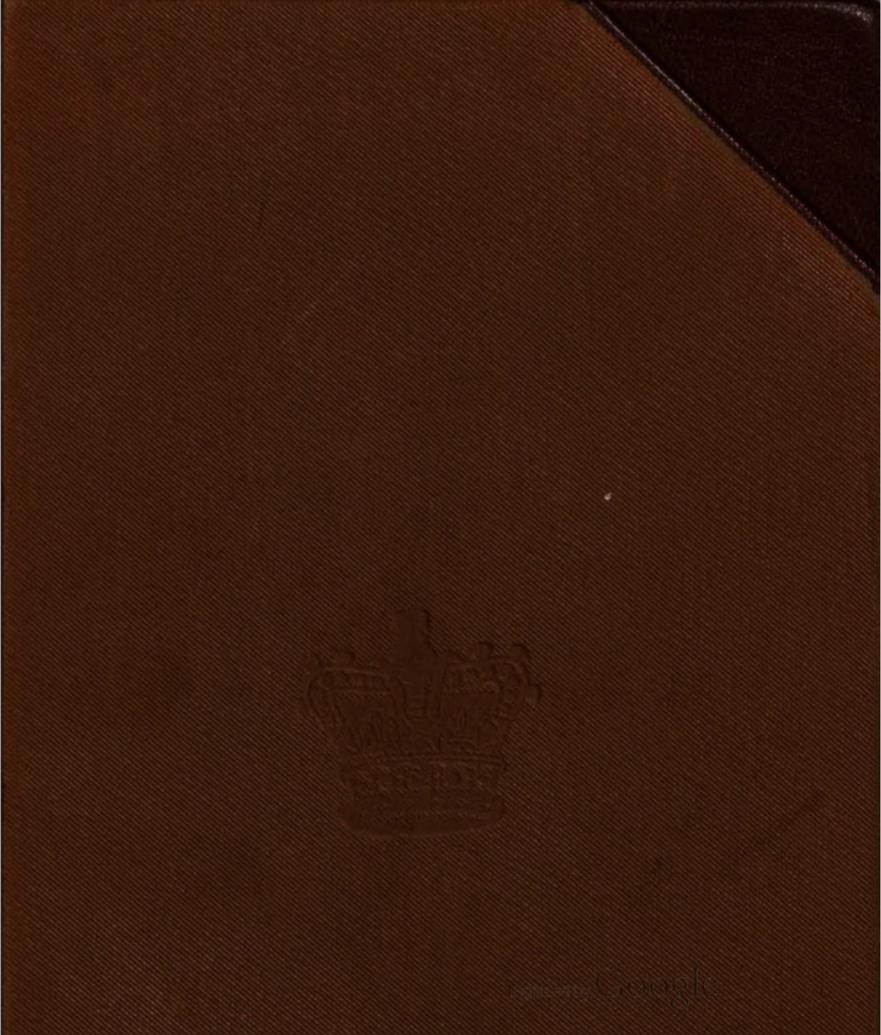
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To the Hon. the Senate

In Boston

1764

8510 a-g.

Ptolemy's *the old*
Kl
Quadripartite;

O R,
FOUR BOOKS

CONCERNING
The Influences of the Stars.

Faithfully Render'd into *English* from
LEO ALLACIUS,
Library-Keeper to the *Vatican* in *Rome*;
And Diligently Compared with the Best of
other *Greek Copies* and *Latin Translations.*

To which is Added,
Variety of *Notes* and *Annotations* Explaining the most
Difficult and *Obscure Passages* in the whole Subject.
And also an **Appendix** for the better Understanding
of *Ptolemy* concerning

Part of Fortune.

By JOHN WHALLEY, Student in *Astrology* and *Physick.*

LONDON: Printed for *John Sprint*, at the
Bell in *Little-Brittain.*



T O

The most Eminent and Profound of Astrologers
 Mr. John Partridge Practitioner in Physick in
 London, and that Learned and most Ingenious
 Physician Michael Cudmore, Doctor of Physick
 at Drogheda in Ireland.

Most Esteemed Friends,

YOUR Knowledge extraordinary of Men and Books in
 General is such, that it would be but beating of Air,
 and Trifling with Time here to tell you, that the Gene-
 ral End of Dedicating Books, is either to obtain Personal
 Favour or Preferment, or otherwise Protection for an Un-
 worthy Subject: and I doubt not but both you and all others
 that know me, will easily believe, that the Task would not be
 hard for me to find some Patron both Eminent and Honoura-
 ble, from whom I might (not without good reason) hope for
 such favours: and who would perhaps have been well pleased
 to own both me and the Protection of a Subject by which
 its Author for six less than 1600 Years past, hath justly
 merited from the most Learned Men of the whole World,
 no meaner a Title, then that of Prince of Astrologers. But it
 ever was my Opinion, that whatsoever Book or Man, hath not
 parts sufficient to Recommend that or him to the World with-
 out Flattering, Sycophant Dedications, (more common to
 Books now a days then Worth or Learning) deserved not any
 Great, Good or Ingenious, Worthy Mans Favour: and
 tho' I want not perhaps Vanity enough to suppose my self more
 Worthy, then some others are willing to believe: yet Solomons
 Choice with me is of such Value, that I prefer one Grain of
 Wisdom and True Knowledge; before all the Ill gotten Pelf
 and Transitory Honours in the Universe. If I get the Sub-
 stance, let who will take the Shadow, which in its extent can
 last no longer then to the End of this Transitory Chapter: but
 my choice, till even the whole Book of time shall be no
 more.

The Epistle Dedicatory.

And Gentlemen, tho' unworthy to be Numbered among Men of Learning my self, yet my knowledge of yours is such, and especially in these most Admired and wonderful Labours of the Renowned Ptolemy, that to Dedicate them to any other, would be to be wanting to my own Reason, and to be unworthily Guilty of the Greatest of Injustice to so Worthy and Learned an Author, and Ingratitude to you, who beyond all others understand him best, and Encouraged me thus to Adventure to present the World with Ptolemy in English. And therefore I hope by vertue of all Engagements and Ties of Friendship, I suppose my self to have in each of you, that you will Pardon my Declining to Dedicate so Great a Subject to some Prince or other Great Man, and presuming instead thereof (without Your Knowledge or License) thus jointly to perfix your Names at its Beginning, since it is not to Crave Protection either for the Subject it Self, or its Publisher,

Not for the Subject, because you both well know it wants none: Not for any Overights of mine, because I think the most material that Escapt the Press are Mended in the Errata; but if not in my thoughts it would be Impudent to desire you or any others to protect them: But as you two are all the Competent Judges I know of the Matter, I thought it could not be Impertinent thus to Joine you together, that I might not want the thoughts (of as many as I could think Qualified) for a Subject so Important.

For as there are few Mens Coats so Sound but some Sharp sighted Critticks or other will find Holes in them. I expect my part of this will not escape Scot free; I never pretended to Perfection, but well know I have my Infirmities, and let him that is free call the first Stone at me: But being confident as well of your Integrity and Justice, as of your Abilities, I assure my self of Judgment Impartial; and if I fall by it, my satisfaction will be, that it is by the Wisdom of the most judicious: but if I stand it will be no small Pride to me, that so great Judges have been pleased once to own.

Worthy Friends

Your Unfeigned Faithful Brother in Astrology,
John Walhalley.

To the Reader.

READER,

IT Is not to shew my self Fond of *Scribbling*, nor to Increase the Number of *Books* of *Astrology* in the *English Tongue*, (of which there is already more than a good many) that makes me therein thus to *Mid-Wife Pleteny* on that *Subject* to the *World*: But for that having my self for many *Years*, successively been deluded by the *Adulterous Innovations* pregnant in the *Astrology* common to that *Language*, in meere pity to others who may be no less Fond of this *Excellent Enquiry*, and yet for want of *Knowledge* of *Greek* or *Latin*, or where or how to procure this, or any other *Authentick Author* on the *same Subject*, who I reasonably suppose have as great *reason* to remain as *ignorant* thereof, as I my self had so long been, & therefore to let them see what *horrid abominable stuff*, the *generallity* of our *English* *lunatics* have *Intruded upon the World*, instead of a *True & Genuine Astrology*, and as much as in me lieth, to give *Truth* a *more Visible* being.

Whence these *Scandalous Ridiculous Falshoods* had their *Original*, I will not here *Controvert*, but most certain it is, that they have been more than a little *Improved*, even by some of the *greatest pretenders to Astrology* of the *English Nation*, and (not to *Rake up the Ashes* of such as are long since past the *Power of a Recantation*) in a much more and particular manner, by *Dr. John Gabbary* and *Dr. Henry Coley*, two *Gentlemen*, who for many *Years* past have more than a little *Boasted* of their *Knowledge* in *Astrology*, and of their *Abilities* beyond all others their *Contemporaries*, to teach it in all its parts: and yet notwithstanding, have Lived to see their *Voluminous Spurious Stuff*, most *Justly and Deserv'dly* *Detected and Exposed*, without being able (notwithstanding their *Noisy Boastings*) either to *Protest* or *Defend* them; or doing either themselves or others the *Justice* to *Renounce* and

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Decry them, to prevent others being (as they themselves have all along been *Deluded* and) *Deceived* by them.

The First and Only Man of the English Nation (as far as I have been able to inform my self) that Understood the *Ptolemeian Astrology* (before *Mr. Partridge*) was *Dr. Francis Wright*, a Man of Great Learning and Study, who thereby well knowing what *Delusions* the *World* Labour'd under in the *Common Astrology*, the better to Advance in its place this *Cruely Natural* and *Primitive Purity* of that *Art*, (as I have been assur'd by *Mr. Coley*) Labour'd to possess him. *Mr. Gadbury*, *Mr. Lilly*, *Mr. Wooker*, *Sir George Wharton* and others the most Famous Pretenders to *Astrology* of his Time, thereof: but the Good Old *Doctor* being something *Humourfome*, and those he endeavour'd to inform either *too Wise*, or *too Opinionated* of the *Value* of their own *Delusions*, Contemn'd the Old Man's *Good Intentions*, as only the Effects of a *Craizy, Bram-sick Disorder*; which so *Disoblig'd* the *Doctor*, that he resolv'd it should die with him; and when *Mr. Partridge* afterwards by a meer chance came acquainted with him, by means of a *Wonderful Prediction* the *Doctor* had made concerning the Death of a certain *Gentleman*, whose *Nativity* both *Mr. Partridge*, *Mr. Gadbury* and other *Astrologers* had Calculated, and which the *Greatest Pretenders* of them, by their *Common Astrology* could not give any Reason for, it was with wonderful Labour and Pains *Mr. Partridge* Glean'd it from him; while *Mr. Gadbury* and *Mr. Coley* to this Day remain ignorant of it: which indeed I admire not in the *Latter*: but to do *Mr. Gadbury* Right, his *Learning* and *Natural Parts* are such, as to leave no Room to conclude his *Ignorance* of it, to proceed from any other than an *Unwillingness* to let the *World* see, that after so much *Noise*, as he has made about the *Restoration* of *Astrology*, and so many *Books* as he have Published to Teach it, to others, that yet he should remain *Ignorant* of the *Truths* of it himself.

But tho' the much more truly *Ingenious* *Mr. Partridge*, (who as a *Testimony* of his *admired Knowledge*, of the won-
derful

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*W*onderful Truths of Genuine Astrology, in his *Opus Reformatum* and *Defectio Geniturarum*, have done more for the Advantage and Reputation of that Art, than all the Men that were ever Born in the English Nation, was once under Circumstances of Knowledge therein no whit Superiour to Mr. Gadbury or Mr. Coley, yet as soon as he got his Eyes open, thought it much more worthy to Explode his former Labours, then by Applauding them to hazard the Ruine of others, or the Art whose truth only ought to be supported. And indeed excepting what hath been done by him as aforesaid, there is not any thing in the English Extant before this, worthy the Name of Astrology or any Ingenious Mans Perusal: but for the most part is generally meer Bombast-stuff, from one Ignorant Author to another, Handed down to us without ever Observing how very Rarely their Rules agree with Experience, which is the only ~~Couch-stone~~ Astrology can be tryed by.

There have indeed been often Published, and in particular by the Authors before-named, A Centiloquium or Century of Aphorisms, said to be Ptolemy's, but he that shall with Understanding Read the following Treatise, and allow it to be Ptolemy's, will I believe soon Joyn with me in Opinion, that Ptolemy had no hand in Composing that matter; nor can I find whence they that promote it, pretend to Derive it: for I am sure the *Quadriparsite* contains nothing like it.

So Famous is the Name of Ptolemy (throughout the whole World of Learning) for his wonderful knowledge (beyond all others in Astrology, that he hath justly Merited from the most Ingenious, the Title of Prince of that Profession: by reason of which, some of the more Ignorant Pretenders to that Art, have weakly Dream'd and Publish'd to the World, that he was A King of Egypt. But to Convince those Gentlemen of their Mistakes, Collier in his *Historical and Geographical Dictionary*, (a Book highly Valued by the most Learned) gives us a Narrative of no less than Thirteen of that Name, who Ruled as Kings in Egypt; and of one who was Son to the first of those Thirteen Kings, called Pro-

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Ptolemy Geranus, who *Traiterously Killed Seleucus, King of Asia and Syria*, and *Usurp'd the Government of Macedon in the Year of the World 3773.*

Secondly, **Ptolemy** Sir-named **Appian**, *Earl and Son to Ptolemy the 7th of Egypt*, who by his Father was made *King of Cyrene, between Egypt and Libya*, and who having *Reigned about 20 Years*, and *Dying without Issue*, made the *Romans* his Heir, for which the *Senate* ordered the *Citizens* of his *Kingdom* to be *for ever free.*

Thirdly, **Ptolemy** a *Jew*, *Son of Abobus*, who *Marryed the Daughter of Simon Maccabeus, Prince and High Priest of the Jews.* And at a *Feast* *Murdered his Father-in-law, Anno Mundi, 3919;* and afterwards his *Widow*, and all his *Sons* excepting *John Hyrcanus*, their third *Son.*

Fourthly, **Ptolemy** a *grand Heretick*, in the *Second Age*, and *Disciple to Valentinus;* who added several *Fopperies* to *those* of his *Master.* Giving to *God* *two Wives, Understanding and Will;* saying, that on them he engendered *other Gods.*

Fifthly, **Ptolemy** an *Egyptian-priest*, who in the time of *Augustus* and *Tiberius*, was *Famous for Physick*, and *Writing the History of the Kings of his own Country.*

But neither of these was **Ptolemy** the *Prince of Astrologers.* He who by reason of his *Learning*, is generally taken for him, is, **Ptolemy Philadelphus**, the *Second King of that Name of Egypt*, who obtained from *Eliezer the High Priest of Jerusalem*, a *Copy of the Old Testament;* and with it *72 Jews*, who *Translated it from the Hebrew into the Greek:* for which he *Released 120000 Jews*, that were *Captives in his Kingdom;* and made very *Magnificent Presents to the Temple.* And having *Reigned 40 Years*, and made *Alliance with the Romans* he *Dyed Anno Mundi 3807. viz. 993 Years before the Passion of the Saviour of the World.* For this our **Ptolemy** was not a *King*, either of *Egypt* or any other *Country;* But **Claudius Ptolemy**, who in the *Second Century after Christ*, in the *Reign of Antonius Adrian, &c.* *Flourished in Alexandria in Egypt*, where he
was

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was both *Born* and *Educated*: However Originally of the Land of *Sem*, and the Province of *Phenudia* or *Pentufians*, and for *Mathematical Learning*, one of the most Celebrated the World ever afforded. But in *Geometry* and *Astrology* he *Excelled*, and in *Astronomy* was most *Curious*.

He Wrote several *Choice Books* on several Subjects; particularly of *Geometry*, *Geography*, *Musick*, *Astronomy* and *Astrology*; of which beside this present Treatise, I have Compaſt his *Almageſt*, *Geography*, *Planispherium*, and *Harmony*; and have Read and heard of ſeveral others; particularly, I find one of *Astrology* mentioned by the Learned Sr. *Chriſtopher Heydon*, Page 59. of his *Aſtralogical Diſcourſe*, of the great *Conjunction*, 1603. call'd *De inerrantium Syderum ſignificationibus*; of which it ſeems there are two ſorts, one *Suppoſitious*, ſet forth by *Leonicus*, the other *Real*, by *Fredericus Bonaventura* of *Urbis*, Translated from the *Greek* into *Latin*, about the latter End of the 15th or beginning of the 16th *Century*, wherein beſides the *Experience* of the *Egyptians*, he hath Recorded the *Observations* of *Deſitibus*, *Phillippus*, *Callippus*, *Euclemon*, *Meton*, *Coron*, *Metodorus*, *Eudoxus*, *Cælar*, *Democritus*, *Hipparchus* and others, the moſt Famous for *Cœleſtial Sciences* before his time: which Book I could never yet compaſs the ſight of; and therefore if any Lover of this Art, or other Perſon have it, and pleaſe to favour me with it, by way of *Loan* or *Purchaſe*; I promiſe them that it ſhall be for the Advantage of the Publick: for I think it would be no ſmall Injury, that any thing that came from ſo *Admirable* an *Author* ſhould be left, or *Buried* in *Oblivion*.

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 then the *Great Wallis* *Profeſſor* of *Geometry* at *Oxford*, and one of the moſt profound *Mathematicians* now *Living*, thought it worthy his Labour and Charges to Translate it from the *Greek* into *Latin*; and as a Teſtimony of the *Great Ptolemy's* *Great* and *Univerſal Learning*, its thought the *World* never afforded, ſo

profeſſor.

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Profound and Learned a Piece of Masick; and which therefore (if not Discouraged) I intend e're long to present the World with in English.

As to his **Person**, I find in the Epistle to his **Image**, 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 Stinking Breath.* He Died in the 78th Year of his Age, Hitherto of the Author.

Now of the **Book** it self, there are many **Greek Copies** and **Latin Translations**; but that from whence it is wastaken, was that of **Leo Allatius**, by Birth a **Grecian**, who for his great Knowledge of the *Latin Tongue*, as well as that of his Native Country, (in which this, and all the other Works of **Ptolemy** were *Originally Writ*;) that for it, he was by the Interest of **Cardinal Bisca**, promoted to be *LibRARY-KEEPER to the Vatican in Rome*; where at that time, the *Choicest Books* that *Gold, Silver, Favour or Interest* could procure, were (as they still are) preserved. So that the Premises considered, it is not unreasonable in my thoughts to conclude, that a Man of so *Great Learning and Parts and Opportunity*, as **Allatius** had; and so well *Inclin'd to the Art*, as his Labour of *Translating this Book*, (as aforesaid) bespakes him to be, would (to Gratify his Pains) chuse not the worst, but the *most Undoubtedly True Copy* that could be procured, to make his Translation from: and if that was so, as I perswade my self it was, I hope my choice is not to be Blamed.

Some Cry up **Cardan** upon this **Quadripartite**; others conclude **Melancthon's Translation** of **Ptolemy** to exceed all others

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others; and indeed they were all Men of such Profound Learning and Parts, that their *Candor* as well as known *Abilities* for the performance seems undoubted: But as this of *Leo Allatius*, was the *first*, I cannot for the reasons of the last Paragraph, but conclude it to hit the *White* as near as any other *Original* or *Translation* whatever. And as that of *Leo Allatius*, was the *first time it ever was in Latin*, so this is, *the first time ever it was in English*. And however some of my causeless Enemies may suggest concerning its coming from my hands; I flatter my self with *Assurance*, that I shall hardly live to see it amended: for tho' it was *first Translated from the Latin*, yet it hath been since so closely *Revised* and *Compar'd* with the *Greek*, that I believe I may without incurring the *Censure* of a *Crime*, venture to say, *That it sticks as close to the Original, as the English can conveniently give it.* And to make it run the smoother therewith, where the *Greek* did not give words sufficient for the *English*, there are such other Words as were needful, added between two such *Crotchets* as these [*and in a Character Different, as this is from the other.*] But if any think they can do it better, let me tell them, as it far easier to *Carp* than *Copy*, so when a thing is once done, then every one may the easier do it. And perhaps, *now I have broke the Ice*, others my step after me, and indeed I care not how many; *for the more the merryer*, for what I intended hereby, is purely and only *the more candid Service of the Publick*: and if it be not as well done as it ought to be, or the Subject may admit of, I wish it were, and should be *heartily glad to see my mistakes* (either in this or any thing else) *amended*. But whether that be done or not, let it be remembered, *that it was by my hands, the World first had Ptolemy in English.*

I was indeed told several Years since, that one *Bishop* pretended to be about it: but finding he so long delayed it, I adventured at it; and am of Opinion that if it had not been for me, the world had been yet much longer without it. And indeed if *Dr. Bishop* had ventur'd up-

OR

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on it, unless he had done it much better, than he did his *Marrow of Astrology*: the World is far better without it. for whatever he doth now, I know not; yet I will venture to say freely, *that when Mr. Bishop writ his Marrow of Astrology, he did not understand Ptolemy.*

And that I may not be thought, to offer this in prejudice to Mr. Bishop, page 84 of his *Marrow of Astrology*, in the 10th Paragraph, he tells us "The *Givers of Life* are in Number five: viz. the *Sun, Moon, Ascendant, Mid-heaven, and Part of Fortune*; and they which respect any other must needs run into *Errour & Confusion*; and this (he says) is conformable to the *Doctrine of Ptolemy* (for so he says the whole Book is;) But this we *Deny*; for first we say *Ptolemy* no where useth the *Mid-heaven* for *Willing*; but sometimes and upon some occasions, useth not only the *Sun, Moon, Ascendant & Part of Fortune*, as also the *Benevolents 4 and 9*, but also *h, 8 or 9*. Of which see more Chapter the 12th. and 13th. of the *Third Book*, next following.

And page 85, of the same Book, and in the last Paragraph, Mr. Bishop tells us, "There are five places in the Figure, from whence the *Anareta* or *Killing Planet* is to be taken; and are as followeth, viz. the 2d, 12th, 8th, 6th, and 4th Houses, preferring the 8th, and its Lord first; the 4th, and its Lord next; the 12th, and its Lord next; the 6th, House and its Lord next; and last of all the 2d, and its Lord. And note this (says he) that the 12th House commonly denotes *Self-Murder, or willful Sickness*, as also *Diseases Un-natural*; the 6th, *Diseases Natural*; the 8th, House *Death both Violent and Natural*; the 2d, House *Death through Covetousness and Despair*; and the 4th, House is the *Grave* and end of all things. And abundance more to like purposes, and conformable to the *Common Astrology*, which indeed he better understood than *Ptolemy*: for it *Ptolemy* teacheth any such *Doctrine*, I never saw it; for all I ever saw of *Ptolemy* concerning *Nativities*, is in the following *Treatise*, and all I can there find concerning the *Anareta*, is in the Chapters

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Chapters last before-mentioned, and in the last Two Chapters of the last of these Four Books; and if there be any thing there *confirmable* to *Mr. Bishop's* *Discrimin* concerning the *Oplog & Anaxeta*. I *card'dly* confess I do not understand *Ptolemy*. And if I do understand *Ptolemy*, *Mr. Bishop* did not at the Writing that *Book* of his, and if he hath Learned better things since, he hath been *unkind* both to the *World* and *himself*, not to *Recant* and *Detest* such *Egregious* *Overights* and *Fallacies*, which tend only to lead young *Lycies* and *weaker* *Grade* *Standings*, out of lesser *Labyrinths* into greater. Or, if he pretends it to be *another* sort of *Astrology*, he had done well to *Father* it upon its *own* *Author*, and not make the *Prince* of *Astrologers*, a *Stinking*-*Horse* to bear such *Wiles* *Erronious* *Burdens*. *Princes* ought not to be dealt with worse than *Porters* and *Car-men*; and to be made to bear *Burdens* not to be *Supported*; and *Mr. Ptolemy* was not either a *King* nor *Prince* by *Birth*, as *Mr. Bishop* in particular *weasily* *Dreamed*, yet such as cannot deny his knowledge in their *Art*, justly to *Intitule* him to be the *Prince* and *Principal* of their *Profession*, ought not to *Affront* and *Abuse* him; but *duely* pay the *Veneration* justly due to him, and the good *Laws* he left to *Guide* them in their *Profession*.

He that *exposes* himself to the *Publick*, in any thing that may continue, and hath the least *Sence* or *Value* for the *Reputation* either of himself or the *Subject* he *Writes* of, ought very *cautiously* to consider, and have a *special* care how he *presents* either the one or the other to the *Reproachful* *Centures* of the *Ingenious* part of *future* *Generations*, which (when not able to speak for himself) will bring a *Stink* upon his *memory*, worse than that of *putrefied* *Carrion*, or *Asiatetida*.

As I said before, I *urge* not this in *Prejudice* to *Mr. Bishop*, for of all the *Pretenders* to *Astrology* now *Living*, (and I believe I know most of the *Eminent* *publick* *Professors* both of *England* and *Ireland*) I have not the *least* *Knowl'dge* of *Mr. Bishop*, otherwise than by his *Book* or *Hearsay*: But the *real* *reason* why I offer this, and what of like kind I have

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have in my *Treatise of Eclipses* said of others, is purely and only, for *Advancement of the Truth*; and to lend a little *Light*; to shew others who may be in equal *Darkness*, the way, how to *shun Wrecking upon such Pericious Shoals and Dangerous Errors*. For tho' there is scarce one *Page* in *Mr. Bishops* whole Book free from *Variety of Erronious Instructions* which I have not here taken any notice of: yet the *Brieg* and *Anareta* being as it were *The very Foundation upon which the whole Doctrine of Metempsychosis is built*: I could not without *Injuring this Divine Art*, but take notice how *Mr. Bishop* was *Mistaken* in the *Matter*, and how little he understood *Ptolemy* which he so long since promised the *World* in *English*. *Young Astrologers* from hence ought to take care what they Read.

As to the *Book it self*, 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 only *Labour Lost*, and rather to hazard the *Spoiling* of what cannot by any *Man Living* be 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 Quadruplicate*; for there is nothing in *Astrology* but what is there comprehended; nor nothing there comprehended, but the *Quintessence and Divinity of Astrology*.

In some places at *first sight*, it may I *Confess* seem something *Cloudy* to *young Beginners* and *weak Understandings*: but to *Rectifie* that I have in every *Chapter* (where needful) *added such Annotations*, as I hope may make the very *darkest Sentence throughout the whole Subject* plainly *Intelligible*, even to the most *Unlearned* or *meanest pretender that way Conversant*.

The whole *Subject* consists of *Four Books*, in every of which, the *Titles* are sufficient to shew the *Purport* and *Design* of every *Chapter*: In the main the *Author* upon the whole *Matter*, seems to confine *Astrology* under two *principal Heads*, *First General, Secondly Particular*. Un-

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Under the more **General** is contained, the *Consideration of Mundane Revolutions, Monthly Observations, and the Change of the Weather.*

Under the more **Particular**, whatever **Concerns** the whole **Doctrine of Nativities**, and by Assent, the **Doctrine of Elections**, and **Decumbitures**; and must be deduc'd from the *reason of the thing itself.*

But as to the **Doctrine of Horary Questions**, there is not any thing any where throughout the whole Subject, that lends it the least Countenance imaginable: by which it seems as if the *Learned and Wise Ptolemy thought it not worth so much as one single Word of his, in favour of it.* Or otherwise, left us Room to **Conclude**, that neither he nor any of the *Egyptian or Chaldean Astrologers* knew any thing of it.

And indeed to give my thoughts freely of the matter, I cannot think it reasonable to believe, that any People that had so close a regard, as (by the *Quadripartite*) the *Egyptians* seem to me to have, for a *truly natural Astrology*, should any way heed a thing of so **Uncertain a Foundation** as that of **Horary Questions.**

If there be an **Astrology**, as underrivably there is, it must be Built upon a **Foundation Natural, Certain, & always the same**, as the **Doctrine of the Quadripartite** most truly is. But all the **Foundation** there is in nature, for the **Doctrine of Horary Questions**, is the **Consideration of the Position of Heaven at the Uncertain, & too often Doubtful Impulse of the mind**, supposed to be caused by the **Influences of the Significator**, representing the thing enquired of in the **Nativity**; which in my Judgment, hath little or nothing if any thing at all in it. But if there be any thing in it, as at present (I incline to believe there is not, more than mere *Chance or Geomantick like Lot*) it must undoubtedly be Built upon a **Foundation Conformable to Natural Causes, and Consonant to this Doctrine of the Quadripartite**; and not upon **Imaginary, Un-natural, Arbitrary Whimsies**, like those of **Geomancy and the Common Astrology.**

This in short is my opinion of the **Doctrine of Horary Questions**; I wish withal my Soul, some that can, or know any

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But as to the **Doctrine of Horary Questions**, there is not any thing any where throughout the whole Subject, that lends it the least Countenance imaginable: by which it seems as if the *Learned and Wise Ptolemy thought it not worth so much as one single Word* of his, in favour of it. Or otherwise, left us Room to Conclude, that neither he nor any of the *Egyptian or Chaldaean Astrologers* knew any thing of it.

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This in short is my opinion of the *Doctrine* of *Horary Questions*; I wish withal my Soul, some that can, or know any

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any really true Convincing Proofs to the contrary of my Suppositions, would for the better Restoring that Branch to an Undoubted Certainty, lay their Reasons before the World, to be Scand; and give Emol d; with others, the Unassured, Certainties of Astrology: Or otherwise Excluded, as if Fraudulent Imposition Intruded upon, and Injurious to the Divine Institutions of the more pure and Primitive and natural Unerring Astrology. And if ever I be so happy, to see this Doctrine fairly Justified and Supported by Rulers as Undeniable, and undoubtedly Naturally true, as that of the Quadransite, I hereby promise not only to Recant; but to the utmost of my Power, also, to Explain, Justify and Defend it; for all I design by the Dedication, I have herein and elsewhere made against this Doctrine of Horary Questions, is to do other end, but to serve the Publick, and bring as much as I may to the Light, Astrology, as Original, Ancient, and Primitive Purity.

The Appendix at the latter End concerning the part of Fortune, is no part of Ptolemy, but was taken out of the Praemissends to the Italian Astrology, and in the Year 1675, Printed at Millan at the latter End of Placidus de Titis his Celestial Philosophy, and from thence Translated and added here, for the better understanding of Ptolemy upon that Subject.

When first I thought of the Printing of this Treatise I intended it in a fair large Character, and to add to it Tables and Directions for Calculating of Nativities according to this Doctrine, which would have advanced the Bulk and Price, of the Book considerably; but proposing it to be done by Subscriptions, and not above Three or Four coming in, it was by them thought more convenient to do it as follows, till the World be found more willing to serve themselves, and when they are so, and give due Encouragement, that, and a Compleat Introduction to this Astrology, may be expected from

From my House in St,
Nicholas street, Dublin,
Sept. 15. 1701.

John Wallley.

Ptolomy's Quadripartite ;

The First Book.

CHAP. I.

The Proem

Two things there be, O Syrus, which fit a Man for Predicting things to come. One, the First in Order and Vertue, is, [that] by which we Discover the Positions of the Sun, Moon, and Stars; how they Behold each other and the Earth: the other [that] wherein we consider the Mutations of things contained, which the Rays do produce according to their Natural property. Of the First we have Treated Demonstratively to the utmost of our Power in our [following] Construction; for this it self alone is needful without a Conjunction of the Second. But now we will Treat of the Latter, (which of it self is not alike perfect;) both as it becomes a Lover of Truth, and is agreeable to Philosophy; neither comparing it to the certainty and invention of the former, which is all ways after the
A fam.

same manner: (for the Conjunction at the quality of the contained things wrapped up in matter, is Infirm and Difficult,) nor as might be done neglecting the consideration of many events, and the more General, which have their Manifest Cause from that which doth encompass them; [*viz. From Heaven*] And seeing many do Condemn whatsoever is hard to be apprehended; they who reprehend the First of those Two Speculations, are altogether Blind; but they who Blame the Second, have some Cause. Some have thought, that what they themselves could not comprehend, was wholly Impossible for others to attain to; or because they often Learned it, and yet kept it not in Memory, (for 'tis easily forgot,) they deem'd it unprofitable. Since these things are so, I will undertake to Survey the Reason of each [*Co. III*] that such a Foreknowledge, is both Possible and Profitable, before I speak particularly of the Doctrine.

ANNOTATIONS. By this Chapter 'tis plain (1) that Ptolemy either was unacquainted with the Heliocentrick Aspects, or otherwise thought them of no Efficacy in respect to Bodies and things Sublunary, as some of late have vainly imagined. (2) that one main Reason why Ptolemy in the following Chapters, takes so much pains to Demonstrate the Certainty of Astrology, was the Cavils and Abuses by the Ignorant then, as well as now, brought upon it. (3) That therefore it was, Ptolemy took so much Care and Pains as he did, to leave undenyable Demonstrations thereof to Posterity.

CHAP. II.

That a Knowledge by Astronomy is Attainable, and how far.

IT 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 on the Elements under the Moon; I say those of Fire and Air, which are

are encompassed by and changed with the motion of the Firmament; and these again encompass the rest, which are also varied according to the Mutations of the other; I mean the Earth and Water, with the *Plants* and *Living Creatures* in them: For the *Sun* with that which doth Environ, [*Meaning the Heavens and Stars therein*] Governs all things that are about the Earth, not only by Changing the Seasons, and bringing to Perfection the *Seeds* of *Animals*, and the *Fruitfulness* of *Plants*, and the *Flowing* 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 Mid-Heaven. And the *Moon* who is the nearest the *Earth*, Diffils down much Influence; by which things *Animate* and *Inanimate*, are Affected and Changed; *Rivers* are *Augmented* and *Diminished* according to her Light; 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*, *Fixed* and *Erratic*, as they keep on their Course, cause many *Appearances* about us: for they are producers of *Heat* and *Winds*, and *Storms*; by which also things on *Earth* are suitably Govern'd. And their *Mutual Configurations* (their *Influences* being thereby mixed) produce Various *Mutations*. But the power of the *SUN* is more prevalent, in as much as it is more Universal: The rest [*according to the Variety of their Aspects to SOL*] do Co-operate or Oppose in some Measure; the *MOON* doth this more frequently and manifestly, at the *New Moon*, *Quarters* and *Full*; other *Stars* in longer time, and more *Obscurely*; as they either *Appear* or *Disappear*, or *Decline*. Since these things are so, not only *Conjoyned Bodies* are Subject to the *Motion* of the *Stars*, but also the *Buddings* and *Perfection* of *Seeds*, are Framed and Form'd according to the *Quality* with which the *AMBIENT* is endued. Now the more *Observant Husbandmen* and *Shepherds*, conjecturing from the *Winds* which happen at the Seasons of *Seed-Sowing* and *Copulation* of *Animals*, fore-know the *quality* of *Succeeding*

ing Accidents. And in a word, the more Universal, and whatsoever come to pass by the more apparent Configurations of the *Sun*, and *Moon*, and *Stars*; even they who are not Skill'd in Nature, foreknow by Observation alone: for we see, that even they who are very Ignorant; from Observation alone, Guess at those things which are produced by a Greater power alone: such as that of the *Sun* and more uncompound order; and which have not Variation by the Configurations of the *Stars*, and the *Moon* to the *Sun*. Yea some *Irrational Animals* have a Fore-knowledge, as may be seen in the Mutations of the Seasons of the Year; of the *Spring*, *Summer* and the others: and moreover in the Change of the *Winds*. For the most part the *Sun* is the cause of these; but what are not alike Simple, but have some small mixture, these Men do Fore-know by accustoming themselves to Observe them: 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 these are often Decieved, for by reason of their want of Experience, they do not know the Times, nor the Places, nor the Courses of the *Wandering Stars*: all which to be exactly known, conduce to a certain prescience of things. What therefore hinders, but that he, who exquisitely knows the Motions of the *Stars*, and of the *Sun* and the *Moon*, and is not Ignorant of the Times, nor the Place, nor any of the Aspects; and is further well Skill'd in their Natures, (tho' not in that which they are, but what Efficient Powers they have, as that of *Sol* is *Hot*, 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 Foretel in every Season, the proper State of the *Air*; as that it will be *Hotter* or *Moister*, which he may fore-know 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 Skill'd in these matters before-mentioned, to foretel the Qualities of the Seasons, what hinders

hinders but he may likewise Predict concerning every Man? for from the State of the *Ambient*, at the time of the Constitution of each, 'tis easy to know in General, the Quality and Temperament of each Person Born; that *such* he shall be in *Body*, and such in *Mind*; and the future events Advantageous or Dis-advantageous, fore-known by the State of the *Ambient*: so because such is the State of the *Heavens*, it will be proper and agreeable for such a Temper; or because the *Ambient* is such, it will be Dis-agreeable and Hurtful to such a Temper. Therefore it is apparent, that a Presage is possible to be deduced from these and such like; but because they who Slander [*The Art*] do it with some pretence, (tho' not deservedly, we shall thus Expose them.

First, The Errors of those who do not accurately understand this Learning, which is of Great and Manifest [*Contemplation*] cause, that what 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, & seeming to Foretel many things, which Naturally cannot be Fore-known; 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 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*; & especially because of mixtures made of many different things. Further the *Ancient Configurations* of the *Places*, 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 tho' 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 *Horses* 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 tho' 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*, causeth a Difference in their *Bodies* and *Minds*. Furthermore, *Different Education* and *Customs*, causeth a *Different* manner of life in each. Therefore he that doth not Joyntly 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 that attempts to *Prognosticate* from the Motion of the *Heavenly* [Bodies] alone, except he Joyn these therewith, will meet with great Difficulty. Since these things are so, it is not meet (tho' it might be admitted) that because such a *Prognostication* sometimes *Deceives*, on this Score we should wholly *Reject* *Prognostication*; nor again, so to search out all things by *Prognosticks*, as tho' the *Presager* were not *Man*; or what he *Presages* not *Conjectural*: but as we do not *Reject* the Art of *Governing*, tho' it often *Errs*; so we ought not to lay aside this, because several *Errors* happen in it: but receive as it promiseth

eth *Great things and Wonderful*; 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 Joyn 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*: in those matters we cannot have wholly from thence, we from elsewhere Conjoyn and Adapt those things which Co-operate.

ANNOTATIONS. To Comment fully upon this Chapter, would require more Room than the matter it self; and therefore I shall for Brevity sake only Observe, first, that the word *Umbient*, here and elsewhere used by our Author, in the Greek (which was the Language in which he Writ;) Signifies, (that which Contains or Encompasseth, viz.) the Heavens, or Air, or Both. Secondly, that of all the Stars, the Influences of the Sun are the most Powerful. Thirdly, that the Influences of the other Stars are most Powerful, when the Beames 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 Influence of the other Stars. Fifthly, That when the Moon by such her frequent Mediatorship, most conveniently 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 Ptolomy had a special regard to the Latitude, Declination, Rising & Setting of the Stars, both Fixed and Erratick, especially Those near the Ecliptick: the want of the due Consideration of which in others, have brought no Small Scandal upon this Art.

CHAP. III.

That Astrology is Profitable,

HOW 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 Bdy* 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 whether 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 & 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 Life* than all. But if this *Pre-science* be *Despised*, because it *availes not in Gaining of Riches and Honours*; this takes place in all other *Disciplines*. For neither do other *Disciplines* in themselves, conduce either to *Riches or Honour*, nor are they on this account *Esteemed unprofitable*; nor is it meet to *Condemn this Pre-science*, which contains an *Access and Fitnes* for greater *Matters*. They who *accuse Prognostication* and *Judge it of no use*, have not regard to a thing *Necessary*; but thinking that a *Foreknowledge* 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,*

ed, that those things which happen altogether necessarily whether they cause *Fear* or produce *Joy*, if they come unexpectedly, they *confound* with *Fears* and *Transport* with *Joy*; but if they are *Foreknown*, they *accustom* the *Mind* by the *Foreknowledge*, and *prepare* it by *Mediating* one *em* tho' *Absent*, as tho' they were *Present*; and when they *Seize* it, cause that it receives them with *Calmness* and *Constancy*. Moreover, ought we to think, that all things betwixt Men, so as tho' a *Law* were let over every thing by some *Divine Command* and *Indissolvable 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* [*Æther*,] 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 the superior cause followeth by accident. And this also is to be *Observed*, that many things happen to *Man*, by reason of some more *Universal Causes*, and not only by reason of the *Natural* and *Proper Quality* of each things; 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 *Stronger* and *Irresistible*, and no other cause hath power to withstand, these come to pass who live 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; & 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, Affects, Sickness; some of them work necessarily, others not, but 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 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 Foretell whether they be 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 that 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 will Eat or Putrify, or the Loadstone Draw Iron: but if the containers are not known, the Ulcer will produce Putrifaction, and the Loadstone will draw Iron, according to the Cause and Consequence 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 Cause Eating or Putrifaction, if contraries are applied. And therefore those things which do happen to Men, do so befall according to the Succession of Natural order; either because things that 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 wonder, that seeing there is both in Generals and Particulars such

such a *Consequence*, for what cause they believe in *Generals*, that 'tis possible to *Prognosticate*, & 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 [Co] reduce their *Constitutions* to a good *Temper*; in *Summer* by *Cooling* things, and in *Winter* by *Heating*: They also *Observe* the *Significations* of the *Fixed Stars*, to be certain of the *Seasons* in which they apply themselves to *Navigation*; and they cause their *Animals* to *Copulate*, and *Set Plants*, *Observing* the *Aspects* of the *Moon*, which are *Aspects* of the *Moon* at the *Full*; and no *Body* 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 lie hid from him; the opposing power, for the most part not being joyned with a foreknowledge in the Effect produced by first Causes without Impediment. And seeing it doth not cohere [With it] he judgeth of all things Simply, as tho' *Immutable* and *Impossible* to be prevented. But as in *Prognostication* its Possibility appears worthy of consideration, altho' it is not altogether *Infalible*: so this preservative part is worthy of regard. And tho' this bring a *Cure* not to all, but to some, for this it is it is worthy to be Embraced and Esteemed as no ordinary *Gain*. The *Egyptians* seems to have understood this, who chiefly finding the *Efficacy* of this *Art*, every where Joyn'd *Physick* to *Prognostick Astronomy*. For if they thought *Futurities*

ties could not be Removed or Diverted, they would never have made certain *Attonements*, *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 Joyned to the faculty of *Prognosticating*, that which is called by them *Fathromathematics*, a method out of these *Advantagious* and *Profitable*: that by *Astronomy* the *Quality* of the *Subjacent Temperaments*, & the *Accidents* which come 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 *Astronomick* 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 *Introduction*, beginning with the *Efficient* properties of the *Heavenly* [*Bodies*,] following the *Ancients* in that *Natural* manner 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 Astrological considerations, and therefore well worthy the due Meditation of such as are that way curious; but being in it self sufficiently evident, needs no explanation: therefore what I shall remark there in shall only be, First that however much Later it was, that the Loadstone became known in Europe, what is mention'd of it in this Chapter, makes it evident, that it was known in Egypt, where Ptolomy Lived; in his time; which was in the Second Century after Christ, for I find elsewhere, that in the year of Christ 138 December 22 d. 8 hours Postme idiem, this our Author in an Observation made at Alexandria in Egypt, found Saturn half a degree in Consequence from the Moon. However, that whatsoever he says of the (*) Loadstone Losing its Vertue by Garlick, I humbly con-*
ceive

ceive a Mistake; and I believe by him used only for the better explaining his meaning concerning the more considering Efficacy of the Cœlestial Powers. Secondly, That tho' causes Simple, have Natural Properties to themselves peculiar; that yet by other causes in themselves a like 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 otherwise, Frustrated and Diverted. Example, In the Weather, the Sun in his own Simple Nature is the Fountain both of Light and Heat; yet being Joyn'd 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 happen to Joyn with them, the case is altered; and instead of Cold, &c. the Weather will not fail in Summer to prove Sultry, yet Cloudy, Coruscous, 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 most perfectly known to the Egyptians; and therefore it cannot be reasonable 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 and True Astrology, (as it most assuredly 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 meer Chance & Bottomless Incertainty. Fourthly, That as in Astrology, so in all other the most Obstruse 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 here assures us, that those more knowing of his Country, well knew the Deficiency of the Art of Physick, without the Union of Astrology: & all the World can't

Induce

Induce me to believe the Stars are now, any thing more Fallible than they were Fifteen or Sixteen Hundred Years since, in the days of Ptolemy.

CHAP. IV.

Of the Power of the Wandering-Stars.

THE 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 Mutation of Seasons: for by how much the nearer he approacheth our *Vexical 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 Vapours 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 Drys, because he is far distant from the Heat of the Sun, and Vapours of the Earth; but he Cooleth more abundantly, [And] Dryeth more moderately. And the rest receive Vertue, 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 Dryeth much, and Burns, because of his Fiery Nature, as he shews by his Colour and Nearness to the Sun; for the Sphere of the Sun Lies under him. The Vertue 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 Lye 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 assuming to her self, the Moisture of the Vapour of the Earth. The Star of Mercury some-
times

times Drys, and sometimes Moistens; and it Drys 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 Hurrjed about by its Motion with the Sun.

CHAP. V.

Of the Beneficks and Maleficks.

OF the Four Humours, Two are Generative and Active, the Hot and the Moist; for by these all things Joyn 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 were 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 they Judg-ed Saturn and Mars of a different Nature, that because of much Cold, and this 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.

CHAP. VI.

Of the Masculine and Feminine.

SEeing there are Two Primary Sexes, the Masculine and the Feminine, and the Feminine Sex partake most of Moisture, therefore they call the Moon and Venus Femini-nes, because much Moisture abounds in them; But Sol, Sa-turn, Jupiter and Mars, Masculines: but Mercury Indifferent; because he sometimes equally Dryeth, and sometimes Moisten-eth. Moreover they say, the Stars are Masculine and Femi-nine according to their respect to the Sun. When they are Oriental and going before the Sun, they become Masculine; when

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*, in as much as they are *Oriental*; in the other two *Quadrants* *Feminine* in as much as they are *Occidental*.

ANNOTATIONS. In the *Vulgar Astrology*, a *Star* or *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 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*ity, and in the first degree of *Weakness*: and between the *Tenth* and *Seventh* *House*, in its *Occidental* *Occidental*ity, & the *Weakest* of all.

CHAP. VII.

Of Diurnals and Nocturnals.

WHEREAS there are Two apparent Distinctions of Times, the *Day* and *Night*; and the *Day* because of its *Heat* and *Affivity* is *Masculine*, and the *Night* because of its *Moisture* and conveniency of *Rest*, *Feminine*: therefore they Teach that *Luna* and *Venus*, are *Nocturnal*; and *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 Joyned *Saturnas* and to the

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.

ANNOTATIONS. To this Chapter may be added, That a Planet is said to be Diurnal, when in a Diurnal Station above the Earth, and in a Nocturnal Station under the Earth. But Nocturnal when in a Nocturnal Station above the Earth, or in a Diurnal Station under the Earth.

CHAP, VIII.

Of the Power of Configurations to the Sun.

NOW the Moon and the three Planets [viz. Saturn, Jupiter and Mars] have Lesser or Greater Force, according to their Configurations with the Sun: for the Moon along [her] Increase, from her [first] Appearance to the First Quarter, is more Moistening; from the First Quarter, to the Full She Warms; from the Full to the Last Quarter, She Dryeth; from the Last Quarter till She is Hid, She is Cold. And the Planets Mature, 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 it is changed more or less by the Power of other Configurations.

ANNOTATIONS. The First Station (in this Chapter mentioned) is when a Planet Begins to be Retrograde: & the Second Station, when from Retrogradation, a Planet becomes Direct. They begin to Rise at Night, when in Opposition to the Sun.

B

More

Moreover, the *Rising & 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.

CHAP, IX

Of the Influences of the Fixed Stars.

IT 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 Vertue of *Mercury*, and something of *Saturn*. They in the *Hinder Foot*, of *Mars*. And they in the *Tail*, of *Venus*.

Taurus. The Stars of *Taurus* which are in the *Abseision*, 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 *Marsial*.

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*

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* in *Cancer*; the two which are in the *Eyes*, are *Veneréal* 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 *Lyon*, the two in the *Head*, have the *Vertue* 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 *Fovial*. They on the *Loyns*, and the *Bright* one on the *Tail*, are *Saturnine* and *Veneréal*. They in the *Thighs* [*Partake*] of the *Nature* of *Venus* and partly of *Mercury*.

Virgo. The *Stars* in the *Head* of *Virgo*, & that at the extremity of the *South Wing* operate like *Mercury*, and partly * *Saturn*. The other *Bright Stars* in the *Wing*, & they in the *Girdle*, are *Mercurial* & moderatly *Veneréal*. The *Bright Star* in the *North Wing*, which is *Termed* *Vindemacris*; [*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*.

* The *Greeks* makes it *Saturn*, but the *Lat.* makes it *Mars*.

Libra. They in the *Tops* of the *Claws* of *Scorpio*, effect 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* (both,) 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 *Satur-*

nine and Moderately *Veneral*. They in the *Sting*, *Mercurial* and *Martial*. The *Cloudy Circle*, *Martial* and *Lunar*.

Sagittarius. They in the *point of the Arrow*, agree in power with *Mars* and *Luna*. They in the *Bow* and the *holding of the hand*, are like *Jupiter* and *Mars*. The *Cloudy Circle* in the *face*, is *Solar* and *Martial*. They in the *Sash* 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* are *Saturnine* and partly *Veneral*. They in the *Feet* and *Belly*, are *Martial* and *Mercurial*. They in the *Tail* *Saturnine* and *Fovial*.

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 *Fovial* 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 *Fovial* and somewhat *Veneral*. They in the *North Cord*, are like *Saturn* and *Jupiter*. The *Bright one in the Knot*, is *Martial*, and Moderately *Mercurial*.

CHAP. X:

Of the Stars Northward of the Zodiac.

OF those Stars which are found on the *North Side* of the *Zodiac*, 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 *Veneral*. The *Bright Stars in the Dragon*, are *Saturnine* and *Martial*. They of

† 4 *Small bright Star in Tail is Saturnine and partly Cephalic*

Cephas, Saturnine and Jovial. They of [the] *Boots Mercurial and Saturnine.* The *Bright Ruddy Star* which is called *Arcturus,* is *Martial and Jovial.* They in the *North Crown, Venereal and Mercurial.* They in *Ergonafis* [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 *Ophichus* 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

OF the *Constellation of the South side of the Zodiack.* The *Bright Star* in the *Mouth of the South-fish,* is of *also* *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 last 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,* is *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 *Centaure,* they which are

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 *Marial*. They in the *Altar*, *Veneraeal* 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 or 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.*

CHAP. XII.

Of the Four Seasons of the Year.

OF 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 very 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*;
It is more dry because of just Heat Be

Beginning at the Vernal Equinox, the Mixture 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 [both] the Autumn. The Last which is of Old Age, tends to a Dissolution, abounds with Coldness, as doth the Winter.

CHAP. XIII.

Of the Power of the Angles.

There be Four places of the Horizon and Angles, from whence the General Winds take their Beginning. For the Oriental hath much Dryness; for when Sol comes thither, those things which were Moistened by the 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 Scituated) 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 Bears [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 Varyeth: and when there is no Contrary Constitution, the 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 Temperaments, 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 Joyn 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 Vertues which the Signs alone have Unmixed, considered in respect of themselves and each other.

ANNOTATIONS. 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 Dis-agreement of the Natures and Mixtures of the Influence of the Stars, Signs and Parts of Heaven, is not of the least concern in Astrological Considerations.

CHAP. XIV.

Of Tropical, Equinoxial, Fixed and Bicornoreal Signs.

OF the Twelve Signs, some are termed Tropicks, some Equinoxial, some Fixed, others Bicornoreal. The Tropicks are two; the first from the Summer Solstice the 30 parts of ♄; the other from the Winter Solstice, the 30 parts

parts of VS . These are called *Tropicks*, because when \odot 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 \odot , and *Winter* by his Passage into VS .

There are *Two Equinoxial*; one from the *Vernal Equinox*, the first Sign which is Υ , the other from the *Autumnal* ♌ . These are so termed, because when \odot 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 & Equinoxial*; because when \odot is in these, the *Cold or Heat, Dryness or Moisture* of the *Seasons*, which began while \odot 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*.

ANNOTATIONS. By the Course of Latitude, in this Chapter mentioned, our Author means the Declination: and by the words parts of \odot , and parts of VS , he means Degrees of those Signs; and so he is to be Understood throughout the following Subject.

CHAP. XV.

Of Masculine and Feminine Signs,

Again 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 joyned with the *Masculine*; they are ordered one after another by turns: but the Beginning as is said, is taken

ken from Υ , because the *Moisture* of the *Spring*, is the Beginning of the *Seasons*; and because the *Masculine* Vertue is *Predominant*, and the *Active* Power is before the *Passive*. Therefore the Signs Υ 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 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 *Morning* 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* *Evening* and *Feminine*; they also attribute other names to the 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; and if such an *Exposition* seem necessary for the *Judging* of *Events*, it may be proposed without any *Exposition*.

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 Υ , ♈ , ♉ , ♋ , ♌ and ♍ , are *Masculine* and *Commanding*. ♎ , ♏ , ♐ , ♑ , ♒ and ♓ , *Feminine*, and *Obeying*. Υ , ♈ , ♉ and ♋ , *Four-Footed*. ♎ , ♏ , ♐ , *Terrestrial*. ♑ , ♒ , ♓ , *Fruitful*. Again, Υ , ♈ , ♉ and ♋ , are termed *Moveable*. ♎ , ♏ , ♐ , and ♑ , *Fixed*. ♒ , ♓ , ♌ and ♍ , *Common*. Υ , ♈ , ♉ , *Vernal*.

Vernal. ☉, ♌, ♍, Estival. ♋, ♎, ♏, Autumnal. ♁, ♐, ♑, ♒, ♓, Hyemal. Hot, Dry and Fiery, ♃, ♆, ♁. Cold, Dry and Earthly, ☊, ♏, ♁. Hot, Moist and Airy, ♋, ♎, ♐. Cold, Moist and Watry, ☉, ♎, ♏. ♋, ♌, ♍ and ♎ Barren.

CHAP. XVI.

Of the Configurations of the Signs.

THE Parts of the Zodiack, 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 concourse is made upon one *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 *Super-Parts* 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 Dis-agree 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.

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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; tho' 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 tho' 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 tho' 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 this Treatise, concerning Predicting Particulars be but compared with the Preceding part of this Book, and what our own Eyes are Hourly witness of, relating to the ☿ of the ☉ and ☽; we have no reason to doubt, but Ptolomy was as well acquainted with that, as he was with any of the other Familiarities beforenamed; & 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 ☿ 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 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 ☉ "and ☽ or parts of the Zodiac: some only in respect of the

“the Earth; some in respect of the Earth, and also of the Planets, the ☉, ☽ and Parts of 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 before-named: 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 of the present Noisy Pretenders to Astrology, have had the Ignorance, to suppose them Innovations of no greater Age then since the Days of the Learned Placidus. Nay to confirm this yet farther, Lib. 3. Cap. 12. of this same Book, Ptolomy tells us, that the Ascendant and 11th, are in ✱, and the Ascendant and Mid-heaven in □, the Ascendant and 9th in △, and the Ascendant and 7th in 8: and if so, all Men allow certainly Planets upon the Cusps of Houses with a like Distance, must have Aspects conformable. And to shew I am not Singular, ~~Water~~ upon the Third Book, and 12th Chapter of this Treatise, and ~~Whobious~~ in his Introduction to Nativities, were of the same Opinion. And ~~Almansor~~, Proposit. 146, saith, when two Climates are Diversified, 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 Tears past have boasted more than a little, of their vast acquirements 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 standing thus; Aspects are of two Sorts at least, viz. Zodiackal and Mundane; and tho' the ☉ cannot properly be call'd an Aspect: yet it may fall under the more General name of Familiarity, Common to all the Aspects.

First, Then in the Zodiackal Aspects, a Conjunction is when two Planets or Stars are Bodily Joyn'd; the ✱ when 2 Signs, or 60 Deg. asunder; the □ when 3 Signs, or 90 Degrees asunder; the △, when 4 Signs, or 120 Degrees asunder; the 8 when 6 Signs or 180 Degrees asunder. Of this Sort these are the Prin-
cipal

cipal: 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; — Partile when the ☿ or Aspect is made at, or to the same Degree and Minute. Platick when not Configured to the same Degree and Minute, yet within the Orbs of the Aspecting Planet. The Orbs of ♃ are 10 deg. of ♄ 12 deg. ☿ 7 deg. 30 min. ☉ 17 deg. ♀ 8 deg. ♁ 7 deg. 30 min. ♃ 12. 30.

Moreover, these Aspects are either Dexter or Sinister. Dexter when contrary to the Succession of Signs; as a Planet in ♋, casts a * Dexter to another in ♏. Sinister Aspects are according to the Succession of Signs; and so a Planet in ♋; casts his △ Sinister, to another in ♋; or one in ♋; casts a △ Sinister, to another in ♌.

Secondly, Of Mundane Aspects, we take notice only of the *, □, △ and 8; tho' there are other Familiarities; we have a regard to, which we call Parrallels, 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 ☿ 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 Farring, & more Sweetness in their Effects, than the Latter; which are composed of more Dis-agreeable and Discordant Proportions. But when all that is said; the Good or Bad Influences proceed much more Powerfully from the Nature of the Stars themselves, then from the Nature of the Signs they Possess. And that even Good Aspects of Bad Planets, will produce Mischief, tho' not so Violently as the Bad: and the Most Ingenious Mr. Partridge in his *Opus Reformatum*, and *Defectio Gemiturarum*, hath amply Demonstrated, that even in Crowds of Malevolent Directions, to the Giver of Life, which otherwise fails not so

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Give Death; *whenever but one* ☐ *or 8 of* ♀ *or* ♃, *have Intervend, they have never fail'd to preserve Life; but much more especially the latter, viz. ♃, which well confirms what Ptolomy says, Chapter the 7th before-going, that a good Temperament taking its like, maketh the Good greater: and unlike mixed with Evil, Dissolveth much of the Evil.*

CHAP. XVII.

Of Signs Commanding and Obeying.

THose are termed *Commanding and Obeying Signs*, which are Configured by an *Equal Distance* from the same or any *Equinoxial Sign*, because they Rise and Set in *equal (Space of) Time*, and are in *Equal Parrallels*. Those which are in the *Summer Circle Command*; and those in the *Winter Circle Obey*; ☉ being in those, the Day is longer than the Night, but in these contrary.

CHAP. XVIII.

Of Signs Beholding each other, and of Equal Power.

They are of *Equal Power*, that have an *Equal Distance* from the same, or any *Tropical Sign*, because in which soever of those ☉ 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 *Horison*, and Set in the *same*.

ANNOITATIONS. *To make these two short Chapters yet a little more Plain, Signs Commanding are,* ♃, ☉, ♀, ☽, ♃, and ♀. *Signs Obeying are* ♀, ♀, ♃, ♃, ♀, and ♃. *Signs Beholding each other are* ♃, ♀, ♃, ♃, ♃, ♃, ♀, ☽. *Or otherwise in reference to 17th Chapter: 16 Degrees of ♃ & 20 Degrees of ♃, are of Equal Distance*

to the Beginning of Υ or ♌ . And in reference to the 18th Chapter, the \odot in 10 of Π , and 20 of ♍ , makes Days of Equal Length, Nights of Equal Length, & 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 Parrallels, or Parrallels of Declination.

So in the former Example, one Planet in 10 Degrees of Υ , & another in 20 Degrees of ♋ , are in a Zodiacal Parrallel to each other: or, one Planet in 20 Degrees of ♋ , casts its Antiscian or one Parrallel to 10 Degrees of Υ , and its Contra-Antiscian or another Parrallel, to 10 of ♌ . And in this we Agree with the Common Astrology: but in the manner of Computing these Parrallels 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 Parrallels or Antiscians, can be truly had.

For Example, Suppose the ♃ in 22 of ♍ , with 5 Degrees of North Latitude, her Antiscians or Zodiacal Parrallels (taken according to the Common Way,) falls in 8 of ♌ , and her Contra-Antiscian (as they call'd it,) in 8 of ♎ : But the True Antiscian is in 10 of ♍ , viz. no less than 28 Degrees from that obtained by the Common Way; for no less than that Difference there is, between the Ecliptical Longitude of 22 of ♍ , without Latitude; and 22 Degrees of ♍ , with 5 Degrees of North Latitude. The manner of Computing of which to the Greatest Nicety, I have made plain to the meanest Capacity, page the 9th, & page 45 & 46 of my *Treatise of Eclipses*, to be had either at my own House in Dublin, or from the Widow Baldwin in Martwick Lane, London; and several other Booksellers, both of London and Dublin. And when the True Ecliptical Longitude is so found, then the True Antiscians or Parrallels, 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 Parrallels, 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 Parrallels at her Body, falls in 20 Degrees of Π , and at the Point Antiscional (which is really the True Parrallel,) in 10 Degrees of ζ ; and their Opposite Points, 20 of γ , and 10 of ν . And the the Two Latter are what by the Generalliry of our Astrological Authors, are called Contra-Antiscians; and of these They say, the Antiscians are always Good; & the Contra-Antiscians always Evil, let them be of what Planet they will: But We say, that All Parrallels of the same Planets, whether called Antiscians or Contra-Antiscians are all and always, of the same Nature, as well in respect to Position as Directions, viz. of the Benvolent Planets Friendly, and of the Malevolent Planets Enimical: Of which see more in Mr. Partridge's *Defectio Geniturarum* Chap. 5.

And tho' in the Common Astrology, its Authors takes no notice of any other Parrallels, 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 Parrallels, I take leave to acquaint you, that however Ignorant the Professors of the Common Astrology, have hitherto been thereof, there are notwithstanding, Other Parrallels 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 Parrallels; or Parrallels in the World. And as the Zodiacal Parrallels are only Equal Distances from the Tropical and Equinoxial Circles: so these Mundane Parrallels, 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, it is in Parrallel to the Cusps of the 2d 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.

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Zodiacal

Zodiacal Parrallels are measured by the Zodiacal Circle: So these Mundane Parrallels, 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 & 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 Parrallels have a twofold 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, Placidius De Situ, in his Celestial Philosophy, and his Primum Mobile: and by my Worthy and Ingenious Friend, Dr. John Bartrage in his Opus Reformatum, and his Detectio Geniturarum: 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 Exploded.

And to Back these Authorities, no member an Author, than the Admired Old Bate, on the 7th Chapter of his Treatise, Speaking of Eclipses and 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, Occidentalitv, Masculine, Feminine, or Application; 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

such a Situation, 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 Spoken of our Mundane Parallels. And Almansor, Prop. 140, Speaks fully to the same purpose: So that however somewhat omitted, or neglected, by our Common Astrological Authors, they are not, either a New Invention (as some willing to shew their Parts, have lately Instructed;) nor do they want the most Ancients, Best and Learned Authority; which I have dwelt the longer upon, to make the more Plain and Evident. For it is not much Wrong to this most Divine Art, that the True Knowledge of so important a part of it, should be Lost or Forgotten; while meer Chimeras and Imaginary Whims; wholly Incongruous and Inconsistent either with Nature, or Truly Natural Motion, are introduced and Advanced in its Stead and Place.

C H A P. XIX.

Of those [SIGNS] which are not Joynd.

They which are Dissociate 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 Configured by one or five Signs, and they that do not at all Partake, of the four Rehearsed Aspects δ , Δ , \square , \star . These are Inconjunct; for they which are Configured 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 δ , Δ , \star , do not make the Division so, but by Equal.

ANNOTATIONS. The Signs which in this Chapter are meant, to want Familiarity or Aspect; are. First, ♋, ♌, ♍, and ♎ have no Familiarity with ☉ or ☽. Secondly, ♏, ♐, ♑, and ♒, have no Familiarity with ♃ or ♄.

CHAP. XX.

Of the Houses of each of the Stars.

THose which are called *Planets*, have Familiarity with those parts of the *Zodiack* called *Houses*, *Trigons*, *Exaltations*, and *Terms*, and such like: And such is the Nature of those Termed *Houses*: for seeing that of the *Twelve Signs*, ♋ and ♌, approach nearer to our Vertical Point than the rest, and therefore cause *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 ♀ as *Feminine*. And thence forward the *Semicircle* from ♌ to ♐, they Constituted as *Solar*; and from ♍ to ♑ *Lunar*; that to 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 *Erwinful*, because of their *Trigonal* respect to the *Luminaries*: and this Scituation is fit for the Production of Good. Next Mars being *Dry* by *Nature*; & 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 Sphear of ♋, takes the two next Signs, ♌ and ♍, which are *Fruitful*;

and

nd 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 all others, & is after a manner something Neerer the Lights. ♀ & ♃ are given the other two Signs II and III.

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 ♃ { ♃ }
 The { Night } House of ♃ is { ♃ } of ♃ { ♃ } of ♃ { ♃ }

The { Day } House of ♀ { ♀ } and of ♀ { ♀ }

CHAP. XXI.

Of the Triplicities.

The 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 and Two Tropicks; and the 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 ☉, ♃ and ♃. But ♃ being contrary to the Solar Condition, [is excluded; and] the ☉ and ♃ therefore Rules this Trigon; and 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 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 Northwest, taking some mixture of the Southwest Winds, because of Mars his House: for ♃ stireth

up Winds, by reason of the *Moon's* Condition, and the Occident: [which is] *Feminine*.

The **Second Triplicity**, which contains Υ , M and VS , belongs to D and Q ; for it consists of three *Feminine Signs*. The Υ Governs by *Night*, and Q by *Day*. Υ is in the *Astival Circle*, M in the *Equinoxial*, and VS in the *Winter*. This *Triplicity* because of the Dominion of Q is *South*; for this Star being endued with a *Warming* and *Moistening* Power, produceth such Winds; and because of h , it receives a mixture of the *East Wind*: for he hath his *House* in VS , which is *Easterly*; in which h 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 II , m & m , three *Masculine Signs*; and seeing it hath no respect to G , but to h and Q , because of their Houses, it is attributed to them; h having the Dominion by *Day*; because of his Condition, and Q by *Night*: and II is Scituate in the *Summer Circle*, m in the *Equinoxial*, m in the *Winter*. This *Triangle* is *Chiefly Easterly*, because of h ; and it becomes *North-East*, assuming a mixture, because of *Jupiter's* Condition, suited to h on the *Diurnal Account*.

The **Fourth Trigon** consisting of S , M and K , is left to G yet remaining, who hath a Power there because of M his *House*: but because these Signs are *Feminine*; the D by *Night*, and Q by *Day*, Rule together with G , because it is *Feminine*; and because of its Condition. S is in the *Astival Circle*, M in the *Winter*, K in the *Equinoxial*. This *Trigon* is *Westerly*, because of the Dominion of G and D ; but Assuming a Mixture, because of the Rule of Q , it becomes *south-west*.

CHAP.

CHAP. XXII.

Of [THE PLANETS] Exaltations.

THE 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 may have an *Opposite Station* to ☉, as in the Houses, *Oppositly* takes ♎ for his *Exaltation*, and ♈ for his *Fall*: For wheresoever *Heat is Increased*, *Gold 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 ♈, that is named her *Exaltation*; and her *Fall* in the *Opposite* [*Sign*] ♏. Moreover, ♃ the causer of *Northern* and *Fruitful Winds*, when in ☉, becomes more *Northerly*, 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 ♋ most *Moist*, in which the Beginning of a *Moist Air* is perceived, and She *Increaseth* her proper *Vertue* 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*.

CHAP. XXIII.

Of the Dispositions of the Terms.

THE Rule of the Terms Accomodated to the Dominion of the *Triangles*, is twofold. The one *Egyptian*, and the other *Chaldean*: the *Egyptians* observe not the consequence of Order or Quantity. Not of Order, because it attributes the First [Degrees] 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 η possess the First in ∞ , for Example, and ζ is so Qualified? and why γ in γ , and δ is so Qualified? If it regards the *Triplicities*, wherefore doth δ assume the First in ν , and ζ so [Dignified] And if it followeth the *Exaltations*, δ in ∞ , and γ so Qualified. If it respects the most of these, why should δ take the [First Parts] in ∞ , where he hath only *Triplicity*? and not η who Ruleth it by *House* and *Triplicity*? or why doth δ at all assume the First of ν , 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 Stars, 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 Practise*, Built on the equal *Risings* of *Ascensions*, which doth not in the least approach the Truth. [And] according to which in the *Parrallel* which passeth through the Lower parts of *Egypt*, γ and δ arise each in 38 times and a third;

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third, and \aleph and \mathfrak{M} in 35. But it can be *Demonstrated* by Lines, that these arise in more times than 38, but \mathfrak{M} and \mathfrak{M} in Less. Moreover, it appears that they who endeavour to Build up this Opinion, do not follow the *Quantity* of Terms Imbraced 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 talk'd of by many because of the Credit of its Ancient Tradition, are as followeth.

The Terms according to the *Aegyptians*.

Aries	Taurus	Gemini	Cancer	Leo	Virgo
♂ 6 6	♀ 8 8	♂ 6 6	♂ 7 7	♂ 6 6	♀ 7 7
♀ 6 12	♂ 6 14	♂ 6 12	♀ 6 13	♀ 5 11	♀ 10 17
♀ 8 20	♂ 8 24	♀ 5 17	♂ 6 19	♂ 7 18	♂ 4 21
♂ 5 21	♂ 5 27	♂ 7 21	♂ 7 26	♀ 6 24	♂ 7 28
♂ 5 30	♂ 3 30	♂ 6 30	♂ 4 30	♂ 6 30	♂ 2 30

Libra	Scorpio	Sagittary	Capricor.	Aquary	Pisces
♂ 6 6	♂ 7 7	♂ 12 12	♀ 7 7	♀ 7 7	♀ 12 12
♀ 8 14	♀ 4 11	♀ 5 17	♂ 7 14	♀ 6 13	♂ 4 16
♂ 7 21	♂ 8 19	♂ 4 21	♀ 8 22	♂ 7 20	♀ 3 19
♀ 7 28	♂ 5 24	♂ 5 24	♂ 4 26	♂ 5 25	♂ 9 28
♂ 2 30	♂ 6 30	♂ 4 30	♂ 4 30	♂ 2 30	♂ 2 30

The number of each of them is thus called, \mathfrak{H} 57. \mathfrak{L} 79. \mathfrak{O} 66. \mathfrak{Q} 82. \mathfrak{P} 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* \mathfrak{V} , \mathfrak{E} and \mathfrak{Z} , having the same *Division* of the

Sign

Signs according to the *Chaldeans*, Υ the Lord of the *Triplcity*, Possesseth the First; afterwards the Rule of the next *Trigon*, that is Q ; and so afterwards that of II , then h and Q , and lastly J Lord of the remaining *Triplcity*. In the *Second Triplcity* O , M and VS , having also the same Division of the Sign, the first is Q , then h and Q ; after those J , and Υ 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 h and Q ; *Saturn* assumes the First in order, by *Day*, and *Mercury* by *Night*. And the Quantity of each is Simple; for there is a *Descension* of the Order of the First [*Degrees*], and the Quantity of each *Term*, lessneth and leaveth a [*Part*] of that which precedeth; and so the First hath always 8, the Second 7, the Third 6, the Fourth 5, the Fifth 4; from these are gathered the Parts of h by *Day* 78, by *Night* 66, of Υ 72, of J 69, of Q 75, of Q by *Day* 66, by *Night* 78; and the Sum is 360; of these *Terms* the *Egyptians* is 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*, neither the order, nor the Number being any where made plain, by their Writers; rend'ed the *Method Suspicious*, and the *In-coherence* 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 *Expositious*, and full of *Words*, and contained many a needless *Argument*: but the *Work* it self was *Corn*, that we could scarcely *Understand* the design of what was generally said; altho' the *Description* of the *Terms* (which remain'd whole at the *End*;) did *Assist* more than a little.

ANNOTATIONS. Note that the Copy whence this Translation is taken, is that of *Leo Marius*, and for the *Reasons*

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, N ted by Cardan; and here for that Reason, inserted in a Different Character; nor does Cardan shew whence he had it.

CHAP. XXIV.

Of the Terms according to Ptolemy.

IN order then of every Sign, the *Exaltation*, *Triplicities*, and *Houses* are taken, and in General, that *star* which hath *Two Prerogatives* in the same Sign; hath the first place, tho' it be a *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 *Triplcity*, 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 *S* 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*, takes *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 *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 Joyned. 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 Ptolemy.

Aries			Taurus			Geminy				
♃	6	6	♀	8	8	♀	7	7		
♀	8	14	♀	7	15	♃	6	13		
♀	7	28	♃	7	22	♀	7	20		
♂	5	26	♄	*2	24	♂	6	26		
♄	4	30	♂	†6	30	♄	4	30		
Cancer			Leo			Virgo				
♂	6	9	♃	♄	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		
Libra			Scorpio			Sagittary				
♄	6	7	♂	6	6	♃	8	8		
♀	5	11	♀	♃	8	14	♀	6	14	
♀	♃	8	19	♃	♀	7	13	♀	5	19
♃	5	16	♃	♀	8	21	♄	6	25	
♃	♀	5	24	♀	6	26	♄	6	25	
♂	6	30	♄	3	30	♂	5	30		
Capricorn			Aquary			Pisces				
♀	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		

CHAP. XXV.

Of the Places and Parts of every one.

Some have divided these into several [Parts] calling them *Places* and *Parts of Dominion*: and Place they Name the 12th 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*. But 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 *Aequinoxial* and *Tropical Signs*, and this is manifest from *Authors*; and chiefly because we see their *Natures*, and *Powers*, and *Familiarities*, which have not any other Cause, but from the *Tropicks* and *Aequinoxes*, as is aparent from what is 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.

CHAP. XXVI.

Of [THE PLANETS] Faces, Thrones and such like.

Such are the *Familiarities* of the *Stars* and *Signs*. They are also said to possess their *Proper Face*; when each *Star* keeps the same *Figure* with the ☉ and ☾ which its *House* hath to their *Houses*. As for Example, when *Venus* makes a *Sesangular Figure* to the *Lights*; but to the *Sun* when she is *Occidental*, and to the *Moon* when *Oriental*, according

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 'tis said, they are in their Joy, when altho' there is no Familiarity of the Ambient Signs with them, yet there is with others of the same condition with them: And altho' 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 when they ought to be in Signs Antecedent to her; as if she were in Virgo; then Mercury would 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.

CHAP. XXVII.

Of Applications, and Separations, and other Familiarities.

IN General, they which Preceed, are said to Apply to those which Follow; and they which Follow to Separate from them which Preceed; when there is no great Distance between

tween 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 happens between Bodies, it is fit to Observe the *Latitudes* themselves; and admit only those *Transits* which are made in the middle [*viz* the *Zodiack* :] but in those which are made by *Affect*, 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 Sign*, and from their respect to the *Sun*, and the *Angles* as hath been said of all these. And their *Vertue* is *Strong*; first by being *Oriental*, & when they *Hasten* their *Motion*; for then they are *much Stronger*; or they are *Weak*, when *Occidental*, and *Stacken* [*their Motion*,] for then they *Operate more Weakly*.

Moreover; their *Influence* is *not Powerful* or *Weak*, from their respect to the *Horison*: for when they are in the *Mid-heaven*, or *Pass* in the place *Succedant* to the *Mid-heaven*, they are *very Strong*, and also in the *Horison* it self, 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 *F. C.* or otherwise *Configured* 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* or *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*

ferent 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, the Mean Motion of Saturn is two Minutes; of Jupiter four Minutes, fifty nine Seconds, of Mars 33 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 10th House, you are to Understand the 11th House, and by the place Succedant to the first House, is meant the Second House, and so of the rest.

The End of the First Book

Ptolemy's

Ptolemy's Quadripartite ;

The Second Book.

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 much as may be Possible, to such a Prediction ; ordering our Institutions every where according to *Natural Reason*.

Prognostication by Astronomy is Divided into Two Greatest and most Principal Parts : the First which is called *General*, respects *whole Nations*, and *Countries*, and *Cities*. The other which is termed *Particular* and *Genethliacal* regards every *Man Singly*. Therefore seeing there are Two Parts, 'tis fit we speak first of the more *Universall* : for the *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*.

D

And

And again *Universals* being Divided into *whole Countries* and *Cities*, and that respects *whole Regions*, this *Cities*; and that hath a *Greater Cause* and such as is *Periodical*, as of *Wars*, *Pestilence* and *Famine*, or *Earth-quakes* and *Inundations*; and such like: but this 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 *Veheement* or *Remiss*; and of *Plenty* and *Scarcity* and such like. 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*, and that which is brought to pass by a *Less Cause*.

In this Consideration, Two things are required, viz. the *Familiarity* of the *Twelve Signs* of the *Zodiack*, and the *Stars* to the *Climate*, and the *Significations* produced in certain *Seasons*, in proper places, according to the *Ecliptick Conjunctions* of ☉ and ☽; and according to the *Transits* of the *Planets*, their *Risings* and *Settings*. Therefore we will propose the *Natural Reason* of the *Sympathy* of these; speaking also in *Short* about the *Properties*, when only observed in *whole Nations*, as to their *Manners* and *Bodies*, according to the *Contrariety* of the *Stars*; and of those things which have properly a *Natural Cause* there.

ANNOTATIONS. By *Ecliptical Conjunctions* of the *Sun* and *Moon*, the *Author* intends *Eclipses* of the *Sun* only; which is worthy of *Observation*.

CHAP. II.

Of the *Properties* Observed through the *whole Climate*.

The *Properties* which are under *whole Parallels* and *Angles*, are Divided by their respect to the ☉, and the *Circle* [Passing] thro' the middle of the *Signs*. For of [the Earth] inhabited by us, Lying under the *North* *Quadrant*

Quadran, they who are under the more *Southern Parrallels*, I say those *Parrallels* from the *Aequinoxial* to the *Summer Tropick*, seeing they have ☉ 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 *Aethiopi*ans; 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 Parrallels*, I say under them Subject to the *Bears*, seeing their *Vertical Place* is far Distant from the *Zodiack* 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 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 *Zodiack* and the *Wandering Stars* in the *Zodiack*, being near their *Vertex*, Joyn themselves with them, and render their *Minds Brisk*, and Inclind to *Disciplines*.

Moreover, of these, they which are towards the *East*, are more *Couragious*, and because of their Courage, they Act all things *Openly*: for such is the Nature of ☉, *Oriental*, *Piurnal*, *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 *Couragious*: 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* *A* rising 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 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 *Eveness* 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.

IN the *Zodiack* are seen *Four Triplicities* as was said before: one Constituted of ♄, ♃ and ♀, is *North-West*; ♃ Rules over it principally, because of the *North*; and ♀ is Co-ruler, because of the *West*. That which ariseth from ♀, ♃ and ♄, 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 ♃, ♄ and ♀ is *North-East*; *Saturn* Governs it because of the *East*; *Jupiter* is Co-Lord, because of the *North*. That which is Constituted

situated of ☉, ♀ and ♃, is *South-West*; ☽ chiefly Governeth 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 *Trificities*, in *Latitude* from the *Sea* that is by us, [that is the *Mediterranean*,] which is from the *Herculian Strait*, to the *Asian Bay*, and thence along the *Mountainy Part*, toward 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 *Aegean-Sea*, and *Ponius*, and the *Lake Maotis*, 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 Trigns*: one is Scituate in the *North-West* of the World, towards *Celto-gallia*, and is commonly called *Europe*. Opposite to this *Quadrant*, lyeth towards the *Eastern-Aethiopia*, 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 Scituate towards the *South-West*, [*the Quarter*] or the *Occidental Aethiopia*, 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 Scituate 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 Scituate toward the *South-East* of that *Quarter*; and so it is in the other *Quadrants*. From hence therefore it is manifest, that each of 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 the *Proper Trignons*, but in other *Habitations*, only they that bear *Rule*. And in those *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 *Lyeth* towards the *North-west*, are *Joyned* to the *North-west Trigon*; which is composed of Υ , Q and Z ; and are certainly *Ruled* by the *Lords* of the *Trigon* U and O *Occidentals*.

And these parts as they are possessed by whole *Nations*, are thus, *Brittain*, *Galatia*, *Germany*, *Apulia*, *Sicilia*, *Tyrrenia*, *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 *Governments*; *Cleanly* and *High-Minded*. But because of the *Occidental Familiarity* of U and O ; 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 *Feshusies*; deeming this neither *Shameful* nor *Unbecoming* *Man*. For this *Reason* they are not *Weakened*, in as much as they are not *Subject* to this: but they retain their *Manlike Courage*, *Friendship*, *Faith*, *Love their own*, *Doers of Good*. But of these *Countries* *Brittany*, *Galatia*, *Germany* and *Barsania* agree more with Υ and O , therefore the *Inhabitants* are more *Savage*, *Bold* and *Cruel*. But *Italia*, *Apulia*, *Scicilia* and *Gallia* are *Subject* to Q and C . Therefore they are more *Imperious*, *doers of Good*, and *Affecters of Community*. And *Tyrrenia*, *Celtica* and *Spain* are *United* with Z and U , hence they that are in them are *Lovers of Liberty*, *Simple*, *Lovers of Neatness*.

But the parts of this *Quadrant* which are *Scituate* in the *middle* of the *Inhabited* [*Earth*]. *Thrace*, *Macedonia*, *Ilyrium*, *Greece*, *Achaia* and *Creet*: and also the *Cyclades* of the

Sea

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 δ , μ and ν , 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, Impatients 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 Musick; Champions, Neat in their way of Living, because of Venus; because of Mercury, Hospitious, Sociable, Lovers of Justice and Learning, and Eloquent. But chiefly they are Instructors 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 Sollicitous about the things which concern their Bodies: But they which are in Greece, and Achaia, and Crete, have Familiarity with Virgo and Mercury; for which reason 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 Torace, and Illiryum, are under Capricorn and Saturn; therefore they are Lovers of Wealth, nor are they of a Gentle Temper as others, nor Govern'd 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 respects 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 Vertue of the Rulers, and Worship Venus calling her Isis. They also Worship Saturn, naming him Misboranbelios: and many Foretel Future Events; and Consecrate their Genital Parts to the Gods, because the Familiarity

Familiarity of the fore-named Stars, is *Naturally Spermatic*. Moreover they are Hot, and Excited to Lust; given to Dancing, and Lovers of *Venerual 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 the *Oriental Configurations*, because the Heat in the Principal [Part,] and hath a *Solar Power*.

They are for the most part, Neat and Effeminate, about the Cloathing of their Bodies; as Robes and other Adornings, because of *Venus*. But they are Great in Mind and Councils, *Couragious* and *Warlike*, because of the agreement of *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 Pleasures and Neatness.

Moreover, the parts about *Babylon*, *Mesopotamia* and *Affyria*, 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, *Idumaea*, *Caelosyria*, *Judea*, *Phenicia*, *Chaldea*, *Orthinia* and *Arabia-Felix*: these are Scituate toward the *North-West* of the wole Quadrangle, and have for their Governours, *Jupiter* and *Mars*; and likewise *Mercury*: Wherefore the Inhabitants are *Dealers* in *Merchandizes*, *Makers* of *Bargains*, *Deffisers* of *Danger*; *Treacherous*, of *Servile Mind*, and altogether *Changeable*, thro' the *Configurations* of the mentioned Stars.

Again, they of those which Inhabit *Caelestine*, *Idumaea* and *Judea*, have rather Familiarity with *Jupiter* & *Mars*; wherefore for the most part, they are *Bold*, *Atheists* and *Treacherous*; But the *Phenicians*, *Chaldeans* and *Orthinians*, are under

Leo and *Sol*: Wherefore they are *Plain*, *Human*, *Lovers of Astrology*, and *Worship* ☉ more than any. They which are in *Arabia Felix*, are Ruled by ♁ and ♃. Again 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*, contain *Hyrkania*, *Armenia*, *Mantiana*, *Bactriana*, *Casperia*, *Serica*, *Saurometica*, *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 *Dyet*, *Easy*, *Skil'd* in *Divine* [*Wizards*.] *Magicians*, *Just* and *Free* in their *Manners*; *Magnanimous*, *Haters* of *Evil*; *Lovers* of *Friendship*; and *willingly* *Dying* for their *Relations* in a *good Cause*. And in their *Marriages* they are *Honest* and *Pure*; and in their *Garments* *Sumptuous*; *Free-hearted* and *High-Minded*; for the the most part *Saturn* and *Jupiter* doth these because of the *Oriental Figures*.

Again, of these, they of *Hyrkania*, *Armenia*, and *Mantiana* have rather *Familiarity* with *Gemini* and *Mercury*. Therefore, these are more *Sharp* and *Evil*.

They of *Bactriana*, *Casperia* and *Serica*, are under *Libra* and *Venus*. Hence they in those *Regions* are very *Rich*, *Neat* and *Lovers* of *Songs*.

The parts about *Sarmata*, *Oxiana* and *Sogdiana* have *Familiarity* with *Aquarius* and *Saturn*; whence these *Nations* are more *Ungentile*, *Austere* and *Savage*.

The other parts of this *Quadrant* which lie in the *middle* of the whole *Earth*, contains *Bithynia*, *Phrygia*, *Colchis*, *Laxia*, *Syria*, *Commegene*, *Cappadocia*, *Lydia*, *Lycia*, *Cilicia* and *Pamphilia*: These *Lying* in the *South-West* of the *Quadrant*, have *Familiarity* with the *South-West Trigon*, consisting

sitting of ☿, ♀ and ♁, and have for their Rulers Mars and Venus and Mercury also. 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 Adonim, 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, *Bithynia, 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 *Manlike Nature*; love to *Rule*; *Warriors* as the *Amazones*: they avoid *Lying with Men*; they *Love to be Armed* and behave themselves like *Men*; and they *Cut off the Right Breasts of their Female Infants*, for *Military Advantage*: and that they shewing this part *Naked* in their *Arms*, may seem to be of a *Masculine Nature*.

Again, *Syria, Commagene and Cappadocia*, have *Familiarity with ♀ and ☿*. Therefore they in these [Countries] are *Bold, Evil, Treacherous and Laborious*.

They of *Lydia, Cilicia and Pamphilia*, have *Familiarity with ♁ and ♃*. Whence the *People* there *Possess much*; are *Merchandizers, Free, Common in Living, and Faithful* in their *Bargains*.

Of the *Remaining Quadrant*, Scituate in that part commonly called *Lybia*; the parts containing *Numidia, Carthage,*

thage, Africa, Phyzania, Nasamonica, Garamantis, Mauritana, Getulia & Metagonitis, is extended toward the South-west of the Universal Earth; and have Familiarity with the South-West Trigon, consisting of ☉, ♀ and ♁; and ♂ and ♀ in the Occidental Station Governs 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, & ready [to undergo Dangers.] Again of these, they of *Cathage and Africa*, are chiefly under ☉ and ♃: Therefore they Live in Common, they Traffick and Enjoy all Plenty.

But they which Inhabit *Metagonitis, Mauritana 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 they abstain not from Killing each other.

They of *Phasania, Nasamonitis and Garamantis*, have Familiarity with ♁ and ♃. Wherefore they are Free; of Plain Manners, Labourious, 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 *Cyrene, Marmaria, Egypt, Thebes, Oasis, Trogloditis, Arabia, Azania*, and the Middle *Aethiopia*, those Scituate 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

because of the *Vesperine 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 Courageous 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 it self is Fruitful. Many of the Men are Tender and Effeminate; and some Despise their *Genital Parts*; because of the *Vesperine Figuration* of the *Maleficks* with *Venus*.

Again, they of these who Inhabit *Cyrena*, *Marmarices* and the *Lower Egypt*, rather agree with Π and Θ . Therefore they are Thoughtful, Intelligent, Skill'd 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 *Troebes*, *Oasis* and *Trogloditis*, have Familiarity with α and ζ : are Hotter and Swifter by Nature, and Enjoy much Plenty.

But they of *Arabia* and *Aziana* and the *middle Ethiopia*, are under α and η . 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.

V. *Brittania*, *Galatia*, *Germany*; in the Middle, *Palestine*, *Celestria*, *Idumea*.

O. *Parthia*, *Media*, *Persia*: in the Middle; *Cyclades*, *Cyprus*, *Asia Minor*.

Hircania,

II. *Hircania, Armenia, Mantiana*; in the Middle, *Cyrene, Marmarica, Egypt the Lower.*

⊙ *Numidia, Carthage, Africa*; in the Middle *Bithynia, Phrygia, Colchis.*

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

☿ *Mesopotamia, Babilon, Assyria*; in the Middle *Greece, Achaia, Creet.*

♁ *Bactriana, Capiria, Serica*; in the Middle *Thebes, Oasis, Trogloditis.*

♂ *Metagonitis, Mauritana, Getulia*: in the Middle *Syria, Cammagenia.*

♃ *Thyvenia, Celtica, Spain*; in the Middle *Arabia Felix.*

♄ *India, Iriana, Gedrosia*; in the Middle *Thrace, Macedonia, Illyrium.*

♅ *Sauromatica, Oxania, Sugdiana*; in the Middle *Arabia, Azania, Ethiopia.*

♆ *Phazania, Nasmonia, 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 the Countries which are under the Parts of the *Zodiack*: seeing the *Fixed Stars* have respect unto the Parts which Sympathize with such Parts; as are on a Circle drawn through the Poles of the *Zodiack*.

Another thing also is to be Joyned, [viz.] that with the *Principal Cities* those places of the *Zodiack* chiefly agree, which the ☉ or ☽ 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 cannot be found; the *Mid-heaven* happeneth according to the *Nativity* of the then *Princes* or *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 General Events of Cities and Countries: for the Chief and most Strong Cause of these Accidents, are the Ecliptical Conjunction of the ☉ and ☽; 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 Stations of the Planets continue for a time: these are ♄, ♀ and ♂, when they are Stationary; for then they are Significant. Another is Temporal, in which we know the Time in which the Event happeneth: and how long it will Continue. Another 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 ☉ and ☽ are, and how by them and otherwise to Judge of Mundane Revolutions in General, I have Plainly Demonstrated in my Treatise of Eclipses; wherein I have Fairly Answered and Refuted the Erronious Suppositions of the Great Morinus and others, concerning that Doctrine; and therefore needless here to be repeated; let such as are that way Curious see that Treatise, for tho I Love to make all things plain even to the most Ignorant: yet I Hate to Write the same thing twice.

CHAP.

C H A P. V.

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

THE First which is the *Topical Consideration*, is thus. In the *Ecliptical Conjunctions* of the ☉ and ☽, and chiefly in those which are *Plainly Visible*, we consider the *Ecliptical Place of the Zodiack*, and the *Countries* which according to that place, have *Familiarity with the Trigon*.

Moreover, some *Cities Sympathize* with the *Sign of the Eclipse*; either because of the *Horoscope at their Building*, and the *Irradiation [of the Luminaries]*, or from the *Mid-heaven of the Princes or Kings* 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 ☉ and ☽ are*, & 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* & *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 said their own and others *Expectation*.

G H A P.

CHAP. VI.

Of the Time of the Events

THe 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.

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 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 afterward Examine, how many Equinoctial 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 Ecliptick Place, in respect of the Angles: for if the Ecliptical Place happen in the Oriental Horison; 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 Horison, 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 Aspect with those places: and from the other Transits of the Stars;

Stars, when the *Stars* which cause the *Accident* have *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 'tis Observeable, First; that for the better ascertaining the Measure of the Time of the Event of Eclipses, the Author mentions two Sorts of Hours; the one he calls Temporal, and 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 Parrallel of Latitude, according as the Day or Night Grows Longer or Shorter; and is always Different, according to the Different Elevation 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 Time of the Eclipse, and if the Eclipse falls in, or nearer the Ascending Horison 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, then either the Oriental or Occidental Horison; the Event will not begin

will the Second Four Months; and the Intention will happen in the Second Third Part of the Effects Duration. And if the Eclipse so considered, happen 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 tho' in the former Chapters, Ptolemy made no mention of the Lunar Eclipse, yet by this 'tis 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 it 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 Western 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 Intention will soon after follow. But as the Beginning 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 Aspect to those places. He Teacheth, that by Observing the
New

New and Full Moons, and their Square Aspects, and how they Agree 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 Grows Stronger.

Eightly, 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 *h*. and *u*. being Slower of Motion, have Effects much more Powerful, than the more Inferior Planets.

CHAP. VII.

Of the Kind of Sufferers.

THe 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 Wandring, according to the Sign of the Eclipse and the Angle before the Eclipse.

The Dominion of these is thus taken: In the Wandring 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 respects to those that have Familiarity of Configuration; and moreover, is Lord of the Houses, Trigrams and 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 Preter 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* 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*, 'tis evident the *Accident* will be about such like *Animals*. And they which are formed liked *Creeping things*; Signifie the *Effect* [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 toward the *South*, *unexpected Rains* 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* [it] in the *Sea*, as the *Dolphin*; the *Effects* will happen on the *Sea* to *Navigators* and *Navies*: [it] in *Rivers* as ∞ 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, In *Tropical* or *Equinoxial Signs*, they Signifie a *Change* in the *Constitution* of the *Air*; according to the *Seasons* to which each of the *Signs* properly belong. But properly they Signifie a *Change* in the *Spring* and *Plants* of the *Earth*: For when they are in the *Spring Equinox* they produce

duce Accidents about the *Budding of Trees*; as the *Vine*, *Figtree* and others [then] *Budding*.

In the *Summer Tropick*, they respect the *Gathering and Laying up of Fruits*; properly in *Agypt*, the *Inundation of Nilus*.

If the *Ruling Places* be in the *Autumnal Equinox*, it bears Signification of the *Seed, and Grass, and Herbage*.

If in the *Winter Tropick*, it shews the *Effects* will be on *Pot-Herbs, the Birds coming at the Season and Fishes*.

Moreover *Equinoxial Signs*, Signifie what will be about *Holy things, and Divine Worship*: They which are *Tropical*, manifest the *Mutation in the Air and Publick 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 of the *Stars* (which are the causes,) which they have with the place *Eclips'd*. 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; & the Oriental before the Occidental.

Secondly, As to the Electing the Fixed Stars; Cardan on this place, directs, to Observe the Angle which the Eclipse follows

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 *Five 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 *Threefold*: 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 is also *Threefold*; 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 & 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 & hath three Members, viz. three when in the Mid-heaven, & 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 w^o Opposite to him, and hath Four Members.

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The Eighth, is when a Star Riseth and the Sun is in the Mid-heaven or Fourth, and it hath Two Members.

Then Ninth, is when a Star and the Sun are together on the Mid-heaven or Fourth, & 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 an 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 & 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 Chap. & other parts of the Book mentioned, you are to understand the Zodiack.

CHAP. VIII.

Of the Quality of the Effect.

THE Fourth Part is the Knowledge of the Effect, of what Sort it is Good or Bad: and what's 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, manifests the Quality of the 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.

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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 *Commixtures*, 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 *Zodiack*, according to the fore-mentioned *Familiarities*, which they make with the *Planets*.

Therefore, if the *Star* of *Saturn* Rule alone, he causeth *Corruptions* by *Cold*; but in *Events* which properly *Seizeth Men*, there will be *Chronical Diseases* and *Consumptions*, *Colicquations*, *Rheumatisms*, *Disorders* of *Moist Distempers*, and *Epidemick Quartans*.

There will be *Banishments*, *Wars*, *Sorrows*, *Lamentations*, *Fears* and *Death*, chiefly happening to those *Stricken* in *Years*.

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 many *Hurritul-Showers* happen, from which will *Arise Creeping things* *Mischievous* to *Mankind*.

In *Rivers* and *Seas*, there will be frequently *Storms*, *Shipwrecks* of *Navies*; their *Navigators* falling out ill. There will be a *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 *Catter-Pillars*, or *Locusts*, or *Floods*, or *Rains*, or *Hails*, or such like; so that the *Evil* proceeds to *Famine*.

If

If *Jupiter* alone be Lord, He generally Increaseth all things; but properly among Men, he will give these things; Happy Days, and Tranquillity, and Peace; and Augmenteth those things that are necessary for Life, and is also the Author of Mental and Corporal Goods.

Moreover he Confers from *Kings*, Benefits, Favours 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 Multiply'd, but the Useless on the contrary he will Destroy.

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 Feavorish Distempers will happen, Tertians, Eruptions of Blood, Sudden and Violent Deaths, chiefly of the Younger Sort: Also Burnings, Murders, Violation of the Laws, Injuries, Oppressions, Rapines and Robberies.

The Constitution of the *Air* will be Hot: Hot Winds, and Pestilential, Consumptive. Moreover there will be Drought and Thunders, and Lightnings from Heaven.

In the *Sea*, there will be Sudden Shipwrecks, 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 Ruin, and the Violence of Winds: and those things which are Laid up, shall be Damnisfied by Conflagrations. If

If *Venus* alone hath the 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 Increate, and in ſhort Man's Dyet will be Cleanly. Honour will be given to Worſhipful and Holy things. Moreover, there will Arife 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 Sail ſafety, and Good Luck and Gain will happen; and the neceſſaries for the Uſe of Men, the Living Creatures, and Fruits of the Earth, will Multiply Exceedingly.

When *Mercury* is Governour, Generally as he is with others, he is rend'ed Conformable to their Nature: but properly being as it were an Addition of Power, he ſtirrs up the reſt the more.

But when the Effects befall Men, he produceth Diſpatch and Craftineſs in Affairs; Robberies, Violencies, Thefts and 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 and Interuſious, and Mutable Winds; Thunder, Lightning and Coruſcations, Chaſms and Earth-quakes. And becauſe of them, he Inducth a Corruption of Animals and Plants, ſit for

for the Use of Man. Further in Occidental Configurations, he Diminisheth Waters, and in Oriental, he Increaseth them.

And every Planet, causeth these things when he hath his Proper and Genuine Nature. But when one is mixed with another by Affect, and Familiarity in Signs, and likewise their Respect to the Sun, than the Effect will happen according to the Mixture of Temperament [Airing] from the Communication of Influences: But seeing it is Impossible to Relate all the 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 Events; and those very Cities and Countries where the Event leizeth.

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 the 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 to them, have Familiarity with the Countries, when 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 spake of those Cogent Places the Lights & Angles, that is the Eclipsick [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 Planet having his Proper and Genuine Nature, the Author means its being Free from Affliction

fiction and the Rays of other Stars, and other Impediments herein before-mentioned. Secondly, In reference to the Last Seven 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 Affected, 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 howeven Corespondent the Nativity and Eclipses may be: yet unless the Eclipse be Visible to the Place, it will in no wise Affect either it self, or any of its Inhabitants.

CHAP. IX.

Of the Colours of Eclipses, Comets and such like.

IT is moreover requisite to Observe the Colours of Eclipses, in Universal Accidents: which Colours either Appear in the Luminaries or are near them, as Roods 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 Coloured, or if it be in all the parts about the Lights, it shews, that the Effects will happen in most parts of the [Threatned] 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 called Comets, whether they appear in Ecliptick Times, or at other Times: such as Beams, Trumpeers, Tubes, and other such like. And they cause Effects Suitable to ♂ and ♀, [as] Wars, Hot Seasons, Motion, and

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 *Hair*, they *Signifie* 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 their *Accidents Continuance*, and by their *Respect* to the *Sun*, they declare the *Beginning* of the *Event*. For if they be *Oriental*, they *Signifie* 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 *Colours* of *Eclipses*, see the *5th*. *Chapter* of my *Treatise* of *Eclipses*, where I have amply *Prov'd*, how *Inconsistent* the *Common* Method for *Calculating* and *Judging* the *Effects* of *Eclipses* are, with the *Primitive* and *Ptolemean* *Astrolology*. 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 *Zodiack*; that is to say, What *Countries* are *Subject* to the *Sign* in which the *Comet* first *Appears*; & toward 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*, toward which its *Beams* are *Directed*, will be much more *Subjected* to its *Influence* and *Effects*, than other *places* under the same *Sign*, toward 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*; which in my *Ephemeris* for the *Year* 1683. I evidently *manifested* concerning the *Great Comet* of 1680. But as to such *places* as are *Subject* to the *Signs* in *Square* or *Opposition* to the

the Former, I think there's nothing in't: 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 Ptolemy right in this matter, I should be thankful for their better Information.

CHAP. X.

Of the New Month [or Moon] of the Year.

THAT 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 Beginning in the Circle one should take, remains; nor is it 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 Tropicks: that is, the Two Equinoxes, and the Two Tropicks.

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 Preferred a Beginning. But they who Write of this Concern, have Attributed one certain property to each of our Points, according to Natural Reason: for each Point hath its Genuine Property. They have therefore reasonably Judged the Vernal Equinox the Beginning of the Year; for that then, the Days First Begin to grow Longer, and that 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 Riset. After these the Autumnal Equinox, for then all Fruits are Gathered, and again the Seed hath Beginning. And then the Winter Tropick, then the Day passeth from its Decrease to its Increase. Thus it seemed Good to them to Consider things.

But

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 *Eclipical*, and *Nearst* these *Points*. That we consider the *Spring Quarter* from the *Beginning* of *Aries*, the *Summer* from *Cancer*, the *Autumnal* from *Libra*, and from *Capricorn* the *Winter*. 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*, *Fore-know* things to come.

Moreover, he *Disposeth* the *Proper Signification* 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 *Configurations* 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 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* of this. For we have before *Spoken* of the *Property* of the *Planets* and *Fixed Stars*; their *Mixture*, their *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* these *Rules* of the *Common Astrology*, are to those of *Ptolemy*. For *First*, according 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 to be *Erected* for the time of the *Sun's*

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, Ptolemy was of a quite Different Opinion; and till I can find some more Natural Reason to Induce me to the Contrary, then what Ptolemy 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, By the Great Streis he lays upon Annual as well as Monthly Lunations, both Synodical and Full, it is evident; that Ptolemy was too sensible of the Incertainty of Ingressional Figures, to Relie as our Common Astrologers do, for Judgment on the then Fallible Momentary Positions. For among the Multitude of Planetary Tables Extant, scarce Two 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 Positions of the Planets thereat in respect to the Houses, cannot be Less Fallible, than the Foundation whence the Judgment is Deduced.

CHAP. XI.

Of the Particular Nature of the Signs and how they Affect the Seasons.

THe Sign Aries is throughout a Causer of Thunder and Hail, because of its Equinoxial Presence: but the parts thereof, cause something more or less, according to the Nature of the Fixed Stars that are in Υ ; 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.

Cautus

Taurus. All this Sign hath *both Tempters*, and is somewhat *Warry*: the *Fore Parts*, and chiefly about the *Pliades*, produce *Earth-quakes*, *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 *Northern Parts* are *Temperate*; the *Southern*, *Disorderly* 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 *Earth-quakes* and *Wind*; the *Southern* are *Dry* and *Burning*.

Cancer. The whole Sign is *Gentle* and *Warm*: The *First Parts* and about the *Præsepe*, are *Suffocative*; the *Middle Parts* *Temperate*; the *Last Parts* *Windy*: the *Northern* and *Southern Parts* are each of them *Fiery* and *Burning*.

Leo Is wholly *Burning* and *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*, and *South* are *Temperate*.

Libra Is Generally *Variable* and *Mutable*: the *Fore Parts*, and *Middle Parts* are *Temperate*: the *Latter Parts* are *Watry*: the *North Parts* are *Windy*: and *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 *Earth-quakes*: 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 *Earth-quakes*. Moreover, the *North Parts* are *Windy*: the *South Parts* cause *Variety* and *Moisture*.

Capricorn Is wholly *Mist*: 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*.

Squary 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 Parts are *Watry*.

CHAP. XII.

Of the Particular Consideration of the Seasons.

OF 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 Moons* 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* or *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 *Second Consideration* is *Menstrual*, 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 Moons*.

It

It is also fit to *Observe* the *Angles*, and the *Lords of both Places*, and chiefly the *Nearest Lights*, and 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 *Vertue* of all the *Qualities*.

The *Third Consideration* is of the *Less Significations*, and their *Intentions* 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 *Aequated* her *Course* to the *Sun*.

Moreover by the *Configurations* to the *Planets* which are made at each of these *Stations*, (whether they be *Trines* or *Sextiles*. For from the *Order* and *Nature* of these, is taken the *Property* of the *Mutation* of *Constitutions*, according to the *Natural 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* or *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 by the *Angles*, there happens nothing less: for upon such *Positions*, 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 the Generals*, are also *Configurated 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 Judgement on 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 it self: 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 us 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,*

CHAP.

CHAP. VII.

Of the Signification of Meteors.

FOR 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 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 Darknes, Bright and free from Clouds, Rising or 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 it self, 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 Watry, and Risetb or Sets encompassed with Halos, (that is to say Circles) in what part the Clouds called *Parelia*, or Watryish 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 Orb perspicuous, and doth (as it were) Tremble, it Signifies Winds from those parts to which she Declines: If she appears Black, or Greenish, 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 Signifie Foul-weather. But if they appear Reddish and Broken, they foreshew Tempestuous weather; if they be Dark and Thick, Tempestuous with Snow: But if they

be Watry or *Black and Broken, Bad-weather, with Wind and Snow.*

And the *Planets*, and the *Brightest* of the *Fixed Stars*, Signifie 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 Signifie *Turbulent Winds*.

Moreover, they which appear in the *Air* at certain Times as the *Concourse* of *Comets*, for the most part Signifie *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 *Thunders*, & *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.

The End of the Second Book.

Ptolemy's Quadripartite ;

The Third Book.

CHAP. I.

The Proem.

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 Event of every Man*, happening according to the Property of Nature : The Knowledge of which *Particular Event*, 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 both by one*, from an *Un-erring Observation of the Subject Natures*, and their *Mutations* ; and the *Configurations of the Heavenly Motions* caule thro the *Ambient*. But the *Cause of Universals is Greater and more Perfect ; of Particulars, not so.*

But tho' (as we have said) 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 *Dispositions* of the *Cælestials*, and endeavour to know the things *Signified*, by the *Configurations* of such a *Disposition*. For many are the *Beginnings* of *Generals*, for one is not the *Beginning* of *all*: and these *Beginnings*, are not always assumed from *Subject* 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 Signification* 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* it self; 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*: The *Events* which happen at *Seasons*, more or less are *Observed*.

CHAP. II.

Of the *Conception* and *Birth*, by which the *Animal* cometh out of the *Womb*, and *Liveth* another *Life*.

THE *Beginning* of *Human Generation* is *Temporal*; by *Nature* the *Conception* *Potentially*, 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*

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*, altho' at the other times of its Formation and Increase, it becomes Different: yet Naturally, as it Increaseth, it Retaines 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 it self 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 if any one will call that a *Beginning*, and this an *After-Beginning*; this indeed will be found best in time; but in Vertue equal to that, and rather *more perfect*. So that one may say, that is the *Generation of Humane Seed*, but this of *Man*. For the Infant Assumes many things in this, which it had not when it was in the *VVomb*; and these peculiar to Humane Nature alone, and the Formation of the *Body*.

And altho' 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 Significant: not that it doth wholly contain an Effective Power, but because it Necessarily hath a Power by Nature, like the *effective*.

We

We therefore being willing at present, Skillfully to perform this part, (as hath been said at the Beginning of this Treatise concerning the possibility of such a Prenotion) will cease to Speak of the *Antient 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 any 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 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 Vertue*, 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 Considerate, as by a Skillful 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,*

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.

CHAP. III.

Of the Part of the Horoscope.

WHEREAS a Difficulty often Ariseth about the Time of Birth, and that it might be exquisitely taken. For 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 Congruent Manner, the Part of the Zodiack 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 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 House, in Exaltation, 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 Zodiack it possesseth, and

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, *Arise* 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 *nearer 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 *Deg.* of the *Ruler*, which it hath in *respect* of the *Degrees Generally Arising*, be *Greater* then 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 Horison 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 Deg. in Number of the Sign

at 4th Liberty

Ascending

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 sh^o according to Ptolemy, is Foreign to what in the Common Astrology is taken as such; for which I refer to their own Authors.

CHAP. VI.

Of the Division of the Doctrine of Nativities..

THese 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 some 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 concern-

ing the *Quality* of the *Actions*; then about *Marriage* and *Procreations*, and the *Harmony* of *Friends*; and next of *Traveling*; and Lastly of the *Quality* of *Death*. But the *Tract* concerning *Death*, is *Potentially* Joyned, with the *Discourse* of the *Space* of *Life*: But it is conveniently plac'd 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 *Causies* 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 the 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 *Zodiack*, 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 the *Stars* which have right of *Dominion*, in the place according to the *forelaid 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 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

Angles or *Succedents*, 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 the *Horoscope*, and from their being in the *Angles* or *Succedents*: for when they are *Matutine* or *Angular*, they are more *Quick*; but *Occidental* or *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*.

CH A P. V.

Of Parents.

Therefore 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*.

Therefore the *Satellitium* of the *Lights*, sheweth what relates to their *Fortunes* and *Possessions*. For the *Luminaries* being *Environ'd* by the *Beneficks*, and they that are of the same Condition, either in the same Signs, or in the following, Signifies that their *Fortune* will be *Illustrious* & *Splendid*: and especially when the ☉ is Guarded by *Oriental Stars*, or ♀ 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

Course, and have no Guard, the contrary Fortune of the Parents; a Low Condition, and Ignobility is prenoted, and especially if h and Q are not well Affected. But if the Luminaries are Guarded, but not by those which are of the same Condition, a Mediocrity and Inequality in the Fortune of the Parents is signified; as when S Ascends to the \odot , or h to the D : or if the Beneficks are not found well Affected. and according to this Condition.

Moreover, if Part of Fortune Discovered in the Nativity, is found agreeable, by Good Position, with the *Satellites* of the \odot and D , 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 M or Q have Configuration any manner of way with the \odot or h , or if h himself hath a Harmonizing Configuration to the \odot , that is, if they are together, or behold by \star or \triangle , 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: and if this Position be not, but S is Elevated above \odot or h , and h himself doth not agree with the \odot , but there is a \square or S , if being so, they decline from Angles, they only make them Short Liv'd, or Subject to Hurts. And when they are in the two Principal Angles, the Ascendant and Mid-heaven, and their Succedents, they render them Short Liv'd. When they are in the other two Angles, the Western and Subterranean, or in their Succedents, there they Induce a Sickly and Hurtful Life to the Fathers. For S beholding the \odot after the same manner we have said, Killeth the Father Suddenly, or causeth Hurt about his Eyes. But beholding h , he produceth Rigours and Feavours, and Affects of Burning and Wounding, or bringeth Death. And h himself being Evilly Configured with the \odot , Affects the Father with Sicknes and Death; and Induceth Distempers, which take their Constitution from a

Warry.

Wary Humour: and so we must Judge concerning the Father.

But the things which relate to the *Mother*, are these. After what manner soever μ is Configured to the ν or ρ ; or ρ her self agreeeth with the ν by \ast or Δ , or be with her, the *Mother* will be Long Lived: But if σ Succeedeth, beholding the ν or ρ with a \square figure or making an Opposite Aspect, or if η do so behold the ν alone, they being Slow of Motion, or Declining [from Angles] they induce to the *Mothers*, only the contrary *Accidents* and *Diseases*. Being Increased in Motion, or Angular, they Decline 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* theretofore beholding the ν being *Oriental*, after this manner; threatens the *Mothers* [with] *Suddenness of Death*, and *Hurts* in their *Sight*. But if she be *Occidental*, *Death* happens by *Abrasion* or *Burning* or *Outring*. Thus [it is] when σ beholds the ν : but if he Aspect ρ , he brings *Death* by *Fevers*, *Occult Diseases*, and the *Vertigo*. But η beholding the ν ; she being *Oriental* cauleth *Diseases* and *Death* by *Rigors* and *Fevers*: If she be *Occidental*, the *Dangers* arise from *Hysterick 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 μ and ρ , but by *Night* η and the ν .

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 Dissquisitions*. And so as in the *Nativity*, to consider the remaining [Accidents] of the *Parents*; as shall afterwards 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*; but that there be other *Stars* with them having

G

Dominior;

Dominion, which of these [is] more powerful, and which are 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 to the Diversity of Nature, and the mixture [Arising] from the Diversity, thro' the Different mixture: the Event considered, may be prudently conjectured at. 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 Satellities 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 Planet is most Elevated, which is more Occidental and Pondrous.* Thirdly, *that by the last Paragraph of this Chapter, Ptolemy Teacheth, from the Child's Nativity, to Erect Schemes for the Father and Mother, and thence to give Judgement, 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; and take 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

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 Chap. hath relation to the Parents, is what shall happen to them after the Birth of such Child, or Children, and not before. (3) Cardan on this place tells us, that things contained in this and the three following Chapters, hold not so true with us, as in Egypt where Ptolemy Lived.

CHAP. VI.

Of Brethren.

THE place of Brethren (but we ought only to examine Generally here, & 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 Configured by Beneficks, will cause Plenty of Brethren; the Increase of Brethren; happening according to the Multitude of Stars, and from the Stars being in Double-Bodied Sign, or of those of one Form. But if the Maleficks are Superior [That is to say in Number 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 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 gave Brethren, be well Affected, according to Mundane Scituation, 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

* In Number
& Strength
says Cardan.

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 *Signes Inconjunct*, or Differ by the contrary, they will be at *Enmity* and *Hate*; and for the most part *Circumvent* each other.

ANNOTATIONS. Thus far Ptolemy concerning Brethren: to which Cardan further Adds, that what remains is, that if any one would more Curiously 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 Chap. concerning *Parents*. And these Considerations are Deduced from the *Figure of the Birth*, and not from the *Conception* as those that next follow.

CHAP. VII.

Of Males and Females.

HAVING 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 laid three places ought to be *Observed*, and the *Rising Stars* how they are *Affected*; of a *Masculine* or

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 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 A A P. VIII.

Of Twins.

WE likewise consider the same places about *Twins* or *More*; that is the *Two Luminaries* and the *Horoscope*. And it falleth out thus thro' the Mixtures which are made when *Two* or *Three* places possess *Bicorporeal Signs*; and principally when the same happens to the *Governing Stars*, or some of them be in *Bicorporeal [Signs]* and some of them *Constituted* two or more together: for when the *Ruling places* are in *Bicorporeal [Signs]* and many *Stars* cast their *Rayes* 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* and *Moon* and the *Horoscope*. When the *Disposition* is so, 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.

But particularly *Three Males* are *Generated* when μ , ψ , and ζ have Configuration with the Assigned places in *Bicorporeal Signs* under the [Generation] of the *Kings*. But

Three Females, when ♀, the ♃ and ♀ Disposed after a Feminine manner, are Configured under the Generation of the * Graces, But ♃, ♃ and ♀ Configured under the Generation of the || Dioscory, produceth Two Males, and One Female. But ♀, the ♃ and ♀ Configured under the Generation of Ceres and Proserpina * Two Females and One Male are produced: in which for the most part 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, Dioscory, Ceres, Proserpina and Core, are to be understood as Examples, and as if the Configurations to each of them Apply'd, were such, as happened at the Conception of Persons so Named.*

CHAP. IX.

Of Monsters.

Moreover 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 Malesicks. Therefore when such a Position happens, we ought presently to consider the Foregoing Computations, Synodical or Full-Moon, and the Ruler thereof, and also the Lord of the Luminaries at Birth. For if the places of the Lights [at the Time] of Birth, and of the ♃

* That is are Cadent from Angles.

|| Chiefly the Ascendant and Mid-heaven.

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 Un-agreeable, 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 Hurtsful by Nature. But ♀ [or] ♀ giving Testimony to the Lights, [that which is Born] will be [like Creatures] that are had in Generation; as Dogs or Cats, and such like.

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 like.

If the Lights be in [Signs] of Humane Form, and the Disposition be Unlike, they that are Born will be Humane; or as it were Humane, but Monstrous in Quality.

And here the Form of the Signs in which the Lights and the Angles of the Maleficks are, is considered; and if here one of the Benefick Stars give Testimony in any of the aforesaid places, what is then Born will be altogether Irrational and cruelly a Riddle. But if ♀ or ♀ give Testimony, the Monster will have a Specious Form, as Hermaphrodites and those called Harpocratiaci and such like. But if ♀ giveth Testimony to ♀ or ♀, they will be [Expositors] of Oracles, [or Prophets] and live thereby. But if ♀ alone gives Testimony, that which is Born will be Deaf, [and Dumb. Caran] and want Teeth, 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 Chap. the VI. of the Division of the Doctrine of Nativities, and Chap. the VII. of Males and Females last before 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 tho' he tells us, that with these we are to Joyn in Consideration the Lord of the Luminaries at Birth; yet so much as the 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 undeniably so, it must by consequence follow as the Learned Sr. 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 if 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 Link'd 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, tho' not to be wholly Relyed upon as Infallible, as some Modern Astrologers pretend. And tho' 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, then that of Monsters. Of which see more in the 17th Chapter of this same Third Book, where the Great Ptolemy, hath Profoundly laid down all these matters.

Thirdly, As to what is said, concerning Cats, Dogs, and other like Creatures being had in Veneration, seems something Barbarous, yet is conformable to the Text, and to be understood either to allude to the Custom of such Nations, who as Gods, or Representations of the Gods, worshipped such Creatures: as in particular the Egyptians, who worshipped Mercury under the Shape of a Dog, calling him Anubis. Or otherwise that Monsters Gene-

rated, under those Positions, will be Venetative, that is plentiful, or many in Number, as are the Products of Cats or Dogs or the like.

CHAP. X.

Of those that are not Nourished.

OF those which are considered as 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 Joyned 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 Vertue 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, and 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 be Angular || and one of the Maleficks be Joyned*, or be Distant in Longitude Partly, 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 Configurated, 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 Partly Behold, hurting one of the Lights, they

* Or according to Card. more Simple.

|| And that Luminary Giver of Life.

* Or Oppose says Cardan.

who

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 ☿ Hurts the ☉ by Successions, and ♄ the ♀; but by Oppositions and Elevations, the contrary happens; for the ☉ is Hurt by ♄, & the ♀ by ☿: and chiefly if these being Governours, Locally Overcome the Lights, or the Horoscope. But if there be Two Oppositions, the Lights being in Angles, and the Maleficks [Configured] Equicrurally, 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 numbred Parts between the Beams of the Apecta, and the Nearest Malefick. If the Maleficks cast their Beams to the parts Preceding the Lights, and the Beneficks to [the Degrees] Following, what is Born shall be exposed indeed, but shall Recover and Live.

Again if the Maleficks shall be Elevated above the Configurations, he will Recover from the Evil and Servitude. But if the Beneficks are Superior, they who take up what is Born, will treat it as Parents. But if any of the Beneficks either Arise to the ♀, or Applys, 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 Configured by two or three, be in the West, they will be Born Half-Dead, or [Deternaturally] Fleishy and Imperfect. And if it be overcome by the Maleficks it will not be Nourished or Lasting.

CHAP. XI.

Of the Space of Life.

OF 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

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 Easie, 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. For the whole concerning the *Space of Life*, depends on the *Aphetic Places*, and the *Rulers of the Apheticks*; and upon the *Dispositions of the Anæretic Places or Stars*, each of these are thus Determined.

ANNOTATIONS. *The Aphetic, Hylegiacal and Prorogatory Places the same; are all 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 Anæretic Places or Stars, are such as are Killing.*

CHAP. XII.

Of the Prorogatory Places.

First, 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* *Distance* of those *30 Degrees*, which are of the *God-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 *Succedent 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 *Succedent* it self. What

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 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. These are so.

ANNOTATIONS. By the **Good Demon** is to be understood the 11th House; and by that which is called **Good**, 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 *Equinoxiat* or *Equator*, of which the Space of every one of the 12th 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 precedeing 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 12th 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 *Semi-diurnal Arch* to the *Right Ascension* of the M. C. and where that ends, is the Middle of the **Eleventh House**; and the part beyond that is not Prorogatory.

Secondly, These things being premised, when two or more Significators shall happen to be equally Strong, and otherwise Contended 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

the Ascendant, then those in the 11th: next those in the 7th, and lastly that in the 9th.

CHAP. XIII.

How many be the Prorogators and concerning the Part of Fortune.

Again, after these ought to be taken the Prorogators; the four Principal Places the ☉, ☽, the Horoscope and Part of Fortune, and the Rulers of them. I say the Part of Fortune which is computed from the Number, that is from the ☉ to the ☽, & hath equal deg. from the Horoscope, according to the following Signs. This therefore is always computed by Day and Night, that what Proportion and Configuration the ☉ hath to the Horoscope, the same hath the ☽ to the Part of Fortune, that it may be as a Lunar Horoscope.

Of these again let the ☉ be preferred by Day, if he be in Aphetic Places; if he be not, [let] the ☽; if the be not, that shall be preferred that hath most Titles of Deminions in the [Place of] the ☉, the Preceding Conjunction, and the Horoscope; that is whⁿ he hath Dominion Three Ways or more, in one of the mentioned [Places] for all the Ways of Dominion are Five. But if there be none such, the Horoscope shall be taken.

By Night the ☽ shall be preferred, if she be likewise in Aphetic Places, but if she [be] not, the ☉ shall if he be: and if he be not, that which hath more Prorogatives of Dominion in the [Place of] the ☽; the Preceding Full Moon, and Part of Fortune: And if there be not, 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 found in the more principal Place of the Lights: But if the Ruler Possess the more Principal Place and hath Prorogative of Dominion in both Conditions, he alone shall be preferred to others.

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ANNOTATIONS. *What the Principal Places are, see my Annotations on the Last Chapter: and concerning the Errors of the Common Astrology in Computing and Directing the Part of Fortune, see the Appendix at the Latter end of this Treatise.*

Besides what the Greek or Latin Translation of Blatius 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 the Consequence of the Signs; for if the ☽ be, we ought to add towards the Consequence of the Signs, the Number of Degrees from the Horoscope; but if the ☽ be towards the Precedent more than the ☉, 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.

CHAP. XIV.

How many be the Ways of Prorogation.

THE Prorogator being so Determin'd, we ought to admit two Ways of Prorogation: one [which is made] only to the *Consequens Signs*, under that which is called *Afinobolia* [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 *Consequens Signs*, but also to the *Precedent Signs*; according to that which is called *Horimea*, [which is] when the *Apheta* is in places *Declining from the Mid-heaven*.

These things being so, there be *Inefficient Degrees* according to the Prorogation which is made to the *Precedent Signs*. The Degree of the *Occidental Horizon* only is *Inefficient*, because it *Destroys the Load of Life*. But the other Degrees of the Stars so *Occurring or Testifying, Subtract* from

or

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* *Substract*; but \odot is Adapted to those by whom he is *Beheld*. The *Scituation* of the *Degree* of each, indicates the *Number* of *Addition* or *Substraction*; 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 *Substract* according to the *Proportion* of *Distance*, untill they coming to the *West*, nothing remains.

*But says Cardan when this Number is in the Ascendant, it ought to be kept whole.

But the *Places* of the *Maleficks* ♁ and ♄ *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 a \square or ♁ , and sometimes in *Sexiles* [Proceeding from *Signs*] *Obedient* or *Beholding*, because of their *Equipollence*, and also a \square *Configured* from the following [Signs] to the *Aphetic Place*; and also a ♁ *Evilly Affected*, when it is in *Signs* of *Long Ascension*: yea and besides the \triangle in *Signs* of *Short Ascension* *Kill*, as will the *Solar Place* if the ♄ be *Hyleg*. And the *Ranqueters* made in such a *Prorogation*, can *Kill* or *Save* because such *Oscurses* are carried to the *Aphetic Place* *occurrent*.

But these places are not always *Anaretic*, but only when they are *Evilly Effected*: but 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 ♄ not above 12 *Degrees*, and in ♁ not above 8. Or if both the *Prorogator* and the *Occurrent* [Part] being *Bodies*, have not both the same *Latitude*.

Therefore

Therefore when the *Assisting* and *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 Δ is *Aphetic*, the place of the \odot Afflicted by some *Malefick* Joyned 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 *Oriens* possesseth the *Prorogation*, 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 *Equinoctial Times* the place of the following *Body* or *Ray* cometh, to the place of that which Precedeth in the *Geniture*: because the *Equinoctial Times* equally pass the *Horoscopes* and *Mid-heaven*, according to both which, the likenneses 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 *Precedem* place be in the *Oriental Horizon*, that the [Times of] *Ascensions* even to the meeting of the *Degrees* be taken. For the *Anaretic* after so many *Equinoctial 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

But when the *Aphetic* and *Preceding-place* is not in these three mentioned Limits, but in some *Space between the Times* of these *Ascensions & 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 *Horison* and *Meridian*. But this happens to them which are *Scituate* nearest to one of the *Semicircles* Described by *Sections* of the *Meridian* and *Horison*; each of which *Semicircles* according to the same *Scituation*, maketh the *Temporal Hours* very near *Equal*.

Therefore, as it is carryed by the said places, it comes to the same *Position*, both of the *Horison* and *Meridian*; and maketh the *Times* *Unequal* and *Diverse*, by the *Transit* of the *Zodiack*. 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 *Zodiack* 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 Numbring the *Ascensions* of a *Right Sphere*, which we find between the *Considered* and *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 *Zodiack*, the same *Horary-Times*, they are contained under one and the same *Semicircle*. Then we *Inquire* after how many *Equinoxial Times*, the following *Section* [or place] is *Distant* so many *Equal Temporal-hours*, from the same *Meridian*, as the *Precedent Degree* is *Distant* from it. And assuming

H

these;

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.

ANNOTATIONS. By the *Second and Third Paragraphs* of this *Chapter*, we are taught, First, that no *Convers*s *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 *Direction* 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*.

CHAP. XV.

An Example.

Therefore for *Example* sake, let us take a *Precedent-place* the beginning of Υ , and the *Subsequent* the beginning of Π ; let the *Climate* be in which the *Longest Day* is 14 hours. The *Horary Magnitude* of the beginning of Π nearest the *Equinoxial-times* 17. And first let us take the beginning of Υ *Arising*, that the beginning of Υ *Culminate*, and let the beginning of *Gemini* be *Distant* from

from the *Meridian*, that is above the *Earth*, 148 *Equinoxial-times*. Since therefore the beginning of Υ 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 Π , they will make the *Times* of that Distance 102; for the *Epocha* of the 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 carryed to the precedent place after the 46 *Times* of the *Excess*, and so many are the nearest *Times* of the *Ascension* of Υ and $\textcircled{\text{D}}$; when the *Prorogatory place* is Scituate on the *Horoscope*.

Likewise let the beginning of Υ *Culminate*, that the beginning of Π 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 Π ought to *Culminate*; the *Excess* of the Distance of 58 *Times* shall be taken, in which *Excess* Υ and $\textcircled{\text{D}}$ pass the *Meridian*, that the *Prorogatory place* may again *Culminate*.

By the same Rule let the beginning of Υ be *Occident*, that the beginning of $\textcircled{\text{D}}$ may *Culminate*, and let the beginning of Π be Distant from the *Mid-heaven* above the *Earth* towards the *precedent* 32: therefore because again the beginning of Υ 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 Π *Setting*, is Distant from the *South*: But the beginning of Π 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 carryed to the *West* when Υ and $\textcircled{\text{D}}$ are *Set*: but the *Opposite* $\textcircled{\text{M}}$ and $\textcircled{\text{N}}$ do *Rise*.

Again let us take the beginning of Υ , not *Posited* in any *Angle*, but let it be Distant from the *Mid-heaven* towards the *Precedent*, 3 *Temporal-hours*, that the 18th Degree of $\textcircled{\text{D}}$ may *Culminate*, and let the beginning of Π 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 Π 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 *Mid-heaven* and the *West*, differs from each of the other Numbers: for it was 64 Times, but it was changed by the proportion of the Excels 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 hath *Ascended*, we take the *Ascensions* even to the following: 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 Υ , first, we take the *proper Times* of each Angle; and whereas the beginning of Υ 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 Π , 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 Three is the half of Six, and either *adding* these, to 58 Times; or *Subtracting* them from 70, we shall find what is enquired 64 Times.

But

But if the *Precedent* place was distant two *Temporal-hours* from the *Centres*, 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 *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 *Interficiant* and *Climaters* of each Occourse or Demensions, according to the Order of those that are of shorter Times. And whatsoever else falls by *Transit*, the Occourse being either Afflicted or Assisted after the mentioned manner: and also by others [which happen] from the Occourse 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 *Climaters* will be Great and Dangerous; but both the places being favourably Assisted only Sluggishness, or 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 *Interficiant* Doubting to take the *Killing Power*, nothing hinders from considering and judging the *Occourses* Singly: and so whosoever chiefly agree with the Events already Accomplished, and those which are to come, these to pursue or even all of them, it is possible to make *Observation* of, from their *Equal Power* be it more or less.

ANNOTATIONS. Note here that Climacterical Years have not their Vertue from any Power Lodged in bare Numbers as some supposed; but depend wholly on the Motion of the Ψ : and those Years are to be esteemed Climacterical in which she comes to her own place in the Radix, or a \square or 8 to it, Reckoning A Day for A Year, from the Day of Birth in your Ephemeris.

CHAP. XVI.

Of the Form and Temper of the Body.

HAVING 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 the *External Accidents*, and in progress of time the *Aptitude* thereof is known. Therefore generally it is fit to observe the *Oriental Horison*, and such of the *Planets* as Rule [it] or hath the Dominion thereof, and also the \gg in part; for from these two places, and the *Ruling* [Stars] and the *Formative Vertue*, 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 Quality* of the places concur. If any one would *Simply* Deliver the particulars, they are thus.

Therefore, if he be *Oriental*, he maketh Men to be *Honey Coloured of Complexion*, of a *Good habit*, *Black hair*, *Curl'd-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*, *well Shap'd*, *Black Eyes*, their *Temperament* is more *Dry* and *Cold*.

Jupiter Ruling and *Oriental*, causeth [Men to be] *White-Complexion'd*, *Well Coloured*, *Moderate Hair*, *Great Eyes*, *Well Statured* and *Venerable*: they have a more *Hot* and *Moist Temper*: But *Occidental* he makes these

these White in Colour, but not alike Coloured; Lank Hair, Bald before or on the Crown, Middle Statur'd; their temper is most moist.

Mars *Oriental*, maketh a Ruddy Complexion, well Statur'd, 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 Colour'd, long Hair of a Black Colour; Lean, Thin and Squint-Ey'd, Goat Footed and somewhat Red; but the Temper is more dry.

With each of these, the *Sun* and *Moon* Co-operate being Configured; that [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 Defunction [in her separation says *Card.*] generally concurs to the [Causing] a more 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.

* That is according to the several quarters of the

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 Treatments and Oppression, their places concurring as we have said, with Configurations of the Conformation, and [with] the Tempers. More.

These saith
Card. are to
be understood
of the Sign
Ascending, the
Sign of the ♃,
and the Sign
in which their
Lords are.

Moreover in general, the *Quadrant* from the *Vernal Equinox* to the *Summer Tropic*, make [*Men*] well Colour'd, of a good Stature and Habit, comely Ey'd, abounding with Heat and Moisture. But the *Quadrant* from the *Summer Tropic* to the *Autumnal Equinox*, makes them of a middle Colour Proportionate Stature, Healthy, great Ey'd, Hairy, Curl'd Hair, abounding with heat and dryness. That from the *Autumnal Equinox* to the *Winter Tropic*, makes them Ho-

ny Colour'd, Slender and Lean, Sickly, Indifferent Hair, good Eyes, abounding with 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 Shap't, abounding with Moist and Cold.

But particularly, the *Signs* which are of *Humane Form*, both they in the *Zodiac* and without it, make Bodies well Shap'd and Proportionate in Form. But they which are not of *Humane Shape*, transform the *Symetry* 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 Examples sake, as ♃, ♄, ♀.

To the less as ♁ and ♁♂, [and says Card, and Plat. Ⓞ.] And again as ♃ * Ⓞ and ♃. The Superior and Anterior make [*Men*] more strong; the Inferior and Posterior is more weak. But ♀, ♄, and ♃ contrary: The foreparts more weak, the latter more strong.

After the same manner ♄, ♃ & ♀ Figure [the Body] to a *Symetry* and fit Shape; ♄, ♁ and Ⓞ unfit and disproportionate, and 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,

CHAR.

C H A P. XVI.

Of Blemishes or Hurts and Bodily Diseases.

IT followeth that to what we have 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 *Horison*, the *East* and *West*, but chiefly the *West*, and that which preceded, [viz: the 6th], which is inconjunct with the *Oriental Angle*.

These *Angles* being taken, we ought to Observe the *Malesicks* of the *Stars*, how they are Configured with them, for if both or any one of the *Malesicks* are upon the *Ascending parts* of the said *Angles*, either *Bodily* or by \square or δ , 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 *Malesick* *Ascends* to the *Lights*, but also *pre-Ascending*, if he be *Angular* is able to produce such *Affections* and *Hurts*, as the places of *Horison*, and they of the *Signs* shall manifest, and the *Nature* of the *Stars* *Malesick* and *Evilly affected*, and also of the *Configurations* to them. For the *Degrees* of the *Signs* which are about the *Degree* of the *Evilly affected Horison*, 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 *Symptom*.

Of the *principal parts* of *Man* η is ruler of the *Right Ear*, and of the *Spleen*, and the *Bladder*, and of *Phlegm*, and the *Bones*.

Jupiter governs the *Hand*, [*Card*, the *Couch*], the *Lungs*, the *Arteries* and the *Seed*, σ the *Left Ear* and the *Kidneys*, and the *Reines*, and the [*genital*] parts, \odot the *Sight*, the *Brain*, the *Heart*, the *Nerves*, and all the *Right* [parts]

[parts.] ♀ the *Smell*, the *Liver* and *Flesh*. ♀ Govern^s the *Speech* and *Mind*, and the *Gall*, and the *Tongue*, and the *Seat*. But ☽ the last, the *Swallow*, the *Stomach*, and the *Belly*, and 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 *Hurt Differ*; because a *Hurt* once hath *Pain*, but it is not prolonged: but a *Disease* either continually Affects the *Patient* 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 her self, or making a *New* or *Full Moon*, or when she is *Configured*, by a Figure having another *Proportion* [as a □, &c.] and applies to any of the *Nebulous Conversions* in the *Zodiack*. As to the *Small Cloud* of ☽, or the *Pliedes* of ☽, or the point of ♀, or the *Sting* of ♀, or the parts of the *Lyon* about the *Plaitted Hair*, [Of *Bernice* says *Cardan*] or the *Water Pot* of ♀.

Moreover, when ♀ or ☽ being *Oriental*, *Ascend* to the ☽ 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 ☽, but *Occidental* in respect of the ☽, they *Hurt both Eyes*. ☽ 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 *Villians*.

Saturn causeth *Blindness* by *Catarracts*, or *Cold*, or *Pin* and *Webb*, and such like. But if ♀ be in any of the said *Angles*, but especially in the *West*, ♀ being *Joyned* 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 *Fœtus* that cannot be *Born*, shall be *Cut in pieces*, chiefly in ☽, and ♀, and vs. And if the ☽ be in the *Ascendant*, applying to ☽, if according to the same she be *Configured* with ♀, and ♀, and

Mars

Mars, Elevated or Opposing, they will be Eunuchs or Hermaphrodites, or will not have Passage or Out-Lets.

These things being so, if the ☉ be Configured, both the Lights being Disposed after a Masculine manner and ♀, and the ☽ Decreasing and the Maleficks Ascend in the next following Degrees, the Males will be Deprived of their Genitals, or Hurt [in them] chiefly in ♄, ♃, ♀, ♁, ☿, but the Women without Children, and Barren, and sometimes Hurt in the Eyes.

They will be binder'd in their Speech, be Stutterers or speak with Difficulty, who have ♄ and ♀ with the ☉ in the said Angles, chiefly if ♀ be in the West, and both be Configured with the ☽. But ♃ being found with them Loosens the Impediment of the Tongue after the ☽ meets with him.

Again, if the Maleficks be in Angles, and the Lights either together or by ♄ Ascend to them, or if the Maleficks Ascend to the Lights, and chiefly the ☽ being in [Ver] 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 ♃ hath the Dominion, he will cause these from Wounds, Quarrels, Robbers. If ♄, by Falls, Ship-wrecks and Convulsions.

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, Tetters; in the Autumnal, the Leprosie; in the Winter, Pimples and such like.

But Diseases happen when the Maleficks are Configured in the aforesaid Constitutions, but Contrarily, as Occidental to the ☉, Oriental to the ☽. For ♄ maketh Men cold-Belied, very Phlegmatick, Subject to Fluxes, Sickly, Subject to the Jaundice, Bloody Fluxes, Cough and Spitters up [of

[Humours

Humours,] Subject to *Cholicks* and *Leprosie*. [*De Afflicis*] 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 *Hemorroids*, or *Swelling* in the *Fundament*, or *Hot Ulcers*, or *Putrefaction*. Besides these he causeth *Women* to *Miscarry*; or the *Fœtus* to be *Cut*, or *suffer Corrosion*. And without such *Configuration* of the *Stars*, their properties do particularly contribute to the parts of the *Body*.

Mercury Co-operates with these for the *Increase* of *Evil*. Having therefore familiarity with η , he *Increaseth* the *Cold*, and causeth *continual Fluxes* and *Perturbation* of *Humours*, but chiefly on the *Breast*, *Jaws* and *Stomach*. If he have Familiarity with ζ , he Co-operates in [*the production of*] *more Heat*, augmenting *Ulcers* and *Apostems*, and falling of the *Hair*, and *Escharres*, and *St. Anthony's-fire*, and *Tetters* and [*Diseases*] from *Melancholly* and *Madness*, and the *Falling-Sickness*, and such like.

And some *Properties of Diseases* from the variety of *Signs* which possess the fore-mentioned *Configurations*, upon the *Two Angles*. Therefore properly \odot , and \vee S, and \times , and in a word *Terrestrial* and *first like Signs*, cause *Diseases* from *Putrefaction*, *Tetters*, or *Scaly Scabbiness*, or *King's-Evil*, or *Fistulas*, or *Elephantiesies*, or such like. ζ and Π by *Falls*, or the *Falling-Sickness*.

If the *Stars* are in the *Latter Degrees* of the *Signs* they chiefly cause *Diseases* and *Blemishes* in the *Extremities*, thro' *Fluxations* or *Injuries* from whence spring *Elephantiesies*, *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 *Light 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

will not be Shameful. And sometime 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 Joyned, he assists by Medicines and Good Physicians. But ♀ after a sort makes the Blemishes Neat and Seemly thro' Prediction of the Gods, and Oracles; and Mitigates the Diseases by Medical help from the Gods.

If ♄ be present, they who have the Blemishes or Diseases will Wander up and down to shew and declare [them] and if ♀ [be so, to get] some Help and Substance by such Diseases and Blemishes.

ANNOTATIONS. Besides what is remark'd 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 Occidentality in this Chapter often mentioned, a Planet is Stronger when Oriental, then 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, a Planet is said to be Elevated above another when more Occidental and more Ponderous: and Superior is the sense, and the same as to Ascend too; to which *Catdan 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, that it will happen after Birth.

Fourthly, That what our Author in this Chapter mentions of the ♃ being in her Nodes, is not to be understood, that therefore the Nodes have the Power and Influence attributed to them in the Common Astrology: But that when the ♃ is in her Nodes, she is on the Ecliptick Line. And every Planet

net or other Star, but in a much more especial manner the ☉ or ☽ are much more Powerful when near or in the Ecliptick; than when Remote from it. And so in the case present, the Power extraordinary by our Author here attributed to the ☽ when in her Nodes, is not to be understood as sh^d he therefore concluded the Nodes to have any such power to lend her; but for as much 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 (and not from any power in the Nodes) then much more powerful than when farther from it: for since these Nodes neither are Bodies nor Rays of Bodies, but Points at which the ☽ Intersects the Ecliptick, 'tis certain they cannot have any such Influence as the Common Astrology attributes to them either as to Simple Position in a Cœlestial Scheme or Directions in Nativities, which is the principal Scope and Design of the Author in this and the following Book more especially. And how far their Power may extend in referrence to Horary Questions, I leave to the thoughts and judgment of the Admirers of that Doctrine.

Fifthly, As to what the Author in this Chapter offers concerning the causes of Stuttering, and Speaking with Difficulty, I add, that when the mentioned Influences happen in Mute Signs, as ♄, ♀ or ♁, the Impediment will prove yet much the Greater.

C H A P. XVIII.

Of the Quality of the Mind.

Bodily Accidents have such a manner of Consideration. But the Qualities of the Mind, as Rational and Mental, are Judged from the 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 ☽ and Stars Configured by Separation or Application. But seeing the Kind of Animal Inclination is Various, we do not Contemplate this Simply and Rashly, but from
Diverse

Diverse and many Observations, and the Diversity of the Signs which contain ♀ and the ♃, or the Stars which have Dominion in them which do much confer to the Quality of the Mind. So likewise the Configurations of these Stars which have respect to the mention'd 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 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, and Inquisitive, and Inventers, 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, makes Men Just, void of Flattery, Constant, Firm, Prudent, Patient, Laborious, Rigid, Content, 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, and Self pleasers, and Strong, and Ingenious, and that have nothing hid in their minds, and Quick.

Oriental Stations and Culminations make [Men] Considerate, Constant, Mindful, Stable, Prudent, Highminded, and Attainers of what they desire, Immovable, Strong, Rigid, not easily deceived, Judicious, Impetuous, Inflicters of Punishment, endued with knowledge.

Precedent Configurations and Occidental, make Men Unstable, Wicked, Weak, Impatient, Humble, Servile, Ambitious, Threatning, Dull, Boasters and Sturdy.

But **Occidental Stations** and on the Fourth, and also ♀ and ♃ by Day making **Vespertine Settings**, but by Night Risings, make [Men] Ingenious and Prudent,

not

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 hindred, and Fortunate; and chiefly when they have Power in both places together; that is, when they are Configured to ζ any manner of way, and have the Separation or Application of the Δ .

If they are not so disposed, but are in places not proper, they induce the Quality of their Natures in the Soul, but not with Power, nor very Apparently, but Faintly and not proceeding to Advancement. But the property of the Ruling or Elevated Stars, Imprinteth on the Animal, Energy with Power; as they who by reason of the Society of Malesicks are Evil and Unjust, have not the Inclination to do Evil, hindred when the Familiarity is not overcome by some contrary: But if a contrary Condition hinders the Familiarity and overcomes [it] the Inclination is hindred, 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 Injur'd 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 η having alone Dominion of the Mind, and Ruling ζ and the Δ , if he be in Glory, in respect of the World and the Angles, will make Men Lovers of their Bodies, Confirmed in Opinion, Laborious, Imperious, apt to inflict Punishment, Covetous, Lovers of Money.

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 Cheerful, [but] careless of their Bodies. But if he likewise have Familiarity with ♃ 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, Philopoppers. 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 Republick, 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, Perjur'd, Homicides, Eaters of polluted Meat, Evil-doers, Men-slayers, Church-robbers, Impious, Diggers of Sepulchers, and wholly Wicked. But if United to ♀ and likewise with ☿, maketh Men Lovers of Women, desirous of Rule, Lovers of Solitariness, of difficult Access, Contemners of Honour, Haters of seemly things, Envious, Austere, Unpleasant

in Company, singular Divines, addicted to Ceremonies, Mysteries, Expiations, Priests, Fanaticks, serving at Divine Rights, Grave, Bashful, and Philosophers, Faithful in Friendship, Content, Ingenious, Religious, Complaining, Jealousie in respect of Women. But if Unhappily disposed, renders Men Sagacious, Lascivious, Obscene, doers of filthy things, Indiscreet, Impure in Copulations Unclean, Deceivers of Women, and chiefly his Domesticks, Base, Reproachtul, prone [to Venerie,] Haters of good things, Evil spoken, Drunkards, Superstitious, Privily adulterous, Wicked, Despisers of God, Scoffers at Mysteries and sacred things, Sorcerers, doing all things. If he have Familiarity with ♀ in a good Position, he maketh Men Curious, Talkative, Searchers into Lawes, Studious in Physick, Mystical, Partakers of Secrets, workers of Wonders, Capricious, Diligent pursuers of Business, of quick Mind, Bitter, Careful, Sober, Studious, Industrious, Successful. But if Evil 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 h.

Jupiter alone having the Dominion of the Mind in a good Disposition, maketh Men Magnanimous, Acceptable, Worshippers of God, Reverend, Living in Pleasure, Courteous, Honourable, Free, Just, Highminded, Venerable, Followers of their own Affairs, Merciful, Learned, Doers of good, having natural Affection, fit for Government. But Evil 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 ♂ well [placed] he maketh Men Rough, Fighters, Soldiers, Impetuous, unwilling to be Subject, Hot, Bold, Speaking Freely, Busy, Repreenders, Lovers of Contention, Imperious, Magnanimous, Lovers of Honour

nour, Hasty, Judicious, Successful. But **♃**illy disposed, he maketh Men Injurious, Negligent, Cruel, Unmerciful, Seditious, Contentious, Stubborn, Slanderers, Arrogant, Covetous, Rapacious, Inconstant, Light, Instable, Rash, Unfaithful, Indiscreet, Inconsiderable, Turbulent, Factionous, Complainers, Lustful, Triflers, and altogether Irregular and Moveable. If he have Familiarity with ♀ in a happy disposition, he maketh Men Neat, Lovers of Pleasures, 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, Cheerful, Diligent, Splendid, Ingenious, Liberal, Judicious, Moderate, Decent, Godly, Lovers of Justice, Ambitious and wholly fair and good. But if she be **♃**illy disposed, he renders Men prone to Pleasures, Sensual, Effeminate, Sumptuous, Mutton Mongers, Amorous, Lascivious, prone to Venery, Back-biters, Adulterers, Lovers of Adornments, Proud, Slow, Shameless, Patient, Affected; Comely, of Feminine Wit, Observers of Holy Rights and Mysteries, Faithful, not Evil, Affable, easie of Access, Cheerful, and free in Conversation. When Configured with ♀, and [that] happily, he maketh Men full of Business, Lovers of Learning, Geometricians, Mathematicians, Poets, Orators, Ingenious, Sober, Humane, good Councillers, Politicians, doers of Good, fit for Government, Godly, Lovers of God, Gameful, Friendly, Lovers of their own, Learned, Worthy of Estimation. But **♃**illy affected, he will cause the contrary, [as] Levity, Triflers, Contemptible, Ertonious, Enthusiasts, Fanaticks, 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 **♂**ars alone have Dominion of the Mind, with **♂**ote, 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, Batters, Strikers, Headstrong, Drunkards, Rapacious;

Uncharitable, Evil doers, Turbulent, Furious, Haters of their Domesticks, Atheists. Having Familiarity with ♀ if luckily [placed] he maketh Men Cheerful, Tractable, Lovers of their Friends, Lovers of their pleasure, Merry, given to Play, Simple, good Humour'd, given to Danceing, Amorous, Lovers of Arts, [and Children says Card.] Imitators, Manlike, prone to Venery, Cautious, Circumspect, Wary, disposed to Congress with Females and Males, Hasty, Sumptuous, Fealous. But Having an Unhappy disposition, he maketh Men Proud, Hurful, Lascivious, Sufferers, Adulterers, Injurious, Lyers, Deceitful, Corrupters of [their] Domesticks and others, soon satisfied with the things they desire, Corrupters of Women and Virgins, Rash, Hot, Disorderly, Treacherous, Perjur'd, Unstable, Giddy, sometimes Shameless, given to Adornements, Bold and Penitent. If he have Familiarity with ♀ in a prosperous Station, he maketh Men Skilled in Military Affairs, Timorous, Vehement, Movable, Despisers of none, Movable, Inventers, Sophisters, Laborious, Crafty, Eloquent, Invaders, Deceitful, Unstable, Captious, Inventers of Evil, Quick-witted, Fraudulent, 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 Scituate, he makes Men Sumptuous, Covetous, Cruel, Hair-brain'd, Bold, Penitent, Inconstant, Lyers, Thieves, Atheists, Perjur'd, Invaders, Seditious, Incendiaries, Hunters of Treasures, Reproachful, Robbers, House-breakers, Mea-slayers, Counterfeiters of Writings, Villanous, Conjurers, Magicians, Poysoners, Parricides.

Venus alone Ruling, if she be in a prosperous State, maketh Men Courteous, Good, Delicate, Eloquent, Neat, Cheerful, Lovers of Danceing, Fealous, Haters of Labour, Lovers of Arts, Lovers of God, well Disposed, of good Habits, Dream luckily, naturally Affected, Benevolent, Charitable, Haters of Uncleaness, pleasant in Conversation, easily Reconcil'd, Fortunate and altogether Lovers. But contrarily disposed, she causeth [Men to be] Slothful, Amorous, Effeminate, Fearful, Indifferent, Hurful, Blameable, Obscure and Infamous. Having Familiarity with ♀, if well, she maketh

maketh Men Lovers of Arts, Philosophers, - Indued with Science, Ingenious, Poets, Lovers of Learning, Eloquent, of good Manners, Living in Pleasure and Delicately, Cheersful, 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, and of 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 Feizious. Otherwise disposed, he makes Invaders, Crafty, evil Tongu'd, Unstabl, evil Mind-ed, Deceivers Turbulent, Lyers, Calumniators, Perjur'd, Turn-Coats, Treacherous, wickedly Perurte, Unskilful, Debauchers of Women, Corrupters of Bodies, Deeked, 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, Inventers, Expert, Logicians, Philosophers, given to Speculation, Ingenious, Emulators, doers of Good, Disputers, Conjecturers, Mathematicians, addicted to Mysteries, Tractable. But contrarily disposed, he maketh Men Crazy, Rash, Forgetful, Furious, Light, Mutable, Repenting, [of past Actions] Foolish, Inconsiderate, Lyers, Indifferent, Unstable, Insatiable, Covetous, Unjust, and wholly Instady 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 North Term, she maketh then Mental Qualities more various, more Crafty and Mutable: But being with the Nodes, she maketh them more Quick, Active and Moveable. 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 familiar-
 ity with the Ruler of the Temper of the Mind, and in

a **Laudable Place**, rendering them more *Just, Industrious* and *Honourable* and *Perfect*: But in the **contrary Position**, more *Abject, Laborious, Obscure, Cruel* and *Obstinate*, and wholly for the worst.

ANNOTATIONS, *First*, From the Sum of this Chapter we learn, that the **Quality** of the **Mind** is Considered, 1. From the *Places* and *Positions* of \ominus and \uparrow ; 2. From the *Lords* of the *Places*. 3. The *Constitutions* of the *Planets* with those *Places*, or their *Respect* to the \odot with them *Lords*. 4. Their *Respect* to the *Angles*. 5. The *Property* and *Nature* of each *Star* in \odot with, or beholding those *Places*. 6. The *Power* or *Debility* of every such *Significator*. Nor ought the **fixed Stars**, especially of the *greatest Magnitude* and 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 \ominus with the \odot maketh Men *fit for Business*, but being above 20 or 24 Degrees from him, on the *contrary*, altogether *Unfit for Business*, but more fit for *Learning*. To which I add, that in *Equinoctial* or *Tropical Signs*, he excites to *Business* no less then where with the \odot , but when in *Warry* 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*, tho' seemingly 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 \ominus be stronger then the \uparrow , the *Reasonable Part* shall be stronger then the *Sensitive*; and chiefly if \ominus be in *Signs* of *Long-Ascension*, and the \uparrow in *Signs* of *Short-Ascension*; (and *Cardan* addeth,) if \ominus be in *Commanding Signs* and the \uparrow in *Obeying*, and that if the \uparrow be *Afflicted*, the *Natives* will *Decline* what is *Customary*, and therefore will be deemed *Fools*.

Secondly. What *Morning* and *Evening Rising* and *Setting* of the *Stars* are; is taught in the former part of

of this Treatise, to which I refer such as are Ignorant of the matter.

Thirdly. By the Δ being in the **Bendings** of the **North** and **South** mention'd in the last Paragraph of this Chapter, is to be understood her **greatest North** or **South Latitude**; By her **Nodes** the **Dragons Head** and **Tail** of whose Influence, see more on the Annotations on the last Chapter. By **Orientials** 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. XIX.

Of the Diseases of the Mind.

THE Discourse about the *great Diseases of the Mind*, follows the **Properties** of the **Mind**; such as of **Madness**, the **Falling-sickness**, and the like.

Generally then in these must \varnothing and the Δ be Observed again; *how they are Posited* in respect of each other, and the **Angles**, and also the **Maleficks**. For if the Δ and \varnothing are **Inconjunct**, in respect of *themselves*, or the **Oriental Horizon**, and **contrary** and **hurtful Configurations**; are **Superiors**, **Rule**, or **Oppose**; they **Constitute various Diseases** in the **Qualities** of the **Mind**. And the **knowledge** of them is manifest from the **Qualities** of the **Stars**, which possess the **Places**. Many therefore of the *moderate Diseases*, are **Conceived** from what hath 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 **Unmixt**, 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 \varnothing and the Δ are **Inconjunct** either between themselves, or in respect to the **Oriental Horizon**, Δ and \varnothing being **Angular** and **beholding** the **Figuration**;

ation; but \hbar so posited by *Day*, and $\text{\textcircled{J}}$ by *Night*; *Mad=Men* are *Born* when the *Contrary* happens, as when \hbar by *Night* obtains the *Dominion*, and $\text{\textcircled{J}}$ by *Day*; and chiefly in $\text{\textcircled{S}}$ or $\text{\textcircled{M}}$ or $\text{\textcircled{K}}$.

They are *Commented* by *Demons*, and of a *Moist Head* [*Lunatic Card.*] when the $\text{\textcircled{D}}$ being in [*her*] *Phasis* is overcome by the *Maleficks*; but by \hbar making a *New* $\text{\textcircled{D}}$; but by $\text{\textcircled{J}}$ making a *Full* $\text{\textcircled{D}}$, chiefly in $\text{\textcircled{Z}}$ and $\text{\textcircled{K}}$.

Therefore the *Maleficks* alone overcoming the *Figuration*, as hath been said, the mentioned *Diseases* of the *Mind* are *Innumerable*: But they are not so *Remarkable* but *Obscure* and *Latent*.

If the *Beneficks* $\text{\textcircled{U}}$ and $\text{\textcircled{Q}}$ have *Familiarity*, they being in *Oriental* parts, *Angular*, but the *Maleficks* in *Occidental*, the *Diseases* will be *Curable* indeed, but *Remarkable*: but in $\text{\textcircled{U}}$ they will be *Cured* by *Medical-help* and *Dyet*, and *Pharmacy*; In $\text{\textcircled{Q}}$ by *Oracles* and *Assistance* from the *Deity*. But if they being *Setting*, the *Maleficks* be found in *Oriental* parts *Angular*, the *Effects* will be *Incurable* 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 *Triffling*. But they who are *Possessed* with *Devils*, and of a *Moist-Head* are *Enthusiasts*, speaking *hidden things* and *Scourging*. And of the *Places* which possess the *Figuration*, they of the $\text{\textcircled{O}}$ and $\text{\textcircled{J}}$ *Co-operate* to *Madness*; but for the *Falling-sickness* of $\text{\textcircled{U}}$ and $\text{\textcircled{Q}}$; for *Enthusiasts*, of $\text{\textcircled{Q}}$; but the *Places* of $\text{\textcircled{U}}$ and $\text{\textcircled{D}}$ for *Possessions* by the *Devil*, and *Moisture* of the *Head*.

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 is thus.

When

When the ☉ shall be with the ♃ in the place of ♀, and ♀ with ♀ have Familiarity with them, 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 say Card.] 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 be alone in Feminine Signs, the Women will Love Excess in that which is according to Nature: But the Men will be changed to [that which is] besides Nature, towards more Effeminate and Tenderness. And if ♀ be constituted after a Feminine manner, the Women will be Prone to Vchery and Lustful; * the Men Tender, Weak, and go to Preternatural mixtures, but Privily and not Openly: But if ♀ be Disposed after a Feminine manner, Impudently and Openly. | Card. here adds; And with

* Card. here adds, Adultery, and will perform Congresses Disagreeable to their Sex; regard no time refuse yo. Man, let them be impure or Illigivive.

Wrazen Face Exercising Whoredom, getting the part of Impure, Accursed, Publick Prostitutors; Infamous even to the Indignation of the Common People and Religion.]

The Oriental or Diurnal Configurations of ♀ and ♀ contributes to [their being] more Masculine and Famous; Occidental and Vesperine, to [their being] more Effeminate and Abject. Likewise h Configured with them, contributed

tribute to more Lust and Uncleanlyness, and in sum for the worse; ♃ to more Modesty and Order, and in sum for the better; but ♀ to the Greater Mobility of Passions and Variety, and Contentiousness, and Famousness.

ANNOTATIONS. *First*, By Planets being **Inconjunct** as in the Beginning of this Chapter is mentioned of the ♃ 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, that they do not behold each other, or such mentioned Angles, &c.

Secondly, As to what the Author in this Chapter says of the **Mind and Soul**, is not to be understood of the **Supernatural Soul** which never Dyeth; but of the **Intellectual Rational part of the Animal Soul** which is Formed, Ruled and wholly Govern'd by those Supream and Sole Governours 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 worse Affected, as ♀ and the ♃ are more or less Befriended or Afflicted by other Concurring and Adjutant causes. They therefore (says Ptolemy in this Chapter) have the **Falling-Sickness** for the most part, who are **Born** when the ♀ and the ♃ are **Inconjunct**, either between themselves, or in respect of the Oriental Horizon, and Afflicted by ♃ and ♀ 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 **Dæmons and Devils**; but that such whose Radical Moon shall be so affected, will be so Afflicted in their Spirits as to believe and say they are **Tormented and Possessed by such**.

The End of the Third Book.

Ptolemy's

Ptolemy's Quadripartite ;

The Fourth Book.

CHAP. I.

The Proem.

WHatsoever ought to be spoken of *before the Birth*, and *at the Birth*, and *after the Birth*, by which is known the *General Quality* of the *Temperament* are these. The rest, and by which they that happen from *without* are considered, the **first** contains the Speculation about **Riches** and **Honour**; each Fortune of these, that of *Possession* agrees with the *Body*, that of *Dignities* with the things which [**Concern**] the *Mind*.

CHAP. II.

Of Riches.

WE will take those things which concern **Possessive Fortune**, from that called **Part of Fortune** alone, according to which we *cast away the Distance from the Sun to the*

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 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, or Husbandry, or Navigation. ♃ by Protection, or by those things that were committed in Trust to him, or by Priesthood. ♃ by Warfare and Generalship. But ♀ 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 adds Card.] 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 contrary Condition, are Elevated above the Principal places or Succeed, the Possession will not endure. But the General time is taken from the Inclining of the Stars, which produce the Cause, to the Angles and Succeedents.

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 Succeedants, 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 the Appendix to this Treatise.

CHAP.

CHAP. III. Of Dignities.

WE consider things which concern Honours 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 [Chiefly the Conditional, Card.] 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 if the Guarding Stars be Angular or Configured to an Angle above the Earth, they will be Great and Powerful, as Lords of the World. And yet more, if the Sattellities make Configuration Dexter to the Angles above the Earth, other things happening, and the Lights alone not as we have said, both being found in Masculine Signs, but the Sun alone in a Masculine, and the Moon in a Feminine, and of the Two, one 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 Sattellities be Angular, nor give Testimony to the Angles, they shall be Great, but have particular Honours, as Guardians, or Generals, or Princely Dignity, but not having Principality. But if the Lights not being in Angles, it happens that most of the Guarding Stars be Angular, or Configured to the Angles, they will not give the more Illustrious Dignities; nevertheless they will moderately excel in Evil Affairs. If neither of the Sattellities are Configured to the Angles, they will be Obscure without Promotion. And if not one of the Lights be found either in a Masculine Sign, nor Angular, nor Guarded, by the Beneficks, they will be Abject and of Hard Fortune.

* That is to say, such as shall have Rule and Power extraordinary or as Kings.

There-

Therefore the *General Description of Highness and Lowness of Dignities* hath such a *Speculation*. But the many things between these must be *Considered*, from the *Mutation and Variety* which happens particularly *about the Lights themselves, and the Sattellitium, and the Dominion of the Sattellites*. For the *Beneficks assuming the Dominion*, or they which [are] of the same *Condition*, they will possess *Dignities more Civil*, and will be more *firm*: but if the *Maleficks assume the Dominion*, or they of *contrary condition*, they will be of a *Lower Order*, and more *Uncertain*.

And we observe the *Kind of Dignities* from the *properties of the Sattellites*. For if h hath *Dominion*, he will give *Rich and Wealthy Government*. The *Rule* from M and Q will be *pleasant, full of Gifts and Honour*. That from S will be *about Expeditions, Victories & Terrible to Subjects*. That from Q *Respects, Prudence, Learning, Diligence and care of Affairs*.

ANNOTATIONS. *First, In the Precedeing part of this Treatise I have told you, that the Sattelities of the Sun are h, M, S, Q and Q; and those and no other are the Sattelities often mentioned in this Chapter; and the Sattelitium and Guards, are the Concourse or Number of them at any time respecting the Luminaries.*

Secondly. That tho' the Author in this Chapter is very particular & positive concerning respective Dignities, yet we are not to understand that thereby 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 asher's that Cuts 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 promote 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 tho' some by reason of the extraordinary power of their proper Significators of Honour 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 in these 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.

C H A P. IV.

Of the Quality of the Profession.

THE Lord of the Profession is taken two ways, from the ☉ and the Sign of the Mid-heaven. Therefore we ought to Observe the [Star] that maketh Oriental appearance next to the ☉, and the Mid-heaven; and chiefly when it expects the Application of the ☽. And if one and the same Star passeth both, that is maketh the nearest Apparition to the ☉ and the Mid-heaven, we take that alone, for what is enquired after. So if both have it not, but one of the two, that alone which hath one, 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 and hath the Dominion.

If none be found making Apparition, nor in the Mid-heaven, he shall be taken that hath Dominion [of the ☽. C. Card.] And this conduceth [to the knowledge] of the above Practices at certain Seasons. But such for the most part are Idle. And the things which concern the Lord of the Action is thus.

And the kind of Profession will be made known by the Properties of the three Stars, ♂, ♀, and ☿, and the Signs in which they are. For ♀ makes Scribes, Managers of Business, Calculators, Masters, Dealers, Exchangers, Diviners, Astrologers, Sacrificers, and those who live by Learning and Interpretation, and the Stipends and Gifts of others. And if

h 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 *Liners*, *Orators*, *Sophisters*, *Conversant with great Personages*.

If ♀ have *Dominion of the Profession*, she will make those *Conversant with sent of Flowers*, *Unguents*, and *Wines*, *Colours*, *Tinctures*, *Spices*; as *Unguent makers*, *Plaiters of Garlands*, *Vintners*, *Apothecaries*, *Weavers*, *Sellers of Spices*, *Liners*, *Dyers*, *Sellers of Garments*. And if h gives Testimony to her, she will make *Men Dealers in things [which relate] to Pleasure and Adorning*, and *Sorcerers*, and *Poysonings*, and *Deceivers*, and those that deal in such like. But if ♀ give Testimony, they will be *Champions*, *Bearer of Armour*, *Promoted to Honour* by the Favour of Women.

But ♂ *Ruleing the Profession*, **Configured** with the ☉ he will make those who *Work at the Fire*, as *Cooks*, *Founders*, *Burners*, *Brasiers*, *Workers about Mettles*. But being *with the Sun*, he makes *Ship-wrights*, *Carpenters*, *Husbandmen*, *Stone-Cutters*, *Cutters of Wood*, *Under-workmen*. If h give Testimony to him, he makes *Seamen*, *Emptiers of Vaults*, *Feeders of Beasts*, *Cooks*, *Butchers*. If ♀ 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 ♀ and ♀, they make *Musicians*, *causers of Melody*, and they that are *Bused 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 String'd [Instruments]*, *Caperers [alias Cumbler]* *Workers in Wax*, *Painters*. And if h give Testimony to them, he will make with those mention'd, those that deal in *Womens Ornaments*. And if h give Testimony, they will be *Lawyers*, *Employed in the Common-wealth*, *Teachers of Children*, *Rulers of the Commons*.

If ♂ and ♀ together be *Lords*, of the *Magisterie*, they will be makers of *Statues*, of *Armour*, *Ingravers of Holy things*;

things, Formers of Animals, Wrestlers, [Physicians Card.] Chirurgeons, Accusers, Adulterers, Evil doers, Forgers of Writings: And if h give Testimony to them, they will be Homicides, Stealers of Cloaths, Rapacious, Thieves, Stealers of Cattle, Conjurers.

If ♂ and ♀ together take the Lordship, they will be Dyers, Ointment-makers, Workers in Tin and Lead, Gold and Silver, Dansers in Armour, Apothecaries, Husband-men, Physicians Curbing by Medicines. And if h 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 h 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 to the Variety of the Profession. For they of humane 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 Equinoctial Signs, to Interpretations, Commutations, Measuring, Husbandry and Priest-hood. Earthy and Watry Signs, to Arts [Conversant] about Water, and by Water and Herbs, and Ship-makers, and also to Burying, Pickling and Salting.

Again, the ♃ properly possessing the Place of Profession, and having a Course with ♀ from the ♂ [with ☉, Card.] in ☊ and vs, and ♄, will make Diviners, Sacrificers, Diviners by the 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, Conjurers.

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 Powerful; but Occidental or Declining from Angles, makes them Subordinate.

If the Beneficks are Superior, they will be *Great and Gainful*, and *Firm*, and *Glorious*, and *Foyful*. If the Maleficks be Superior to the Lords of the Profession, it will be *Mean* and *Inglorious*, and *Unprofitable*, and *Uncertain*.

Saturn therefore bringeth *Opposition* by *Cold* and *Mixture* of Colours; [*Slowness and Lukewarmness* Card.] but thro' *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. V.

OF MARRIAGE.

TO 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 ☽ 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 ☉ 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*] *Biconjunct*, or of *many forms*, or apply to *many Stars* [in the same *Sign Card*.] 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 *Malesicks* *Evil*. Therefore ♄ receiving the *Application*, he promiseth *Laborious and Austere Wives*. But if ♃ possesseth the *Application*, *Grave* and *saking care of the House*. If ♃, *Bold and Refractory*. If ♀, *Cheerful and Merry*. If ♀, *Wife and Brisk*; he promiseth those that are *Advantageous*, *Lovers of their Husbands and Children*: But if ♃, *Passionate and Unstable*, and *Inconsiderate*. In **Men** thus.

* *Card*: addeth, if she be in *Occidental* he will *Marry late*, or when *Young* to an *Old Woman*.

§ That is *have Dominion* in the *place*.

In **Women**, let the ☉ be *observed* instead of the ☽ for: he being *Situate* in *Oriental* [*Quarters*] they will *Marry Young*, or [when in *Age* above *Card*.] be *Marryed* 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*.

♃ *Return Configurated* to the ☉, will promise *Husbands Modest*, *Rich* and *Laborious*; ♃ *Grave* and *Magnanimous*; ♃ *Violent*, without *Natural-affection* and *Unruly*; ♀ *Nett* and *Handsome*; ♀ *pretures* of what is *necessary for Life*.

K 2

Employed

Employed in Business. If ♀ be found with ♄, Dull and Timorous; with ♃, Quick, prone to Venery and Adulterous; with ♀, she will give those Desirous of Boys.

They are called *Oriental Quarters* now in respect of the ☉, which precede the *Oriental* and *Occidental Sign* of the *Zodiack*; in respect of the ♃, they from the *New* and *Full* to the *Quarters*: *Occidental* which are opposite to the mentioned [*Quarters*].

When therefore both the *Genitures* of the *Man* and *Wife*, have the *Lights* so *Configurated* with *Agreement*, that is being in Δ or \ast to each other, their *Living together* for the most part continues, and chiefly when the

* That is Agreement is with *Change*. * And the *Du-* with mutual *ration* will be much more *Firm*, when the *Reception*. *Husbands Moon* agrees with the *Sun* of the *Wife*. But if the *position* of the *Lights*

be in *Sights Inconjunct*, or *Opposite*, or in a *Square*, the *Living together* will be *Dissolved* on *Light occasion*, 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 *Quarrelsome*, *Contentious* and *Hurtful*.

So likewise, when the *Lights* are not well *Configurated* with *Agreement*. If the *Beneficks* give *Testimony* to these, the *Marriage* shall never be *Cut off*, but receive a *Reconciliation* 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.

Other manner of *Marriages* are considered from ♀, ♃, & ♄. For these having *Familiarity* with the *Lights*, the *Marriages* will be *Domestick* and *Lawful*; for ♀ hath as it were a certain *Affinity* with ♃ and ♄ a *with* because of

of Youth and Flaid Countenance, seeing they have Exaltation, in Mutual Trigonal Signs, * She bears Relation to ♄, because of an Older Complexion, seeing they have their Houses Trigonal to each other; whence ♀ with ♂ maketh the Inclinations of them that are Married Amorous, and ♀ being with them, Famous. If she be found in Familiar and Promiscuous Signs, as ♃ and ♄, She causeth Marriages with Brothers and Relations: And in Men if ♀ be with the ♃, she causeth them to Joyn to two Sisters, or Relations; and in Women, if she be with ♃, [the ☉ Carb.] she causeth them to Joyn to two Brothers or Kinsmen.

* As ♂ in ♃ the Triplicity of ♀, and ♀ in ♄ the Triplicity of ♂. Or ♂ in ♄ the Exaltation of ♀, & ♀ in ♃, the Exaltation of ♂. So ♃ and ♄ are common to ♄ and ♀, for ♀ in ♄ hath House and ♄ in ♃ hath House, and ♀ Triplicity; and so are said to be in Promiscuous Signs.

Again, ♀ being with ♄, causeth that the Livings together be Pleasant and Constant. And if ♀ be with them, they will be Profitable. But if ♂ be there, Instable, Hurtful and Jealous. After the same manner, if ♂ be Configured to ♀ and ♄, and ♀, he will make the Marriage of those that are of Equal Age. If he 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 ♃ 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 ♃, the ☉ Concur in the said Figuration, and chiefly if the Stars are Occidental, the Men will go into their Daughters or 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,

* That is, Not in Masculine or Feminine Signs, but Opposite, which are alike in Sex but contrary in Nature, & those that are Ruled by places of a contrary Nature, as ♃ Ruled by ♀, and ♂, & ♄ by ♀ and ♁. they will make Men Subject and Prone to Lust, and Immodest; as if they be found in the Fore-parts and Latter-parts of ♃, and the Hyades, the Pitchers, the Last-part of ♁, and the Face of ♃. And if the mention'd Stars, that is ♀ and ♁, 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 Card. here addeth; But if Mars concurs, Males will have their Genitals Cut off; but the Women are such as are called Tribades, having something secret for Venus.]

The things which concern Men, we consider from ♂; for if he be separate from ♀ and ♁, Aided by ♄ his Testimony, he maketh Men Pure and Modest in their Copulations, and disposed only to the Natural use. If ♄ and ♁, be Configured to both these being together, they will be easily moved on, desirous [of Venus,] But Continent and Refrain themselves, and Avoid the Shame. If ♀ [and ♄ Card.] being away, ♂ bewith ♁ alone, or if ♄ be with her, they will be Lascivious taking all manner of Pleasure. And if one of the Stars be Occidental and the other Oriental, they will be disposed to both Men and Women, but not beyond measure. If both the Stars be found Occidental, they will be Hotly carryed to Men. If the Signs be Masculine, to Men of all Ages*.

* Card. here adds, And so if the Signs be Feminine, to Women. If both be Masculine, they will Burn after Boys.

Further

Further, if ♀ be found more *Occidental*, he will go in to mean [Women] *Servants* and *Externals*; If ♂ be found *Occidental*, with more *Eminent* and *Gentlewomen*, and *Marryed-folks*. So it is concerning Men.

In *Wmen*, let ♀ be observed, for she being *Configurated* with ♃ or ♀, makes them *Sober* and *Pure* in *Copulations*. But having *Familiarity* with ♀, h not being with them, she will make them *Prone* to *Lust*, but contain themselves & avoid the *Shame*. ♀ being *Configurated* to ♂ alone, will make them *Lascivious* and *Prone* [to *Wenery*.] If to both of them being together or *Configurated*, [and] ♃ concurs, ♂ being under the ☉ *Beams*, they will *Copulate* with *Servants*, or mean *Persons*, or *Externals*. But if ♀ be under the ☉ *Beams* they will *Copulate* with more *Eminent* and *Gentle Persons*. And if the *Stars* be in *Feminine* places, or *Configurated* after a *Feminine* manner, they will be only prone to be *Passive*; if they be disposed after a *Masculine* manner, to be *Active* also. h having *Familiarity* to these *Configurations* [and he in *feminine Signs*, adds *Card*.] contributeth to the greater *Fithiness*, ♃ to the *Greater Modesty*, ♀ to [the *Nations*] being more *Notorius* and *Dangerous*.

CH A P. VI.

Of Children,

IT follows after these that we pass [to the *Creatife*] concerning *Children*. Therefore the *Observation* of these is from the *Stars* that are in, or *Configurated* to the *Mid-heaven*, or the *Succedant*, which they call the *Good Demon*. If there be not any *Stars* in that place, or *Configurated*, you ought to observe the *Opposites*.

The ♃ and ♃ and ♀ are assumed for *Givers* of *Children*; the ☉ and ♂ and h are assumed for *Sterility* or *Faucty* of *Children*. But ♀ being common to both, contributes according to that [to which] he is *Configurated*; 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 ☉, and because of being in *Masculine Signs*, they will give *Males*; but if of a *Feminine Nature*, *Females*. If they be *Overcome* by the *Malesicks*, or be found in *Barren places or Signs*, such as ♁ and ♃, they will give *Children*, but not for *Good or Vital*. If the *Sun* and the *Malesicks* possess the said places, that is the *Mid-heaven* and the *Succedant* of the *Good Demon*, if they be in *Masculine* or *Sterit 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 *Configurated* and having respect to *Prolifick Signs*, there will happen a

* That is, If the *Malesicks* have *Dominion* and the *Beneficks* give *Testimony*

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 or most, as they are found *more powerful* by being *more Oriental*, or *more Angular*, or *more Elevated*, or *more Succedant*.

If therefore 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*, and *Pleasant* and *Heirs* of their *Goods*. But if they be found *Unconjoynd*, and *Disagreeing*, they will be *Hated* and *Hurtful*

to

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 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 is 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 that Ascendant, to Judge it as tho' 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, they that *Possess 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 *Places*, either all or most, or chiefly when *Arising* they are *Distant* from each other about 17 Degrees. But if they be in *In-conjunct* or *Opposite* [Signs]

[Signs] they cause *Great Enmities* and *Lasting*. Being in none of the mentioned places, but only Configured in Signs, if they be Δ or \ast , 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 Ingress upon the Configuration*.

Whereas *Friendships* 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 *Un-agreeable*, *Enmity* arriseth in like manner.

When the *Places* of the *Lights* alone, have *Familiarity* or are *Un-agreeably* disposed, *Friendship* will arise from *Election*, which is the *Best* and *Firmer*; in like manner *Hatred* which is the *Worst* and [most] *Faithless*.

When the places of the *Part of Fortune* have *Familiarity* or not, they are made for *Profit*; 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 of *Friendship* and *Enmity*, to which the *Elevation* or *Succession* is near, either in the *same Sign* or nearest. But the place which passeth the *Affecting Stars* that are more powerful to do good, shall assume more Advantage by *Friendship* and *Enmity*, and *Enmity* more easie 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*. It therefore and μ coming to each other's places, will

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 Sciences and Philosophy. ♂ and ♀ cause Friendship by Love, Adultery and Whoreing. ♂ and ♀ cause Enmities and Contentions thro' occasion of Business or Sorcery. But ♀ and ♀ thro' Arts or Learning, or Commerce by Letters, or favour of Women. These are so.

The Increase or Decrease for the Less or More, is discerned from the Disposition of the possessed places to the first four principal places. For to the place of the Part of Fortune, or the Lights Angular, they render the Societies and Contentions more manifest; but Separated they make them not Manifest. But that they are more Hurtful or more Advantageous, we Judge from the Stars beholding the mentioned places having Quality for Good or Evil.

But concerning Servants the place of the Ruling Disposition in respect of them, is taken from the sign of the Evil Demon *, and from the Stars which behold the place in the Geniture itself; and Ingresses or Oppositions, and chiefly when the Rulers of the Sign have either Familiarity with the chief places of the Geniture or Unagreeably Configurated.

* The 12th House.

CHAP. VIII.

Of Travelling.

THE 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

* In the 7th.

And sometimes $\text{\textcircled{J}}$ himself *Occident* 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* which cause *Travelling*, the *whole* *Life* and *Conversation*, and *Actions* will be *Forreign*.

Moreover, when the *Beneficks* *Behold* the *menicied* places, * or *Succeed*, the *Travelling* *Life* will be *Famous* and *Profitable*, and the *Returns* will be *Quick*; and without *hinderance*. 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 *Occidental* *Quadrants*, the *Peregrination* will be towards the *North* and *West*.

Moreover, if the *Signs* which cause *Travelling* be of *one* *Form*, either [in respect to] themselves, or the *Stars* which have the *Lordship* over them, the *Travelling* will be *Long* and at *Intervals*; but if they be *Double-Bodied* or of *two* *Forms*, they will be *Continual* and for a *Long* *time*.

Jupiter and *Venus* being *Rulers* of the *Lights* and the *Places* which cause *Travelling*, the *Travelling* will be not only without *Danger*, but also *Pleasant*, so by the *Governours* of those *Countries*, and *Concourse* of *Friends*, he is sent away with *Pleasure*; the *Constitution* of the $\text{\textcircled{J}}$ and the *Plenty* of *Necessaries* *favouing*.

If *Mercury* be *Joined* to them, there will be an *Addition* of *Gain*, *Gifts* and *Honours*.

But *Saturn* and *Mars* possessing the *Lights*, and being greatly *distant* from each other, they will cause *great* *Dangers*; and *Unprofitable* *Travelling*. But being in *Whol* *Signs*, they will produce *Dangers* by *Ship-wrecks*, or by *Desart* and *Un-accessible* places. In *Fixed*, by *Precipices* and *contrary* *Winds*.

Winds. In *Cropical* and *Equinoctial*, 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 *Earth-quakes*. But if ☿ concur, the *Danger* will occur thro' *Accusations* and *creeping things*, and *casters of Venom*.

Moreover, we must observe the *Events*, whether they be *Gainful* or *Hurtful* from the property of the *chief places* of *Profession*, or *Substance*, or the *Body*, or *Dignities*, as hath been determined before. But the *Signification* of the *Times*, from the *Ingress* of the *Five Planets* at certain *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 *tho'* by the *first Paragraph* they are allowed to cause *Traveling*, and by that and the *6th Paragraph* the *Success* of such *Traveling*: yet the *Luminaries* alone and only do point out the *Quarter* towards which the *Peregrination* shall be.

Secondly, The *Signs* (in the *4th. Paragraph*) said to cause *Travelling*, are the *Signs* in which the *aforesaid Significators* of *Traveling* are found.

CHAP. IX.

Of the Quality of Death.

IT remains that we speak of the *Quality* of *Death*. And we know this from what hath 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,

Rule, then such as before others are carried to these Places, such ought we to esteem the Deaths, the *Configurating 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
 * That is, Death, * causeth Death by *Chronick Distempers*, *Pthysicks*, *Fluxions*, *Colliquations*, *Agues*, the *causer of* the *Quallity of* *Spleen-Diseases*, *Droopies*, *Celiac* and *Hysteric Distempers*; and in a *VVord* thole arising from abundance of *Cold*. ♃ by the

Quinsie, *Inflamation* of the *Lungs*, *Appoplexy*, *Cramp* and *Cardiack Affections*, and in some, they which happen with *vehement Breathing*, [its] *Disorder* and *Stink*. ♃ causeth Death by *continual Fevours*, *Semiterrians*, *sudden Strokes*, and *Nephritic Affections*, and *Spitting of Blood*, and *Hemorrhage*, by *Abortion*, and *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*, and *Ring-worms*, and *Bloody-flux*, and also by *Putrifaction*, and *Fistulas*, and giving of *Poyson*; and in a word, those which proceed from *abundance* of *Moisture*, or thro' want or wanting thereof. But ♃ by *Madness*, *Extasie*, and *Melancholly*, and *Falling-sickness*, and *Falls*, *Coughs*, and *Spiting* affections, and those which happen simply through 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 *Anaretic-places*, or are *Foind*, or *Square*, or *Oppose*, or *Evilly affect* both the *Lights*, or the ☉ alone, or the ♃, or both, or one of the two. For then the *Mischibousness* 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 *Aspousing Stars*, and the *Signs* containing the *Maleficks*.

Natura

Saturn therefore *Squaring* or *Opposing* the ☉ contrary to Condition, in *Fixed Signs*, causeth *Death* by *Suffocation* or from *Tumults* of the People, or by *Hanging* or *Strangling*. In like manner he doth the same if he be *Occidental*, and the ♃ follow. If he be in *Beastlike Formed* either *Signs* or *Places*, he causeth to *Perish* by *Wild Beasts*.

And ♀ being *Foynd* to them, *Death* will Occur by *Poyson*, and the *Treachery* of *Women*, in ♃ or ♀, or in *Moist Signs* Configured to the ♃, he will cause *Death* by *Water*, being *Suffocated* and *Drowned*. If he be found about *Argo*, by *Shipwrack*. If he be in *Tropical* or *Equinoxial Signs*, the ☉ being with him or *Opposing*, or if ♂ 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 ☉ or ♃ contrary to Condition in *Signs* of *Humane Form*, he will cause *Death* by *Slaughter*, either *Civil* or *Hostile*, or by *himself*.

If ♀ give *Testimony* to them, *Death* will ensue by *Women*, or *Killers* of *Women*.

If ♄ be *Configured* to them, *Death* will happen by *Robbers*, and *Evil-doers*, and *Pirates*. If he be in *Mutilate* or *Imperfect Signs*, or with the *Gorgon* of *Perseus*, he will induce *Death* by *Beheading* or *Cutting off* of *Members*. Being found in ♃ and ♃, he will cause *Death* by *Medical Cutting*, or *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 *Fire*: In *Fourfold* [*Signs*] by *Falling* and the *Breaking* [*of Limbs*].

If ♄ give *Testimony* to ♂, and he *Evilly affected*, *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* more. But the *Quality* of *Death* and the *Dominion*, will offer near that which is in the *Aneretic* When

* That is, the M. C. & hurts most in M. C. h in the 7th. When both the Maleficks have respect to the *Aneretic* 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 * or to the *Aneretic* place.

Death happens in *strange* Places, when the *Stars* which possess the *Aneretic* places fall from *Angles*, and especially when the ☾ either is found with, or in *Square*, or *oppose* the said places.

ANNOTATIONS. By this and the 14th Chapter of the 3d Book before going it is *Main*, *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 8th House, or its *Lord* for the *Cause* and *Quality* of *Death*, as is most *Aburdly* Taught in the *Vulgar* *Astrology*: But in all *Vital* *Nativities* to *Directions*, either *Direct* by which the *Aneretic* point is carried to the Place of the *Givers* of *Life*, or *Converse* by the *Wileg's* being carried to the *West* *Angle*, which alone of all *Converse* *Directions* hath *Power* to *Cut* of *Life*. And how far he is from *Regarding* the 8th or its *Lord* for such as are not *Vital*, see *Chapter* X. of the *proceeding* 3d *Book* concerning those that are not *nourished*.

Secondly. In such *Nativities* as are *Vital*, one *Directi-*
on how *Malevolent* soever, rarely *Kills*: But in all or most *Nativities* whatsoever, there is required a *Traine* of *Malevolent* *Directions* to concur to *Death*: For it hath been most *admirably* proved by the *Laborious* *Partridge* in his *Opus* *Reformatum* and *Defectio* *Genituratum*, even but one *single* *Directions* tho' it be a *Square* or *Opposition* of the *Benevolents*, *Intervening* among such *Trains* of *Malevolent* *Directions* at the *Aneretic* point, generally *preserves* *Life*. But where *several* *Malevolent* *Directions*, (that is *Directions*

of the *Malevolents*) concur so together without the *Aid* or *Intervening*s 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 *Causet* of the *Quality of Death*; for one Planet doth not give both. The *Formost* of the *Malevolent Train* is the *Killing place*, and shews the *Time of Death*; But the *following Directions* tho benevolent shew the *Quality*. If the *Train* fall *all together*, and none follow, for the *Quality* observe those which precede tho at a *distance* and *Benevolents* also: for tho the *Benevolents* contribute to the *preservation of Life* as aforesaid, yet they *Frequently Specify the Disease* 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*.

CHAP. X.

Of the Division of Times.

HAVING 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 Disposuion* is supposed, to which particular *Speculations*, (and according to each both of the *Countries and Genitures*, about the *Form of the Body*. and the *Quality of the Mind*, and *Customs 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*, all-ways

always *Obferve* the *First* and more *Principal Cause*, and not forget it, leaft the *Similitude* of the *Genitures* if it to happen, caufe us to fay, that the *Blackamore Borne* [is] *White* in *Colour*, or *Long-Hair'd*, the *First* and more *principal* *Cause* being *Unknown* to us. Or again to fay a *German* or a *Frenchman* [is] *Black* in *Colour*, or *Curl-Hair'd* or thofe to be of *Gentle Manners*, and *Lovers* of *Learning*; but they in *Greece*, *Rude* and *Unlearned*, and fo in others, whofe *Difference* and *change* of *Life* [are] according to the *Countries*.

After the fame manner it is neceffary to prefuppofe and *Confider* in the *Divifion* of *Times*, the *Diverfity* of *Ages*, and the *Firnefs* of *each Age* for giving *Judgement*, leaft we wholly forget at any time, and from the alone common *Confideration*, apply to *Infant-Age* fome more *perfect* and *Man-like* *Action*; and to an *Old Man* thro' *Ignorance*, attribute *Procreation* or fome other *Youthful Deed*: But the things that are fit & convenient for every *Age*, confidered in themfelves, thefe to apply.

There is therefore *generally one and the fame* *confideration* in *Human Nature*, likened to the *Order* of the *Seaven Planets*. And this *Confideration* *Begins* from the *first Age* and the *first Sphere* from 'us; that is of the D , and it *Ends* in the *Last Age* and the *Last Sphere* of the *Planets*, that is of h . And it happens indeed that the *Properties* of *each Sphere* to which *each Age* is *Attributed*, occur in *each Age*.

Thefe are to be obferved, that we affume the *Universals* of the *Divifion* of *Time* from the *Spheres* as from the *first Order*, but the *Small Diverfities* 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 D , and is adapted to it, being *Moift* and *Incorrupt*, and *Increase*th *Swiftly*, and is *Nourished* with *Moift* things, and the *Habit* very *Mutable*. In like manner the *Mind* is *Imperfect* according to the *proper* and *effective State* of the D .

The

The Age from this to *ten Years* is applied to the *Second Sphear* of \ominus . 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*, and *Studies*, and *Property*. And the *Mind* is *Stirred up* by *Disciplines*, *Institutions* and the *First Excercises*.

Venus assuming the *next Age*, and the *3d.* to the following *Eight Years*, according to the *Number of her proper Course*, begins to cause a *Motion in the Seminal Passages*, *Eagerness* and *Intemperance* in *Love matters*, and *Rashness*.

The fourth and *Juvenile Age* following from the *4th.* sphear 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 *5th.* assumes the *Virile Age* according to the *Number of Fifteen Years*, his proper *Course*, and causeth a more *Austere Life*, *Sollicitous*, and *Troublesome*, and *Laborious*.

Jupiter the *6th.* takes the *Older-Age*, and he also according to the *Equality of his Circuit*, [*Twelve Years*, addeth *Card.*] 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 *Honour* and *Praise* and *Liberty*.

Saturn being last, assumes the *Last and Old-Age* which is *Cold*, hindering the *Animal Motions* and *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 *Particulat Considerations of Nativities*, shall be taken from the *Principal Protogators*; but from all of them, and from *One*, as in the *Space of Life*.

Therefore from the Horoscope, the Prorogation is taken for Bodily Accidents and Travelling. That from Part of Fortune, for Substance. That from the D for Affections of the Mind, Familiarities and Societies. That from the C for Dignities and Glory. And that from the Mid-heaven for other particular Institution of Life; as for Profession, Friendship, Offspring.

For thus at the same Time and Season, one Star whether Benefick or Malick will not be Ruler. For, for the most part, many Accidents happening [which are] contrary at the same time, neither will any one losing 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 happens, when the Occurje of all the Beneficks or all the Maleficks come to all the Prorogators or most of them. But this is seldom because Humane Nature is not so disposed either to the Extremity of Good or Evil, but to change moderately to Good or Evil.

Therefore the Aphetic-places shall be determined as is said, and all the Occurjes 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 Configured 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 Ascend-

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 *Aphetick-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* 28 *Days*. And so likewise 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* of h , which he makes to the *General places* of the *Times*. Of h to the places of *Annual Times*, Of ♂ and ♁ & ♀ , and ♀ to the *Menstrual*, and the *Transits* of the ♃ 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* [*Transits Card.*] cause *Increases* and *Decreases* of *Events*. Therefore the *Place* of the *Prorogation*, shews the *Universal Property* of the *Quality*, & the *Extent* 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 *Domination* at the *Beginning*.

Moreover, that the *Accidents* will be *Good* or *Evil*, the *Chronocrators* will manifest by their *Natural property* and *Tem-*

ter, 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* [*Radiations says Card.*] 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, they *Oppose* or *Square* in *Transits*, they are *causers* of *Evil*: but neither *Squaring* nor *Opposing*, but making other *Configurations*, they are not so *Malefick*. 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* at 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 *Malefick*, 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* *Foyning* the *Mathematical Cause*, with the *Cause* [*arising*] from the *Mixture*.

ANNOTATIONS. 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 Parti-
ti bites

tivities 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 h.

In the 13th, 14th and 15th Paragraphs 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 Ways 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 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 Professions, for the taking of which, for every Year from the Birth, add one Sign to the Sign in which the Apheticks are at Birth, and the Sign which ends at the Year desired, is the Sign Professional 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 II, to 15 of ☉ serves the first Year, but the first Six Months are Ruled by ♀, ☉ the last Six by the ♃ and ♄, and so on, For

For **Menstrual Profections**, Paragraph the 21st. allow-
ing 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 Π , and the first 15 of \odot , shall serve for
the First Month: the last 15 of \odot , and the first 15 of \sphericalangle . for
the second Month, and so on. And for Days, from 15 of
 Π to 15 of \odot , 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 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 giv-
en to Act, and are put in the place of Promissors as η , ψ
 σ , &c.

And tho' the Author here takes such notice of **Ingresses** yet
he is not to be understood to suppose them of themselves Sufficient-
ly 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 Benefick or Malefick, 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 In-
fluence hath no such power over Life, &c. as is attributed to
them by some of our Common Astrologers. Of which see more
in Mr. Partridge's Defectio Geniturarum, and my Intro-
duction to the Ptolemæan Astrology now preparing for the
Press.

22 J 83.

The End of the Fourth Book.

A N

APPENDIX

Concerning

Part of Fortune,

T A K E N

From the *Præmittends* to the *Italian Astrology*

A N D

Printed at the Latter End of the Last and Best Edition of *Placidus de Titis* his *Cœlestial Philosophy* at *Milan* 1675; and from thence Translated into *English*, and for the better Understanding the meaning of *Ptolemy* Book 3. Chap. 13. and Book 4. Chap. 2. of the foregoing Treatise concerning *Prorogators, Part of Fortune* and *Riches*, And to Render the *Quadripartite* more Compleat, here Added.

By *John Whalley*, Student in *Physick* and *Astrology*.

Dublin: Printed by *J. Whalley*, the *Annotator* next Door to the *Fleece* in *St. Nicholas-street*, 1751.

An Appendix

Concerning Part of Fortune.

AMong the many *Innovations* Regnant in the *Common Astrology*, there's none more *Absurd* than the *Vulgar* way of computing *Part of Fortune*: for allowing their own *Rules* (Rightly Used) to be true, yet I know not one *Author* but *Two* or *Three* (who have endeavoured to stick close to the *Text of Ptolemy*) that have even followed them, which are, *Just* so far as the *Sun* is from the *Moon*, so far the *Part of Fortune* is from the *Ascendant*. And yet in Computing *Part of Fortune* they neither regard the *Latitude* or *Horary Circle* of the ☽, or the *Horary Circle* of the ☾. Without which *Part of Fortune* must sometimes be *vastly distant* from the *Truth*: but without even so much as once taking the least notice of so *Notorious* an *Error*, have from one *Author* to another handed to *Posterity*, that the *True* Way of taking *Part of Fortune* is, to *Subtract* the *Sign, Degree and Minute* of the *Sun* from the *Sign, Degree and Minute* of the *Moon* (without regard to her *Lat. &c.*) and to the *Difference* add the *Sign, Degree and Minute* *Ascending*; and that they say is the *Sign, Degree and Minute* of *Part of Fortune*; and this they pretend to have from *Ptolemy*.

How many *Ages* this *Doctrine* past upon the *World* as *Orthodox* *Astrology* I know not, but the first I find of *Late* *Years* to take notice of these *Absurdities* was *Placidus de Titis* in his *Primum Mobile*; where for *Amendment* he directs in taking *Part of Fortune* by *Day*, To take the *Distance* of the *Sun* from the *Ascendant*, (by *Oblique* *Ascension* taken under the *Lat.* of *Birth*) and to that to add the *Right* *Ascension*



An Appendix concerning Part of Fortune. 2

son of the Moon with Latitude, and that he calls the R. Ascension of Part of Fortune. But by Night, he orders the Distance of the ☉ from the Ascendant to be Subtracted from the Right Ascension of the Moon, and the remainder he calls the R. A. of Part of Fortune, constituted in the same Parallel of Declination with the Moon; that is to say, the Part of Fortune thus taken, will have the same Declination the Moon hath: and that being known to Direct Part of Fortune (if both be in one Hemisphere) use the Arch and Horary Times of the Moon: but if the Moon and Part of Fortune be in Different Hemispheres take the Complement of the Moons Semi-Diurnal or Semi-Nocturnal Arch to 12 Hours, or of her Horary Times to 30 Degrees, and you have the Arch or Horary Times of Part of Fortune.

Others concluding this Method for taking Part of Fortune not Sufficiently agreeable to the mind of Ptolemy, take the Suns Distance from the Horoscope, and the proportional Distance sought out by the Horary times of the ☉ and ☽ they add to the Right Ascension of the ☽ to gain the R. A. of Part of Fortune.

Others againe Supposing this method also forraign to the advise of Ptolemy, Subtract the R. A. of the Sun from the Obliq. Ascension of the Horoscope, and to the remainder add the R. A. of ☽ to gain the R. A. of Part of Fortune.

Ptolemy, says the ☽ ought to have the same Configuration with Part of Fortune, that the ☉ hath with the Ascendant. Which indeed with the Italian Astrology before Quoted, I conclude not duly conformable to any of the former Calculations, and therefore that Part of Fortune ought to be Supputed not in the Moons Declination, but in its Horary Circle, that it may be as a Lunar Horoscope, and if it be computed in the Equinoxial Circle, we shall find it agreeable to the Mind of Ptolemy.

The

The Canon is this.

IF the *Oblique Ascension* or *Oblique Descension* of the ☉ 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 ☽ in her *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 *Aequator*, between the *Horary Circle* of the ☉ and ☽ from the *Oblique Ascension* of the *Horoscope*,

The *Oblique Ascensions* and *Descensions* you may find thus. If the *Semidiurnal* or *Seminocturnal Arch*, gives the *Right Distance* of the *Planet*; what will 90 Degrees of the *Aequator* give? and the *Quotient* apply to the *Right Ascension* of the *Meridian*, thus.

If the *Planet* be between the *Ascendant* and *M. C.* or the *J. C.* 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 *Aequator* it is *Distance* from thence. And seeing every *House* contains 30 *Degrees* of the *Aequator*, 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 *Aequator*, give the *Poles Intercepted*, how many will the *Distance* of *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*, and you have the *Pole* of *Part of Fortune*; under which in *Tables* of *Oblique Ascension*, gain the *Degree* of the *Ecliptick*, &c.

Errata's.

R E A D E R,

BY reason of the *Strangeness of this Subject* both to my *Corrector* and *Servants* whose *Compos'd* it, together with the *Hurry of the Press*, and my almost *continual Attendance abroad on my Physical Practice*, and thereby want of time *duely to Oversee it*, the following *Errata's* have *escap'd the Press*. Some others there may be; but the following are what I observed of any consequence, and what requires *Correction* before the Book be Read.

In the First Two Books, in the Head of every Page and elsewhere, for Ptolomy read Ptolemy. page 1, line 15 Delete [following] p. 2 l. 1 for Conjunction read Conjecture. p. 3, l. 17, read Diminished. p. 5, l. 20, read Exactly. p. 8, l. 11, read Body. p. 10, l. 23, for Containers r. Contraries. p. 11, l. 34, for this is not worthy, read for this it is worthy p. 13, l. 3, read Considerable; Ibid. l. 36, read Deficiency p. 17, l. 27, for it r. yet. p. 20, l. 3, r. Circle; Ibid. l. 9, after the words, of γ and h , add, the Quadrangle in the Tail is Venerial, partly Saturnine. p. 21, l. 2, read Bootes. Ibid. l. 5, read Engonasis. Ibid. l. 11, read Ophiuchus. Ibid. l. 21, r. is of a like Influence. p. 21, l. 26, r. gone; Ibid. l. 27, for Heat r. Moisture. Ibid. l. 29, r. Autumn is more Dry because the past Heat. p. 25, l. 28, r. Feminine. p. 26, l. 27, after Events, add it may be propounded without our Exposition. p. 27, l. 18 for made r. apparent. Ibid. l. 22, r. of two Right. Ibid. l. 24, of a Sexangle. p. 29, l. 18, r. Rantzovius. p. 30, l. 18, after 8, add Smq. Q. Ssq. Bq. p. 35, l. 29 r. Signs. p. 37, l. 13, for γ r. α . and l. 14, for α read δ . Ibid. l. 27, r. chief Dominion. p. 39, l. 4 for occasioned r. accounted. Ibid. l. 9, r. Increaseth. p. 41, l. next below the Table, for called read Collected. p. 42, l. 3, r. Ruler. Ib. l. 7, r. Signs. Ib. 14. for a part, read one part. p. 45, l. 4, for several, r. smaller. Ib. l. 23, for offered

Erratas.

offered, r. afforded. p. 49. *immediately after the last line add,*
 So that it is necessary that they who would speak of par-
 ticulars and singulars, do first treat of those which are
 more General. page 50. l. 31. for Properties Observed,
 read Properties of Nations Observed. p. 51. l. 27. for Mild, r.
 Middle. p. 53. l. 9. for Asian, read Ifsican. *Ib.* l. 28. r. Adja-
 cent. p. 54. l. 11. for certainly, r. reasonably. p. 56. l. 4.
after Dancing, add, Lovers of Ornaments because of ♀,
 and Live simply because of ♀, and perform venereal Con-
 gresses openly. *Ib.* l. 5. for have; read heat. *Ib.* l. 8. for Heat
 in, read Heart is. *Ib.* l. 21. for Lovers r. Observers. *Ib.* l. 29.
after Quadrangle, read, and have Familiarity with the
 North-West Trigon ♄. ♃. ♀. *Ib.* l. 36. for Jupiter read A-
 ries. p. 57. l. 26. r. Casperia. *Ib.* 29. r. Sauromatia. p. 58. .
 7. r. Adonis. p. 58. l. 13. *after Exalted, add,* and in ♂ his
 Triangular Sign, that is ♄, ♀ is Exalted. p. 59. l. 2. read
 Phasania. *Ib.* l. 17. r. they of Numidia, Carthage. *Ib.* 35. r.
 Participating of the Power of the five. *Ib.* l. 36. for Oriental,
 r. Occidental. p. 60. l. 5. for Love, r. have. *Ib.* l. 30. for
 Order. r. Manner. p. 61. l. 15. for Iriana r. Ariana. *Ib.* l.
 19. *after Ethiopia, add,* Media. p. 63. l. 12. r. Irradiation.
Ib. l. 14. *after were, add* Building. p. 64. l. 27. for the Evil,
 read the Accident. p. 67. l. 30. r. Angle. p. 68. l. 3. r. Angle.
Ib. 11. read, kinds comprehended. p. 71. l. 28. *after Stars,*
instead of and their weakness, read, and of their strength
 and weakness. p. 72. l. 15. r. Colliquations. p. 73. l. 18. r.
 things. p. 75. l. 11. *instead of is well, r. will be.* *Ib.* l. 15. for
 where, r. which. *Ib.* l. 29. r. affections, p. 76. l. Penult;
 r. Tubbs. p. 78. l. 17, r. Middle. p. 83, l. 19, r. to the Planets.
 p. 86. l. 5, r. Colours. p. 88. l. 19, r. Principles. p. 89, l. 30,
 r. Formation. p. 92. l. 4. *after nearest, add* Sign. p. 93, l. 13;
 for vi, r. iv. p. 94, l. 8, for Instigation, r. Institution. p.
 96. l. 11, r. Satelites. p. 97, l. 5. r. Configured. *Ib.* l. 10.
 for of, r. in. *Ib.* l. 14. r. Succedents. *Ib.* l. 30, for Substitute,
 r. Constitute. p. 99, l. 21, for Multitude, r. Number. p. 105,
 l. 9, r. and it is also separate. p. 109, l. 9, for are, r. and. p.
 113, l. 6, *after like, read* and the same. *Ib.* l. 28, r. between,
and

Erratas.

and dele and. p. 117, l. 10, for Demfions, r. Demerfions. p. 120, l. 37; for their, r. the. p. 121. l. 30, r. Bones. p. 124, l. 24, for first, r. Fish. *Ib.* l. 26, and l. 30, r. Elephantiafis. p. 125, l. 11, r. Subfiftance. p. 127, l. 31. r. Judicious & Impetuous. p. 128, l. 3. r. makes. p. 131, l. 26, for Gameful, r. Gainful. p. 133, l. 34; for Afcenfions, r. Abfconfions. p. 134, l. 11, for Afcenfions, r. Abfconfions. *Ib.* l. 21, r. Horifon. p. 136, l. 12, for Innumerable, r. Incurable. p. 140, l. 2, after are, add Born. p. 141. l. 13, for an, r. the. *Ib.* l. 16, 23, and 31, r. Satellites. p. 142, l. 19 and 20, r. Satellites. *Ib.* 28. r. Cut. p. 144, l. 1. r. Scent. p. 144, l. 20, for with, r. without. p. 145, l. 11. r. Animals. p. 151. l. 6. r. Women. *Ib.* l. 22, r. Notorious. p. 160, for Anaretick, r. Anæretick.

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