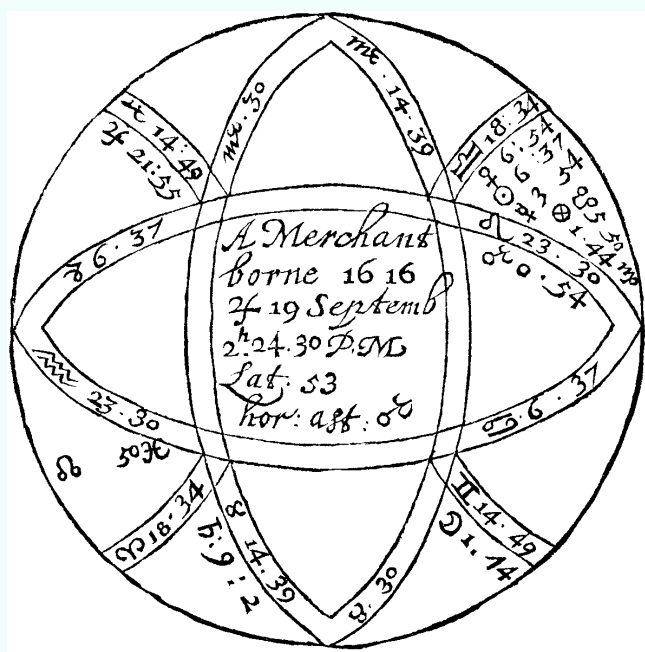


**CHAPTER XCVIII.**  
**Divers ways of rectifying Nativities.**



He that would judge upon the future actions and contingencies depending upon the influences of heaven in a Nativity, it is necessary that he have in the first place the place of the Planets, viz. their Motions exactly calculated, rectified, and fitted for judgement, according to the Moderne and best approved rules of Art; that is, he ought first to set his Figure according to the estimative time given unto him; and then

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consider whether that be the true time of Birth yea or not, lest he be deceived either wholly in the Signe ascending, or by a fallacious and incertaine houre mistake many degrees thereof, viz, either in having few or no degrees, or the latter part of any Signe ascending; by which error no certaine or rationall judgement can be given, either of the Complexion, forme, constitution or fortune of the Native. The Ancients for solving this error and amending the time, have delivered some wayes and means unto posterity, whereby the supposed time of ones Nativity might be rectified and brought to its true and perfect time; whose Methods I will now deliver in the first place, and then declare what or which of them, I hold most fit for the Student and ought to be followed. The first way then of rectifying a Nativity, and reducing it to that moment of time when first the Infant was separate from his Mother, and received the breath or ayre of this world, was by the Trutine or Scrutiny of Hermes (one of the wisest of all mortall men, and as ancient as Moyses) and this way is farre more ancient then the Animodar of Ptolomey, allowed by Ptolomey himselfe in his *51. Centiloquium* (if that be his) as I undoubtedly conceive it is; his words are, *What Signe the Moon is in at the time of the birth, make that very Signe the ascendant at Conception; and what Signe the Moone is in when the Childe is conceived, make that Signe, or the opposite unto it the Signe ascending at the Birth, &c.* For Hermes was of this opinion, that the very degree of the same Signe wherein the ☽ was at the conception of the Childe, should be the true degree of the ascendant at the Birth. This manner of verification, though it is of great use and much experience, will not in many examples hold firme not to a degree two or three, all the use I ever have or could make of it, was, that when an uncertaine time was given me or the time mistaken by an houre or two, it would helpe me to the Signe ascending or neer unto it; yet doe I know Junctine doth insist much upon it, and produces many examples verified by it, which did concurre with the Scheames of heaven corrected by Accidents; many Authors also had a good opinion of it as well as he, viz. *Schoner, Pontanus, Sir Christopher Heydon*, and others.

**The Correction of an estimate Scheame of Heaven by the  
Trutine of Hermes.**

The year, day, and hour of the birth brought unto you, erect your Figure, rectifie the place of the ☽ to that hour, and place her in the Figure.

Then take the distance of the ☽ from the Angle of the East, or horoscope, if she be under the earth, viz. either in the 1, 2, 3, 4, 5, 6. house; or if she be above the Earth, viz. in the 12, 11, 10, 9, 8, or 7. take her distance from the cuspe of the seventh or Angle of the West, subtracting the Signes and Degrees of the Angles from the Signe and Degree of the ☽, by adding 12. whole Signes to the place of the ☽, if otherwise subtraction cannot be made. With this distance of the ☽ from the Angle enter the Table subsequent, called

**A Table of the mansion of the Child in its mothers Wombe.**

Signes	Degrees	The moon under the earth from the ascen- dant.	The ☽ a- bove the earth from the 7 <sup>th</sup> . house.	A Table of the moneths.		
				In a Common year.		Bissex till Year.
0	0	273	258	January.	31	31
0	12	274	259	February.	59	60
0	24	275	260	March.	90	91
I	6	276	261	April.	120	121
I	18	277	262	May.	151	152
2	0	278	263	June.	181	182
2	12	279	264	July.	212	213
2	24	280	265	August.	243	244
3	6	281	266	September.	273	274
3	18	282	267	October.	304	305
4	0	283	268	November.	334	335
4	12	284	269	December.	365	366
4	24	285	270			
5	6	286	271			
5	18	287	272			
6	0	288	273			

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***The use of these Tables and the practicall part of them, is thus:***

1. Consider whether the yeer of your birth be Common or Bissex till.
2. Observe what day of the yeer, the day of the birth is, entring with whole Moneths, adding thereunto the day of the Month wherein the birth is.
3. The number of the Mansion of the Childe in its Mothers wombe, is to be subtracted from the day of the birth; and if subtraction cannot be made otherways, then adde the dayes of the whole yeer, viz. 365 or 366. to the day of the birth, and what remaines is the number of dayes wherein the conception was.
4. With which numbers so remaining enter the Table of Moneths, and you shall finde the Moneth and day of the Moneth.
5. Consider the place of the ☽ the day of Conception at noone time, which if she be not distant from the estimative Angle or ascendant of the Nativity above 13. degrees, the day found out is the day of Conception; but if she is more remote, you may imagine either the good aspects of the fortunes put the Birth forward, or the untoward aspects of the infortunes retarded it.

In our Nativity the ☽ is in 1.44. II, and under the earth, therefore I take the ascendant from her.

Place of the Moon is	2 sig.	1 deg.	44
unto which I adde the whole circle, because subtraction else cannot be	12	0	0
So the place of the ☽	14	1	44
The ascendant is after	09	6	37
Subtracted from the ☽, rests	4 sig.	25 deg.	07

I enter the Table of the Childs Mansion in his Mothers wombe under the title of Signs and Degrees, and seeke out the nearest number unto mine, I finde 4.24. and over against that on the right hand, under the title of the ☽ under the earth 285

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which intimate that our Native was in his Mothers wombe 285. dayes.

Next, I consider whether the yeer of this birth be Common or Bissextil, the yeer of his Birth is 1616. which divided by four and nothing remaining shews it is a Bissextil yeer; if one had remained, it had been the first yeer after and a common yeer; if two, then the second &c. Then I looke in the Table of Moneths, what day of the yeer, the day of the Birth is: I finde the day is the 19. of *Septemb.* I looke in the Table of Moneths, and finde under the Bissextil yeer, that the number of dayes to the last of *August* 244 to which I add 19. *viz.* the day of the birth, put together they make  $244 + 19 = 263$ .

So then the day of Birth is 263.

Number of dayes of the Childes Mansion 285.

Which are to be subtracted from the day of the Birth, by adding one whole yeer unto 263. the yeer of the Birth being Bissextil, therefore I adde 366. dayes unto 263. not 365. being the dayes of a common yeer. I conceive this a maine reason why many have erred a day or more, by not adding the full number of 366. dayes to the day of Birth when it happened in a *Leap-yeer.*

The day of the Birth and 366. added together make	629
from which if I subtract the number of the Child's Mansion	<u>285</u>
	remaines 344

With 344. I againe enter into the Table of Moneths, and find the last day of *November* under the Common yeer to be 334. unto which if I doe adde 10. dayes more, they make 344. and bring me to the tenth day of *December* being Sunday 1615. the ☽ that day at noon in *Origanus*, being in  $28.13 \nearrow$ , not above 8. degrees distant from the Ascendant of the Birth. If you then consider the diurnall motion of the ☽, you shall find it 15. degrees 7. min. a most swift motion; if you would know in how many houres she may in that tenth of *December* come to the 6 degr. of  $\text{vs}$ , you shall finde by calculation, that the motion of the ☽ being 15 degr. &c. she will come to be in the sixt degree of  $\text{vs}$  that Sunday night, much about one of the clocke. Whether that be not a fit time, &c. For begetting of

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Children, I leave to the judgment of, &c. This Nativity is precisely rectified by *Accidents*, both by those depending upon the Directions of *Medium Coeli*, and of the ascendant to their respective Promittors.

Some have delivered a way to find out the hour of Conception, but I hold it a matter too nice fully at this time to be handled, nor give I any credit unto it: yet it's thus,

You must take the right ascension of the ☉ for the Noon of the day of Conception, deduced from ♀, in what Signe soever ☉ is: you must take the oblique ascension at the day of birth, of the ☽ under the elevation of the Pole where the Birth is; subtract the ☉ his right ascension from the oblique of the ☽, what remains convert into time, and those houres shew the time of conception.

Or thus: Take the time from Noon in the Table of houses, adhering to the 10. house, over against the degrees of the ☉ in the Signe he is in at the conception. Take the time from Noon over against the place of the ☽ in the birth under the Ascendant. Subtract the houres corresponding to the place of the ☽ in the ascendant, by adding 24. houres, if need be; what remains, is supposed to be the time of the houre of Conception.

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## CHAPTER XCIX.

### Of the Rectification of a Nativity by *Animodar*.

Many and those very learned, doe at this day use the correction of the estimative time of birth by this way of *Animodar*.

When you have erected your Scheame of heaven as neer as you can to the true estimative time, *Ptolomey* directs you to consider diligently the degree of the Signe wherein the last new *Moone* was before Birth, or if it was a full ☽, the degree of that Signe wherein either of the lights that was above the earth was in. See what Planet in your Scheame hath

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most dignities, viz. essentiall in that degree; and if the degrees he is in be neerer to the degrees of the cuspe of the ascendant then to the cuspe of the Mid-Heaven, place so many degrees ascending as the Planet is in the Signe who rules the degree wherein either the new ☽ or full ☽ was; but if his degrees be neereer the Mid-heaven than the ascendant, make the degree of the Mid-heaven the same his are, and so vary your former figure according to either of those Angles; but if it happen sometimes two Planets have equall dignities in teh degree aforesaid, accept of him who is neerest in degrees to the Ascendant, &c. Though our Nativity was rectified by accidents, and so needs not this way of rectification, yet for illustration thereof we will examine whether the verification hereof by *Animodor* will concurre with what is verified by accidents; for the estimative time given me at first did not differ from the true and corrected above one degree in the ascendant, &c. Upon the 15. of *September*. 1616. being Sunday there was an ☽ of the ☽, or a full ☽ foure dayes before the birth, and it was about eleven of clock in the day time, the ☉ being in 2. degr. 32 min. of ♌, and then above the earth, therefore I examine what Planet hath most dignities in that degree: if you looke into the Table of Essential dignities page 104. you shall finde ♃ by reason of his exaltation and triplicity in the Signe and terme in that degree wherein the ☉ the degree wherein he is in our Figure, we shall find him in 9 ♃, which being neerer to the degree Ascending then of Midheaven, the Ascendant by this correction ought to have been the ninth of ♃ and 2 min. but had we accepted of ♀ to have most dignities, as some would have done, you may then see a strange concurrence. I have onely delivered the way of this manner of emendation of the Horoscope by that Method which is called *Animodar*, but neither the *Trutine of Hermes*, or this, are of so sure foundation, as that Correction which is performed by Accidents. But when we set Children's Nativities before any accidents happen, we use this way and the other.

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**CHAPTER C.**  
**The Rectification of a Nativity by Accidents, and framing  
of an Astrological Speculum.**

Some give rules for the rectifying of a Nativity by the *Transits* of the Planets upon the principall *Hylegiacall* places of the Nativity; others by a figure of *Profections* directing therein the ascendant and Mid-heaven to their *Promittors*: were there any certainty or assurance in either of these wayes I would prescribe them; but as I could never finde any verity or probability in either of those two wayes in my practice, so doe I leave them to any who are desirous to practice them, and give directions to peruse *Origanus* page 380. and *John Schonar* who magnifies the latter of these wayes by the rectification of his owne Nativity, and *Pezelius* page 226, &c. which Authors doe declare the practicall part thereof to those desire it, &c.

He that would rectifie a Nativity exactly, must performe it by such Accidents as have already happened to the Native, before you handle his Nativity; and to that purpose he must collect in readinesse so many as possibly he can procure, and those eminent ones, together with the certain time, *viz.* the yeer and month, and if possible the day when they happened, but the moneth and yeer will well serve, if no neerer time can be obtained; for sometimes we are inforced to accept of the yeer without the moneth. The quality of those accidents ought to be either such misfortunes, sicknesses, or casualties as have happened to the body; and these are to be expected from the Ascendants occurse, progression, or meeting with Malevolent *Promittors*; wherein you must consider the Ascendant being the place from whence we begin our worke, is called in this worke the *Significator*, as signifying such or such an accident or sicknesse shall chance unto the Native, the Planet directed unto either by the body or aspect, is called the *Promittor*, and he shewes the greatnesse and quality of the accident or sicknesse, or promises to performe what the significator declared



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was to come &c. The *Medium Coeli* is another Significator, and we direct him to his severall Promittors for honour, Preferment, Marriage, &c. and verily a Nativity cannot well be rectified but by Accidnets belonging to the one or both of those Angles. The ☉ in every Nativity is a principall significator, so is the ☽ and ☿, yet a sufficient rectification from these cannot be had: these five are called the *Hylegiacall* or principall places of the Nativity; by direction whereof most of the affaires and contingencies belonging to every man or woman in a naturall course of life are found out, both in quality What, and in measure of time When.

The best Method I doe know, and which I have practiced my selfe, is, first upon the estimative time to draw a *Speculum*, and therein to place the Planets and Cusps of the houses according to the estimative time, having care to rectifie the place of the ☽ to your said estimated time: frame your *Speculum* as followeth; and let it consist of so many lines as you see.

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**An Astrological Speculum of our NATIVITY.**

		30	60	90	120	150	180	210	240	270	300	330	
Deg	Min	♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	
0	54	t ♃ Δ	t ♀ □	t ♁ ✱	t ♂	t ♁ ♂	t ♀	✱ t ♁	□ t ♂	Δ t ♃	t ♀	♁ t ♁	t ♀
1	44	✱		☽		✱	⊗ □	Δ		♁		Δ	□
2													
3	34	♁		Δ	□	✱		♀		✱	□	Δ	
4													
5	50						♃						♁
6	37	♁		Δ	□	✱		☉ ♀		✱	□ Asc	Δ	
6	54	♁		Δ	□ Do. 7	✱		A D		✱	□ Asc	Δ	
7		t ♀			t ♃	t ♀		t ♀	t ♃		t ♀	t ♀	
8	5			t ♃	CA ♃		t ♀				An ♃		
9	2		t ♁ ♀		✱	□	Δ		♁	t ♀	Δ	□	t ♃ ✱
10		10	40	70	100	130	160	190	220	250	280	310	340
11													
12								t ♃					
13			Do. 6							Do. 12	t ♃	t ♀	
14	39		Do. 4		t ♀	t ♀	t ♃		M.C.				
15		t ♀		t ♀					t ♀	t ♀			t ♀
16			t ♃										
17													
18	34	Do. 3						Do. 9					
19							t ♁						
20		20	50	80	110	140	170	200	230	260	290	320	350
20	58					An ♁ t ♃		t ♁		t ♁	t ♂	CA ♁	
21	55	Δ		♁	t ♀	Δ	□	✱		♃		t ♃ ✱	t ♂ □
22		t ♂		t ♁					t ♀				
23	6		t ♁			Do. 8	An ☉					Do. 2	An. ♀
23	23		t G			Do. 8	An ♀					Do. 2	An. ☉
24													
25							t ♂	t ♂					
26	26			t ♂		t ♂	CA ♀			t ♂	T ♁	t ♂	An. ♀
27		t ♁	t ♂										t ♁
28	16				t ♁ Ant. ☽				t ♁		CA ☽		
29	6		Ant. ♂						CA ♂				
30			Do. 5						Do. 11				
		♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓

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Having framed your *Speculum*, you must place the characters of the twelve Signs in order as you see already done in the first or upper line of your work: the first column on the left hand where you find Deg. and Min. are the severall degrees belonging to the Signes and houses, where you find a second number, it notes minutes adhering to the degrees.

First, you must in every Signe, place the Termes of every Planet in their proper degrees, as you find them in page 104. as under ♄ over against 0.54. you find t ♃, it tels you the Termes of ♃ begin with no minutes of ♄, the 54. minutes do adhere to ♄, as by and by shall be declared: then under ♄ over against the seventh degree of ♄ you find t ♃, which tels you, that the Termes of ♃ begin with the seventh degree of ♄: over against the 15th of ♄ you find t ♃, which signifies the Termes of ♃ begin there: over against the 22. of ♄, you find t ♄, viz. ♄ his Termes begins at 22. of ♄: over against the 27. of ♄, you find t ♄, viz. his dominion in Terme begins at the age of 27. of ♄, and continues to the end of the Signe. You must understand, that in what degree one Planet begins his Terme, there the former leaves his power, and the other continues his vertue untill the next succeeds. And here I must observe and give you notice of a vulgar Errour committed by all or most of the *Astrologians*, either late living or at present now alive; that is, in directing a *Significator* to the Termes of any Planet, they mistook commonly one degree, as for example, had they been to have directed the ☉, who in our Nativity is in 6.34. ♌, to the Termes of ♃, they did usually in ♌ place ♃ in the eleventh degree thereof, whereas he hath no Terme in ♌ untill he comes to the twelfth degree thereof; for the first 6 degrees of ♌, are fully belonging to ♌. from the end of 6, or the seventh, eighth, ninth, tenth, eleventh, degree of ♌ are the Termes of ♃, and then ♃ enters, viz. at the twelfth degree.

Having placed the Planets in Signe and degree in your *Speculum*, you must know how, and to what parts and degrees of every Signe they cast any aspect, both forward and backward, or direct and converse, or according to the succession of Signs, or contrary unto it: as for example; in our Figure you find ♌ to be in

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the ninth degree and two minutes of  $\vartheta$ , I find  $\vartheta$  on the head of the third column, and therefore I place  $\text{h}$  in  $\vartheta$ , on the left hand under the title of Signes and degee, you find 9 and 2 viz.  $\text{h}$  is in 9 degrees and 2 minutes of  $\vartheta$ . I would know whither  $\text{h}$  casts his  $\times$  sinister, by adding 60 degrees to the ninth of  $\vartheta$ , or in the third Signe from his place you find  $\times$  in the ninth of  $\ominus$ , his  $\square$  fals in the ninth of  $\Omega$ , his  $\Delta$  in 9 degrees of  $\text{m}$  his  $\rho$  in 9 of  $\text{m}$ , his dexter  $\times$  againe fals in the ninth degree and 2 minutes of  $\text{m}$ , his dexter  $\Delta$ , or  $\Delta$  contrary to the succession of Signes, in the ninth degree and 2 minutes of  $\text{m}$ : and as you have doe with the aspects belonging to  $\text{h}$ , so must you doe with  $\text{z}$ ,  $\sigma$ ,  $\odot$ ,  $\varphi$ ,  $\psi$  and  $\text{D}$ , but neither  $\otimes$ ,  $\Omega$  or  $\text{v}$  do emit any radiation, &c. & whereas you find in the directions of this Nativity, the *Semisextill*, *Semiquintill*, *Semiquadrate*, *Quintill*, *Sesquiquintill*, *Byquintill* and *Sesquiquadrate*, mentioned but not placed in the *Speculum*; you must know, the smalnesse of one side of paper would not contain a *Speculum* of that largenesse wherein I could have inserted their characters; but because Directions there will be frequent use of knowing how to pt them in amongst other aspects, you must doe thus; frame for your private use a very large *Speculum*, wherein make good great square columns, and therein you may place the characters of the new and old aspects as occasion serves, and afterwards you may draw them unto what forme you will: how to performe and goe on with the work, is readily thus; you may see in the upper part of the *Speculum*, over  $\vartheta$  30. over II 60. over  $\ominus$  90. &c. over agains the tenth line of the *Speculum*, you find under  $\text{P}$  10. under  $\vartheta$  40. under II 70. &c. so against the 20th degree of  $\text{P}$ , and under  $\text{P}$ , you find 20. on the right hand under  $\vartheta$  50. under II 80. under  $\ominus$  110. the application whereof now followes.

The number of degrees contained in these new aspects though I have mentioned in page 32. yet did I not there insert their usuall characters; they now follow.

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Semisextil consists of degrees 30°	♄	Ssx
Semiquintil 36°	♅	Sqn
Semiquadrate 45°	♄	Ssq
Quintil 72°	♃	Q
Sesquiquintil 108°	♄	Sqq
Sesquiquadrate 135°	♄	Ssd
Byquintil 144°	♄	Biq

Admit I would know by the Figure in the former *Speculum* to what part of the Zodiack the ☽ casteth her sinister and dexter new aspects, the place of the ☽ is as you see in 1 degr. and 44 min. of ♀, or she is in longitude from the first poynt of ♀ 61. degr. and 44 min. you may see over the Signe ♀ 60. one (1) degree more and 44 min. makes the number preceding: the ☽ her sinister new aspects, or according to the succession of Signes fals thus: the longitude of the ☽ is the first place.

<i>Longitude of the ☽</i>	61	44
<i>The number of degrees of the Semisextil added to her longitude</i>	30	
<i>produce</i>	91	44.

Which you see fall in the first degree and 44 min. of ♄: againe, all the rest are performed by a continuall addition of the number of degrees the aspect containes unto the ☽.

<i>Longitude of ☽</i>	61	44	}	97	44	<i>Longitude of ☽</i>	61	44	}	106	44
<i>Semiquintil</i>	36		}			<i>Semiquadrate</i>	45		}		
<i>Longitude of ☽</i>	61	44	}	133	44	<i>Longitude of ☽</i>	61	44	}	169	44
<i>Quintil</i>	72		}			<i>Sesquiquintil</i>	108		}		
<i>Longitude of ☽</i>	61	44	}	196	44	<i>Longitude of ☽</i>	61	44	}	105	44
	135		}			<i>Biquintil</i>	144		}		

So then you see that the new aspects belonging to the ☽ doe fall in these degrees of the Zodiack according to succession of the Signes, viz.

The *Semisextil* in 1. 44 ♄.

Her *Semiquintil* being in 97.44. fals to be in 7 degr. and 44. min of ♄.

Her *Semiquadrate* beign in 106.44 is in 16.44 of ♄

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Her *Quintil* sinister being in 144.44. fals to be in 30. degr. and 44. of the Signe  $\Omega$ .

Her *Sesquiquintile* in 169.44 fals in the 19. and 44. of  $\mathbb{M}$  in the Termes of  $\mathfrak{h}$ , as you may easily see by the *Speculum*.

Her *Sesquiquadrate* in 196.44 fals in 16.44 of  $\Omega$ .

Her *Biquintil* 205.44 fals in 25.44 of  $\Omega$ .

Having finished her sinister aspects, I shall acquaint you how to performe her dexter new aspects, or those which she hath in the Ecliptick, against the succession of Signes.

This work is done by subtracting the number of every aspect from the longitude of the  $\mathcal{D}$ , by adding 360. to the place of the  $\mathcal{D}$ , if otherwayes subtraction cannot be made, I shall give an example or two, and then leave it to the ingenuity of every *Artist*.

Longitude of $\mathcal{D}$	61	44	
from whence I subtract the Semisextil, viz.	30		
Rest	31	44	which tels you the dexter Semisextil of the $\mathcal{D}$ is to be placed in the 1. degr. 44. min. of $\mathfrak{S}$ .
Longitude of $\mathcal{D}$	61	44	
<i>Semiquintil</i> substracted	36		
Rests	25	44	which poynt out 25.44 $\mathfrak{T}$
Longitude of $\mathcal{D}$	61	44	
<i>Semiquadrate</i>	45		
Rests	16	44	this aspects fals in 16.44 $\mathfrak{T}$
Longitude of $\mathcal{D}$	61	44	
<i>Quintil</i> to be subtracted	72		but the aspect being more in number than the place of the $\mathcal{D}$
I adde	360		
	61	44	
So then the place of $\mathcal{D}$ is	421	44	
From whence I deduct	72		
then rests	349	44	

If you enter the *Speculum* with 359.44. they lead you the 19. and 44 min. of  $\mathfrak{X}$ , where you are to place the character (*Quintil*).

Longitude of $\mathcal{D}$	421	44	
Sesquiquintil	108		which subducted
Rests	313	44	which you may find to poynt out the 13.44 of $\mathfrak{M}$ .
Longitude of $\mathcal{D}$	421	44	
Sesquiquadrate	135		subducted,
Rests	286	44	which point out the 16. degr. and 44 min. of $\mathfrak{V}$ .

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Longitude of ☽	421	44	
By quintil	<u>144</u>		Subtracted
Rests	277	44	falling in 7.44 of ♄.

The same method I have prescribed in these new aspects for the ☽, you must observe in the other six Planets, remembering that by a continuall addition of the aspects to the place of the Planet, you come to the point of Heaven where the sinister aspects falls; and if it be so, that by your addition you have more degrees then 360. as it will fall out to any Planet that is in ♃, ♄, ♁ or ♀, cast away 360. and enter your *Speculum* with the remainder, and where your number falls, in that degree you must place the character of the aspect. I have bin something more tedious herein, to make things plaine, because when I was first a Student herein, having no Master, these things were difficult unto me; but now for the rectification of a Scheame by *Accident*, you must doe thus; note the accidents in order thus.

*Viz.* Aged 2 years 5 moneths, small Pocks or Measels, &c.

Aged 5 years, 3, 4 or 5 moneths, such or such a Sicknesse, &c. such or such a Casualty, &c. its quality is especially to be considered.

Disease and Hurts to the Body are usually signified by the ascendant directed to his *Promissors*.

Preferment to Office, Command, &c. or Marriage, &c. you must require from the mid-heaven, directed to *Promissors*.

The *Merchant* whose Nativity I handle, for rectification of our preceding Scheame, gave me these Accidents and no other, *viz.*

		Years	Months
1. <i>Came to a Master of quality,</i>	aged	16	7
2. <i>A journey beyond-sea of great concernment,</i>	aged	20	4
3. <i>Sick of a burning of a Feaver,</i>	aged	20	10
4. <i>Another Feaver, and much Melancholly and Scurvy.</i>	aged	24	11

Other material accidents he could not remember, his first accident happening in the 17th year of his age, being preferment by his coming to a Master, I required from the

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direction of the Medium-Coeli to some Promittor, I enter the *Speculum* and find *medium-coeli*, viz. the mid-heaven in 14.39  $\mu$ , I run down the column, and first I find mid-heaven to *Promittors* as followeth.

	<i>The Mid-Heaven</i>	<i>its Right ascension 222. 10</i>		
	14 39 $\mu$ .	<i>Right ascension ark of direct</i>		
<i>To the Terms of ♀</i>	15.00	222	31.00	21
<i>To the Terms of ♃</i>	22.00	229	35.07	45
<i>To the Terms of ♄</i>	26.00	235	44.13	34
<i>To the Contrantiscion of</i>			14	43
<i>♂ without latitude</i>	29.06	236	53.14	43
<i>To the eleventh house</i>	30.00	237	48.15	38
<i>To the Terms of ♃, ♄.</i>	00.00	237	48.15	38
<i>To the <math>\Delta</math> of ♂</i>	00.54	238	45.16	35

Subtract the right ascension of Mid-heaven from the right ascension of the *Promittor*, what remaines is the *Ark of direction*.

Right Ascension of the Terms of ♃	229	35
Right ascension of Mid-heaven	<u>222</u>	<u>10</u>
	7	25

So the Native being 7 yeeres and 5 moneths old, the Mid-heaven came to the Terms of *Mercury*.

I considered which of these *Promittors* had any thing to doe in the Magistry, Profession or Preferment of the Native.

I find ♂ to be Lord of the tenth house, and therefore I consider whether the Mid-heaven come not to some favourable aspect of his about that time, viz. about 16 yeeres and 7 moneths of his age.

In the first place I consider, that the mid-heaven hath no direction benevolent unto ♂ untill it make progression into, or enter ♄, and there in 54. min. of ♄, the mid-heaven meets with the  $\Delta$  of ♂ in the Termes of ♃, a good Planet: from hence I concluded, it was possible he might, upon that Direction, come to his Master; I therefore entered the Table of Right ascensions with the first degree of ♄, and under the Sign of ♄ over against the first degree, I find the right ascension thereof to be 238.51 but ♂ being not fully 1 degree in the



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Signe, I must take a just proportion betwixt the right ascension adhering to 00. degr. of  $\alpha$ , and what belongs to the first, thus,

the next greater adhering to the first degree of $\alpha$	238	51
to the next lesser, viz. 00. $\alpha$	<u>237</u>	<u>48</u>
difference	1	03

So then I say, if 1 degree or 60 min. give 63. what 45 m. adhering to the place of  $\sigma$ : the work stands thus, 60.63.54.

I multiply the middle number 63 by 54, the last, and divide what comes thereof by 60. what is got thereby, I adde to the lesser right ascension.

60	63	54
	<u>54</u>	
	252	
	<u>315</u>	
	3402	
	60	(57'

So here is 57 m. to be added	
to the lesser right ascension, viz.	237.48
	<u>57</u>
	238 45

So then the right ascension, belonging to $\sigma$ is	238.45
From which I must subtract the right ascension of the Mid-heaven.	
Right ascension of the $\Delta$ of $\sigma$	238.45
Right ascension of Mid-heaven	<u>222.10</u>
Rests	016.35

Here resteth 16. degr. and 35. min. difference between the Mid-heaven, being Significator in this work, and the  $\Delta$  of  $\sigma$ , which is *Promittor*; if you allow for every degree one year, and for every minute 6 dayes; you shall find, that 16 degrees and 35. minutes in the measure of time, doe give 16 years and 7 moneths, about which time he came to his Master. You must know, the mid-heaven is always directed by the right ascensions to his *Promittors*; but if the  $\odot$   $\odot$  or any Planet be removed but one degree from the very cusp, either within or without the house, then you must take his circle of Position, and direct him by the oblique ascensions or descensions belonging to that Elevation, &c. this measure of time is that which the *Ancients* did use, viz. in giving for every degree of the Equator one year, and for every 5 min. one moneth, and this is best for a Learner, there are two measures of time

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besides this now in use; one much used by those that honour *Maginus*, the other more frequently by such as honor the learned *Naibod*; I will deliver them both in this Treatise ere I conclude, &c.

But to follow our purpose, if you direct the mid-heaven to the ♀ of the ☉ and of ♀, you shall find, the mid-heaven came to the ♀ of the ☉ in the 23rd yeer corrant of his age, and to the ♀ of ♀ the latter end of his 23rd and beginning of his 24th yeer. I enquired of the Native, whether theses yeers were not very successfull unto him, or he in great esteem, or whether he lived not very gallantly, according to the quality of the imployment he was in: He did acknowledge it, that he was then more then formerly imployed, and with greater esteem and succeſſe.

Finding these accidents derived from the mid-heaven to *Promittors*, to jump so well with the Directions which are proper for the like, I well hoed I was not farre wide: I therefore addressed my selfe to see if any of the sicknesses he had undergone would concurre with apt and fit Directions neet to that time the ascendant, I looked in the *Speculum* for the ascendant, which I found to be 6 degr. and 37 min. of ♄.

I found the Progresse of the ascendant thus:

Ascendant ♄	6.37	<i>Oblique</i>	<i>Ark of</i>	<i>Yeers</i>	<i>Months</i>	<i>Days</i>
To the Terms of ♀	7.00	<i>Ascention</i>	<i>Direction</i>			
Antiscion ♃	8.05	313.34	1.24	1	4	24
△ ♃	9.02	314.29	2.19	2	3	24
Terms of ♃	13.00	318.10	6.00	6	0	0
Terms of ♂	20.00	324.05	11.55	11	11	0
Terms of ♃	26.00	328.38	16.28	16	5	18
Contrantiscion ☽ ♁	18.16	330.14	18.04	18	0	24
Terms of ♃	00.00	331.26	19.16	19	3	6
♁ ♂	00.54	332.02	19.52	19	10	12

I was desirous to see if the ascendant came to the ♁ of ♂ about that time he had so great a burning Feaver: for the *Significator* being in an ayery Signe, shewes blood corrupted, and

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♄ in a Fiery Signe shewes inflammation and violent burning Feavers.

You must now look for the oblique ascension of ♄, in regard you direct the ascendant, which you shall find under the elevation of the *Pole* where the Native was borne, which was 53°.

If you look into the Table of oblique ascensions for 53. degrees of latitude under the Sign ♋, where this ♄ falls, against 00.00 degr. of ♋, you shall find the oblique ascension to be 331.26. So that is the next lesser.

The next greater belonging to 1 degree of ♋ is 332. 06

Oblique ascension	to one of ♋	332	06
	to 00 of ♋	<u>331</u>	<u>26</u>
	Difference	00	40
	If 60. give	40 what 54 adhering to ♄.	
		<u>54</u>	
I multiply 40 by 54 &	160		
divide what comes thereof by	200	3	
60. what remains, I add ever		2160	
to the lesser oblique or right ascension,		66	(36
but now to the oblique ascension.			
Rests 36. to be added to	331	26	
		<u>36</u>	
	332	02	

So then the true oblique ascension of the ♄ of ♄ without latitude, is 332.02. from which I subtract the oblique ascension of the ascendant.

Oblique ascension of ♄ of ♄	332	02
Oblique ascension of the ascendant	312	10
	19	52

Here remains 19.52, allowing for every degree one year, and for every minute 6 days, it makes the ascendant, who is the *Significator*, come to the ♄ of ♄ in the 20th year of his age currant, or being compleat 19 and 10 moneths and 10 days; neer upon which time he had a most violent burning Feaver, and much ♄ and controversie with such as he had commerce withall, was robbed of some things, and in danger of losing more, and was also in danger of fire, for ♄ is in ♏. So that by these directions, I

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conceive the Horoscope sufficiently rectified: and you may further see, that the ascendant at the same time came to the  $\Delta$  of  $\mathcal{D}$ , which being a benevolent direction, did much extenuate the malignity of  $\sigma^r$  by Medicine.

The generall rule to be observed is this, that having framed your *Speculum* according to the estimate time, and put in order your accidents, you run down with your eye carefully the column where the ascendant is placed, and observe whether in such a compasse of time it might come to such an aspect or body of a *Promittor*, as may signifie the accident or accidents you have given: in the first place take the *Promittor*, viz. the Planet who denotes the quality of the accident, his oblique ascention, and subtract so many degrees as you have yeers from his oblique ascention, for every moneth 5 minutes, what remaines is the true oblique ascention of the *Horoscope*; see what degree of the *Ecliptick* answer unto it, and work for minutes by proportion, and those degrees and minutes shall ascend in the East angle, ever observing to take the oblique ascention of the of the *Horoscope* under the elevation of the *Pole* where the Native was borne: and you must goe backward or forward in your *Speculum* as you think good, untill you have made your accident and direction agree in measure of time; do the same in the mid-heaven by the right ascentions.

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## CHAPTER CI.

### To erect a Scheame of heaven by the Tables of REGIOMONTANUS.

Our Native was borne under the elevation of 53 degrees, upon *Thursday* the 19th of *September* 1616, 2 Hrs. 24Min.25Sec. P.M.

First I fit the place of the  $\odot$  to that hour, by reducing his motion to the elevation where the Native was borne, which is by allowing the time in the *Ephemeris* of *Origamus* limited, viz. 1.ho. and 7.min.

The place of the  $\odot$  to the time given is  $\odot$  06 37  $\underline{\alpha}$ .

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I look in the Table of right ascensions, and over against the 6.degr. of ♌, I find under the Signe 185.30. and these answer to the 6.degr. of ♌; but having 37.min. belonging to the place of the ☉, I must take the difference of the next greater Ark, and then work by proportion.

Right ascention to	the 7. of ♌ is	186	25
Right ascention to	the 6. of ♌ is	185	30
The difference is		00	55

If 60. give	55	what 37. min. adhering to ☉.
	<u>37</u>	
	385	
	<u>165</u>	
	2 (5	
	203 (5	
	66 (33	to be added to the right ascention
		belonging to the 6.degr. of ♌
		185 30 000000
		0000 33 000000
The right ascention	of the ☉ is	0000000 186 03

*The right ascention of the time is thus:*

For 2 hours	30 <sup>deg</sup>	0 <sup>min</sup>	
For 24. min. of an hour	06	0	
30 seconds of an hour give	00	7	
	36	7	of the <i>Equator</i> ,

as you may see in the canon of converting the degrees of the *Equator* into hours.

The ☉ his right ascention is	186	03
The right ascention of the time is	036	07
	222	10

So then 222. degr. 10 min. is the right ascention of the mid-heaven; and if you look for that number amongst the right ascentions, you shall find the nearest number to it to be 222.31. but this is more then my number, I therefore take the next lesser arke belonging to the 14. degr. of ♍, and work by proportion.

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	222	31	
Right ascension to 15. of ♍			
Right ascension to 14. of ♍	221	31	
	00	60	
Right ascension of mid-heaven	222. 10 }		If 60. give 60. what
Right ascension of 14. ♍	221. 31 }		39 00000
	39		

They give 39. min. which are to be added to the 14. degr. of ♍, and then the cusp of the mid-heaven is 14.degr. 39.min. of ♍: according unto which you must frame all your other houses: thus by a continuall addition of 30. degrees to the right ascension of the mid-heaven, and then entring the Table of oblique ascensions belonging to every house, you shall find out what degrees and minutes doth answer to the degrees of the *Equator*, and thereby the degrees of the Ecliptick belonging to the cusp of every house.

If you enter *Regiomontanus*. Page 175. he acquaints you what the severall circles of Position, or elevation of every Pole is, for the eleventh, twelfth, second, and third house, let the Native be born under any elevation on the North side the *Equinoctiall*.

I acquainted you our Native was borne where the *Pole* was elevated 53.degr. look in the fourth column in page 175. of *Regiomontanus* for 53. viz. the *Pole* where the Birth is, over against it on the right hand, under the title of the same number of the eleventh and third house, you find 33.34. intimating that the Pole of position belonging to the eleventh and third house (for they have all one) is 33.degr. and 34.min. because 34.min. is above 30. in our example, I take the Pole of 34.degr. the cusps of the eleventh and third house; admitting of a greater difference; he that would work them exactly, may work them by proportion, as *Regiomontanus* teacheth. Over against 53. in the third column on the right hand, is 48 59. over the head of that the title is the Polar number of the twelfth and second houses, the opposit Signes and degrees in the same elevations, make the opposite houses.

	222	10	
Right ascensions of mid-heaven			
	30		
	252	10	
Oblique ascension of the cusp of the 11.			under the Pole
	30		of 34.

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Oblique ascension of the cusp of the 12th	282.10	Pole of that
	30	house is 49.
Oblique ascension of the ascendant	312.10	Latitude of
	30	the place 53.
Oblique ascension of the cusp of the 2nd	342.10	Latitude 49.
	30	
Oblique ascension of the cusp of the 3rd	12.10	Elevation of the
		<i>Pole</i> 34.

For the cusp of the eleventh house, Obl. ascension 252.10 Lat. 34. if you enter with your Oblique ascension in that lat. of 34. you find over against 252.10 30.degr. of ♎, or 00. ♎ and that is the cusp of the eleventh without further operation.

Cusp of the 12th, Obl. ascension 282.10 Lat. 49.

Oblique asc. to 15 Sag	282.25	Ob. asc. of the 12 <i>Do.</i>	282.10
Oblique asc. to 14.	<u>281.09</u>	Ob. asc. to the 14. ♎.	<u>281.09</u>
Difference	001.16	Difference	001.01

If 1 degr. and 16. min. give 60. min. what 61.

Or if 76.min. give 60. what 61.

61.

60. {3660. divided by 76. rests 49

360 {min. almost to be added to

the 14. degr. of ♎; then the cusp is 14.49 ♎.

For the cusp of the first house under the elevation of 53. the

Oblique ascension is 312.10

Oblique ascension to 7. of ♍ 312.30

Oblique ascension to 6. of ♍ 311.31

Difference 00.59

Oblique ascension of the ascendant	312.10
	<u>311.31</u>
	00.39

If 59 60 39  
 39 00

So here are 37. min. to be added to the sixt degr. of ♄, and then the true cusp of the *Horoscope* is 6.37 ♄.

If you adde to the oblique ascension of the ascendant 30. degr. more, 312.10 + 30. the oblique ascension of the cusp of the second house will be 342.10; unto which degrees of the *Equator* under the *Pole* of 49, you shall find by a just operation, the 23.degr. and 30.min. of ♃ to belong.



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If I adde to 342.10 they produce 372.10 from which I

+ 30 subtract the whole Circle, viz. 360 then rests 12.10.

with which I enter into the Table of oblique ascensions for 34.deg. viz. the same for the eleventh house, and you shall find by a just proportion, 18. degr. and 34.min. of the Signe ♏ to be the cusp of the third house; thus have you the right ascension of the mid-heaven, and the oblique ascension of the eleventh, twelfth, first, second, third houses.

<i>Cusp of the tenth house</i>	14.39 ♎	<i>Right ascension of midheaven</i>	222.10
<i>Cusp of the eleventh</i>	30.00 ♎	<i>Oblique ascension thereof</i>	252.10
<i>Cusp of the twelfth</i>	14.49 ♏	<i>Oblique ascension</i>	282.10
<i>Cusp of the ascendant</i>	06.37 ♏	<i>Oblique ascension</i>	312.10
<i>Cusp of the second</i>	23.30 ♏	<i>Oblique ascension</i>	342.10
<i>Cusp of the third</i>	18.34 ♏	<i>Oblique ascension</i>	12.10

Having erected your Scheame of Heaven and fitted the cusps of the Houses, you must then take the diurnall motion of every Planet, and reduce them to the time of birth; then place them in the Figure, with ☉, ♁ and ☽, having care of allowing every Planet that motion which is required for reduction of them to the elevation of the *Pole* of latitude where the Birth is: The time of our Native's birth is 2 hours, 24 min. 25 seconds. to this I adde 1 hour and 7 min. which *Origanus* gives for reduction of his *Ephemeris* to *London*, and so take the motion of teh Planets for 3 hours 31 min. and this weill serve very well without further trouble, or any sensible error; the place of the Birth be 2 hours, 24 min. and 25 sec., yet you must take the motion of the Planets for 3 hours and 31 min.

There are some doe equate the time by adding or subtracting to the time of the Birth, what proportion is assigned to the degree of the Signe where the ☉ is; whereof you may read *Origanus*, page 100 &c. though most of our late and ablest practicers used it very little, as Master *Bredon*, and Master *Allen*.

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## CHAPTER CII .

### Of things considerable before judgement be given upon a NATIVITY .

In the first place having rectified your Nativity by Accidents, which alone of all other wayes is most certaine; in the next place you must carefully take the fortitudes and debilities of all the Planets and ☉, and observe in what houses and parts of heaven they are posited, where and to which parts of the Zodiack they strongly extend and project their naturall influences, or where againe they operate more weakly and remisly. For as oft as we pronounce or judge any thing of the conditions, Life, Preferment, Marriage, Estate, Travell of the Native, we ought very well to understand and be perfect in discovering the strength or imbecillity of the *Significator* or Promittor thereof, and his or their mutually correspondency and configuration with other Planets, his abilities either to effect or performe what is promised by him yea or not, which cannot well be predicted unlesse we well understand his nature, positure in the heavens; his motion, fortitude, and that configuration he hath with good or evill Planets, or whether that aspect promising the matter expected be of good or evill influence; when you have examined the strength of the Planets, do in the like manner for ☉, observing also where and in what part of the figure and how neer the Planets the *Antiscions* and *Contrantiscions* of all the Planets doe fall, how neer to any cusps of the houses, or to the degrees of any of the Planets, the Fixed Starres of the first or second Magnitude, of which the Astrologians doe make use of generally are, and herein of those remarkable ones, that have small Latitude from the Ecliptick. Consider also the nature of those fixed starres, whether they are of the same condition with the Planet they are neer unto, yea or no; for if of the same condition or influence, they add vigour to the *Significator*, or point of heaven where they are so posited.

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**CHAPTER CIII.****Of the space of Life, or whether the Native is like to live long, or not.**

Before you proceed to any particular Direction of the five *Hylegiacall* places, you ought generally to consider the strength of the Positure of Heaven, and therein whether the degree ascending, the Lord of the Geniture, the ☉ or ☽, or the light of the time are extreemly afflicted, &c. for those argue no long life: it were therefore in vaine to frame long Directions upon that Nativity.

However, that which is principally considerable, and ought if possible to be obtained, is, judiciously to examine the Nativities of the Parents of the Childe, and whether the *Significators* of Children in them are strong yea or not; for as the goodnesse of fruit depends upon the temperment of the root, so also Children, whose Parents have unfortunate *Significators*, doe dye upon a small sicknesse, &c. but sith they are not usually attainable, you may proceed according to the Method following:

First, consider the degrees ascending, which most properly hath signification of life, whether it be fortunate or not; its then fortunate when in the terms of signe, or in the ✕ or Δ of a benevolent Planet; and so on the contrary unfortunate, when either locally an infortune vitiates the degree ascending, or by his ☐ or ♂ aspect; or when many violent fixed starres of the nature of the Lord of the eighth, doe arise with the degree ascending, or are with or neer the *Luminary* of the time. If according to these rules you finde the Ascendant fortunate, the Childe may live past his infancy; but if afflicted, he hardly escapes his very infancy.

Secondly, the Lord of the ascendant is to be considered, for if he be Essentially strong, free from Combustion, Retrogradation and affliction, swift in motion, not afflicted by the unhappy aspects of those Planets who are either naturally unfortunate, or accidentally by position, viz. if they be not impeded by the Lords of the eighth, twelfth, fourth or sixth houses, it



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argues, the Child or Native may live long: usually the Lord of the ascendant Combust, or the degree ascending afflicted, argues short life, so saith *Jo. Schoner*.

Thirdly, have speciall regard to the ☉ and ☽, especially of the ☉, if the Birth be by day; or of the ☽, if it be by night: for if either of these be strong and well dignified, or in a good house, and in favourable aspect of either of the *Fortunes*, it's an argument the Native may long live; if otherwise, they deny long life: for it's generally observed, that when the ☉ and ☽ are partilly in ☊ with the *Infortunes*, that then they are very unfortunate; nor for the most part those who are born either upon the very Change or full ☽ live long or continue healthful; for they who are borne upon the full ☽, dye by excesse, or too great abundance of moysture; they in the change of the ☽, for want of humidity, or by reason of too much drinesse: yet the weakest bodies, most small and most sickly, are usually brought forth upon the change of the ☽. However, the *Ancients* doe say, that if the *Luminaries* are in partill ☊ or ☋, even to a minute, and a *Fortune*, viz. ♃ or ♀ in the ascendant, that then it's not only an argument the Childe shall live, but also be active, full of mettle, as we say, and wonderous successful in the actions and affaires of his life, but however he shall not attaine to old age: If instead of a *Fortune* his position in the ascendant you find an *Infortune* posited therein, judge death or no long life to that Native.

If both the Lights or one of them, especially that of the time, be afflicted in any angle by the malignant aspect of an *Infortune* (wherein you must observe, that the ☉ is most afflicted by his being in ☊ with ☋, the ☽ by her ☊ with ♁; but the ☉ is more afflicted by ♁ in his ☋, and the ☽ by ☋ of ☋;) if together, I say, with the affliction of either of the Lights, the Lord of the ascendant be Combust, or dangerously any otherwayes afflicted, without doubt the Child then borne will not live long, &c.

Many Planets in the sixt, eighth, or twelfth, the Lord of the ascendant not beholding them or the *Luminaries* or *Horoscope* with any good aspect, the Native will live but a while.

The ☊ of many Planets in the ascendant, or either of the *Infortunes*

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in the ascendant, the ☉ and ☽ in cadent houses, ♃ and ♄ in the fifth and seventh in ♈, ♃ being then in the first, these argue short life.

All the Planets under the earth, and neither ☉ or ☽, or Lord of the ascendant essentially dignified, or in good aspect with ♃ or ♄, or the Lord of the ascendant going to ♈ of the lord of the eighth, with other ill testimonies considerable, doe argue short life.

♁ or ♃ in the same degree with ♄ or ♃ in the fourth house, doe denote but a short life: where you must note, that ♄ hath more power in destroying life when he is in ♃, and the Nativity diurnall, and he above earth; ♃ hath the same prerogative when he is in ♁, in nocturnal genitures, and above the earth.

Some affirme those are stil-borne where ☽ is in ♈ with ♄ in the ascendant, or with ♃ unfortunately placed in the eighth house at the time of Birth.

*They live not long, where ♃, ♄ and ☽ are in ♈, or where the ascending degree is afflicted, and ♄ located in the eighth.*

*The ☽ in the fourth in ♁ or ♈ of ♃ or ♄, usually the Mother hath difficult labour, and the Childe lives not long.*

*If the Luminaries separate from a Fortune, and apply to a malevolent Planet, the Child shall then be in great danger of death, at what time that Luminary, by a just measure of time, comes either to the body, or both occurse to that unhappy aspect, wherein you must carefully observe all your Significators, and not pronounce death rashly. If the ☽ be beseiged betwixt the bodies of ♄ and ☉, it argues a short life.*

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## CHAPTER CIV.

### Of the Prorogator of Life, called Hylech, or Hyleg, or Apheta: and of the killing or interficient Planet.

**What Hyleg** The word is Chaldean, and it signifies no more, then either that Planet or place of Heaven, which being directed by his or its Digression, we judge of Life or the state thereof.

The Hylech is thus found out; in a Diurnall geniture, take

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the ☉; in a Nocturnall, the ☽; and if either of them be in convenient *Hylegiacall* places, they shal be *Hylech*: they are then said to be convenient *Hylegiacall* places, and shall be capable to be accepted for *Hyleg*, when they be either in the first, tenth, eleventh, seventh or ninth houses, or within the Orbs of the houses; what space of the *Equator* is under the earth is rejected, unlesse within 25 degrees of the ascendant; for it is generally amongst all *Astrologians* received, that all Planets who are at the time of Birth under the earth, are of lesse efficacy in the superiour *Hemisphere*; the eighth house and twelfth are in this judgement rejected, as having no affinity with the ascendant, and rarely signifying any good to the Native, (as touching life;) I meane the ☉ and ☽ in either of those houses, cannot be *Hyleg*

If the ☉, by reason of his ill position, is not capable of being *Hyleg*, then see if the ☽ may be admitted; which if not, then consider if the geniture be diurnall, and whether a new ☽ did precede the Nativity; but in a nocturnall, observe the full ☽ going before the Birth: see also what Planet had most dignities, at least three essentiall fortitudes, in the place of the ☉, in the ♈ or ♁ preceeding; but in a nocturnall geniture, in place thereof, if a full preceded, take the place of ☉, examine which of the Planets hath most dignities in these three places, and is also constituted in an *Hylegiacall* house; I say, that Planet may well be appointed *Hyleg*; but if the Planet who hath most dignities in the place aforesaid, be not in apt house, then simply, and without further trouble let the *Horoscope* be *Hyleg*; and indeed there are some Artists doe ever use the ascendant for *Hyleg*, rejecting all other ways.

Besides, observe in diurnall genitures that you must ever regard the degree of the *Ecliptick* wherein the new ☽ was before the Birth, though a full intervened a little before the Birth, for by day the ☉ is more powerfull then the ☽.

In nocturnall genitures, take that Planet who hath most power by his essentiall dignities in these three places,

- } Place of the ☽ at Birth.
- Viz. } Place of the ♁ preceeding.
- } Place of the ☉ at the Birth.

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For if such Planet be in an Apheticall place, he shall be *Prorogator*; but if not so, then, if a new ☽ preceded, take the ascendant; if an ☽, take the ☊, if it be in an *Apheticall* place, else take the ascendant.

Againe, in nocturnall Births, have care to the ☽, though a ☿ were next to the Nativity, for the ☽ is friend to the ☽; where note, the place of the *Luminary* is the place or degree of Heaven of that Light, which at time of the ☽ is found above the earth.

Againe, if both the Lights, and that Planet who is governour of the proper place, either in ☿ or ☽ (who in diurnall genitures governeth in the place of the ☉, the ☿ precedant, and in the ascendant, but in nocturnal in the ☽, place of the ☽, and the ascendant) shall be in *Apheticall* places, that place of the Lights is to be preferred which is of greater vertue, and is a more apt place.

As for example, in the nocturnall genitures, let the ☽ be in the ninth or seventh, but the ☉ in the ascendant, then the ☉ is preferred before the ☽; the sooner if he be neer the degree ascending, or in any of his dignities, or within 25. degrees of the ascendant: in diurnall genitures, let the ☽ be in the tenth and ☉ in the ninth, the ☽ shall then be preferred before the ☉: if the ☽ be in the tenth and the ☉ in the eleventh, they seem then to be equall. But to cleer all ambiguity, you must take the Light who hath most dignities, either essentiall or accidentall; if no such difference be, but that they are equall in testimonies, see if the Planet who disposeth either of them, applies to either of them by any good aspect; for if the Lord of that Signe who disposeth of the *Apheta* or *Hyleg*, be potent, and doth behold the same *Hyleg*, with good aspect, he makes the *Prorogator* of life more strong.

**Who is intersicent Planet** I have delivered what the Ancients wrote of *Hyleg*, but as yet I rest not satisfied, either how to take the *Hyleg* aright, or whom most properly to call the Killing, Intersicent or Destroying Planet, or more artificially, *Intersector*, or *Anareta*; yet the *Ancients* with great reason have delivered, That the *Anareta* or Intersicent Planet, is he who is placed in the eighth house, either 5. degrees before the cusp of the house or 25. degrees

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after. Secondly, the Lord of the eighth. Thirdly, that Planet who is joynd to the Lord of the eighth, (which I no wayes approve of.) Fourthly, the Planet who disposeth of the Lord of the eighth house when he is not therein, or he that disposeth of the Planet in the eighth.

**Montulmo will not have the ✕ of Saturn & Mars to kill, is angry with Ptolomy**

It is usually observed, that the ✕ dexter of ♃, and the sinister dexter [sic] of ♂, in Signs of long ascensions, are accounted malevolent aspects, and have power of killing, (this is meant in sickly genitures, or in Climactericall yeers, other malevolent directions concurring,) or when the *Significators* of Life in aged peoples Nativities occur these aspects; the Termes of the *Infortunes* they being not propitious in the Nativity, are reputed dangerous, &c. The *Arabians* doe say, that the *Prorogator* directed to the cusp of the sixth, eighth or seventh houses, as also to the cusp of the fourth, if a watry Signe be there; as also, to the *Dark* and *Cloudy*, or *Nebulous* parts of the *Ecliptick*, or to the place of a present Eclips, or place of the present appearance of a *Comet*, or to *Azimene* degrees, or to the ☐ or ♁ of ♃, are dangerous and fatall; as also, the ☽ or ♂ when they obviate the ascendant, and have dominion in the eighth.

**Alcochodon, what is it?** The *Arabians* did further observe, what Planet had most essentiall dignity in the place of the *Hyleg*, and with some aspect did behold that place, this Planet they called *Alcochodon*, or giver of yeers; and they were of opinion, that the Native might live the great, greater or lesser yeers, which this Planet did signifie, according unto the naturall course of life, if he met with no very obstructive directions in the interim, or escaped sudden casualties, or avoyded the generall fate of any City or Country wherein he came to reside or inhabit, for no particular fate can resist a generall calamity.

What the severall yeers every Planet gives, whether great, greater or lesse, you may find from page 57. to 83. of the first part &c.

Moreover, they said, that if either of the *Luminaries* be *Hyleg*, and in exaltation or house, that Light may be *Hyleg* and *Alcochodon*.

If the *Luminaries* be *Hyleg*, and not posited in their house or exaltation, or proper Terme, that Planet shall be reputed *Alcochodon* who



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*ruleth the Signe wherein Hyleg is: you must judge the same if any Planet, but either of the Lights be Hyleg.*

*If many Planets seem, upon equality of testimonies, to contend for pre-eminency, he that hath aspect to the Hyleg is preferred before he that hath none; if none aspect the Hyleg, then he that excels the rest in essentiall fortitudes.*

*Where observe, in the day time an Orientall Planet is preferred before one Occidentall, viz. the Planet who is neerer the ascendant then he that is next or neer unto the West angle: now if it happen the Alcochodon to be angular, strong and fortunate, especially in the first or tenth, he may possibly give his greater yeers.*

As I formerly delivered, that I am not sufficiently satisfied either of the Hyleg or *Anareta*, so neither of the *Alcochodon*: I intend, God-willing, to see if I can by my owne experience give my selfe more assured content by a diligent and full examination of many Nativities, which I have seen in my time verified, the parties being now all dead; and I hope so to satisfie my curiosity, that I shall pleasure the lovers of this Learning with my further observations and paines thereupon, which, God-willing I may live to publish.

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## CHAPTER CV.

### Of the Lord of the Geniture.

Concerning this, there is some difference amongst the *Ancients*, yet all rejecting the judgment of *Firmicus*, whose opinion was, that if the ♃ were at any ones birth in ♈, then ♀ being Lady of the next subsequent Signe, shall be Lady of the Geniture, &c. or if she be in ♎, then ♃, because Lord of ♈, must be Lord of the Geniture.

Others will have that Planet Lord of the Geniture who hath most essentiall dignities in the ascendant, mid-heaven, place of the ☉, ☽ and ☿, and that he shall be partaker in judgment, who hath most dignities next unto the said Planet; and this is rationall.

I am cleerly of this opinion, viz. That Planet who hath most

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essential and accidental dignities in the Figure, and is posited best, and elevated most in the Scheame, that he ought to be Lord of the geniture, and am confident the whole actions of the Native will more or lesse partake of the nature of that Planet and so his Conditions, Complexion, Temperament and Manners shall be much regulated unto the properties assigned that Planet (*consideratis, considerandis;*) yet doubtlesse if any other Planet be very neer so strong as him whom we formerly mentioned, he shall much participate, and a kind of mixture must be framed according to the severall fortitudes each Planet hath, together with the aspects good or evill of the other Planets intervening: The *Greeks* did use to account that Planet Lord of Geniture who had most dignities in the place of the ☽ or ☿, for ☿ is the Lord, or hath dominion of the spirit and vigour of the mind, the ☽ swayeth the body.

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#### CHAPTER CVI.

#### Of the Complexion or Temperament of the Body, quality of the Planets and Signes.

Great and manifold are the variety of Temperaments, both according to the *Species*, and according to the *Individual*; for infinite is the variety of good humours and vitious in the body of man, in regard of the temper of the Parents; and also occasioned by the severall and diverse positions of the Starres and their commixtions: But as there are four principall humours in the bodyes of living soules, so doth also four principall Temperatures answer these; *Sanguine*, which is temperately hot and moyst; *Phlegmatick*, which is moyst and cold; *Cholerick*, which is hot and dry; *Melanchollick*, which is cold and dry.

These four Temperatures, Complexions or Humours are knowne from the proper qualities and natures of the *Significators* of Temperaments, and their mutuall commixtions, the testimonies of every quality being collected into a certaine method, viz. Hot, Cold, Moyst, Dry.

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### Significators of the Complexion are

- First, *The Signe ascending, and Lord thereof.*  
 Secondly, *The Planet or Planets placed in the ascendant, or the ♁ or ♃ or the Planets partilly aspecting the ascendant.*  
 Thirdly, *The Moon and Planets beholding her within Mediety of their Orbs.*  
 Fourthly, *The quarter of the yeer or Signe the ☉ is in.*  
 Fifthly, *The Lord of the Geniture.*

The quality of the Significators and Signes wherein they are placed are to be orderly examined; wherein you must not forget, that if either ♃ or ♀ behold the ascendant or the Moon with a malevolent aspect, they intermix their intemperate qualities to the temperature of the body, yea, though all other testimonies concur very well.

#### The Quality of the Planets

♃	Oriental	Cold and moyst
	Occidental	Dry
♄	Oriental	Hot and Moyst
	Occidental	Moyst
♅	Oriental	Hot and dry.
	Occidental	Dry
♆	Oriental	Hot and moyst
	Occidental	Moyst
♇	Oriental	Hot
	Occidental	Dry

#### The ☽

☽ From ♄ to 1st Quarter
<i>Hot and moyst</i>
From thence unto the Full
<i>Hot and dry</i>
From Full ☽ to her last quarter
<i>Cold and dry</i>
From the last quarter to new ☽
<i>Cold and moyst</i>
♁ is as ♄, ♃ as ♃ and ♅.

#### The Sunne is considered according to the Quarter of the Yeere.

Spring		♈, ♉, ♊	<i>Hot &amp; moyst.</i>
Summer	☉ in	♌, ♍, ♎	<i>Hot &amp; dry.</i>
Autumne		♏, ♐, ♑	<i>Cold &amp; dry.</i>
Winter		♒, ♓, ♈	<i>Cold &amp; moyst.</i>

#### Nature of the Signes.

♈, ♍, ♑ Fiery Triplicity, *Hot and dry, viz. Cholerick.*

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- ♁, ♀, ♁ Earthly Triplicity, *Cold and dry*, viz. *Melacholly*.  
 ♀, ♁, ♁ Ayery Triplicity, *Hot and moyst*, viz. *Sanguine*.  
 ♁, ♁, ♁ Watry Triplicity, *Cold and moyst*, viz. *Phlegmatick*.

Consider the qualities of the *Significators* and Signes, and collect the testimonies of every of the four qualities, viz. Hot, Moyst, Cold, Dry, according to the major testimonies, so judge of the Complexion.

If Heat and Moysture overcome, the Native is of Sanguine Complexion: if Cold and Moysture, then he is Phlegmatick: if Heat and Drinesse, then choleric: if Cold and Drinesse, then Melancholly.

You must deale warily in the collection of the testimonies of the four Humours, of *Heat, Humidity, Cold and Drinesse*; for it may come to passe, that the qualities of the Planet and Sign may obtaine the same equall number of testimonies, and the one have as many testimonies of Heat, as the other of Cold, these being repugnant qualities, the one takes off the other, and they are not numbered or accounted: where there is no contradiction, these testimonies are accepted, when one Planet is Lord of the Geniture and Horoscope, you shall allow him in collection of the testimonies a three-fold vertue or influence in the Complexion: the ☽ being in the ascendant, her testimonies shall be twice exhibited. The principall part hereof see in our subsequent Nativity.

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## CHAPTER CVII.

### Of the Manners of the Native or Child.

We may not doubt, but that the manners and motions of the mind, and the greatest part of our principall humane actions and events of life, doe accompany, or are concomitant with, and acted according to the quality of the *Temperature* and *inclinations*; for the Accidents of the Mind are twofold, some *rationall*, others *irrationall*, or more proper to the Sensitive power.

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***The generall rules of discovering the qualities of the mind  
by a Nativity, are these***

First, if any Planet do occupy the Sign ascending, or which is intercepted, he shall be principall *Significator* of Manners; but he shall also participate in the same signification, whatsoever Planet he is, that hath dignity in the place of the *Significator* of Manners.

Secondly, consider that Planet who is the *Significator*, and his *Dispositor*; for if he be a benevolent Planet, or in aspect with such, and strong, he denotes laudable or compleat Manners, according to his nature: if he prove a malevolent Planet, or is infested with the hostile beames of one, and be impotent besides, he renders evill and corrupt Manners, such as naturally that Planet signifies. If a good Planet by nature be *Significator*, or configured with good, but exist weak, he shewes good and wholesome Manners in shew, yet inwardly they are somewhat obscure, muddy, or very simple: The *Infortunes* potent, argue good, pretty conditions, but ever mixed with a tincture of poyson, or with the remaines of some crabbed condition or other, which I have ever found true.

☿ affords manners according to the nature of that Planet whose nature he assumes; and this he doth in a two-fold way.

1. When joynd to any Planet by ☿, but if he be joynd to many, he assumes the nature of that Planet with whom he is neerest in ☿, and who is the most fortified or dignified.

2. If he be not in ☿ with any Planet, he assumes his nature in whose essential dignity he is place: ♀ is equivalent to ♃, ☽ to ♁ and ☿.

The *Luminaries* in the *Horoscope*, effect no great matters, but in a generall way, unlesse they be wonderfull strongly fortified.

If many Planets occupy the *Horoscope*, all shall be *Significators*, and they breed variety of manners: but the most powerfull Planet amongst them, shall give the most durable, and such as will continue; the other not so permanent. How long they shall continue, you may know by directions; for when the ☽ is

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directed to the termes or aspect of the most potent Planet, then the Native is almost wholly participant of his Manners, and shall most manifest them to the world in his actions; when the ☽ varies her Terme or aspect, and doth meet with another of a another quality, then doe his Manners vary, and he assumes the conditions of the Planet to whose Termes or aspect she is directed, viz. if the ☽ comes to the Terms or aspect of ♀, the Native is cheerfull; to the Termes or aspect of ♃, Discreet, Modest, Religions; to the Termes of ♂, Angry, Cholerick, Quarelsome; to the Terms or aspect of ♁, Grave, Melancholly, Sullen, full of Fears, Labourious, &c.

No Planet posited in the ascendant, observe what Planet is joyned to ☽ or ♀, judge the manners of the Native to assimilate with the Nature of that Planet.

If the Planet be joyned to ☽ and ♀ both, it's as much as if there were many Planets in the Horoscope, for they signifie discrepancy in manners; but yet those signified by the most powerfull Planet shall continue longest, &c.

No Planet in the ascendant, or joyned to *Mercury* or *Luna*, then take the Lord of the ascendant, according to his nature, be it good or ill, and judge of the manners; but so, as his *Dispositor* behold him with some aspect. If no Planet aspect him, have recourse to that Planet who forcibly aspects *Luna* and *Mercury* with a partill aspect.

If none have a partill aspect to *Mercury* or *Luna*, then he shall signifie the manners, who in the place of *Mercury* and *Luna* hath the most essential dignities.

The *Significator* of Manners joyned to fixed Starres of the first or second magnitude, being but a little distant from the Ecliptick, have great signification in the Manners, and make those signified to be more apparent; for if the *Significator* of Manners be with *Caput Medusae* in 21. ♂, it begets in the Native a certaine dogged nature and violence, whereby he either procures sudden death unto himselfe, or is the cause of it to otheres.

The *Pleiades* in 24. ♂, inclines the Native to be wanton, ambitious, turbulent.

*Oculus* ♂ in 4.30, II, to be fierce, full of courage to delight

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in Military affaires, unquiet, seditious; but the ☽ in ♈ with it, imports a good fellow, especially in the ascendant; but if the lord of the ascendant be with the ☽ in ♈ with that fixed Starre, he proves a Murderer; the more probably, if he be a masculine Planet, and the ☉ unfortunate: usually ♃ with *Oculus* ☿, produces great afflictions, and shewes a strange mind and very wicked.

The *little Goat* in 16.30 ♀, begets in the minds of men a curiosity, together with much carefulnesse and fearfulness; such would know all things, and itch after Novelties.

The *Girdle of Orion* in 17.20 ♀, sharpens the understanding, memory, and makes men industrious.

The *lesser Dog starre* in almost 9 degr. of ♁, designes a petulant sawcy fellow, prone to anger, proud, carelesse, violent, giddy.

*Hercules* in 18. ♁, induces subtilty and craft, spirit and valour, audaciousnesse mixed with cruelty and rashnesse.

The *Basilisk*, or *Heart of the Lyon* in 24. ♁, as I said of the other fixed Starres, when either the *Significator* of Manners or Lord of the ascendant is in ♈ with them, or any of them, so I say, if either of them is corporally with the *Lions Heart*, it shews the Native to be Magnanimous, that he is of generous and civill condition, desires to beare rule, or is ambitious of dominion over others.

The *Scorpions Heart* in 4.30 ♄, shew a rash, ravenous and head-strong person, destructive to himselfe by his obstinancy.

The *Virgins Spike* in 18 ♌, expresse a man or person of sweet disposition, diligent in attaining Arts and Sciences, or a most admirable invention when ♃ is with him; if ♃ be there, it imports a suspicious person, sharp and rugged, violent in dispute; if ♄ be with *Spica* ♀, it presupposes a rigid person, and yet a cool, or little better.

*Lyra* in 10. ♄, inclines to gravity and sobriety, yet but with outward pretences, for usually the person is lascive.

*Aquila* in 26. ♄, a bold, confident, valiant person, never yeelding, guilty of bloodshed, of distempered Manners, &c.

*Rictus* ♄ in 1. of ♄, if ♃ be there, argues a solid head-piece, or one of a piercing understanding.

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The constellation of the *Dolphin* from the 9. to the 15. of ♋ portends one of simple looks, but cheerful in hawking, hunting, and other pleasing sports, yet of double intentions, or in plaine termes, one that speaks one thin, and intends another, or dissembles with his best friends.

The *Taile of the Swan*, or *Cauda Cygni* in the beginning of ♋, makes a man ingenious, and apt to any learning or knowledge, &c.

About the yeer of Christ 1494. *Johannes Angelus*, in the City of *Venice*, printed a Book, wherein he did deliver a little of the Manners of every Native according to the degree ascending, with a fit *Motto* and *Icon* thereunto; but because I conceive he was a little too strict therein, I refer the *Reader* to judge of his Works; and have thought good to relate what I find in a generall way delivered.

The *Ancients* have therefore delivered, That when the *Significator* of Manners is in ♋, he incites the Native to be witty and ingenious.

When in ♌, then he is laborious, for the *Oxe* or *Bull* is represented by ♌.

♍ represents one witty, deceitfull, and yet a lover of Arts and Learning.

♎ Signifies an unconstant and variable creature, never fixed.

♏ A grave, sober or discreet party, whether man or woman, yet withall a little cruell.

♐ One loving Learning and Arts, covetous, cruell or despightfull, a wel-willer to Warre.

♑ One inconstant, crafty, a contemner of all Arts, yet conceited of his own parts.

♒ An imprudent fellow, a Brasse-face, yet of good understanding, covetous and arrogant.

♓ Shewes one valiant and without feare.

♈ Portends a lecherous person, much given to the flesh, nor constant either to his Wife or Mistresse.

♉ Intimates a very humane, affiable party, speaking soberly, envious to no one, constant in his owne Religion.

♊ Argues a stammering person, fraudulent, pretending holinesse, yet a very Hypocrite.



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Againe, a Sanguine temperament shewes men or person cheerfull, liberal, faithfull, affable, peace-makers, open hearted, modest, religious.

Cholerick people are full of anger, quarrelsome, revengefull, ambitious, importunate, imperious, hardy, rash, involving themselves into unnecessary troubles, seditious, many times ingenious, and easily changing their opinions.

Melanchollick persons are slow in resolutions, fraudulent, keeping close their counsels, prudent, severe, covetous, suspicious, sorrowfull, fearfull, forward, seldome forgetting injuries, inexorable, ambitious, loving no mans esteem but their owne.

Phlegmatick, are very cowards, uxorious people, mutable, not capable of keeping secrets, dull fellowes and sluggards in performing any businesse.

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### CHAPTER CVIII.

#### The quality of Manners, which may in kind be discerned from every Planet

Strong and well affected, causeth	Grave persons, with a certain austerity, advised, escogitating profound matters, taciturn, solitary, laborous, patient, perservers of riches, sparing and thrifty, studious for their own profit, zealous, mistrustfull.
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#### ‡ Significator of Manners

Weak and unfortunately posited, he shewes	Men of abject spirits, ill-favoured, having a low conceit of themselves, repiners, negligent, timerous, lovers of solitarinesse, suspicious, backbiting, slanderous, superstitious, deceitfull, malignant, rough-hewen fellowes.
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Well dignified  
and posited  
denotes

Honest, religious, just, liberal, magnanimous, Governours, eminent met, performing high matters, sober, grave with a kind of moderation, prudent, living vertuously and orderly.

#### ♃ Significator of Manners

When either ill  
dignified, or ill  
posited

Lovers of themselves, open-hearted innocent; it declares manners much of the nature before recited, but more obscure and imperfect, a scornfull, distainfull mind, proud, superstitious, fearfull, dissembling, a kind of vaine candour, negligent, prodigall.

When potent &  
fortunate, he  
renders

Generous men, valient, full of courage, irefull, fierce and violent, apt with their hands, open in their speech, with a kind of temerity; fearing no bodily dangers, apt for government, boasters or crackers, ayming at revenge, impatient of servitude, or of receiving injuries or affronts.

#### ♄ Significator of Manners

When imbecil  
and cadent or  
otherwayes  
unfortunate, he  
declares

Cruel men, quarrelsome and tyrannical, rash and head-strong, bloody minded, unshamefac't, sumtuous, braggers, impious, unjust, shedders of blood, impudent in provoking, but timerous when it comes to action, Theeves, authors of dissentions, tumults, sedition, &c.

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Well constituted  
in the Figure,  
and essentially  
strong, she  
intimates

Pleasant, chearfull, and fair conditioned men or persons, decent in their apparell, good, bountifull, mercifull, prone to their delights, given to be cleanly, and to take pleasure in sports and pastimes, subtill, elegant, poetically.

#### ♀ Significator of Manners

Ill placed and  
peregrine, she  
demonstrates

Fearfull men, given to women, cowards, men of no spirits, sluggards, great Wooers of Ladies or women, lustfull, not respecting their credit or esteem, zealous in womens matters, infamous, &c.

Well disposed in  
the Heavens,  
and in dignities,  
he foreshewes

Men of admirable sharp fancies, extreme studious and capable of learning, guilefull or wily, wise, wary, divining well, or giving good advice, acting all things with agility and dexterity.  
Poets, Geometricians, Mathematicians, Astrologians, Eloquent, learning any Art, of good carriage or deportment.

#### ♀ Significator of Manners

Unfortunate by  
position, weak  
and afflicted, he  
predicts

Unconstant people, malicious turbulent, envious, perfidious, lyars, to purpose if ♀ be with ☿, or in Square or ♂ of ☽ or ♂, and in any Sings, deceitfull, inventing destructive plots and machinations, infamous, meddling with every body and every matter, asses, dolts, prating dotards, stammering coxcombs, good for nothing, &c.

From these Planets and their mixture one with another, the most principal judgments of Manners are derived: the posture

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of the *Luminaries* doth help their qualities; as thus, the ☽ with the principall *Significator* of Manners, encreasing in light, declares the Manners of the Native to manifest themselves, or causeth the Native sooner to discover them; but when she is in ☿ or obscured, viz. either Combust or under the ☉ beames, the Manners are not so manifest: in her greatest *Septentrionall* or *Meridionall Latitude*, she declares variety of Manners. The ☉ with the principal *Significator* of Manners, and he strong, causeth a certaine gravity of Manners, commixed with a kind of pleasantnesse or decency therein; but if ☉ be weak. the Manners are lesse gracefull, and shew themselves but poorly, with no grace or delight.

Yet it is generally observed, that it is more materiall to consider the Dispositors of the *Luminaries*, them themselves, &c. I shall shew you by one or two examples, how to mix your judgment when the Significator of Manners is joyned to another Planet.

If ♃ be Significator of Manners and ♄ be joyned with him by body or aspect, ♄ then qualifies the nature of ♃, and therefore you must not judge the Manners Saturnine, but to participate much of ♄; and the Native shall be a very prudent, wise man, quiet, a man of great councell and judgment, learned, &c. this is understood when ♄ is pretty strong.

Let ☿ be associated with ♃, and let him be well fortified, it shewes, the Native will begin to undertake any thing, but seldome conclude; for what the heat of ☿ stirres up, the coldnesse of ♃ destroyes againe; the Native usually proves a bragger, turbulent, seditious (fearfully bold) implacable, disdainning other men, vapouring, windy people, tyrannicall, inhumane, given to all manner of villany, dissembling both with God and man.

If with ♃ the gentle Planet ♀ is commixed, and he well fortified, he demonstrates a man little given to women, not ambitious, or delighting in pleasurable things or persons, delighted to be in the company of aged men, austere, envious, dtiffe in his owne opinion, desirious to know the mysteries of nature, wary, suspicious in womens matters. If he be evill positted with ♀, it notes an obscene companion, meddling or

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coveting so to doe with any woman, Kinswoman or other, one of no deliberation, a meer prophane person.

If ♃ be in aspect with ♃ when he is *Significator* of Manners, and is well placed in the Heavens, the Native proves one of a curious understanding, greedy of Science and knowledge, one that will find out any Mystery; it notes people apt to medicine, admirable Architects, Sophisters, great Disputants, captious, discreet, sharp fancied, industrious, &c. Who desires to be satisfied further in the mixtures of the Planets, let them read *Pontanus, de rebus Coelestibus*, lib. 6.

Observe notwithstanding, this generall rule, That the worst manners are from the *Infortunes*, when joynd to one another, or with ♃ in the seventh, eighth or ninth houses.